

CHAPTER I

INTRODUCTION

In this chapter, the writer presents background, problem, purpose, benefit, methodology, and scheme of writing.

- **Background**

Indonesia is a country that has cultural diversity. Indonesia is often called multicultural country because of its cultural diversity. Each province in Indonesia has its own cultures that show its identity.

Culture as the identity of each province or tribe consists of universal elements. Koentjaraningrat cited in Ferdani (2011, p.1) states that the culture elements are religious system and ceremony, social and organization system, knowledge system, language system, artistry system, livelihood systems, and technological system. Artistry system is one of the culture elements in a society. It can be reflected from traditional dances, traditional carving, and also traditional costume. Traditional costume can show the beauty and richness of artistry system that had by a culture in each province.

There are some definitions about traditional costume. Suprayitno (2009) states that “*traditional costume is a clothes that has certain identities and recognized as characteristic of an area*”. Next, Saraswati (2013, p.10) states “*costume is a kind of clothes including national costume, muslim costume, and traditional costume*”. So, traditional costume is the clothe that used by people in an area that has certain identities or historical value and its meaning. Traditional costume is a cloth that shows the social identity or custom of an area or tribe.

The usage of traditional costume has limitation. Traditional costume only used for ceremonial custom. As stated by Hariana (2010, p.78) “*...traditional costume is only worn on certain days or traditional ceremonies*”. There are some traditional ceremonies in Indonesia such as traditional ceremony of death, traditional ceremony of birth, and traditional wedding ceremony. For example, *ngaben* is as traditional ceremony of death in Bali. *Eta tana mewa* is as traditional

ceremony of birth in West Sumba. *Tujuh hari tujuh malam (berangkat tujuh turunan)* is Palembang traditional wedding ceremony.

Every province in Indonesia has its own traditional costume for traditional wedding ceremony. For example, South Sumatera has *aesan gede* and *aesan paksangko*; Nangroe Aceh Darussalam has *Pidie*; Sumatera Utara has *karo*; Bali has *payas agung*, and others. Furthermore, we can see the rich of cultural heritage from each tribe or province through the manufacturing technique, style, design, accessories of traditional costume, and also the materials used to make it.

Palembang, the capital city of South Sumatera Province, has traditional costume that used for traditional wedding ceremony. *Dinas Kebudayaan dan Pariwisata Kota Palembang* (2008, p.56) states there are three kinds of *aesan* that used for brides. They are *aesan haji*, *aesan gede*, and *aesan solo mentri*. *Aesan Gede* is the oldest of Palembang traditional costume because it is the heritage of Sriwijaya Kingdom. *Aesan gede* means the ornament of greatness. It can be known from the ornaments or accessories that used on *aesan gede*. They are crown, necklace, earring, bracelet, ring, *songket* sandals, and *songket* weaving. Each accessory is used in *aesan gede* has name, function and wearing rules.

Furthermore, *aesan gede* is one of cultural identities of Palembang. Palembang society should know detail of *aesan gede* as Palembang traditional wedding costume. And then, they wears *aesan gede* as their wedding costume to preserve it as Palembang traditional wedding costume.

Unfortunately, according to Alam et.al (1997, p.20) state traditional wedding costume is lack of attention in society nowadays. The Palembang society does not wear *aesan gede* for their traditional wedding costume, because there is the society thought that traditional costume was less practical costume. Moreover, there are still many people who do not know in detail about *aesan gede* as Palembang traditional wedding costume. It happens because lack of promotion about *aesan gede* itself.

Sultan Mahmud Badaruddin II Museum is the only one museum in Palembang that has the display of *aesan gede*. Unfortunately, there is no brochure about detail of *aesan gede* as a media to promote it that is provided by the

management of Sultan Mahmud Badaruddin II museum or the government. The society and visitors or tourists only know the information about *aesan gede* from the guide and also the remarks on the display of *aesan gede* as generally not in detail.

Based on the explanations above, the writer wanted to make a media that can be used to promote *aesan gede* as Palembang traditional costume. The writer chose brochure as a media to promote it. So, the society and visitors or tourists can get information about *aesan gede* in detail. In this case, the writer wrote this final report entitled “**DESIGNING BROCHURES TO PROMOTE AESAN GEDE**”.

- **Problem**

The problem of this final report is “how is the brochure design that contain detail of *aesan gede*?”

- **Purposes**

The purpose of this final report is to design brochures that contain detail of *aesan gede* as a media that can be used to introduce, promote and preserve *aesan gede* as one of Palembang traditional costume. The content of brochures are included the history and accessories of *aesan gede*.

- **Benefits**

The benefits of this final report are:

- For institution

Giving information and knowledge to the students of State Polytechnic of Sriwijaya, especially for English Department about how to design a brochure that contain detail of *aesan gede*. So, they can know about how to design a brochure, and also get information about detail of *aesan gede* and preserve it as Palembang traditional wedding costume. And also, the brochure can be a collection for library of English Department.

- For readers

First, to give information and knowledge about the steps to design brochures of *aesan gede* as Palembang traditional wedding costume. Second, the brochures can give information and attract bride-grooms to wear *aesan gede* for their wedding costume.

- For government or the management of Sultan Mahmud Badaruddin II

The writer hopes it can help the government or management of Sultan Mahmud Badaruddin II to promote *aesan gede* as Palembang traditional costume through the brochure of *aesan gede*.

- **Scheme of Writing**

The writers divides this final report into five chapters, they are as follow:

CHAPTER I

INTRODUCTION

This chapter presents background, problem, purpose, benefit, and scheme of writing

CHAPTER II

LITERATURE REVIEW

This chapter presents about definition of brochure, the purposes of brochure, type of brochure, the principles to make a brochure, the application in making a brochure, kinds of tourism, tourism communication, tourism promotion, Palembang traditional wedding costume.

CHAPTER III

PROJECT METHODOLOGY

This chapter presents about the method in design brochure, steps in designing brochure use Photoshop CS3 software design application, the general contents of brochure.

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents about the finding of project result and its discussion or interpretation.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusion of making tourism brochure of *aesan gede*, and also the suggestion for the usage of the brochure to promote *aesan gede* as culture tourism.