CHAPTER I: INTRODUCTION

This chapter discusses the background of the research, the formulation and limitation of the research problem, and the research question. It also discusses what the operational definition is, the purpose and benefits of the research.

1.1 Background

Culture as a result of mind and copyright, creation, intention, thought, and customs in a conscious or unconscious way, and acceptable as a civilized behavior needs to be kept as it is an identity of one community (Pratama, 2012, p.15). Based on its types, culture is divided into two types: tangible and intangible culture. Tangible culture covers the objects of cultural heritage, buildings, sites, structures, clothes, culinary, and architecture, like: *Monumen Nasional, Borobudur Temple, Rendang, and Batik*. In addition, intangible culture covers the objects of culture creation, they are; (1) tradition and verbal expression, including language and also folktale, old script, and traditional games; (2) exhibition, including visual art, theatre, vocal, dance, music and film; (3) customs; (4) knowledge and habits; (5) handicrafts mastery (UNESCO, 2003 as cited in Armini, 2014, pp. 198-199). Some examples of intangible culture in Indonesia, such as *Dangdut* music, *Keroncong* music, and *Ngaben* Ceremony.

However, Indonesia still lacks of efforts to keep its tangible and intangible cultures which are supposed to show Indonesian identity as a nation. Cultures in some Indonesian areas are not fully preserved and maintained. Yummi (2012) stated Indonesian cultures begin to be excluded, left out and forgotten by some Indonesian. Some prefer the foreign cultures which are popular nowadays. They are more prouduct when they are wearing export clothes or expensive suit, singing pop or rock songs in English or other foreign languages, eating western fast food and traveling to other countries rather than to some tourism places in Indonesia. It shows that the lack to preservation of Indonesian culture is also because of the society itself. Lacking of preservation and maintenance also happens in South Sumatera Province. Tarso (2012)

stated that the tourism destinations in Palembang are still not arranged properly by the government. Similarly, Amelia (2016) stated tourism sector in Palembang is still not developed properly, some factors that cause this thing to happen are lacking of promotion and unclear tourism concept by the government. The historical sites such as *Bukit Siguntang, Kawah Tengkurep, Monpera* as examples of tangible culture, are not preserved properly by both the government and the societies. Moreover, the supporting facilities, such as toilet, public transportation, and tourism information center are inappropriate. They are dirty and not functional properly in supporting the area as a tourism destination. In fact, the awareness to preservation and maintenance of local people or domestic tourist to the culture is still low as they still litter or even ruin the facilities there. Similarly, intangible culture in South Sumatra, such as, a traditional show called *"Dul Muluk"* and folktales such as *Si Pahit Lidah, Batu Betangkup, and Ratu Bagus Kuning* have almost been extinct, including the story about *Rajo Api* which comes from *Besemah* area. The cause of this condition is also because they are not cared properly by the societies or also they lack of publication.

Globalization might also be the cause of this situation, because it affects every aspects of societies' life including culture even though the impacts can be both positive and negative. In positive side, the promotion of culture can be conducted in much more effectively and efficiently through technology developed in globalization. Meanwhile, it also has negative impacts on the culture. It influences the change of societies' perspective toward the local culture, which they considers as old-fashioned and outdated. As the results, the intangible culture such as clothes, culinary, architecture, art, customs, tradition and others are less preferable by the societies. In fact, both tangible and intangible cultures are important to be preserved and maintained. As Wardi (2008, p. 193) argued that cultural heritage is cultural capital which has important value toward the understanding, historical development, and knowledge to fertilize the societies and nation identities. It means that if we lose one of our cultures, we will lose our identity and media in building way of thinking, spiritual, personalities or even socioeconomic.

Furthermore, folktale as one of intangible cultures must also be maintained. Some folktales in South Sumatera such as *Si Pahit Lidah, Batu Betangkup, and Ratu*

Bagus Kuning are not so popular as other folktales in Indonesia such as *Malin Kundang* from West Sumatra*, Roro Jonggrang* from Yogyakarta*, and Sangkuriang* from West Java. Those famous folktales are well-known in Indonesia as they have ever been shown in films and written in some printed version like novel, storybooks or comics. Having this situation, this final report is intended to preserve a folktale from one region in South Sumatera namely *Rajo Api* from *Besemah* region via designing its storybook.

Nowadays, the preservation toward the folktale in South Sumatra is still not optimal, also the awareness of societies to keep the folktales alive is very low. Low awareness in preservation of folktale might cause the extinction of this intangible culture. Johnny Tjia, a linguist from *Sulinama Institution* in *Harian Nasional* (2016) says that up to now there are still thousands of folktales that have not yet been documented properly. The designing of story book of *Puyang Rajo Api* from *Besemah* region is intended to maintain the story alive, which in turn, preserve the intangible cultures of *Basemah* as a part of intangible cultures from South Sumatera province in specific, and intangible cultures in Indonesia. The reasons to document the story in a form of storybook are: 1. it is a good media to tell a story because it is portable; 2. it does not depend on electricity and also internet, especially for some *Besemah* areas that do not have good internet access and electricity. Besides, the illustration in the book could help the readers, especially the children to catch what the writer tries to deliver better.

Moreover, the storybook of *Puyang Rajo Api* from *Besemah* will mainly tell about *Basemah*. The fact that Besemah is unknown among tourists, even by domestic tourists, this region keeps many historical heritages. Rochman (2016), based on the result of Balai Arkeolog Palembang research, mentioned that there are more than a thousand of historical megaliths heritage. Specifically, Indonesian Record Museum/Museum Rekor Indonesia (2012) recorded that there are 1.027 megalith sites around *Besemah*. It is also considered as one of the oldest civilization areas in Indonesia. The historical megalith sites in *Besemah* shows that this area is inhabited at least thousands year Before Christ. Hopefully, the designing of storybook of *Puyang Rajo Api* from *Besemah* would not only preserve the *Basemah* intangible cultures but

also promote the beauty of *Basemah* region as one of tourism destination places in South Sumatera.

1.2 Problem Identification

The writer identifies a problem related to the *Puyang Rajo Api*. Due to the lack of preservation and maintenance toward the folktale in South Sumatra, this story begins to be forgotten by local people. As the consequence, this situation will threaten the existence of local culture in specific and Indonesian culture in general.

1.3 Problem Limitation

To limit the problem, the writer only focused on designing a storybook about *Puyang Rajo Api* from a *Besemah* region in South Sumatera. The language in this storybook were English and *Bahasa Indonesia.*

1.4 Problem Formulation

Based on the identification and limitation of the problems stated above, the problem formulation for this report is *how to design a story book entitled Puyang Rajo Api* in order to preserve the cultures of *Besemah* region in English and *Bahasa Indonesia versions*.

1.5 Research Question

The research question for this report is what are the steps in designing a storybook of Puyang Rajo Api.

1.6 Operational Definition

There were four important variables in this study to be defined based on the context of this study in order to provide a clear picture in the implementation of this research. They are designing, *Basemah* culture, storybook and the definition of preserve.

1.   Designing

In this study, designing is the process of arranging cover, contents, illustration of the story of *Puyang Rajo Api*. In the process of designing, the writer asked an illustrator for help to draw the illustrations related to the story. The writerarranged the font, letter size and position of illustrations in the storybook.

2. Culture of *Besemah* region

        Besemah region is an old place in South Sumatera and is known as a name of an ethnic on the highland around Dempo Mountain. There are some places called *Besemah* region such as *Lahat, Pagaralam, Empat Lawang, Muara Enim and Lintang.* It also keeps many historical heritages, like megalith sites.

3. Storybook

        In this study, storybook is a book that contains a story of *Puyang Rajo Api* with some illustrations.

4. Preserve

        In this study, preserve is the activity to protect and prevent *Besemah* culture from the extinction which has the purpose to maintain and perpetuate this culture as one of the cultures in South Sumatera in order to be known by the society, especially by the local people. The way of the writer to preserve this culture is by making a storybook related to the culture of *Besemah* region entitled *Puyang Rajo Api.*

1.6 Purpose

        The purpose of this research is to find out the steps in designing a story book entitled *Puyang Rajo Api* in order to preserve the story as one of intangible cultures from *Basemah*.

1.7 Benefit

        The results of this research as the final report provided some benefits for Tourism Department and the writer herself. For Tourism Department, the product about *Puyang Rajo Api* folktale as a part of *Besemah* culture would   assist Tourism Department to preserve, promote and enrich the local culture in the form of folktale. For the writer, this research helped her in improving her writing skills and gaining knowledge about designing printed media for promoting a story.