

South Sumatra Local Culture-Based

Reading Texts for Vocational School Students

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South Sumatra Local Culture-Based : Reading Texts For Vocational School Students

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Palembang, November 29th, 2021
The Writers

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DULMULUK ART



Dulmuluk is traditional theater which developed in South Sumatera. In 1845 on the 2nd of July, Dulmuluk appeared in the Book of the Glory of the Malay Kingdom, with the title was Syair Abdul Muluk. The king's writings was very famous. There were 2 authors of this book argue, namedly Raja Ali Haji bin Raja Achmad from the island of Penyengat Indra Sakti (Riau) - the version of DR. Philipus Pieter Voorda Van Eysinga (a judge in Batavia) while the Von de wall version mentions Saleha, a cousin of king Ali Haji.

In the past, Dulmuluk was synonymous with the arts of the lower middle class because of the background of the players. Like lenong, the uniqueness of Dulmuluk theater include ; (1) dialogue in the form of poetry and rhymes because this arts begins with a poem that was staged even though the lyrics are sometimes played with humor to create a more intimate atmosphere with the audience (2) All characters are played by men - men, including female characters; (3) Consists of series of songs and dances that are performed as a form of expressing the contents of the heart such as, sad, happy or angry; (5) It only told two poems of Zubaida Siti; and (6) Showing Dulmuluk's horse as a distinctive feature.

The people of South Sumatra were very familiar with Dulmuluk theater to this day in their culture. Dulmuluk Theater was a traditional theater that was born in the city of Palembang. In 1854, this theater was formed starting from a poem read by Wan Bakar about Abdul Muluk's poem on Tangga Takat 16 Ulu near his house. When the Dulmuluk poem was read, in order to increase the audience's interest, several people performed it to the accompaniment of gambus and Terbang.

Dulmuluk made people very enthusiastic to come and see. Syaidina and Haji M. Yahya also published the poem "The Glory of the Malay Kingdom" in Singapore in 1860. Tijdschrift Van Nederlands India in Rotterdam published Poems reprinted by Dr. Philipus in 1893. After that De Burg Amsterdam published a book with the title "Syair Abdul Muluk", there were many changes in this book such as "berbahan" into "berhan", "Siti Arohal" became "Siti Roha", "Abdul Roni" became "Abdul Gani" and many more. This changed because of the adjusted time spelling (genre). Year after year Dulmuluk art has been engraved in the souls of all the people of South Sumatra, which has its own characteristics. In connection with that, the people also have a high awareness of efforts to preserve the traditional oral culture in South Sumatra. The spirit of togetherness is created, one of which is Dulmuluk art culture, this is a form of status and characteristic of this area from the past until now.

Part A. Essay

Direction: Answer these reading comprehension questions

1. How did the art of Dulmuluk begin?
2. Why Dulmuluk was very popular among the people of South Sumatra ?
3. How did Dulmuluk in Palembang become Dulmuluk traditional Theater ?
4. Why did the book published by de Burg Amsterdam change many words ?
5. How did the people of South Sumatera keep their cultural traditions ?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, or D.

1. Where did the name of Dulmuluk come from first ?
 - a. Singapore
 - b. South Sumatra
 - c. Malaysia
 - d. Penyengat, Riau
 - e. Palembang

2. What musical instruments were used in the appearance of Dulmuluk ?
 - a. Guitar and Gambus
 - b. Keyboard and Gambus
 - c. Gambus and Terbangan
 - d. Terbangan and Violin
 - e. Gambus and Keyboard

3. When did the theater of Dulmuluk create ?

- a. In 1845
- b. In 1854
- c. In 1860
- d. In 1893
- e. Long time ago

4. What kind of cultural tradition Dulmuluk was?

- a. Oral tradition
- b. Writing tradition
- c. Motion tradition
- d. Religious tradition
- e. People tradition

5. Who did reprint the poem Of Kejayaan Kerajaan Melayu by using The Latin ?

- a. Syaidina and M. Yahya
- b. Tijdschrift Van Nederlands
- c. De Burg Amsterdam
- d. Dr. Philipus
- e. Raja Ali Haji bin Raja Achmad

6. Why was Dulmuluk's theatrical performances accompanied by Gambus and "terbangan"?

- a. To make the audience closer to the players.
- b. To create a more intimate atmosphere with the audience
- c. To be famous
- d. To make the story more interesting.
- e. To excite the audience

7. The following are the characteristics of Dulmuluk Theater, except...

- a. Dialog in the form of Poem and verse
- b. All the performers in Dulmuluk theater are male
- c. Consists of a series song and Dances
- d. His poetry is sometimes punctuated With Humor
- e. The cast in Dulmuluk theater consists of woman

8. When the Dulmuluk Theater was designed as one of the nation's cultural heritages....

- a. December 16, 2012
- b. December 16, 2014
- c. September 16, 2013
- d. September 16, 2012
- e. September 16, 2014

9. What was meant by Hadam?

- a. "Syiar – syiar Islam "
- b. Singing
- c. Dance
- d. Gambus Music
- e. "Terbangan"

10. The statements below are all true, except....

- a. Poetry reading accompanied by movement demonstration.
- b. Dulmuluk's artist depended entirely on dulmuluk's performing arts.
- c. In the past, Dulmuluk was synonymous with the arts of the lower middle class because of the background of the players.
- d. The form of expressing contented of the heart such as, sad, happy or angry.
- e. The performers of the Dulmuluk show were also required to be spontaneous and entertaining.

The Rumpak-Rumpak Tradition



Tradisi rumpak rumpakan - ANTARA...
sumsel.antaranews.com



Tradisi rumpak rumpakan - ANTARA New...
sumsel.antaranews.com

The Rumpak-Rumpak tradition is a tradition to enliven Islamic religious moments, namely commemorating Eid al-Fitr (1 Shawwal) and Eid al-Adha. This tradition is carried out from generation to generation until now. It is still carried out in *kel. Kuto Batu Palembang*. This rumpak-rumpak tradition is a form of gratitude, happiness and victory expressed by the people of *kel. Kuto Batu Palembang*.

The Rumpak-Rumpak tradition uses a tool called *Terbangan*. *Terbangan* is a percussion instrument with two types of strokes, namely pak (open) and bing (closed). This *Terbangan* is hit with various rhythms, namely hose blows, kincat (latitude) punches, jos punches and yahom punches. This *Terbangan* is accompanied by the chanting of poetry that contains praise of the Prophet Muhammad. This *Terbangan* player is usually carried out by the younger generation of the Kuto Batu Palembang community, followed by the older generation who follow and support the implementation of this rumpak-rumpak tradition. This tradition begins with deliberation before the 1st Syawal and Eid al-Adha so that it goes well. This event is held after praying together. The group then walked together to visit the neighbors' residences one by one to stay in touch and apologize. Upon entering the guest beats the air accompanied by the prayers of the Prophet and other poems and closed with prayer and eating together in every house

visited. (Hendro, wawancara 8 Juni 2009) This Rumpak-Rumpak tradition is useful for strengthening kinship between family, friends, and community members of *kel. Kuto Batu Palembang* so that there is good togetherness and get to know each other and enliven Muslim holidays.

Part 1: Essay

Direction: Answer these reading comprehension questions

1. What is the rumpak-rumpak tradition?
2. Where is the rumpak-rumpak tradition held?
3. What is the rumpak-rumpak tradition held for?
4. What do you know about 'Terbangan'?
5. How to play a 'Terbangan' musical instrument?

Part 2. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking

(X) on the corresponding letter A, B, C, D or E.

1. When is the rumpak-rumpak tradition held?
 - A. Ramadhan month
 - B. Eid al-Fitr (1 Shawwal) and Eid al-Adha
 - C. 1 Muharram
 - D. 12 Rabiul Awal
 - E. 17 Agustus

2. What is the name of the tool used in the rumpak-rumpak tradition?

- A. Drum
- B. Guitar
- C. *'Terbangan'*
- D. Piano
- E. Flute

3. How many types of punches are there?

- A. 4 punches
- B. 5 punches
- C. 6 punches
- D. 2 punches
- E. 3 punches

4. Who are the players in *'Terbangan'*?

- A. teenagers
- B. Girl
- C. Boys
- D. the younger generation
- E. Anyone

5. What activities are carried out in this rumpak-rumpak tradition?

- A. visit the neighbors' residences one by one
- B. Stay in one house
- C. Stay in the mosque
- D. Go to another city
- E. Go to one place

BAGHI'S HOUSE

The traditional house in Lahat is called the *Baghi's* house. Although the existence of such houses we couldn't find any more, and if it was here, some parts of it has been renovated to be preserved as a form of historical heritage for the descendants of the family who built that house. The *Baghi's* house is a traditional house that has been used for hundreds years by the ancestors of the Basemah community.



<https://pariwisataindonesia.id/budaya-dan-sejarah/ghumah-baghi-rumah-adat-suku-besemah/>

Baghi's house is unique. The construction was stilts, the interesting thing of the parts of the frame are connected not using nails but using dowels. The roof is made of Piabung or Glumpai which looks like the roof of a Minang house in West Sumatra. It is not too pointy and is made of fibers or palm tree fibers with a frame made of bamboo. Which is made of Medang Derianor Cemare wood, it can be can be predicted for hundreds years and some of it was made from bamboo.

According to Adat Lahat, in the beginning to build Baghi's house, the steps must be counted with the words "stairs, wait, stay." The count of these three words is believed to have an effect on the occupants when the house has been built. The count of the steps of it must start from the ground floor of the house or the top of the stairs to the ground. In addition, another characteristic of the Baghi's house is without windows and only has one door in the middle. The door leaf is made of a piece of wood with hinges in the form of an axis above and below the door leaf.

On the front of Baghi's house we found a carving which carved by a carver using a Ghubang, a type of sickle knife whose sharp part is not on the inside, but on the outside. The carved part is near the window and the front circle of the house. The carvings are characterized by flora such as shoots of bamboo shoots, withered ferns or srikaye and the shape of the sun. From the overall shape, the Baghi's house consists of three sizes, namely small, medium, and large. The different sizes, patterns, and a beautiful house ornaments are indicators of the social status of the people who own them.

Reading Comprehension Questions

Part A. Essay

Direction: Answer the questions based on the reading text above!

1. What a *Baghi's* house is made of?
2. Where is the region of the house of *Baghi*?
3. Why *Baghi's* house is unique?
4. Why Lahat traditional house is called *Baghi's* house?
5. What we can learn about *Baghi's* house?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. Where did *Baghi's* House from?
 - a. Lahat
 - b. Muara Enim
 - c. Palembang
 - d. Pagar Alam
 - e. Baturaja

2. What is the characteristics of *Baghi's* House?
 - a. *Baghi* house is made without windows and only has one door in the middle. The door leaf is made of a piece of wood with hinges in the form of an axis above and below the door leaf.
 - b. *Baghi's* house is unique
 - c. *Baghi's* house is from Lahat
 - d. *Baghi's* house is not too pointy and is made of fibers or palm tree fibers\
 - e. *Baghi's* house is simple

3. What is "Piabung or Glumpai"
 - a. It looks like the roof of a Minang house in West Sumatra.
 - b. The roof
 - c. A frame made of bamboo
 - d. The ground floor of the house
 - e. It looks like palace

4. Who used the *Baghi's* house for hundreds of years ago?
 - a. The ancestors of the Basemah community.
 - b. The ancestors in Lahat.
 - c. The visitors
 - d. The developer of Baghi's house
 - e. The tourist

5. What are the indicators of homeowners in their social status?
 - a. The patterns, and beautiful house ornaments
 - b. The shape, type and color of the house
 - c. The patterns, type and beautiful house
 - d. The shape, color and beautiful house ornaments
 - e. The pattern and type of that house

6. What is *Ghubang*?
 - a. A type of sickle knife whose sharp part is not on the inside, but on the outside.
 - b. Bamboo shoots
 - c. The ornaments of *Baghi's* house
 - d. Basemah community
 - e. A frame made of bamboo

7. if it was here, some parts of it has been renovated to be preserved as a form of historical heritage. The bold word refers to....

- a. Baghi's house
- b. The Basemah Community
- c. The existence of such houses
- d. The Traditional house
- e. In Lahat

8. How many past Verbs in Reading text?

- a. 8 past verbs
- b. 9 past verbs
- c. 10 past verbs
- d. 7 past verbs
- e. 6 past verbs

9. When is *Baghi's* house built?

- a. For hundreds years ago
- b. For twentieth years ago
- c. For many times
- d. For thousands years ago
- e. For a century

10. What kind of the text is used in a Reading text?

- a. Descriptive text
- b. Anecdote
- c. Argumentative
- d. Fable
- e. Narrative text

HOUSE ON STILTS



A house on stilts is a house built above ground or water level. This kind of house was built as a protection against flooding. In the Neolithic and Bronze Ages, settlements of plural houses on stilts were found in the mountainous regions of the Alps and Pianura Padana. Examples of remnants of this culture can still be seen at the Ljubljana Marshes in Slovenia and the lakes Mondsee and Attersee in Upper Austria. Early archaeologists such as Ferdinand Keller argued that settlers created artificial islands, such as Crannog in Irish and Scottish culture, but today it is generally understood that most settlements of stilt houses were on the shores of lakes and were inundated afterward.

House on stilts is a traditional Indonesian house in the form of a stage or the base of the house is not attached to the ground. The height of the house on stilts varies, depending on the location, ranging from 50 cm or even up to two meters.

The pattern of space in traditional stilt houses is almost the same, they have a terrace at the front or side, several bedrooms, a family room, and a kitchen at the back. All rooms are inside the house except the bathroom, because they use the shower outside the house to take a shower and wash the toilet (MCK). Even now, there are still some houses that do not have bathrooms, and still use showers or public facilities in their environment. Some houses have bathrooms but have turned into a warehouse, because the function of the bathroom has shifted to a public shower.

The kitchen is placed at the back of the house and is not on a stage, but is on the ground which is sometimes bare. The height of a traditional house on stilts is approximately 50 cm, stone foundations, bamboo walls or wooden planks, wooden or bamboo poles, bamboo floors, wooden or bamboo roof trusses, Kirai leaf or tile roof trusses. The connection between the structural elements uses nails and straps because the material is quite light and the construction relationship is good, the house.

This traditional stage is more adaptable to earthquake forces. There are some houses that do not have windows, so ventilation or air exchange does not work properly. Even the bedroom has no windows or the existing windows are covered by opaque materials, as a result, sunlight cannot enter the room. Natural light that enters the bedroom does not meet the requirements.

Traditional stilt houses have better humidity than modern houses in the neighborhood. This indicates that traditional stilt houses are still better in terms of humidity, residents can live healthier if lighting is also considered. Under the stilt house can be used for social interaction or just to raise livestock. In Toraja stilt houses and Kalimantan stilt houses, under the house can be used for social interaction. Unlike the stilt houses on Samosir Island with a height of less than one meter, under the stilt houses are used to raise livestock.

Meanwhile, in Tamansari District, Bogor Regency, West Java, which is included in the highlands, the stilt houses have a height of less than one meter. Several years ago, there were still many traditional houses on stilts in this sub-district, but now they are rather difficult to find. There are many reasons why they replace traditional houses on stilts into modern houses with non-stilts and materials other than bamboo or wood. One of them is that there are no longer houses on stilts in their neighborhood and there is also the reason for the difficulty of finding bamboo and wood materials.

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. When was plural stage housing invented...

- a. Neolithic and Bronze Age
- b. Neolithic Age
- c. Age of Ljubljana Marshes
- d. Traditional Age
- e. Modern era

2. What is the name of the archaeologist who argues that settlements created artificial islands...

- a. Atterse
- b. Mondsee
- c. Slovenia
- d. Ferdinand Keller
- e. Crannog

3. All rooms are inside the house except...

- a. Kitchen
- b. Bedroom
- c. Badroom
- d. Living room
- e. Family room

4. The roof truss cover on traditional stilt houses in Indonesia is..

- a. Coconut leaf
- b. Kirai leaf
- c. Bamboo
- d. Wood
- e. Cinnamon

5. The house that has the better humidity is...

- a. Modern stilt house
- b. Palace
- c. Bamboo house
- d. concrete house
- e. Traditional stilt house

6. Under the stilt houses of Toraja and Kalimantan are used for..

- a. Social interaction
- b. Cook food
- c. Playing Football
- d. Read a book
- e. Sleep

7. How tall is the stilt house on the island of Samosir...

- a. >20 cm
- b. < 1 m
- c. 1 m
- d. 10 cm
- e. 20 m

8. Why are traditional stilt houses more adaptable to earthquakes...

- a. Because Light material and Good construction
- b. Bad construction
- c. Heavy material
- d. Bad and Heavy material
- e. Material from bamboo

9. The height of the traditional Indonesian stilt house is

- a. 50 cm
- b. 30 cm
- c. 20 m
- d. 50 m
- e. 25 cm

10. Examples of remnants of this culture can still be seen at...

- a. Skotlandia
- b. Kalimantan
- c. Samosir
- d. Bogor
- e. Ljubljana Marshes and Mondsee lake

The Legend of the Diamond Bomb



Long time ago there was a pier that was very busy visited by traders. The wharf is located in Ujung Village. Here, there lived a wealthy merchant named Mr. Thalip and had a beautiful and well-behaved daughter, named Munai. This girl was very beautiful like an angel. The news of Munai's beauty and good personality as well as the children of a rich man made his name fly even louder by the wind throughout the village.

One day a young man named Muning Saka came from the opposite village to visit Ujung Village. This handsome and dashing young man left the house because he did not want to be matched by his parents and he wanted to find his girl by himself.

After a few days living in Ujung Village, news of Munai's beauty reached Muning Saka's ears. He has not yet succeeded in finding the girl he loves. Muning Saka was very curious and wanted to prove the truth of the news himself. He couldn't believe it until he saw it for himself.

When Muning Saka was relaxing sitting on the boat, he accidentally saw around the pier there was a very beautiful girl. The mesmerized Muning Saka kept an eye on what the girl was doing. After observing carefully, it turns out that the girl has a polite and friendly behavior, this can be seen from the way she looks familiar and is liked by everyone who talks to her.

From that very second, Muning Saka determined that the girl he saw was the right one to be his life partner. He asked the people of Ujung Village about this beautiful girl. Turns out, the girl's name is Munai. Immediately Muning Saka was surprised and pensive when he heard the name Munai. Munai is the name of the girl he wants to betrothed and married to.

Finally, Muning Saka went to Mr. Thalip's house with the intention of proposing to start and conveying the purpose of his visit to Mr. Thalip. He was well received by Mr. Thalip and his proposal was happily accepted. Munainya did not mind at all to marry Muning Saka.

Like a tit for tat, it turns out, Munai has also liked Muning Saka since the first time he saw him. The wedding day is also determined. Muning Saka went home to inform his family and he would return before the wedding day. Before the wedding, Mr. Thalip and his wife went to share the news of Munai's marriage to relatives and the public.

When Mr. Thalip and his wife left, a group of robbers entered Mr. Thalip's house. The gang of robbers came to Mr. Thalip's house because they were also curious to hear the news about Munai's beauty. In addition, they also want to take Mr. Thalip's wealth which is very much. The robber's actions were heinous. Apart from taking all of Mr. Thalip's property, they also forced Munai to do something disgraceful.

Munai tried to fight back, but what could a woman do against the band of robbers. After being satisfied, doing their bad deeds, these robbers ruthlessly killed Munai and their Munai's body was chopped into pieces. When Mr. Thalip and his wife came home, they were very surprised and hysterical to see the reality they had to accept

Muning saka, who received the news of the death of his loved one, intends to take revenge. He delivered the elephant meat which was cooked very, very deliciously to the robbers. The elephant meat has been given a deadly poison. Seeing the appetizing dish, the gang of robbers immediately ate the food that Muning Saka gave them. After eating the food, one by one the band of robbers fell and died. Muning Saka chopped up the bodies of the robbers like they chopped up Munai. The bodies of the robbers were thrown into the sea.

The news of Munai's tragic and heartbreaking death caused an uproar in Ujung Village. The community feels the loss of the girl's departure forever. People who already love Munai so much have finally turned Ujung Village into a Diamond Bomb. This is done to commemorate the figure of Munai, "Bom" means the uproar of the news of Munai's death, while "diamond" means the beauty of a girl and virtuous nature.

The Questions of Story and Legend of the Diamond Bomb text:

I. Part A

ESSAY

1. Where can the people find many interesting things in Banyuasin ?
2. Who is Munai?
3. Why did Muning leave his village?
4. How does Muning know that the beautiful girl have good attitude?
5. What was he going to do after that?

II. Part B

Choose the correct answer based on the text above!

1. Where is the location of the Diamond Bombing?
 - A. In West Sumatra
 - B. At Pangkalan Balai City
 - C. At Banyuasin Regency
 - D. In the corner of Banyuasin III District
 - E. In the corner of Pangkalan Balai City
2. Who had a pretty and good attitude daughter?
 - A. Muning did
 - B. A rich trader was so busy
 - C. Munai had beautiful face
 - D. Mr. Thalip who was a rich seller
 - E. Munai who had a wealthy father

3. " ...and intended to wander in search of a girl of his own choice" (paragraph 4).
What does the word "his" refer to?
- A. Muning Saka who left his house
 - B. A young man which lived in Ujung village
 - C. A good looking man who agreed to marry his parents' choice
 - D. Mr. Thalip who was very rich.
 - E. Muning Saka who lived forever in his village
4. What information did Muning Saka get about Munai?
- A. Munai's good action
 - B. Munai's ugly face
 - C. Her rudeness
 - D. Her laziness
 - E. Her beauty
5. Why did Muning visit Mr.Thalip's house?
- A. He intended to be his crew
 - B. To present his wish
 - C. Muning disagreed to marry Munai
 - D. To become Mr.Thalip's son-in law
 - E. To propose Mr.Thalip's wife

6. What happened when Mr.Thalip left his house to share the news of Munai's marriage?
- A. The bad men came to his house to rob his riches and others
 - B. The robbers entered his house to admire Munai's beauty
 - C. As he leaving, the pilantropist came to propose his daughter
 - D. The nobleman entered his house to share his treasure
 - E. When he left the house, his daughter suicided by accident
7. "... they also forced Munai to do ..." (p.10).
What does the word "they" refer to?
- A. Mr.Thalip and his wife
 - B. Mr.Thalip's wealth
 - C. The robber's action
 - D. Mr. Thalip and his family
 - E. The robber's gang
8. "Munai tried to fight back,..." (P.11).
What is the similar word of fight back ?
- A. to deny
 - B. to reject
 - C. to oppose
 - D. to refuse
 - E. to share with

9. How did Muning Saka revenge this heinous action?

- A. By killing them one by one
- B. By giving the robbers poisonous elephant meat
- C. He chopped up the elephant body
- D. By throwing the robbers into the sea
- E. He enjoyed the meat greedily

10. Why did people change Ujung Village into a Diamond Bomb, then?

- A. As commemorating the figure of Munai
- B. To show their sad feeling
- C. To present their eagerness
- D. To commemorate Munai's birthday
- E. To announce the news of thw robbers death

BUKIT BATU AND THE CURSE OF SI PAHIT LIDAH



<https://www.morgesiwe.com/2016/03/bukit-batu-serunting-sakti-di-kabupaten.html>

Ogan Komering Ilir is one of regions in South Sumatra. It has some legends that are believed by people happen. The most famous legend from Ogan Komering Ilir is the legend of Si Pahit Lidah, whose real name was Serunting Sakti.

The story began when Si Pahit Lidah came out from a deep forest to Pampangan and Tulung Selapan village. He knew that there was a wedding party held on across the village. So, he wanted to go and joined the party. Unfortunately, there was no boat to go there.

Then, Si Pahit Lidah asked everybody there to help him cross the river. However, nobody helped him. Si Pahit Lidah became upset and angry. He cursed all things there to stone. All the things, like mortar, elephant, the bride and groom, umbrella, and many other things around him, changed to statues.

Nowadays, all the statues are still in Bukit Batu Village. Bukit Batu Village is about seventy kilometres from Palembang or about one and half hour drive. It is located in Panglan, Lampam, Ogan Komering Ilir.

If we want to visit Bukit Batu, we need to be accompanied by a caretaker of Bukit Batu Park. He is Abu Samah. People usually call him Wak Gabus. He is 83 years old now. When we arrive at Bukit Batu Park, the first thing that we will find is a sitting elephant. However, it is not a real elephant. It is a stone that looks like an elephant.

READING COMPREHENSION

QUESTIONS

Part A. Essay

Direction: Answer these reading comprehension questions

1. Why did Si Pahit Lidah want to cross the river?
2. Why did Si Pahit Lidah ask for help?
3. What did Si Pahit Lidah feel after knowing that nobody helped him?
4. How long does it take to reach Bukit Batu village?
5. Who is Abu Samah?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D, or E.

1. What does the author want to tell us about?
 - A. The view in Bukit Batu village
 - B. The statues in Bukit Batu village
 - C. The legend about Serunting Sakti
 - D. The people in Ogan Komerling Ilir
 - E. The wedding party in Ogan Komerling Ilir

2. Where does The Legend of Si Pahit Lidah come from?
 - A. Lahat
 - B. Muara Enim
 - C. Kayu Agung
 - D. Ogan Komerling Ilir
 - E. Ogan Komerling Ulu

3. What is the other name of Si Pahit Lidah?
 - A. Si Sakti
 - B. Seruling Sakti
 - C. Serunting Sakti
 - D. Seminung Sakti
 - E. Senandung Sakti

4. Where did Si Pahit Lidah come from before he came to Pampangan and Tulung Selapan village?
 - A. He came from a small town
 - B. He came from a deep forest
 - C. He came from across the village
 - D. He came from another village
 - E. He came from Ogan komering Ilir

5. What is the third paragraph mainly talking about?
 - A. The curse of Si Pahit Lidah
 - B. The feeling of Si Pahit Lidah
 - C. The stone in Bukit Batu Village
 - D. The people in Bukit Batu Village
 - E. The customs in Bukit Batu Village

6. Why did Si Pahit Lidah become upset and angry?
 - A. Because no one greeted him
 - B. Because he did not get a boat
 - C. Because he took a wrong way
 - D. Because he did not get any help
 - E. Because he could not swim across the river

7. What did Si Pahit Lidah do after finding out that nobody helped him?
 - A. He swam to across the river
 - B. He cursed all things to stone
 - C. He took all things across the village
 - D. He greeted all people across the village
 - E. He made all things to become the statue

8. What can we see in Bukit Batu Village?
 - A. The hill
 - B. The lake
 - C. The statue
 - D. The forest
 - E. The mountain

9. How far is Bukit Batu Village from Palembang?

- A. Thirty kilometres
- B. Forty kilometres
- C. Fifty kilometres
- D. Sixty kilometres
- E. Seventy kilometres

10. Who is a caretaker of Bukit Batu Park?

- A. Abu Samah
- B. Wak Samah
- C. Wak Gandus
- D. Wak Samah
- E. Abu Salamah

THE LEGEND OF TELOKO SWAMPS AND THE POWER OF LANGKUSE BUJANG PERIGI



Morgesiwe.com

Langkuse is a simple young man who once lived in the Kayuagung area. In ancient times, Langkuse had an inner strength. The magic did not make him to be arrogant or to be famous, but to defend the truth and also to defend his area from enemy. His power is used to deal with wild animals.

When Palembang was ruled by Suhunan, in the area where Langkuse lived, he was always disturbed by people who wanted to hurt his sister, Buwok Handak (Princess with white hair). Langkuse, in his daily life, is a blacksmith who makes axes to cut down trees in the forest.

One day, the people in Perigi village were shocked by the presence of a wild Buffalo who blindly destroyed peoples' houses. At that time Langkuse was in the forest picking up firewood. He has a hunch about something bad will be happened, he immediately came out of the forest. After being on the outskirts of the village, he saw a middle-aged man fall on the brink of the wild buffalo, immediately Langkuse faced the buffalo using his skill to defend himself. when the buffalo broke its horn and fell to the ground, the villagers were all grateful for the killing of the wild buffalo.

A few days after the incident, Langkuse had to face a tough test when his village had a visitor from Banten with several of his entourage. They came to the Perigi village because they heard there was a young girl who had beauty and magic in her saliva, it was said that by swearing at people who bothered her, as soon as the saliva was sprayed on the face of the intruder, then immediately the face was burned and the hair of the person who was harassed it. swore to be white.

After Langkuse noticed the behavior of the Bantenese who would disturb his sister, he stalked his house from a distance. It turned out to be true, those people forced his younger sister out of the house to have a magic match. Putori Buwok Handak faced the battle. The companions to the Banten character all had burns on their faces and their hair turned white. But facing the last one, Petori was overwhelmed, that's when Langkuse came out of hiding to face the Banten figure. The battle between Langkuse and his enemy took hours. However, luck is in Langkuse's hands.

That's when Langkuse boasted, "people from the land of Banten, it's useless for you to test your strength in the land of Kayuagung. I swear..... your magic will be useless into our land, now I give you the opportunity to return to your country. Whatever the form of the power of your knowledge will not be able to match the son of Perigi with the blood of Kayuagung who is mixed with Batak Sekala borak soil.

Suhunan Palembang sent his men to Perigi village to test the magic power of Langkuse. The Suhunan put bamboo traps in a well in Sengabut. After the bamboo was installed, the envoy of Suhunan threw out a ring patterned with a circle of dragons. One of the envoy proudly roared in front of Langkuse. "Langkuse....if you are able to take out Suhunan's ring in this well, then Suhunan cancels his intention to propose to your sister the Buwok Handak. But, if you fail, don't stop us from forcing your sister to be brought to Suhunan, show your magic.!", Langkuse prayed and immediately plunged into the well. The envoys of Suhunan said "Kill you Langkuse" before the echo of the voice disappeared, Langkuse was back on the surface of the well and was not injured at all. In his hand there was a ring and then he threw it in the face of the envoy of Suhunan. After seeing this, the envoys left Langkuse who was still strong at the edge of the old well.

A month later the Perigi area was safe from the threat of various disturbances. A few months later Langkuse left his sister alone at home. He went to the forest not far from his village. Langkuse underwent his hermitage.

When his sister was kidnapped by the Suhunan army while washing rice in the river. One of the villagers who saw Langkuse's sister kidnapped ran into the forest and reported that her sister was kidnapped and taken by boat to Telodoko village.

As soon as Langkuse got the shocking news, he immediately stopped his meditation. With his magic Langkuse had arrived at the river, jumped into his boat with a bamboo stick with seven strokes, he had arrived at the Teloko area.

Langkuse jumped into the boat of Suhunan's army. When there was a fierce battle between Langkuse and Suhunan's army, there were several soldiers who fled and hid in the village of Teloko. On the boat, a fierce battle took place and one of Suhunan's soldiers attacked Buwok Handak princess, that's when his hairpin bounced to the ground until it became a swamp which is now called Lebak Teloko. Langkuse's resistance paid off, his sister was safe again in his arms.

This is part of the description of the supernatural powers of a footman Perigi who is known as a strong and polite figure.

Part A. Essay

Direction: Answer these reading comprehension questions

1. What did the text tell about?
2. What is the main idea of the second paragraph?
3. How did Langkuse defeat the wild buffalo?
4. Why did the Banteness come to Perigi village?
5. What did Langkuse say to the Banteness if they came to Kayuagung?

Part 2. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, or D.

1. What did the text tell about?
 - A. Langkuse biography
 - B. A wild buffalo
 - C. Banteness army
 - D. Teloko swamps
 - E. Ogan river
2. There are many character of the story. Who is the main character in the story ?
 - A. Langkuse
 - B. Buwok Handak
 - C. Suhuan
 - D. Banteness
 - E. Langkuse and Buwok Handak

3. When did the buffalo break its horn and fell to the ground, the villagers were allgrateful for the killing ofthe wild buffalo. The underline words refers to...
 - A. The bufallo
 - B. The ground
 - C. The villagers
 - D. The man
 - E. The Cow

4. How did the The Teloko Swamps create?
 - A. Buwok Handak's hairspin fell to the ground
 - B. Buwok Handak spit to the ground
 - C. Langkuse cursed the ground
 - D. Langkuse sticed a bamboo into the ground
 - E. Buwok Handak kick the boat into the ground

5. Where did the story take place?
 - A. Ogan Komering Ilir South Sumatera
 - B. Ogan Komering Ulu South Sumatera
 - C. Ogan Ilir Barat South Sumatera
 - D. Ogan Ilir Timur South Sumatera
 - E. Ogan Ilir South Sumatera

6. One day, the people in Perigi village were shocked by the presence of a wild Buffalo who blindly destroyed peoples' houses (Paragraph 3)

The synonym of destroyed....

- A. Exterminated
 - B. Prepared
 - C. Establish
 - D. Construct
 - E. Build
7. One of the villagers who saw Langkuse's sister kidnapped ran into the forest ... (Paragraph 8.

The antonym of kidnapped

- A. Rescued
 - B. Abduct
 - C. Carry of
 - D. Snatch
 - E. Kill
8. Where did the Banteness take Buwok Handak ?
- A. Teloko Village
 - B. Banten
 - C. Palembang
 - D. Pedamaran
 - E. Prabumulih

9. Why did the Banteness want to kidnap Buwok Handak?
- A. Because she has a magic power
 - B. Because she is beautiful and smart
 - C. Because she is a famous woman
 - D. Because she is rich
 - E. Because she is a fortune teller
10. What did the Suhunan's army to test Langkuse's magic power?
- A. They shot Langkuse
 - B. They stabled Lngkuse witha knife
 - C. They made traps out of bamboo in a well
 - D. They made traps out of rope
 - E. They made a deep hole

KEBAGH DANCE



https://upload.wikimedia.org/wikipedia/commons/thumb/c/c4/Tari_Kebagh%2C_2017.jpg/753px-Tari_Kebagh%2C_2017.jpg

Kebagh Dance or Kebar Dance is the oldest traditional dance that is very popular in the Besemah area since ancient times. Although it was banned until the 1940s by the Dutch colonial government, this dance is still preserved and taught from generation to generation.

Kebagh dance is increasingly desperate, sinking and had disappeared during the Japanese occupation. Based on oral stories from older people, the history of this dance is related to Puyang Serunting Sakti at a very lively wedding ceremony that Serunting Sakti and his wife also attended, a dance ceremony was held.

Puyang Serunting Sakti's wife, who is said to be an angel, was asked to join the dance. This request was approved by his wife on the condition that her shawl, which was confiscated and hidden by Puyang Serunting Sakti, was returned to her for dancing.

Due to constant pressure from many people, finally, with a heavy heart, Puyang Serunting Sakti allowed his wife to dance with the shawl he had taken in the past. The scarf is hidden in a bamboo segment commonly called a tepang.

So Puyang Serunting Sakti's wife danced gracefully. Her beauty and skill in dancing make all eyes stunned. Until, unnoticed by everyone, Puyang Serunting Sakti's wife no longer stepped on the earth, hovered, higher and higher until she reached heaven, her home country.

READING COMPREHENSION QUESTIONS

Part A. Essay

Direction: Answer the reading comprehension question

1. How did the story of kebagh dance begin?
2. Why kebagh dance was very popular among the people of Basemah?
3. How did Puyang Serunting hide the Scarf at that time?
4. Why did Puyang Serunting Sakti's wife as long as the magic fly when she danced gracefully?
5. How did the people describe about Puyang Serunting Sakti's wife?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. Where did the Kebugh Dance from?
 - a. Muara Enim
 - b. South Sumatera
 - c. Riau
 - d. Palembang
 - e. Pagar Alam

2. What did another name of kebugh dance?
 - a. Kebar Dance
 - b. Angel Dance
 - c. Pagar pengantin dance
 - d. Bakih Dance
 - e. Tanggai Dance

3. When did the Kebugh Dance banned by the dutch colonial?
 - a. In 1945
 - b. In 1990
 - c. In 1940
 - d. In 1490
 - e. Long time ago

4. What kind of dance clothes used by Puyang Serunting Salti's wife when dancing?
 - a. Basemah Songket
 - b. 6Woven Fabric
 - c. Wedding dress
 - d. Hijab
 - e. Shawl

5. Who did the main character in the Kebagh Story?
 - a. Puyang Basemah
 - b. King Bahrein
 - c. Princess
 - d. Puyang Sakti
 - e. Puyang Serunting Sakti

6. What kinds of statement is correct?
 - a. Kebagh Dance or Kebar Dance is the oldest traditional dance that is very popular in the Besemah area since ancient times
 - b. Kebagh dance is increasingly desperate, sinking and had disappeared during the Indian occupation
 - c. Puyang Serunting Sakti's wife, who issaid to be an animal, was asked to join the dance
 - d. Puyang Serunting Sakti was returned for singing.
 - e. Kebagh Dance or Kebar Dance is the oldest traditional dance that is very popular in the Riau

7. What kind of the following questions you cannot answer?
 - a. Where the time did Kebagh Dance or Kebar Dance begun?
 - b. What time did Kebagh Dance or Kebar Dance begun?
 - c. Who make time did Kebagh Dance or Kebar Dance begun?
 - d. Which of time did Kebagh Dance or Kebar Dance begun?
 - e. Where did Kebagh Dance or Kebar Dance begun?

8. What does the passage mainly discuss?
 - a. Puyang Serunting Sakti allowed his wife to dance
 - b. Puyang Serunting Saksti's wife danced slowly
 - c. Puyang Serunting Sakti at very lively organazing ceremony
 - d. Puyang Serunting Sakti wasreturned to her for singing
 - e. *Puyang Serunting Sakti preserved and taught from other site*

9. What does the third paragraph 'mainly discuss?

- a. Puyang Serunting Sakti's wife, who is said to be an angel, was asked to join the dance
- b. Kebugh dance is increasingly desperate, sinking and had disappeared during the Indian occupation
- c. Kebugh Dance or Kebar Dance is the oldest traditional dance that is very popular in the Besemah area since ancient times
- d. Puyang Serunting Sakti was returned for singing.
- e. Kebugh Dance or Kebar Dance is the oldest traditional dance that is very popular in the Riau

10. What kinds of paragraph is describe ?

- a. Narrative teks
- b. Exposition teks
- c. Descriptive teks
- d. Analog teks
- e. Reading teks

Air Terjun Lemutu

Source : Tribunnews.com



Lemutu Waterfall or often called Curup Lemutu is one of the natural attractions that should be visited for vacation with families or friends in. Lemutu Waterfall is located in Tanjung Bulan village, Tanjung Agung sub-district or approximately 40 KM from Muara Enim city. To enjoy the beauty of the waterfall you must be prepared to take a fairly tiring journey, because access to this Lemutu Waterfall can still be said to be difficult. It takes about 1 hour 30 minutes to get to the location if using a private vehicle. About 100 meters from the location point, visitors can already hear the rush of water. In front of the waterfall, many rows of large rocks with a size of more than 2 meters. In addition, visitors can try to take a bath and feel the sensation of cold water exposure at each level of the waterfall and the roar of the waterfall from a height of about 20 meters (Cughup Panjang) welcomes the arrival of the visitors.

Some kinds of fish, such as Tilan, Gabus, and other kinds of aquatic animals are occasionally seen swimming around the waterfall. In this river, there are about five waterfalls or in the local language called Cughup. These include, Cughup Kukup, Cughup Tengah, Cughup Long, Cughup Keluang and Cughup Pandak. Meanwhile in the Jelangit River there is a waterfall, called Cughup Jelangit whose water also empties into the Lemutu River. But of the six waterfalls, the one that attracts the most attention is a waterfall called Central Cughup.

One of the unique features of Lemutu Waterfall is its shape like stairs or levels. This waterfall consists of three steps or three levels, with different heights, each level has its own charm of beauty. On the first level is the lowest level has a height of about ten meters (10 m), on the second level the waterfall looks spread out to form small levels between two to five meters (2 - 5 m) high, and on the third or highest level it looks more beautiful. There appears in the middle of the river there is an indentation where the water flows to the bottom, so you can see the steps or levels. This waterfall looks twins and split in two. Between the two there is a kind of step that even resembles a big hole that can be climbed.

This waterfall has its own charm so that everyone can enjoy all of the natural beauty of Lemutung waterfall. If you want to visit it, try in the morning and go home around 14.00-15.00, to anticipate things that are not desirable because the location is still dense forest, you'd better go in groups don't go alone.

Questions

Part 1. Essay

Direction: Answer these reading comprehension questions

1. What's unique about Lemutu waterfall?
2. How is the state of Lematang waterfall at the highest level?
3. What are the activities that tourists can do when visiting lemutu waterfall?
4. What do you think about the lemutu waterfall tourist spot? Is it interesting to visit, why?
5. How is the condition of lemutu waterfall on the second level?

Part 2

Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, or D.

1. What is another name for lemutung waterfall?
 - A. Curup Lumutung
 - B. Delta Lumutung
 - C. Spit Lumutung
 - D. Jeram Lumutung
 - E. Teladas Lumutung

2. What district is Lematang Waterfall located in?
 - A. Tanjung Bulan
 - B. Tanjung Enim
 - C. Tanjung Agung
 - D. Tanjung Terang
 - E. Muara Enim

3. What is the height at the lowest level of Lemutu waterfall?
 - A. 9 m
 - B. 9 km
 - C. 10 m
 - D. 10 km
 - E. 9,5 m

4. How long does it take from Muara Enim to Lemutu Waterfall if you use a private vehicle?
 - A. about 1 hour 15 minutes
 - B. less than 1 hour
 - C. more than 6 hours
 - D. about 1 day
 - E. About an hour and a half

5. There appears in the middle of the river there is **an indentation** where the water flows to the bottom the words in bold have the same meaning as the word, except?
 - A. Curvature
 - B. Incline
 - C. Arch
 - D. Indention
 - E. Curve

RADEN ALIT

THE LEGEND OF PRINCE



Tanjung Kemuning is one of regions in south Sumatra., there was a king named Ratu Ageng who married a god of heaven. They lived in the sky and had been blessed with two sons, namely Raden Kuning and Raden Alit, and a daughter named Dayang Bulan. Raden Kuning and Raden Alit are powerful people. After twenty years of living in the heavens, Ratu Ageng feels longing to return to Earth. Therefore, he invited his family to move to Earth. His children strongly agreed with the idea. The next day, Ratu Ageng with his family and a number of bodyguards left for Earth. Several years later living on Earth, calamity befell the family of Ratu Ageng. His daughter, Dayang Bulan died from being bitten by a stick snake. However, Raden Kuning and Raden Alit could not accept the death of their sister. They were sure that Dayang Bulan had not died, but she had been kidnapped by powerful creature. Therefore, both of them asked permission from the father to find Dayang Bulan.

At first, Ratu Ageng did not agree, but finally, Ratu Ageng allowed them to look for Dayang Bulan. Arriving at a beach, they saw a large and magnificent ship which was anchored. They immediately jumped on top of the rejang, thinking that Dayang Bulan was in it. But, after checking all the rooms on the ship, they only found two men sleeping in a room. The two young men

were also looking for their sister, and they were also sure that someone powerful kidnapped her. It was the son of the king of Negeri Salek Alam, named Malim Putih. One of the young men was called Serincung Dabung also tried to find Dayang Bulan with his vision. He discovered that Dayang Bulan was also kidnapped by the son of the king of Negeri Salek Alam, named Malim Hitam. The four men had the same goal. They finally split up to find Dayang Bulan and Dayung Ayu. Raden Alit walked on land through the wilderness and up and downhills.

On his way, Raden Alit met a grandmother who informed him that there would be a wedding party. Malim Hitam would marry Dayang Bulan, until Malim Putih would marry Dayang Ayu. Then, Raden Alit disguised himself. After that, he went to Negeri Salek Alam. Arriving in the country, Raden Alit met King Jin and told him the purpose of his visit. King Jin was very kind and had a beautiful daughter named Salipuk Jantung Pandan. Raden Alit immediately fell in love with her. They immediately entered into a loving relationship and promised to get married. With this relationship, Raden Alit is getting closer to King Jin's family. Raden Alit then asked King Jin for help to free Dayang Bulan and Dayung Ayu. With his supernatural powers, Raja Jin changed Dayang Bulan and Dayung Ayu into two flower stalks. Then, Raden Alit sneaked into Dayang Bulan and Dayung Ayu's room.

However, when Raden Alit left, Malim Hitam and Malim Putih came to confront him. Fierce fighting was inevitable. At first, Raden Alit was still able to keep up with their supernatural powers. However, after the battle lasted for days, Raden Alit was overwhelmed and thrown into the sky. Raden Alit went to see Grandma Dewi Langit ask for help. Grandma Dewi informed that Malim Hitam and Malim Putih could not be killed. However, he could throw them into the sky. Arriving in the sky, they will be put into an iron cage by Grandma Dewi. Raden Alit took out all of his powers so that he was able to throw the two enemies into the sky. As soon as they arrived in the sky, the Grandma Dewi immediately put them in the iron cage. Meanwhile, Dayang Bulan and Dayung Ayu returned to their human forms. Not long after, Raden Kuning, Si Ulung

Tunggal, and Serincung Dabung arrived. Raden Alit then told everything that had happened.

Finally, Raden Alit and others immediately met King Jin to express their gratitude for helping them defeat the two sons of Raja Negeri Selak Alam. After that, they said goodbye to return to their countries. Meanwhile, at the palace, Ratu Ageng and his queen have been shrouded in anxiety for months waiting for their children. When they saw Raden Kuning and Raden Alit came with Dayang Bulan, both of them couldn't help but feel emotional. To welcome the return of his children, Ratu Ageng held a massive party for three days and three nights. After the party, Raden Alit came to his parents and said that he had made a promise to marry the beautiful daughter of King Jin. Finally, Ratu Ageng and his entire family came to King Jin's place to hold Raden Alit's wedding party with Salipuk Jantung Pandan. Finally, Raden Alit and his wife lived happily.

Source: Kabupaten Ogan Komering Ulu Timur-sumatra-ceritarakyatnusantara-com

Part A. Essay

Direction: Answer these reading comprehension questions

1. Why did the RatuAgeng decide to return to earth?
2. What disaster befell the RatuAgeng family after living on earth?
3. How did The King Jin get the Dayang Bulan and Dayang Ayu?
4. What did Raden Alit do after him losing the fierce battle?
5. How will the story of Raden Alit and Salipuk Jantung Pandanend?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. Where is Tanjung Kemuning ?
 - a. One of the regions in West Sumatra
 - b. One of the regions in South Sulawesi
 - c. One of the capitals in South Sumatra
 - d. One of the regions in South Sumatra
 - e. One of the capitals in South Sulawesi

2. What does the text talk about ?
 - a. Raden Alit
 - b. Raden Kuning
 - c. Ratu Ageng
 - d. Dayang bulan
 - e. King jin

3. How long does the RatuAgeng stay in heaven ?
 - a. Twelve years
 - b. Twenty years
 - c. Twelve months
 - d. Twenty months
 - e. Twelve days

4. Who kidnapped the Dayang Bulan ?

- a. RadenKuning
- b. King Jin
- c. Serincung Dabung
- d. Malim Putih
- e. Malim Hitam

5. Why is Raden Alit getting closer to King Jin's family ?

- a. Because of it's relationship with SalipukJantungPandan
- b. Because the King Jin wants to help him
- c. Because the King Jin is very kind and has a beautiful daughter
- d. Because the King Jin forced him
- e. Because the King Jin is more powerful

6. Why did Raden Alit meet Grandma Dewi Langit ?

- a. To ask for strength
- b. To ask for help
- c. To find the Dayang Bulan
- d. To live long
- e. To catch Malim Hitam

7. How does the King Jin free Dayang bulan and Dayang Ayu ?

- a. By turning it into two flower stalks
- b. By turning it into two leaves
- c. By turning it into two brooms
- d. By turning it into two flower
- e. By turning it into two apple

8. Why did Raden Alit express his gratitude to the King Jin ?

- a. Because Raden Alit wants to go back to his country
- b. Because Raden Alit likes the daughter of the King Jin
- c. For saving the Dayangbulan and Dayangayu
- d. For helping defeat the towsons of Raja Negeri Selak Alam
- e. Because Raden Alit respects the King Jin

9. What does the Ratu Ageng do to welcome the return of her children?

- a. Hold a wedding party for Raden Alit with salipuk Jantung Pandan
- b. Holding charity activities
- c. Holding a dinner party
- d. Holding a three day and three night music frestival
- e. Holding a massive party

10. Who is Raden Alit wife ?

- a. DayangAyu
- b. DayangBulan
- c. SalipukJantungpandan
- d. Grandma DewiLangit
- e. RatuAgeng



Semesat Semesit

<http://repositori.kemdikbud.go.id/2462/>

Once upon a time there was a king who had two sons namely Semesat and Semesit. After the queen died the King remarried, the two children lived with their

stepmother. One day, the two brothers played football. suddenly, the ball hit their stepmother who was cooking in the kitchen and made her angry. This matter made the king finally decided to throw away Semesat and Semesit into the river.

Shortly thereafter, the two brothers landed in a forest. There were two birds on a wooden stick. Semesat threw the bird then one of the birds fell. Another bird said that, "Whoever eats the body of the bird will be miserable first before feeling the pleasure otherwise, whoever eats his head he will become king. ." Semesat offered his head to Semesit, but he refused and ate the bird's body. So, the bird's head was eaten by Semesat. Suddenly a Garuda bird took Semesat flying and left Semesit alone. Semesat was taken by a grandmother and lived together in an old hut. After a few years, Semesat grew up and became a handsome young man.

One day there was an announcement that the king was looking for a son-in-law where the requirement was, he's good at sleeping. Semesat applied and finally chosen as king son-in-law. After a few months of being married to the princess, the King died. Semesat replaced the King on the throne. One day a thief was caught eating some sugar cane in the kingdom's garden. He was punished by being locked under the King's house. At the same time, the King will travel abroad.

However, the boat did not want to move, it said droplets of human blood needed in order to make boat move. The King decided to sacrifice a sugarcane thief. However, the thief could manage to push the boat. In return for his work, he was taken by to sail. How surprised the King was when he found out that the thief was Semesit. They both cried and hugged tightly. Then Semesat made him as his prime minister. They lived happily until the rest of time.

Questions Teks Semesat and Semesit

By Emilizona /SMKN Sumsel Palembang

I. Answer the following questions based on the text above.

1. Who were told in that story?
2. What caused them to be dumped into the river?
3. Who finally ate the dead bird's head? Why?
4. Was it proven that the bird's prediction that the king was the one who eats the bird's head?
5. How did the two brothers finally meet?

II. Choose the correct one answer; a, b, c, d, or e

1. The two brothers lived with their step mother because ...
 - a. the king remarried since her mother was dead
 - b. her mother didn't want to take care of them
 - c. the king asked to do so
 - d. their own choice
 - e. they like their step mother

2. What the small thing caused their step mother to be angry?
 - a. playing basket ball
 - b. playing kite
 - c. playing ball
 - d. making a noise
 - e. making a problem

3. Who grabbed and took flying by Garuda?
 - a. Semesit
 - b. step mother
 - c. the king
 - d. Semesat
 - e. grandmother

4. What was the job of the grandmother who takes care of Semesat ?

- a. farmer in a small field
- b. making nets and fish traps
- c. hunter in the hunt
- d. firewood collector
- e. sailor in the sea

5. What are the requirements for the son-in-law of the king

- a. he's good at managing the government
- b. he's good at farming
- c. he's good at sleeping
- d. he's good at doing anything
- e. he's good at painting

6. What made Semesat succeed in becoming the son-in-law of the king?

- a. the requirement is easy
- b. the applicants are not qualified
- c. Semesat could manage their sleeping effectively
- d. Semesat do many things and refuse sleep
- e. Semesat slept all the night

7. I while three of my friends came into my room.

- a. was studying
- b. was being studied
- c. am studying
- d. will be studying
- e. can be studying

8. After a few months of being married to Ahmad, Sarah got pregnant and finally birth to a baby girl

- a. giving
- b. having
- c. gave
- d. have
- e. give

9. According to the text to move the boat the king requires.....

- a. human blood
- b. human body
- c. some mechanics
- d. sailor
- e. professional sailor

10. What is the ending of this story?

- a. death
- b. tragic
- c. full of sadness
- d. sadness
- e. happiness

Good luck

The White-Haired Girl



<http://kayuagungradio.com>

Hundreds of years ago, there was a charming girl in Perigi Marga Village, the regency of Ogan Komiring Ilir, South Sumatera. All the people there called her the name White-Haired Girl because she had beautiful white hair. She also had supernatural power. She could change people's hair with her spit. But, she was very arrogant; she would spit all the people who tried to tease her. She lived with his older brother, Langkuse. Langkuse was also famous for his unbeatable supernatural power because he spent much of his time meditating to get supernatural power. The beauty of the white-haired girl was famous in her place and famous until to the ears of Sunan Palembang. He wanted to marry her, so he sent his people to bring a lot of luxury jewelry to get her heart. But, what happened next? All the peoples' hairs of Sunan Palembang become white because the girl spat them. They were frustrated and back to Palembang. When Sunan heard that news, he was angry and curious what magical power the white-haired girl had. Then, he sent his people again to find out the source of that supernatural power.

The people of Sunan Palembang succeed in finding the source of white hair girl's power by asking the resident of Perigi Marga Village. It turned out that his power was from his brother, Langkuse. Sunan directly thought, if he killed Langkuse it would demolish the power of the white-haired girl. Sunan arranged a plan to kill Langkuse with the buffalo that is behind Perigi Village. The buffalo was very wild and vicious. Tomorrow morning, the people of Sunan directly asked

Langkuse to meet Sunan and did what Sunan instructed. Langkuse entered the forest behind Perigi village. When the buffalo saw a human, the buffalo immediately butted and slammed its horns into Langkuse's body. He purposely caught the two horns that were pointing towards his body. While holding back the horn from hitting his body, he hit the buffalo's head with his supernatural power. With just one hit, the buffalo immediately lay helpless in front of Langkuse. Sunan's first plan to kill Langkuse had failed. He remembered the well in the forest, so he ordered his men to put a deadly spear in the deep well and dropped the ring into the well. He plunged into the well. Once he jumped into that well, there was the sound of a broken spear. It turned out to be the sound of broken spears when Langkuse's body hit them. Meanwhile, Langkuse's body was not scratched at all. Finally, Langkuse was successful in taking the ring and handed it over to Sunan.

The last planning to kill Langkuse, Sunan made a river shortcut from Teloko to Tanjung Agung to make it easy to get his girl. Meanwhile, the White Haired Girl was alone at home. Langkuse was working on the river. The White Haired Girl was busy making pots she didn't realize when Sunan and his people entered her house. Sunan was successful in kidnapping the White Haired Girl and took her to the ship. As soon as Langkuse jumped, with only one jump, he arrived at the place where Sunan was. Langkuse entered the ship, and then it swayed and tilted little by little. Sunan did not realize the White Haired Girl had been taken by Langkuse, because he was panicked and confused. They also did not know when Langkuse took his sister away from the ship. Sunan and his men returned to Palembang full of disappointment. According to this story, until this time, no one from the original Palembang descendant of Sunan dared to marry their offspring with the descendants of the Kayu Agung. They are afraid that Sunan's oath will be proven and their life will be full of misfortune.

Part I. Essay

Directions: Read each question below carefully and answer the question!

1. What happened to Sunan Palembang People after meeting the white hair girl?
2. Why did Sunan Palembang want to kill Langkuse?
3. How did Langkuse kill the buffalo?
4. What was the second plan of Sultan Palembang to kill Lengkuse after the first plan failed?
5. How did Lengkuse get his sister back from Sunan Palembang?

Part II. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D, or E.

1. Why was the girl called the white-haired girl?
 - A. Because she had white skin.
 - B. Because she had a white dress.
 - C. Because she had white supernatural power.
 - D. Because she had white-beautiful hair.
 - E. Because she was famous

2. What would happen if white haired-girl spit to the people?
 - A. Their hair would turn to white
 - B. Their body would turn to white
 - C. They would spit her back
 - D. They would marry with her
 - E. They would be arrogant

3. What made Sunan Palembang angry after his people returned from the white hair girl?
 - A. His people brought a lot of luxury jewelry to the white hair girl
 - B. His people was declined by the white hair girl
 - C. The white hair girl was arrogant
 - D. The white hair girl spat on Sunan Palembang
 - E. The white hair girl accepted Sunan Palembang and his people

4. How did Sunan Palembang know the source of magical power of the white hair girl?
 - A. He knew from his people
 - B. He knew from the white hair girl's brother
 - C. He knew from the white hair girl
 - D. The white hair girl told to his people
 - E. He knew from the resident of Perigi Marga Village

5. What happen with the spears in the well?
 - A. It killed Lengkuse
 - B. It was broken because Lengkuse's body hit them
 - C. It didn't happen with them
 - D. It was broken because the people of Sunan
 - E. The people of Sunan broke them

6. Why did Langkuse went into the well in the forest?
 - A. to put a deadly spear
 - B. dropped the ring into the well
 - C. took the ring from the well
 - D. took the spear from the well
 - E. took her sister back

7. What was Sunan Palembang's last plan to get a white haired girl after both plans failed?
- A. Bring luxury jewelry to the white hair girl
 - B. Kill Lengkuse as her brother
 - C. He made a boat to kidnap the girl
 - D. He made a river as a shortcut from Teloko to Tanjung Agung to kidnap the girl
 - E. He gathered all his commanders
8. How did Lengkuse catch up to Sunan Palembang, who had sailed far away with his ship?
- A. Only with one jump
 - B. He used the ship
 - C. He used the motorcycle
 - D. Run as fast as possible
 - E. Swam across the river
9. Why did Sunan's ship sink?
- A. Because they felt astonished
 - B. Lengkuse jumped to the ship
 - C. Lengkuse leaked the ship
 - D. The ship was old
 - E. The ship was overload
10. Based on the text above, why People of Palembang did not want to take a child or descendant of Kayu Agung?
- A. Because the girls are not as beautiful as the white hair girl
 - B. Because the girls are arrogant
 - C. Because they are disappointment of descendant of Kayu Agung
 - D. Because Sunan did not get the white hair girl
 - E. Because they are afraid with Sunan's oath

The Origin of Tiger Which Don't Want to Eat the Rambang People



<https://sumbar.antaranews.com/>

According to history and stories, in ancient times there lived a group of people in a gutter or field. In ancient times, the gutter was safe and peaceful without anything to be afraid of. This group of people still comes from the ancestry of the Rambang people. Their livelihood is as farmers. They look for fruits and firewood in the forest freely around the gutters to supply their daily needs. Every day people go in and out of the forest without fear and the slightest disturbance they encounter.

One day, the peace of the gutters began to be disturbed. The figure of the corpse was found with full of wounds from the grip and bites of wild beasts. They were confused about what animal had taken the life of a human who had been lying dead with blood splashed everywhere. The villagers did not know that it was the doing of a tiger. After taking care of the corpse and burying it, village activities continued as usual. People look for firewood and edible fruit, some of them even hunted. Every day, each group that enters the forest always decreased in number after leaving the forest and their body are unknown where.

This makes society is gripped by an extraordinary fear. The community finally negotiated to find the cause. They decided to patrol for reassuring the community at night and should be vigilant and take care of each other if they go into the forest.

What has been done by the community does not bring results. There are still people missing without knowing where the bodies are. Humans who go into the forest do not come out and reunite with their families safely. This makes people afraid to go into the forest to look for firewood and fruit. From day to day the community's supply of firewood is dwindling. There are even people who burn their furniture for cooking. The situation in the village is getting worse. Society is truly gripped by fear.

News of public fear reached the ears of the Duke of Queen. With anger, Duke of queen came to the village and found out what was the cause of the disappearance and killing of the people in the village. After being investigated, it turns out that the cause is a tiger that has been invented which has incredible powers. As a leader, Duke of queen had a sense of responsibility to bring back peace in the village. With great courage, Duke of Queen looked for the tiger in the forest accompanied by several people.

After a few days, the Duke finally found the tiger. There was an exciting fight. Both of them had incredible powers so that no one wanted to give in and be defeated even though the fight had lasted for two days and two nights. Then said the Duke Queen to the tiger, "Eat me in exchange for my people. If I die, you can continue to eat the humans you meet, but if I don't die, you can no longer eat my offspring. You can't eat humans who still have the blood of Rambang's descendants." Feeling that everyone who was bitten and swallowed by him would die, the tiger agreed with the Duke's suggestion. Hesavagely pounced on the Duke of Queen's body and swallowed it. Blood splattered everywhere. The people who accompanied the Duke of Queen ran away to save themselves. Strange things happened, from the tiger's stern the Duke of Queen came out intact without a single wound attached to his body. With anger he pounced back the Duke of Queen's body.

The Duke of Queen's body was torn apart again until it was scattered everywhere and swallowed again without any residue. The strangeness repeated itself, the Duke of Queen safely came out of the tiger's stern. The incident happened again and again until the tiger lost his strength and gave up to the Duke Queen

"I surrender. Me and my whole group will no longer disturb your descendants. If you allow me to follow you wherever you go. I wish to devote my life to you." said the tiger. "Okay then, I'll let you follow me wherever I go. My request is that you don't show yourself in front of people because I'm afraid they'll be scared and will run away from me. How do you agree with my request?" said the Duke of Queen wisely after knowing the tiger admitted his defeat. "Well if that's what you want, I'll do it." From the situation of the village, community returned to being safe and peaceful. No more humans are lost after entering the forest. People who entered the forest to look for firewood and fruit returned safely and assembled with their families. This belief still exists in the people of Rambang's descendants. They felt safe when they go into the forest because the king of the jungle had sworn an oath to their legacy.

Part 1. Essay

Direction: Answer these reading comprehension questions

1. How did the society supply their daily needs?
2. Why were people afraid to go to the forest ?
3. What did the duke of queen do to protect her society ?
4. How did the duke of queen do to defeat the tiger?
5. What did the tiger swear to the duke of queen?

Part 2. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, or D.

1. Why didn't the village safe?
 - A. The figure of corpse was found
 - B. There were incredible tigers stealth
 - C. There weren't fruits and fire woods
 - D. The village wanted to show off
 - E. The village didn't have place

2. What did the society find at forest?
 - A. Fire woods
 - B. Fruits
 - C. Fruits and Fire woods
 - D. Vegetables
 - E. Meat

3. How did the society fulfill their daily needs?
 - A. Farming
 - B. Soldier
 - C. Fisherman
 - D. Teacher
 - E. Merchant

4. What did the society do to keep the village?
 - A. Staying at home
 - B. Calling the shaman
 - C. Patrolling at night
 - D. Negotiation
 - E. Staying up

5. Why was the corpse at the village?
 - A. The corpse was getting sick
 - B. The corpse was attacked by the tiger
 - C. The corpse was killing by the society
 - D. The corpse was hit by someone
 - E. The corpse was thrown away by someone

6. Why didn't the tiger appear again in the village?
 - A. It had agreement to the duke of queen
 - B. It attacked the society
 - C. It didn't eat the society
 - D. It was lost
 - E. It wanted peace

7. How was the condition of the people in the village?
 - A. They were peace and save
 - B. They were fear
 - C. They were great
 - D. They were not safe
 - E. They were brave

8. What is the character of the duke of queen?
- A. Angry
 - B. Kind
 - C. Responsibility
 - D. Coward
 - E. Fair
9. Why was the duke of queen willing to sacrifice herself to be eaten by a tiger?
- A. He was hard to beat the tiger
 - B. The tiger was starving
 - C. The tiger was angry
 - D. She wanted to defeat the tiger
 - E. The tiger dominated the village
10. *This makes society is gripped by extraordinary fear...* The synonym of the underline word is
- A. Brave
 - B. Responsibility
 - C. Fearful
 - D. Great Kind
 - E. Kind

TUAN PUYANG ENDIKAT



Pagaralam, in the Endikat area, there lived a man named Puyang Mu'min who was known as Puyang Ndikat. In his area Puyang Ndikat is a man of good character, gentle-hearted and kind to the local people. Puyang Ndikat is crossing the Lematang

River storage area in his area. From wandering around the world, Puyang Ndikat arrived in the Ujanmas area which is famous for its busy population and rich in agricultural products. Puyang Ndikat has a will to occupy the Ujanmas area. So, he met a Ujanmas official named Puyang Bayib (Syeh H. Burlian). Puyang Ndikat expressed his desire to be able to live in the Ujanmas area. Unexpectedly, Puyang Ndikat's intentions were happily accepted by Puyang Bayib. So Puyang Ndikat stayed at Ujanmas and stayed at Puyang Bayib's house. The Ujanmas area experienced many strange things after Puyang Ndikat stayed and stayed at Puyang Bayid's house. The people of Ujanmas were surprised by this strange thing. Puyang Ndikat is known to be very powerful, but never shows his magic to others. Puyang Bayib is a Kiai who always does good and likes to help others. He is a memorizer of the Koran and proficient in the science of hadith. All of this made Puyang Bayib famous throughout the region.

Once upon a time there was a drought in the Ujanmas area during a very long dry season. The Lematang River became dry, the boat carrying the merchandise to be sold in Palembang failed to depart. All the merchants asked Puyang Ndikat to pray, so that it would rain and the Lematang river would be filled with water again. Puyang Bayid prays to the Almighty, it will rain as soon as possible, not waiting for how long it will rain, pouring water on Lematang's earth. Puyang Bayid took the magic jar he had from home. The urn was filled with water and then placed on the bank of the Lematang river and without warning, the water from the Lematang river became large as far as the location of the jar was. Puyang Ndikat didn't realize that he had lived in Ujanmas for a long time and he was very loved by Puyang Bayid. He mastered the science of disguise, because of that he was given the obligation by Puyang Bayid to be able to disguise himself. While incognito he needed to test the faith of his people in a state of sufficiency and Puyang Ndikat carried out orders with pleasure.

In his first disguise, he disguised himself as a very hungry madman. He walked around the village to ask for a mouthful of rice to eat all the people in the village. But, it wasn't rice that they gave the edge in the form of swearing, many children made fun of it and Nada also pelted Puyang Ndikat with pebbles and earth. Puyang Ndikat went through several disguises, the last one being Puyang Ndikat as a person who had a very disgusting disease, had sores and ulcers that emitted a very foul odor all over his body. Puyang Ndikat approached the people around him to be able to give him medicine, but the people he visited were disgusted and didn't care about the disease he was suffering from.

Then he walked back and met the mothers who were looking for fleas on the stairs of his house, then he called and reprimanded the mothers. "O my brother, if you are just like this then your life will not be peaceful". The habit of looking for fleas is not bad but looking for lice while telling other people's bad things is not good. The ugliness of others is very inappropriate to be the subject of discussion. The mothers were angry to hear Puyang Ndikat advised them and threw him out very rudely.

Puyang Ndikat left, and immediately met Puyang Bayid at his house, and asked if my master was not disgusted by his condition because he was still in disguise? Puyang Ndikat told that during the trip he disguised himself that people did not care about his condition and did not feed him.

Puyang Bayid wept bitterly, he felt very sad about the treatment of his people after hearing the story from Puyang Ndikat. Then Puyang Bayid went out of his house to meet the people who were waiting in his yard. Then he said "O my people! You are against our religion. As a Moeslim, we should help each other together. Even though the people we meet are not hot for us. We should do good with fellow creatures of God because our life is not long. Hurry up and repent to Allah". The residents became frightened and very surprised and wondered in their hearts to hear the angry words of Puyang Bayid. Puyang Bayid knew the people were confused and scared, so he continued his speech. "I assigned Puyang Ndikat to disguise himself in various ways to be able to test your faith," said Puyang Bayid. I am very sad that your actions and attitudes are far from my expectations! Everyone does not care about the suffering of others. You insulted and insulted, instead of helping, now repent and ask forgiveness from Allah. Puyang Ndikat finally came out of the house smiling at everyone as if nothing had hurt him, they were taken back. They realized their mistake and all apologized, wept and regretted their actions and promised not to repeat the same actions also mistakes. They immediately repented to the Almighty. Puyang Ndikat felt that his job at Ujanmas had been completed, so he said goodbye to Puyang Bayid to continue his odyssey to another place. He has the intention of continuing his adventure by exploring the Lematang River. To seek experiences that he believes will be useful for the life to come. After leaving Ujanmas for a long time, there was a feeling of longing to visit Ujanmas, he returned to Ujanmas and surrounded the residents houses. He disguised himself as a very poor man, the people whose houses the poor visited accepted and invited him, in provided food and invited the poor to rest in their homes.

How happy Puyang Ndikat is to see the residents of Ujanmas have turned into virtuous human beings, respect others and are no longer arrogant. Puyang Ndikat said “goodbye” to the host to meet Puyang Bayid. Puyang Bayid is old and he feels very happy to be reunited with Puyang Ndikat and ask each other about news and exchange stories. Puyang Ndikat conveyed the purpose of his presence to Ujanmas. He said goodbye because he was going back to Pagaralam. Before he left, Puyang Bayit gave a kris as a gift to Puyang Ndikat. Even though they were separated, they promised to stay in touch. Ujanmas residents are always kind to the loyal people who come to visit. Always respect all guests and do good to others. Until now, when there are foreigners who come in disguise of Puyang Ndikat, they call them Dikat people (smooth people).

For your information, Puyang Ndikat is the oldest man in Komerling. He was born on 1920.

☺ The end ☺

Question and Answer about Tuan Puyang Ndikat

Part I. Essay

1. Who are the characters in Tuan Puyang Nikat’s Story ?
2. What do you know about Puyang Ndikat?
3. What’s the generic structure from Tuan Puyang Nikat’s Story ?
4. What is the mother feeling or reaction after meet Tuan Puyang?
5. What is the moral value from the story above?

Part II. Multiple Choice

1. Who is the main characters from Tuan Puyang Nikat's Story's
 - A. The mothers
 - B. The Fathers
 - C. Puyang Mu'min
 - D. Ujanmas
 - E. Puyang Bayib

2. Where did the legend come from?
 - A. Pagaralam
 - B. Papua
 - C. Bangka
 - D. Maluku
 - E. Pekanbaru

3. How does Puyang Ndikat's feel after meeting the Ujanmas Residents?
 - A. Puyang Ndikat feel sad after he meeting the Ujanmas Residents
 - B. Puyang Ndikat feel happy after he meeting the Ujanmas Residents
 - C. Puyang Ndikat feel angry after he meeting the Ujanmas Residents
 - D. Puyang Ndikat feel bored after he meeting the Ujanmas Residents
 - E. Puyang Ndikat feel so lonely after he meeting the Ujanmas Residents

4. What's the type of the legend Tuan Puyang Nikat's?

- A. Descriptive text
- B. Information text
- C. Narrative Text
- D. Persuasif Text
- E. Compliance Text

5. What's the name of the river from the story?

- A. Musi River
- B. Sugihan River
- C. Bengawan River
- D. Lematang River
- E. Kapuas River

6. What's the generic structure from the story above....

- A. Orientation, Complication, Resolution
- B. Orientation and Resolution
- C. Resolution, Complication, Orientation
- D. Orientation, Resolution, Complication
- E. all answer is false

7. The Ujanmas area experienced.....strange things after Puyang Ndikat stayed.

- A. many
- B. much
- C. a lot of
- D. several
- E. all

8. In the Puyang Ndikat's story, what's time information in used.....

- A. Continoues Tense
- B. Past Tense
- C. Present Tense
- D. Perfect Teense
- E. Present Continous Tense

9. What's the characteristics of Ujanmas Residents.....

- A. Always kind to the loyal people
- B. Never kind to the loyal people
- C. Humble
- D. Romantic and very nice
- E. Arrogant to the loyal people

10. The resolution of the story is.....

- A. How happy Puyang Ndikat is to see the residents of Ujanmas
- B. Puyang Bayid prays to the Almighty
- C. The Ujanmas experienced many strange
- D. Puyang Ndikat is known to be powerful
- E. Pagaram in the Endikat area

THE HISTORY OF KUTO BESAK FORT PALEMBANG



Kawasan Benteng Kuto Besak di Palembang, Sumatera Selatan. (KOMPAS/EDDY HASBY)

Palembang is one of the best tourist destinations in Sumatra Island. The city offers many tourist attractions for everyone. For those who love history, there is Kuto Besak Fort (BKB).

BKB is the historical place in Palembang City, South Sumatra. Kuto Besak Fort is located not far from the Palembang Ampera Bridge, and faces the Musi River in Palembang. The address for the Kuto Besak Fort is on Jl. Sultan Mahmud Badarudin, 19 Ilir, Bukit Kecil District, Palembang City, South Sumatra Province. The road to BKB Palembang is quite easy to access. The distance from Palembang City Square is only 4 kilometers, with a travel time of 10-15 minutes via Jalan Veteran. In addition, Kuto Besak Fort is very close to 16 Ilir Market. Access road to Kuto Besak Fort can be passed by two-wheeled vehicles, as well as four-wheeled vehicles. Entrance ticket for Kuto Besak Fort, or BKB Rp. 5,000 per person. BKB is 288.75 meters long and 9.99 meters (30 feet) high and 1.99 meters (60 feet) thick.

Quoted from the ibs.sumselprov.go.id website, the idea of establishing a BKB was initiated by Sultan Mahmud Badaruddin I who ruled from 1724- 1758. While the implementation of the construction was completed by his successor, Sultan Mahmud Bahauddin who ruled in 1776-1803. The new BKB was built in 1780 with an unknown architect and the supervision of the work was entrusted to a Chinese. This building is a symbol of the supremacy of the Palembang Darussalam Sultanate. "In 1812 it was captured by the British, and then controlled by the Dutch in 1821 until the independence of Indonesia," said Jeanne Francoise. mBrick adhesive cement uses limestone found in the interior of the Ogan River plus egg whites. The process to build this BKB itself took approximately 17 years. This palace was officially occupied on Monday, February 21, 1797. The building was originally functioned as the palace of the Palembang Darussalam Sultanate. However, in 1821, the only fort in Indonesia built by the natives was controlled by the Dutch East Indies colonial army. The Dutch called Kuto Besar as Nieuwe Keraton aka the new palace. Now, BKB is occupied by the Regional Military Command (Kodam).

READING COMPREHENSION

QUESTIONS

Part 1. Essay.

Answer the following questions based on the text above.

1. What does the text above tell about?
2. What is the main idea of the second paragraph?
3. What is the purpose of the text?
4. Where is the location of Kuto Besar Fort ?
5. How long to build this BKB?

Part 2. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. What is the text about? ...
 - A. Palembang is one of the best tourist destinations in Sumatra Island. The city offers many tourist attractions for everyone.
 - B. BKB is the historical place in Palembang City, South Sumatera.
 - C. BKB is 288.75 meters long and 9.99 meters (30 feet) high and 1.99 meters (60 feet) thick.
 - D. This building is a symbol of the supremacy of the Palembang Darussalam Sultanate.
 - E. BKB is occupied by the Regional Military Command (Kodam).

2. The main topic of paragraph two is ...
 - A. BKB is the historical place in Palembang City, South Sumatera
 - B. The idea of establishing a BKB was initiated by Sultan Mahmud Badaruddin I who ruled from 1724-1758.
 - C. Brick adhesive cement uses limestone found in the interior of the Ogan River plus egg whites.
 - D. Palembang is one of the best tourist destinations in Sumatra Island.
 - E. This building is a symbol of the supremacy of the Palembang Darussalam Sultanate.

3. How long to build this BKB? The process to build this BKB itself took approximately....
 - A. 17 years.
 - B. 18 years
 - C. 19 years
 - D. 20 yers
 - E. 21 years

4. Who has idea of establishing a BKB ?
 - A. The Dutch
 - B. the Regional Military Command
 - C. Sultan Mahmud Badaruddin
 - D. The British
 - E. Jeanne Francoise

5. What is the purpose of the text about?
 - A. To offers many tourist attractions for everyone.
 - B. To love history of Kuto Besak Fort
 - C. To describe about Kuto Besak Fort
 - D. To know the story about BKB
 - E. To give the best tourist destinations in Sumatra Island.

The Origin of Pempek



<http://www.Kompas.com>

Palembang is well known as the capital city of South Sumatera. When people say about Palembang, there is one thing comes out from their mind. Do you know what it is? Right, that is *PEMPEK*. This traditional food has become the iconic food for many visitors who come to Palembang. It is originally made of fish and tapioca powder. These ingredients are not a necessity. Some people may change it with flour and egg. They call it *godo-godo*. Mackerel or *Tenggiri* fish is the best fish to make *pempek*. As the price is very high, so people can change it with another fish such as *gabus*, *parang-parang*, *kakap* or *sarden*. However, the smell of the fish can influence our appetite. *Tenggiri* fish has a special flavor than any other fish. Even it is smelly, many people prefer to eat it. For those who have allergic to sea fish, *gabus* is the optional one. This delicious meal is not complete if we do not add *cuko* as the sauce. *Cuko* is a kind of spicy hot sauce made of black sugar and tamarind, some chilies and a little *cuko* liquid. We boil them altogether until it is thick. *Pempek* is commonly served into two ways; boiled or fried. Then the *cuko* is poured onto the *pempek* as its sauce. What a nice meal!

Firstly, Palembang Darussalam Islamic kingdom was led by King Sultan Badaruddin II. In the 16th century Chinese came here to trade. They introduced *kelesan*, the original name of pempek, as the traditional meal at Limas House. It was called *kelesan* as it could be stored for a long time. Time passed and the Chinese people sold *kelesan* door to door in order to make it popular among Palembangese. Even the cook of *kelesan* was real Palembangese; however, the seller was always a young Chinese man which was called 'apek'. When the customer wanted to buy pempek, they just called "PEK...PEK." They always sold pempek around Agung mosque at that time. Since then, *kelesan* is wellknown as PEMPEK.

Many variants of Pempek can be served now. They are pempek *lenjer*, pempek *telor*, pempek *adaan*, pempek *keriting* and pempek *kapal selam*. Among those kinds of pempek, *kapal selam* is the most popular one for visitors especially foreigners. Since fish is considered as one of halal animals, Muslim countries are really fond of *pempek* when it is served at special international events in Indonesia. This *kapal selam* has one fullboiled egg inside. It can be hen or duck eggs. Still, *cuko* is the sauce of it. We can add some cucumber slices or shrimps over pempek kapal selam to make it attractive and tempting taste. Heemmm. Delicious!! There is also *pempek pistel* which is made of slices of small papaya mixed with shrimps and a little salt inserted into *pempek*. Some people prefer fried to boiled one. When we fry it into the hot oil, let it cooked for a while and serve it on the dish covered with slices of cucumber and *cuko*. Nowadays, when we come into small café or big restaurants in Palembang, the first meal they serve must be *pempek*. It is not only famous in Palembang but also all over Indonesia. When people visit Palembang, they always buy them to take as their souvenir for their family in their hometown. Let's make Palembang become one of International destinations so that People who come from Egypt, Africa, German and other countries all over the world will not only know Indonesia as Bali and Jakarta but also Palembang because of its *pempek*.

I. Part 1 : Essay

Directions: After reading the text, answer these questions correctly.

1. What are the basic ingredients to make Pempek?
2. Why do people prefer Tenggiri fish to any other fish?
3. How did Chinese man distribute Pempek in the past?
4. How many variants of pempek are there in the text?
5. What do you think about Pempek after reading the text?

II. Part 2: Multiple Choice

Directions: Read each question carefully then choose the best answer by marking (X) on the corresponding letters A, B, C, D, E.

1. Why did Pempek become popular among the Royal family?
 - A. The cook was the King's family
 - B. Chinese people introduced it to the King
 - C. Tenggiri fish had special flavor than *gabus*
 - D. The taste was different from any other meal
 - E. King Sultan Mahmud Badaruddin II really liked it
2. Why was Pempek called Kelesan at first?
 - A. It was a Royal special meal
 - B. It was sold by Chinese young man
 - C. It could last longer in a storage place

- D. It was stored in the Kingdom's kitchen only
 - E. It was never been eaten by ordinary people
3. What is the most important factor that can increase one's appetite of Pempek?
- A. Taste
 - B. Price
 - C. Place
 - D. Serving
 - E. Ingredients
4. How many variants of Pempek based on the text?
- A. 5
 - B. 6
 - C. 7
 - D. 8
 - E. 9
5. From the text we know that
- A. Pempek is famous in China only
 - B. Pempek was officially introduced by Sultan Badaruddin II
 - C. Pempek is only made of Tenggiri fish and tapioca powder

- D. Pempek has become iconic traditional food since 16th century
- E. Chinese young man had contributed a lot in promoting Pempek in the past

6. The word 'well known' has the closest meaning with

- A. Popular
- B. Regular
- C. Clear
- D. Good
- E. Easy

7. Paragraph 4 describes us about

- A. The Chinese strategy to promote pempek
- B. Why kelesan became pempek
- C. How Chinese sold pempek to Royal family
- D. The process of pempek making
- E. The distribution of pempek to China

8. What makes Muslim countries interested to pempek?

- A. The taste is very nice
- B. The price is reasonable
- C. Fish are not forbidden to eat

- D. The ingredients are easy to find
- E. They like all variants especially kapal selam

9. Which paragraphs describe mostly about the history of pempek?

- A. 4
- B. 5
- C. 6
- D. 3 and 4
- E. 4 and 5

10. These are the characteristics of a descriptive text, except

- A. Opening
- B. Resolution
- C. Description
- D. Introduction
- E. identification

CLOTHES AESAN GEDHE PAK SONG KONG

Traditional Clothes was a costume that expresses or to identify which is usually associated with geographical region or period of a time in history. Palembang is a central development of culture in South Sumatera. These



cultures was progresses especially in a period of Kedaduan Sriwijaya and Keprabuan Majapahit. Their cultures also obtained the influence of foreign nation, such as China, India, Arab and Java. The characteristics of the traditional clothes divided into two, the traditional clothes for ceremony and traditional clothes for daily figure. The picture below is an example of atraditional clothes for Wedding ceremony.

Sumber: tabayun.com

Parts of South Sumatera's traditional clothes are:

1. Big Crown (Pak Song Kong),
2. Teater,
3. Tapak Jajo Neck,
4. Bracelet Bird,
5. Kano Bracelet ,
6. Sempuru bracelet,
7. Flattened rings,
8. Cloth songket,
9. Cloth cinde,

10. Trousers besulan (for man)
11. Slippers beludru, and
12. Kris (for man)

There are similarities in traditional clothes Pak Song Kong that worn between man and woman. This outfit derived from Palembang Sultanate. Usually this outfit worn by the people of the nobility or priayi. Pak Song kong clothes made of cloth songket. The upper part is called kebaya. The inside part is called Kutang that wear as a closure.

The bottom trousers made of cloth moven is called trousers with balabas. The cloth that worn inside called sewet bumpak. At the waist also wrapped a piece of the scarf, namely cloth cinde and a belt which is called badong. The other Traditional clothes equipment is traditional weapon dagger who inserted in the stomach on left side. The daily outfit that worn by the men depended into cloth (sewet), shirt (kelambi), headgear and slippers (terompah). The kinds of headgear are tanjak and iket-iket or kopca. The outfit also complicated with traditional weapon such as kris, tumbak- lado, badeek, and jembio. When they were travelling they always look tidy with wearing a flannel attachment subtle than the kind of tajung bugis or gebeng Palembang. Shirts worn in form of a suit covered..

South Sumatera clothes for the woman made up of clothes (sewet sarung). The brackets used mostly by women who are old, while still young wears kebaya. They also wearing a scarf (kemben) who been placed in a head, the shoulder, the chest, and the forehead. Her belt wearing bodong or angkin, but when it is rarely found. Badong instead wear stagen. Footwear that they used was terompah and selop tungkak. In traditional ceremonies, while attending clothing worn donated pieces sarung who do, her brackets or kebaya with footwear terompah or selop. As complementary or garment used a large shawl is used to close a head to shoulder. As an additional garments it is a gold necklace with jeweled pedant diamond. To attend in the traditional

Ceremonies called penganten mungga, a garment worn in women is songket. This outfit may only be used to married women.

I. Essay

Read the text, and then answer the following question!?

1. How many parts of South Sumatera's traditional clothes?
2. What is the similarities between the outfit of men and women?
3. What is the differences between the outfit of men and women?
4. When was the women used songket?
5. Where is the men inserted a traditional weapon?

II. Read the following questions. Choose the correct answer A, B, C, D or E!

1. What is the name of footwear that women used?
 - A. Heels
 - B. Terompah or selop tungkak
 - C. Slippers
 - D. Shoes
 - E. Wedges
2. How many kinds of headgear that used by men?
 - A. Tanjak, iket-iket, kopca
 - B. Hat

- C. Tanjak
 - D. Headgear cover
 - E. Kopca
3. What is the name of big crown that used for wedding ceremony?
- A. Tapak nago
 - B. Songket
 - C. Tanjak
 - D. Kopca
 - E. Pak Song Kong
4. When these cultures was progressed ?
- A. in a period of Kedaduan Sriwijaya and Keprabuan Majapahit
 - B. in a period of keprabuan Siliwangi
 - C. in a period of Keprabuan Sultan Mahmud Baddarudin
 - D. in a period of Keprabuan Majapahit
 - E. in a period of Kedaduan Sriwijaya
5. What are the kinds of jewelries that used by women?
- A. Ring, necklace
 - B. Belt, scarf, bracelet
 - C. gold necklace with jeweled pedant diamond

- D. kebaya
 - E. songket
6. Where was the men inserted the traditional weapon?
- A. In the pocket
 - B. in the stomach on right side
 - C. in the stomach on side
 - D. in the stomach
 - E. in the stomach on left side
7. Why was the old women worn a bracket clothes?
- A. Because it was their Characteristic
 - B. Because it was her cloth
 - C. Because it was her style
 - D. Because the young women worn kebaya
 - E. Because it was a role
8. What is the name of a cloth that used by marriage women?
- A. Songket
 - B. Terompah
 - C. Kemben

D. Kebaya

E. Bracket cloth

9. How many foreign nation that influenced the traditional clothes in South Sumatera?

A. 3

B. 4

C. 5

D. 6

E. 7

10. What is the picture that showed the Traditional clothes from South Sumatera?



A.



B.



The History of the Ampera Bridge on the Musi River, an Icon of Palembang City



Source: <https://www.daerahkita.com/artikle/5>

Musi River is a river that divides the city of Palembang in the province of South Sumatra, which separates the Ulu and Ilir parts of the city of Palembang. With a length of about 750 km, this longest river on the island of Sumatra has become the pride of the people of the city of Palembang. Since the time of the Sriwijaya Kingdom, the Musi River has been known as the main means of royal and public transportation. This continued until the reign of the Sultanate of Palembang Darussalam. Even now, the Musi River is still an alternative transportation route to certain areas. Musi River is also a source of livelihood for some people in the city of Palembang, as a place to find fish for their daily needs, especially for people who live on the banks of the Musi River. And also, sometimes Musi River as means of sport area for Palembang people, especially, when commemorating Indonesia's Independence Day on every August 17th, the kind of sport called Perahu Bidar. The main spring of the Musi River comes from Kepahiang-Bengkulu

and empties into nine large tributaries called Batanghari Sembilan. The nine rivers are the Komerling, Rawas, Batanghari, Leko, Lakitan, Kelingi, Lematang, Semangus, and Ogan rivers.

Musi River divides Palembang City into two areas, namely Seberang Ilir in the north and Seberang Ulu in the south. To connect the two areas requires a connecting bridge. So a bridge was built. At first, this bridge was called Bung Karno Bridge. According to historian Djohan Hanafiah, the name was given as a form of appreciation to the first President of the Republic of Indonesia. Bung Karno earnestly tried to fight for the desire of the people of Palembang to have a bridge over the Musi River. Along with the political dynamics in 1966, the name of the bridge was changed to Ampera Bridge (Amanat Penderitaan Rakyat). After that this bridge most popular with the name Ampera. The construction of the Ampere Bridge took approximately three years. Ampera Bridge began constructed in 1962 and was completed in 1965, the structure of this bridge is 1,117 m long (with the middle section 71.90 m long, just over the Musi River) which makes it the longest bridge in Southeast Asia at that time. The width of the bridge is 22 m, the height is 11.5 m above the water level, the tower height is 63 m above ground level, the distance between the towers is 75 m, and the weight is 944 tons. Meanwhile, the initial cost of construction was US\$ 4,500,000 (the exchangerate at that time was US\$ 1 = Rp. 200.00). The funds were obtained from the spoils of the Japanese era after Japan withdrew from Indonesia in World War

II. The architect who designed the Ampera bridge is a citizen from Japan. Firstly, in order to the large ships carrying goods could pass under the Ampera Bridge, the center of the Ampera Bridge could be lifted by mechanical equipment, two pendulums weighing about 500 tons each on its two towers. The lifting speed is about 10 meters per minute and the total time required to fully lift the bridge is 30 minutes. And then, since 1970, the activity of going up and down the middle of this bridge is no longer possible. Because the time used to lift the bridge is considered too long and disrupts the flow of traffic over the Ampera Bridge. And finally in 1990, the two 500 ton pendulums on the 2 towers of this bridge were lowered to avoid the falloff these two ballast loads.

However, one thing that has never changed, nowadays, Ampera Bridge remains a Land Mark of Palembang city.

Part I. Essay

Read the text, and then answer the following questions!

1. How is the length of Musi River?
2. Why has Musi River become the pride of people of Palembang City?
3. Why is *Musi* River as a source of livelihood for some people in the city of Palembang?
4. Why is *Ampera* bridge required at Palembang City?
5. Why did the activity of going up and down the middle of *Ampera* bridge is no longer possible?

II. Read the following questions. Choose the correct answer A, B, C, D or E!

1. Why did Ampera construct at Palembang City?
 - A. As mean of sport of people of Palembang city.
 - B. To connect the two areas *Seberang Ilir* in the north and *Seberang Ulu* in the south.
 - C. As land mark of Palembang city.
 - D. As a recreation area for people of Palembang City.
 - E. As the word trade center

2. How is the length of Musi river?

- A. 750 km
- B. 650 km
- C. 600 km
- D. 570 km
- E. 500 km

3. Why is *Musi* River become a source of livelihood for people of Palembang City?

- A. Musi River as a place to find fish for their daily needs
- B. *Musi* River as means of sport area
- C. Musi River as the main means of royal and public transportation
- D. *Musi* River divides the city of Palembang
- E. Musi River as the sport center

4. Why was Ampera called Bung Karno Bridge, at the first?

- A. Bung Karno earnestly tried to fight for the desire of the people of Palembang
- B. Bung Karno as the first president
- C. as a form of appreciation to the first President of the Republic of Indonesia
- D. Bung Karno was the most popular
- E. Bung Karno was an independence hero

5. How many of the cost of construction of Ampera Bridge?

- A. US\$ 7,500,000
- B. US\$ 6,500,000
- C. US\$ 5,500,000
- D. US\$ 4,500,000
- E. US\$ 4,000,000

6. What kind of sport usually hold in Musi River?

- A. Water Polo
- B. Perahu Bidar
- C. Jet Sky Contest
- D. Swimming
- E. Canoeing

7. How many large tributaries of Musi River?

- A. Nine
- B. Eight
- C. Seven
- D. Six
- E. Five

8. When was Ampera Bridge began constructed?

- A. in 1962
- B. in 1963
- C. in 1964
- D. in 1965
- E. in 1966

9. When was Ampera bridge completed?

- A. in 1963
- B. in 1964
- C. in 1965
- D. in 1966
- E. in 1967

10. Where was the architect of Ampera Bridge come from?

- A. America
- B. Ducth
- C. Japan
- D. Chinese
- E. Indonesian

The Balaputa Dewa Museum



source: republika.co.id

The Balaputa Dewa museum which is located on jalan Sriwijaya I no 28 Palembang was built on an area of 23.365 m². The museum was inaugurated on November 15th 1984 by the general director of culture province DR.Haryati Sudibyo.

“The naming of Balaputra Dewa is taken from the name of a child from the marriage of Dewitara who came from Sriwijaya wamsa with Sumara Tunga descendant of Sanjaya. Because there was a dispute between Balaputra Dewa and Rakai Pakitan, Balaputra Dewa went to Sumatera from his mother’s origin. In Sumatera Balaputra Dewa is considered entitled to be the king of Sriwijaya because he came from Syailendra family. Balaputra Dewa became the king of Sriwijaya between the 8th until th 9th centuries AD. This is the background for the naming of the Balaputra Dewa museum.

The Balaputra Dewa museum stores 10 types of collections with the number of collections reaching 3.882 items covering historical, ethnographic, archaeological and other object. The biggest collection is ethnographic. As for the procurement of this museum's collection, it is obtained from donations, deposits and compensation.

In general, the Balaputra Dewa museum stores various collections ranging from the era of Sriwijaya kingdom, the Palembang Sultanate, to the colonialism era and Megalith Culture. The various collections are exhibited in three main showrooms. Before entering to the three main showrooms visitors will see the various collection of statues on hallway of the museum.

.After that the visitors will enter the first main showrooms, In this showroom there is a collection of relics from the pre Sriwijaya era in the form of pottery, beads and metal casting. Then the next main room there are replicas of the inscription that explains the beginning of the establishment of Sriwijaya kingdom. The inscriptions are Kedukan Bukit inscription, Relaga Batu, Kota Kapur, Talang Tuo, Boom Baru, Kambang Unglen I, Kambang Unglen II and Siddhayatra inscription. Entering the third showroom the visitors will see the objects in this area in the form of songket looms. One of the collections of songket cloth that is the pride of this museum is the songket cloth with a dragon besaung motive which has a length of 6 meters and a width of 25 Cm. Balaputra Dewa museum is open every day except Monday from 08.30 WIB to 15.00 WIB with the entrance ticket price is only Rp2000 for adults and Rp1000 for children. With the low price of admission tickets it is expected the people will be more fond of visiting the museum.

Part I. Essay

Direction : Answer these reading comprehension questions.

1. Where did the name of Balaputra Dewa museum come from ?
2. What is the background for the naming this museum to be the Balaputra Dewa museum ?
3. When did this museum inanugrated ?
4. Why did the government bulid the museum ?
5. Where did this museum's collection come from ?

Part II. Multiple Choice.

Directions : Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A,B,C,D or E

1. The Balaputra Dewa museum stores 10 types of collections with the number reaching

 - A. 3.865 items
 - B. 3.882 items
 - C. 23.565 items
 - D. 3.565 items
 - E. 3.656 items

2. What is the biggest collection in this museum ?
 - A. Ethnographic
 - B. Historical
 - C. Archaeological

- D. Songket cloth
 - E. Pottery
3. As for the procurement of this museum's collection, it is obtained from donations
- A. Historical
 - B. Ethnographic
 - C. Archaeological
 - D. Inscription
 - E. The museum's collection
4. How many main showrooms in the Balaputra Dewa museum ?
- A. 4
 - B. 5
 - C. 3
 - D. 2
 - E. 6
5. Balaputra Dewa museum is open ...
- A. Everyday
 - B. Monday
 - C. Sunday
 - D. Tuesday
 - E. Tuesday until Sunday
6. How much is the entrance ticket ?
- A. Rp 2.000 for children
 - B. Rp 1000 for adults
 - C. Rp200 for children

- D. Rp 2000 for adults
 - E. Rp 10.000 for the men
7. In which room the pottery can be seen by the visitors ?
- A. The 3st room
 - B. The 2nd room
 - C. The 1st room
 - D. The last room
 - E. In the middle room
8. What time is the Balaputra Dewa museum open ?
- A. 08.00 to 15.00
 - B. 08.01 to 15.00
 - C. 08.30 to 15.30
 - D. 08.30 to 15.30
 - E. 08.30 to 15.00
9. What is the motive of the songket cloth which is the pride of this museum ?
- A. Naga bersarung
 - B. Naga besaung
 - C. Naga berkarung
 - D. Naga bekain
 - E. Naga bekarung

10. What is the length and the width of the songket cloth?

A. L 6 m & W 20 cm

B. L 6 m & 25 cm

C. L 5 m & W 25 cm

D. L 6 m & W 22 cm

E. L 7 m & W 22 cm

MONPERA



<https://media-cdn.tripadvisor.com/media/photo-s/0c/96/56/6b/photo7jpg.jpg>

Palembang is one of the best tourist destinations in Sumatra Island. The city offers many tourist attractions for everyone. For those who love history, there is Monpera. It is actually a monument of people's struggle. It was built to commemorate the struggle of local people against the Dutch. The monument is located near the Great Mosque of Palembang.

The government built Monpera to appreciate the role of nation soldiers during such war. It was built in 1988. Physically, the monument has the shape of jasmine flower. It represents the purity of soldiers' hearts. It also comes with 5 sides, each of the sides represents the residencies of South Sumatra. The monument also features 9 different paths. It is a sacred number, after all. Local people consider 9 as the symbol of unity or harmony. The other name is "Batang Hari Sembilan".

Monpera has a unique characteristic, as well. The monument features 6 pillars and a relief of war. Palembang was involved in a war against the Dutch for 5 days. The Monpera becomes a symbol of it. Another unique part is the size of Monpera. It has the height of 17 meters, has 8 levels and 45 lanes. Each of the numbers represents the country's Independence date, which is 17 August 1945. Once visitors pass through the main gate of the monument, they may see an elephant's tusk. It is made of sand and cement. This ivory represents the spirit of the Sumatranese. Ivory is the reminiscence of an elephant. It symbolizes the limitless spirit of local people. Near to such majestic ivory, tourists may also find the magnificent chest of Garuda Pancasila. It is located in the main wall of the monument. On the other parts, there are two reliefs of people's struggle. These portray the 5-days war against the invader. Inside, there are some collections of historical items. These include photos, war equipment, weapons, old money, etc. Tourists can learn many things here. Overall, Monpera becomes a place to recognize the role of local heroes during the war. It is also considered as a sacred site.

Monpera is located on Merdeka Street, 19 Ilir. The best method is to use a private car. It is a faster and more comfortable choice. Though, a public transportation isn't a bad idea. Tourists only need to use the Ampera lane. It won't take long from the main town. Near to the monument, there are some food stands. Tourists should try the famous Pempek. It is the special food of Palembang. What a wonderful vacation it is.

Part I. Essay

1. What is the meaning of Monpera?
2. Where is the located of Monpera?
3. How about the shape of monpera?
4. Why is the Monpera has a unique charahteristics?
5. What are the inside things of Monpera?

Part II. Multiple choices

1. The other name of Monpera is ...
 - A. Ampera brigde
 - B. Batang hari sembilan
 - C. Monument
 - D. Great Mousque
 - E. Jasmine flower
2. What is the meaning of the monument shape of jasmine flower?
 - A. the purity of soldiers' heart
 - B. the kindly of soldiers' heart
 - C. the struggle of soldiers
 - D. the wise of the soldiers
 - E. the power of the soldiers

3. How height is the Monpera ?
 - A. 8 meters
 - B. 45 meters
 - C. 9 meters
 - D. 17 meters
 - E. 6 meters

4. Where is the magnificent chest of Garuda Pancasila on Monpera?
 - A. Inside of Monpera
 - B. The main gate
 - C. Great Mouque
 - D. Ampera bridge
 - E. In the main wall of the monument

5. Where is the located of Monpera
 - A. On Sudirman Street
 - B. On Ampera bridge
 - C. On Merdeka Street, 19 Ilir
 - D. On Merdeka Street, 11 ilir
 - E. On Merdeka

6. What is the shape of Monpera?
 - A. Square shape
 - B. Jasmine Flower
 - C. Eight levels
 - D. Seventeen lines
 - E. Garuda Pancasila

7. What is the meaning of number 9 by local people?
 - A. The symbol of power
 - B. The symbol of struggle
 - C. The symbol of flower
 - D. The symbol of Unity
 - E. The symbol of heart

8. What are the inside things of Monpera?
 - A. Flower, relief
 - B. War equipment, weapons, old money
 - C. War equipment, relief
 - D. Weapons, flower
 - E. Money, mirror, photos

9. What is the best method to get the Monpera?
- A. By bus
 - B. By bicycle
 - C. By train
 - D. By private car
 - E. By boat
10. What are the meaning two relief outside of the Monpera?
- A. People' stuggle and portray the 5-days war against the invader
 - B. People struggle and jasmin flower
 - C. Garuda pancasila
 - D. Elephant's tusk
 - E. Batang hari sembilan and garuda pancasila

Bukit Jempol

(Ida Andrianah, M.Pd._ SMK Negeri 7 Palembang)



<https://www.pegipegi.com/travel/author/adhiesathya/>

The western part of South Sumatra is known as an area that has wavy contours. It is not surprising for this area because there are many exotic natural attractions, either in the form of hills or waterfalls with various unique characters. Lahat, for example, in the district which is about 270 km from the capital city of Palembang, there is a unique hill, which is better known by the community as Bukit Jempol (thumb hill).

Bukit Jempol (thumb hill) has the map name of Bukit Serelo (serelo hill), this hill is located in Desa Perangai which is about 20 km from the center of KotaLahat. If using a land vehicle, there is a way to get the best view of Bukit Jempol (thumb hill) up close, namely by entering the mining area on the border of Lahat and Muara Enim. From this mining area, the view of Bukit Jempol (thumb hill) is perfectly biased. Having a height of about 900 meters above sea level, this hill can be seen from Muara Enim Regency. The name Bukit Jempol itself is used by the Lahat community considering its thumb-like shape. However, this hill is also known as Bukit Tunjuk, because on the other hand it is shaped like a finger pointing upwards.

Entering vacation time, nature lovers from various regions in South Sumatra often make Bukit Jempol as a climbing target. Although not too high, Bukit Jempol is considered to have challenging contours and terrain. To get to the top, climbers are required to climb a very steep cliff.

In addition, the thumb hill is also considered a fun camping place. Nature lovers from Palembang said, Bukit Jempol has beautiful natural scenery, besides that it also has unique vegetation, namely puspa plants, as well as tea and coffee gardens owned by residents in the first part of the climb. If lucky, the climbers can also see a herd of wild elephants being trained.

Part I. Essay

Direction : Answer these reading comprehension questions

1. Where is located of Thumb Hill ?
2. How far is the thumb hill from Palembang city?
3. Why many people like thumb hill ?
4. What are many people do in the thumb hill?
5. Why are people called this thumb hill?

Part II. Multiple Choice

Direction : Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A,B,C, D, or E

1. Where is location of thumb hill in lahat regency?
 - A. Desa Perangai
 - B. Lahat city
 - C. Muara enim
 - D. On the border lahat and muara enim
 - E. The center of kota lahat

2. Why are many people called thumb hill?
 - A. Because its having height of about 900 meters above sealevel
 - B. Because it has many challenging and contoursand terrain
 - C. Because its thumb like shape
 - D. Because its shaped like a fingerpointing upwards
 - E. Because it has beautiful natural scenery

3. Entering vocation time, nature lovers from **various** regions in South Sumatra often make Bukit Jempol as a climbing target. (paragraph 4). What is synonym of the underlined words?
 - A. Combined
 - B. United
 - C. Several
 - D. Similar
 - E. Same

4. **It** is not surprising for this area because there are many exotic natural attaraction....
It refers to.....
 - A. Wavy counters
 - B. South Sumatra

- C. The western part
 - D. An area
 - E. The western part of south Sumatra
5. How do the climbers get the top of thumb hill ?
- A. Climbers are a way to get the best view of thumb hill
 - B. Climbers are using elephant to get it
 - C. Climbers are making thumb hill as a climbing target
 - D. to get the top, climbers are using the land vehicle
 - E. to get the top, climbers are required to climb a very steep cliff

Ngantat Dendan Dance



Source: <https://indonesiakaya.com/pustaka-indonesia>

Ngantat Dendan dance is a creation dance from Lubuk Linggau illustrates the procession of the groom in the traditional wedding of Lubuk Linggau community. This dance is famous for the characteristics of dancers who bring Jaras as a dance property. Jaras is a basket tied with a shawl and placed on the dancer's head as a symbol of a traditional delivery place containing items requested by the bride.

This dance is performed by dancers who are all women as a traditional symbol that the delivery is carried by women. All the dancers dress up in brightly colored clothes. They also wear songket-patterned bottoms and headgear with the same material. Gold-colored belts also beautify their appearance. At the beginning of the appearance, the dancers enter the stage gracefully from the left and right with the accompaniment of singing about the joy and happiness of the bride and groom. This dance movement is dominated by hand and hip movements which require flexibility and energy to dance while carrying the jaras.

The musical accompaniment of Batanghari Sembilan is a combination of several modern and traditional musical instruments, such as guitar, keromong with 12 kenong, drum jimbe, violin, tambourine, and accordion asa melody. In this music, joyfully rhymes is also inserted to show the happiness of the groom who will meet his bride.

Part 1. Essay

Direction: Answer the questions based on the text above

1. What is the aim of the Ngantat Dendan dance
2. What is the special characteristics of Ngantat Dendan dance?
3. Why does the dancer use Jaras as the property in performing the dance?
4. How does the dancer dress up?
5. What rhyme is performed in the dance?

Part 2. Multiple Choice

Direction: Choose the correct answer

1. What is the aim of the Ngantat Dendan dance
 - A. to show the happiness of Lubuk Linggau Community
 - B. to illustrate the traditional celebration
 - C. to illustrate the procession of groom in a traditional wedding
 - D. to describe the procession of the wedding in Lubuk Linggau
 - E. to express the joy of the groom in the tradirional wedding
2. What is the special characteristics of Ngantat Dendan dance?
 - A. It performs seven dancers
 - B. It use Jaras as the property of dance

- C. It dominates of hip movements
 - D. The dancers dress up in colorful material
 - E. The groom is involved in the dance
3. Why does the dancer use Jaras as the property in performing the dance?
- A. to symbolize the gift from the bride
 - B. to symbolize the place of the things requested by the bride
 - C. to show the joy of the wedding
 - D. to show the traditional property
 - E. to illustrate the procession of the groom
4. How do the dancers dress up?
- A. They perform beautifully
 - B. They dress up in traditional dress
 - C. They wear brightly coloured clothes
 - D. They are all beautiful
 - E. They are wearing songket
5. What rhyme is performed in the dance?
- A. melodious rhyme
 - B. joyfully rhymes
 - C. dramatical rhymes
 - D. funny rhymes
 - E. sad rhymes

6. This dance is famous for the characteristics of dancers who bring Jaras as a dance property. The opposite word of the underlined word is....
- A. well known
 - B. prominent
 - C. unpopular
 - D. famed
 - E. celebrated
7. The musical accompaniment of Batanghari Sembilan is a combination of several modern and traditional musical instruments as a melody, excepts....
- A. Guitar
 - B. keromong with 12 kenong
 - C. drum jimbe
 - D. violin
 - E. saxophone
8. They also wear songket-patterned bottoms and headgear with the same material. Gold-colored belts also beautify their appearance. The underlined word refers to ...
- A. The groom
 - B. The bride
 - C. The community
 - D. The dancers
 - E. The properties

9. What is the main idea in paragraph 2?
- A. The property of the dancers
 - B. The performance of the dancer
 - C. The outfits of the dancers
 - D. The music of the dance
 - E. The rhymes in the dance
10. Which of the statements below is correct based on the text above?
- A. Ngantat dance is a traditional dance
 - B. The dance can be performed by everybody
 - C. The movement is focused on the step movement
 - D. The Jaras symbolizes the place for the things requested by the groom
 - E. The rhymes in Ngantat dance express the feeling of the groom.

The Grand Mosque of Sultan Mahmud Badaruddin I



Agung mosque is one of the oldest mosques in Palembang, South Sumatra. It was built in the middle of the 18th century by Sultan Mahmud Badaruddin I. The mosque has a beautiful combined architecture of three cultures, namely, Chinese, European and Indonesian. The main pillars, and doors are influenced by European culture and the pyramid golden supported roofs are affected by Chinese which resemble a temple. The conical minaret is affected by Indonesian culture which looks like “Tumpeng or Gunungan”. Some prayer rooms which resemble ancient mosque in java, a hanging lamp and a pulpit near mihrab are indoor mosque.

According to Nawiyanto and Eko Crys Endrayadi in their book, about Palembang Sultanate. The founder of Demak was Raden Fatah. He was a descendant of Ario Dillah, a king of Palembang. He was given a title Senopati Jimbun Abdurrahman Panembahan Palembang Sayyidin Panata Gama. When power struggle happened in Demak. Ki Gede Ing Suro and his follower escaped to Palembang. At his ruler, Palembang became a centre of trade and Islam. Unfortunately, the mosque was burnt during the war against the VOC in 1659. Finally, at Sultan Mahmud Badaruddin I’s government, the mosque was rebuilt. It took 10 years to build its and finished on May 26th 1748, with

scenery of many rivers and Limas houses around mosque. At the back it was Sultanate Palembang palace and Benteng kuto besar.

Agung mosque had undergone many renovations. In 1753, the colony built the hexagon minaret and doric doors. In 1970, the changing of roof to dome. In 1999, it was a huge renovation in area of 15.400 square metres. As Nawiyanto, Eko Crys Endrayadi, Setyo Nugroho and Hunsul Hidayat wrote in their book that the mosque was divided 2 parts. The main building was the old mosque and development building was a three-floor and a one-floor. Furthermore, they said that Limas was the traditional architecture of Palembang. Nowadays, the mosque has a land of grass, park, fountain pool, parking lot, multipurpose building, secretariat office, and library. However, the most interesting is Quran Al-Akbar, the biggest carving tembesu mushaf Al-Qur'an in the world. It locates in the centre of Palembang city.

Reading Comprehension Questions

Part 1. Essay

Direction: Answer these reading comprehension questions

1. Why did Agung mosque look like a temple?
2. What did Sultan Mahmud Badarudin I do after seeing the mosque destroyed?
3. Why did Ki Gede Ing Suro run away to Palembang?
4. Why was the dome roof changed back to pyramid (Limas) in 1999?
5. If you ever visit Agung Mosque, give your opinion, why does the fountain is more familiar than the mosque?

Part II. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. Why do the top roof similar to a temple?
 - A. Because it is influenced by Buddha.
 - B. Because it is affected by Chinese Architecture.
 - C. Because it is a desire of Sultan Mahmud Badarudin I.
 - D. Because the gold colour is very interesting.
 - E. Because the mosque was done by Chinese worker.

2. How many times had Agung mosque been renovated?
 - A. four times
 - B. six times
 - C. seven times
 - D. two times
 - E. three times

3. How does Agung mosque attract many people?
 - A. There is the biggest carving Mushaf Al-Qur'an in the world.
 - B. The colour of the roof looks like a temple.
 - C. The colour of the mosque is striking.
 - D. The site of the mosque is in the centre of the city.
 - E. There are many Limas houses around the mosque.

4. Why is Agung mosque be one of the unique mosques in the world?
 - A. Because the mosque is an ancient mosque.
 - B. Because the mosque is a beautiful mosque.
 - C. Because the mosque is built by the mix architecture of three cultures.
 - D. Because the mosque is a huge mosque.
 - E. Because there many Limas houses around the mosque.

5. What does Limas mean to Palembang people?
 - A. It is the trademark of Palembang
 - B. It is sacred house
 - C. It is the stilt house
 - D. It is the traditional architecture of Palembang
 - E. It is a heritage of Chinese

6. Why did Sultanate Palembang have relationship with Demak?
 - A. Because Demak was a Sriwijaya kingdom's territory.
 - B. Because Demak was a great kingdom.
 - C. Because Demak and Sultanate Palembang were Islamic Kingdom.
 - D. Because Raden Fatah was a descendant of Ario Dillah, a king of Palembang
 - E. Because Sultanate Palembang was under the reign of Demak.

7. What did the title of Raden Fatah's mean?
 - A. He was a great man
 - B. He was a Senopati
 - C. He was a descendant of Palembang Sultanate
 - D. He was a great king.
 - E. He loved Demak.

8. Which of the Agung mosque is dominant of European architecture?
 - A. the main pillars and door
 - B. the roof
 - C. the minaret
 - D. mihrab
 - E. pulpit

9. What is Quran Al- Akbar?
 - A. It is a beautiful calligraphy holy book
 - B. It is a giant wooden Quran
 - C. It is an Islamic book
 - D. It is a great book
 - E. It is a giant Quran

10. What does Agung mosque mean to Palembang people?

- A. It is a historical mosque.
- B. It is a great mosque.
- C. It is the oldest mosque in Palembang
- D. It is the sacred mosque.
- E. It is the centre of Islamic culture In South Sumatra.

BRENGKES TEMPOYAK



<http://kumparan.com>

Sriwijaya was known as the largest maritime kingdom in the archipelago in his time. People of South Sumatra, so that are known to have a very close relationship with marine life. Not excluding the dishes at the dining table, so many traditional dishes are produced using the main ingredients in the form of marine wealth, one of which is *Brengkes tempoyak*.

Brengkes Tempoyak is a traditional South Sumatran dish that generally uses catfish as the main ingredient. The interesting side of this culinary is the use of fermented durian as a mixture of spices. So that the taste produced by *Brengkes Tempoyak* is unique, a combination of savory, sweet, spicy and sour flavors in one dish.

Etymologically, the name brengkes comes from Java which is commensurate with its meaning with *pepes*, which is how to process fish meat which is steamed together with spices. While *tempoyak* is the name of a processed spice made from durian mixed with a little salt. To produce a good *tempoyak*, durian is needed that is ripe, crispy, and has little water content. The duration of fermentation ranges from 7 to 14 days.

The ingredients used to make *Tempoyak Brengkes* include red chili, onions, lemongrass, brown sugar, laos, and turmeric. These ingredients are then ground to make spices. In making *Tempoyak Brengkes*, usually catfish is chosen as the main ingredient. Abas, one of the chefs managing a restaurant on Jalan Diponegoro, Palembang, revealed that catfish was chosen because it tastes more delicious than other fish.

Simple, first the catfish is cleaned from the scales, then cut into large pieces to taste. Cook the mashed spices, then add the pre-prepared *tempoyak*. After the seasoning and *tempoyak* are mixed, then add the catfish that has been cut into pieces. Cook until cooked through and the tempoyak seasoning seeps into the fish.

Abas added, although the method of making It looks easy, it requires more expertise and knowledge to be able to produce *Tempoyak Brengkes* with a distinctive taste. The reason is, it is not an easy thing to be able to unite two different elements, namely durian and fish into one dish.

Part 1. ESSAY

Direction: Answer the questions based on the text above

1. What was Sriwijaya?
2. Do people use only catfish to make Brengkes tempoyak?
3. What is tempoyak Made of?
4. Is it easy to make Brengkes tempoyak?
5. Why is catfish chosen to make Brengkes tempoyak?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. Sriwijaya was the name of ... in Archipelago.
 - A. Area
 - B. Kingdom
 - C. Region
 - D. Province
 - E. District
2. It was located on ... Sumatera.
 - A. South.
 - B. East
 - C. West
 - D. Northern
 - E. Western
3. People of south ... Has a close relationship with marine life.
 - A. Java
 - B. Bali
 - C. Lombok
 - D. Batam
 - E. Sumatera

4. One of the ... Dishes Made of catfish in South Sumatera is Brengkes tempoyak.
- A. Modern
 - B. Good
 - C. Traditional
 - D. National
 - E. International
5. The main ingredient on making Brengkes tempoyak are catfish and ... Durian.
- A. Salted
 - B. Fresh
 - C. Raw
 - D. Ripe
 - E. Fermented
6. Brengkes has similar meaning with ... in Java.
- A. Rendang
 - B. Pindang
 - C. Pepes
 - D. Oncom
 - E. Bongkrek

7. If we use other fish to make Brengkes, it tastes ... Delicious.
- A. More
 - B. Less
 - C. Very
 - D. Rather
 - E. Most
8. Is it easy to make Brengkes tempoyak? No, it ...
- A. Isn't
 - B. Doesn't
 - C. Wasn't
 - D. Didn't
 - E. Won't
9. Fermented durian is called ...
- A. Pepes
 - B. Brengkes
 - C. Tempoyak
 - D. Bekasem
 - E. Oncom

10. People use ... Leaf to wrap Brengkes tempoyak.

- A. Lemon
- B. Papaya
- C. Corn
- D. Banana
- E. Spinach

Sriwijaya Museum



Sriwijaya is a kingdom in South Sumatra that has a great influence in Sumatera region. In its golden age, the Sriwijaya kingdom was able to control trade whose territory covered Sumatra, Java, the Kalimantan coast, the Malay Peninsula, to Thailand and Cambodia. Archaeological data provide an overview of the existence of the Sriwijaya Kingdom from the VII-XII centuries. Experts found many relics of the Sriwijaya Kingdom in the form of inscriptions and various artifacts. To reminisce while continuing to study and preserve the greatness of the Sriwijaya Kingdom, a museum was built which was named the Sriwijaya Museum. Sriwijaya Museum is a museum that specifically displays artifacts from the Sriwijaya Kingdom.

In the museum, which is located on Syakirti Street Karang Anyar, Palembang, there are various relics of the Sriwijaya Kingdom in the form of artifacts, such as inscriptions, statues, beads, ceramics, to broken ships and rudders. The number of collections on display at the Sriwijaya Museum reaches 500 artifacts. This number does not include various artifact fragments that have not been recorded because the number is very large. There are three main artifacts in the form of inscriptions that indicate the existence of the Srivijaya Kingdom in Palembang. They are Kedukan Bukit, Telaga Batu, and Talang Tuo that explain the glory of the Sriwijaya Kingdom. This museum is opened every day except Mondays and national holidays, the Sriwijaya Museum is often a historical tourist destination for most school students, students who are doing research, to foreign tourists who deliberately come from various countries such as Thailand, Malaysia, and China.

Susianingsih as the head of the museum's collection management hopes that the Sriwijaya Museum will be increasingly loved by various groups, from children to the general public. They must realize the importance of museums for the survival of culture. Considering the museum holds a lot of things that can be learned. Moreover, this museum contains the relics of the Sriwijaya Kingdom, a kingdom that is part of the history of Indonesia and even the world.

Part 1. ESSAY

Direction: Answer the questions based on the text above

1. What does Sriwijaya's territory cover?
2. What are the relics of the Sriwijaya kingdom that are found by many experts?
3. Why was the Sriwijaya Museum built?
4. who is the head of the collection management of the sriwijaya museum?
5. Where is Sriwijaya Museum located?

Part B. Multiple Choice

Directions: Read each question below carefully. Choose one correct answer by marking (X) on the corresponding letter A, B, C, D or E.

1. The three main artifact in the form of inscriptions that indicate the existence of the Sriwijaya kingdom are...
 - A. Kutai-Ciaruteun-Canggal
 - B. Dinoyo-Cebon-Kebon Kopi
 - C. Dinoyo-Cidanghiang-Pasir Awi
 - D. Kedukan Bukit-Telaga Batu-Talang Tuo
 - E. Kedukan Bukit-Telaga Batu- Kebon Kopi
2. The word 'They' in paragraph four refers to...
 - A. The three main artifacts
 - B. The three main statues
 - C. The three main beads
 - D. The three main ceramics
 - E. The three main ships

3. Sriwijaya Museum opened on...
 - A. Everyday except monday
 - B. Everyweek except Thursday
 - C. Everymonth except Friday
 - D. Everyyear except July
 - E. Everytime

4. The Experts found many relics of the Sriwijaya Kingdom in the form of...
 - A. Inscriptions and ceramics
 - B. Inscriptions and statues
 - C. Ships and rudders
 - D. Beads and ceramics
 - E. Inscriptions and various artifacts.

5. Sriwijaya museum is located on
 - A. Ki gede ing suro street
 - B. Pangeran sido ing lautan street
 - C. Merdeka street
 - D. Syakirti street, karang anyar
 - E. Kirango wirosentika street

6. The head of the collection management of the sriwijaya museum is...
 - A. Dewimurtiningsih
 - B. Susianingsih
 - C. Suryaningsih
 - D. Ayuningsih
 - E. Windaningsih

7. The territory of the Sriwijaya kingdom includes
 - A. Sumatera - Jawa - Kalimantan coast - Malay peninsula
 - B. Sumatera - Jawa - Kalimantan coast - Malay peninsula - Thailand
 - C. Sumatera - Jawa - Kalimantan coast - Malay peninsula - Cambodia
 - D. Sumatera - Jawa - Kalimantan coast - Malay peninsula - Thailand, and Cambodia
 - E. Sumatera - Jawa - Kalimantan coast - Malay peninsula - Thailand, Cambodia, Laos.

8. The Sriwijaya Museum is often visited by...
 - A. Students
 - B. Foreign Tourists
 - C. School students
 - D. School students, students, foreign tourists
 - E. Students and foreign tourists

9. What does Susianingsih hope as head of the collection management of the sriwijaya museum?
 - A. The Sriwijaya Museum will be increasingly loved by various groups from children to the general public.
 - B. The Sriwijaya Museum will be decreasingly loved by various groups from children to the general public.
 - C. The Sriwijaya Museum will be hated by various groups from children to the general public.
 - D. The Swijaya Museum will be insulted by various groups from children to the general public
 - E. The Sriwijaya Museum will be forgotten by various groups from children to the general public

10. The number of collections on display at the Sriwijaya Museum reaches...
- A. 900 artifacts
 - B. 800 artifacts
 - C. 700 artifacts
 - D. 600 artifacts
 - E. 500 artifacts

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