

CHAPTER II

LITERATURE REVIEW

This chapter reviews the related literature regarding information about History, types history, mug, types mug, promotion, marketing mix, types promotion and tourism destinations and some previous related studies as well.

1. History

1.1 Definition of History

According to Notosusanto (2008: 13), history is event that involves people as social beings that occurred in the past. History is also interpreted as a story about all these events, the story is arranged based on the relics of various events. History according to Ismaun (2003: 277) is a science of stories about events that actually happened or took place in all its aspects in the past. History is a carefully selected record or record of all aspects of human life in the past. While, Croce (2001: 6) said the history is a recording of the creation of the human soul in all fields both theoretical and practical. This spiritual creation is always born in the hearts and minds of genius humans, humanists, thinkers who prioritize religious reformers and actions. So, the history is a science that studies about all the events that occurred in the human life.

1.2 The Scope of History

According to Ismaun (2003: 13-15), there are three scopes of history, there are as follows:

1. History as an event

History as an event is closely related to something that has happened, where it really exists. This concerns important, real, and also actual events. History as an event has characteristics, which are eternal (will not change), only occur once, and have an influence arising from the ongoing historical event in question. History only discusses important events of the past that are closely related to human life. Examples of the scope of history as events are: Indonesian independence, the history of the establishment of the United Nations, or the event of youth oaths.

2. History as a science

History as a science has the function of discussing the truth of history itself objectively. As science, history learns reality and truth by conducting research on historical events. In addition, history can also be interpreted as knowledge of the past that is systematically

compiled by scientific study methods. History as a science can indeed be a tool for education because it can add insight to knowledge. History as a science has characteristics: it is empirical, has objects, has theories, and has methods and generalizations based on research that has been done. An example of the scope of history on this one is research conducted to examine historical events, whether through fossils, inscriptions, ancient sites, or other historical evidences.

3. History as a story

History as a story relates to the writing of events by someone, whose ideas from the writings are taken from history. History is interpreted as a series of stories and stories in the form of narratives arranged based on human memory and interpretation. This historical story can be presented both orally and in writing. Historical stories are verbally conveyed in lectures and speeches. Meanwhile, written stories can be delivered in the form of short stories, magazines, or even books. Examples of the scope of history as a story are books on the history of Wali Songo, articles on the formation of the United Nations, as well as religious lectures on history that are usually sung at religious events.

1.3 Types of History

According to Djamal (2015: 103), there are three scopes of history, there are as follows:

1. Types of History by Region

There are 3 types of history based on the region, namely local or regional history, national history and global or world history.

a. Local / Regional History

Understanding local or regional history is history that describes events in an area or region in the local sphere only.

b. National History

Understanding national history is history that describes events in an area that has an impact on a country or nationally.

c. Global / World History

Understanding world or global history is history that describes events in an area that has a global or international impact.

2. Types of History

There are 5 kinds of history based on the types and fields, including political history, social history, economic history, cultural history and intellectual history.

a. Political History

Understanding political history is an event in the past that occurs due to problems and political factors including political figures, government systems, power, leadership, war and others.

b. Social History

Understanding social history is an event in the past associated with social issues that developed in society at that time.

c. Economic History

Understanding economic history is history that discusses the problems and economic concepts that occurred in the past.

d. Cultural History

Understanding cultural history is history that discusses human life related to the culture that developed in society.

e. Intellectual History

Understanding intellectual history is history that discusses ideas, ways of thinking of humans related to political ideology, idealism of the soul, and views of norms and values in society.

3. Types of history

There are 3 types of history if classified based on their concept and purpose, namely scientific history, heritage history and ideological history.

a. Scientific / Academic History

Understanding scientific or academic history is history written with a clear picture of the past based on academic tradition.

b. Inheritance History

Understanding the history of inheritance is a history that wants to give enthusiasm and existence in which its main feature displays the story of a hero who fought for independence.

c. History of Ideology

Understanding the history of ideology is the history of studying the past for symbols and symbols that can be used today.

2. Mug Glass

2.1 Definition of Mug glass

A mug is a type of cup typically used for drinking hot drinks, such as coffee, hot chocolate, or tea. Mugs usually have handles[1] and hold a larger amount of fluid than other types of cup. Typically, a mug holds approximately 240–350 ml (8–12 US fl oz; 8.3–12.5 imp fl oz) of liquid.[2] A mug is a less formal style of drink container and is not usually used in formal place settings, where a teacup or coffee cup is preferred. Shaving mugs are used to assist in wet shaving. Ancient mugs were usually carved in wood or bone, ceramic or shaped of clay, while most modern ones are made of ceramic materials such as bone china, earthenware, porcelain, or stoneware. Some are made from strengthened glass, such as Pyrex. Other materials, including enameled metal, plastic, or steel are preferred, when reduced weight or resistance to breakage is at a premium, such as for camping. A travel mug is insulated and has a cover with a small sipping opening to prevent spills. Techniques such as silk screen printing or decals are used to apply decorations such as logos or images and fan art, which are fired onto the mug to ensure permanence

2.2 Types of Mug

According to (Dapurprint, 2021) there are several types of Mug that can be done computerized printing are:

1. Standard Mug Standard mug is divided into 2 (two) models, imported or local models. The difference between imported mugs and local mugs, the first is that imported mugs are lighter and generally have an SNI label underneath, for local mugs it is a bit heavier and there is a little extra mug leg underneath, but for the characteristics of a local mug it is no less than imported mug
2. The Capsul Mug Model Capsul can also be printed on a computerized printing mug machine, it's just that there is a bottom side that can't be printed but if the design supports it it will look really attractive and elegant
3. Mug Capucino This mug is a favorite mug because it has a nice style for coffee and has more space to print images than a capsul mug.
4. Mug Couple love Mug Couple is suitable for couples who hope to capture the beautiful moments of both of them, because this mug is designed to be a single unit
5. Window Mug The uniqueness of this mug is the block color that covers the mug but there is a consistent side in front which is provided for printing space
6. Mug Clear Mug is a variety of glass, but consistent, it can be printed with the proper image we want
7. The Love Handle Mug is different from the “couple” handle love mug, the love handle

mug is a variety of individual mugs but the handle when viewed from the side is in the form of a full love

8. Mug Color Mug This type is the same model as a standard mug, except that there is a list of colors on the handle
9. Mug V or Mug Cone Mug with a wide cone model on top and shrinks at the bottom, this mug can be consistently printed with a special V-shaped molding
10. Mug Cup plus Mug placemat This type is similar to a capsule mug, it's just a smaller volume and has a saucer or glass base that makes this mug look more sweet.

3. Promotion

3.1 Definition of Promotion

Promotion is information communication between sellers and buyers aiming to change the attitudes and behavior of buyers, who are not familiar with so a certain product becomes a buyer and remind that product (Saladin, 2003: 171).

According to Alma (2006: 179), promotion is a kind of communication that gives explanations and convinces potential customers of the goods and services with the aim of attention, educate, remind and convince potential customers. It is in line with According to Sutisna (2001: 267) said that promotion is an attempt to convey message to the public especially target consumers regarding the existence of products on the market.

But Harini (2008: 7) argues that "Promotion is one form of communication, which is a special stage intended to be able to seize the willingness to receive from others for ideas, goods and services". Then according to Cannon, Perreault, McCarthy (2009: 69), "Promotion is communicating information between sellers and potential buyers or other people in the channel to influence attitudes and behavior".

So, promotion is an activity of communication between sellers and prospective buyers in divulging information about products or services offered by a seller to a potential buyer.

3.2 Purpose of Promotion

Promotion is made as good as possible to attract and reach people through various media. This activity aims to enable sellers or distributors to communicate with customers. The purposes of promotion, according to Manap (2016) are to provide information, attract attention and influence members to increase sales.

According to Ari, Jusup, and Efendi (2015), the promotion goals are generally as follows:

1. Inform

An informative promotion seeks to change existing needs into desires or stimulate interest in a new product.

2. Persuade

Promotional activities that are persuading customers more to buy certain brand products, rather than buying competing brands. At that time, the promotional news emphasized real superiority or what perceived about the product. This is done well by meeting the emotional needs of consumers such as love of products, self-esteem, and satisfaction of ego.

3. Remainscent

This reminiscent of promotion activities are carried out to maintain the product brand in the heart of the community and maintain buyers who will make purchase transactions continuously.

3.3 Marketing Mix

Marketing mix is a tool used to introduce a product, both goods, and services, to influence consumers to be interested and want to buy products offered by the company.

In general, these promotional tools have a close relationship, so that they cannot be separated, because they are mutually supportive and complementary. According to Armstrong (2012: 432), "Promotion mix is also called its marketing communication mix- consists of a specific blend of advertising, public relations, personal selling, sales promotion, and direct marketing tools that the company uses to persuasively communicate customer value and build customer relationship".

Then, according to Keller (2013: 498), marketing communication is defined as "Marketing communications are the means by which firms attempt to inform, persuade and remind consumers-direct or indirectly about the products and brands they sell".

From the definitions above, the writer can conclude that the marketing communication mix or promotion mix is a combination of a different variable of elements to communicate with the target markets about the company's product and also to develop customer relationships. Every element of the promotion mix plays a distinctive role, these five major promotion mixes are defined as follows:

1. Advertising

Advertising is a non-personal interaction and a paid form of promotion of ideas by an identified sponsor such as print media, internet, and broadcast.

2. Sales Promotion

It is used for short-term motives aim in a company to aim the target customers to purchase, trial or service such as consumer promotion like coupons, discounts, and demonstration.

3. Personal Selling

Personal selling is presented by the firm's sales force, a face-to-face interaction with prospective customers to aim to increase sales and develop customer relationships such as sales presentation, answering questions and taking orders.

4. Public Relation

Public relation is also known as publicity, it is to build a good reputation image, able to handle and manage off any negative news such as press release, special events and sponsorship.

5. Direct Marketing

Direct marketing is using devices that directly communicative with customers for their direct response, dialogue from particular customers and prospects or enrich lasting customer relationships such as telephone marketing, and catalogs.

Based on the description, the promotion mix element is used as an indicator of promotion in this study including; advertising and sales promotion.

3.4 Type of Promotion

1. Price Deal

Temporary price reduction. For example, discounts at the beginning of the year.

2. Coupons

Discount coupons for consumers for further purchases.

3. Refund or Rebate

Offer cash back on certain conditions or use a coupon or guarantee.

4. Sampling

The following methods are considered as part of a very strong marketing to attract transactions. That is to provide opportunities for potential customers to try the products offered.

5. Contest and sweeptake

Attract potential customers with a gimmick like a quiz or a contest with a prize product offered.

6. Specialties

Presenting a brand name on a product, be it a product that is sold or a product that is used as a gift.

7. Bazaar

Bazaar is a place that can be used as a location for large-scale promotions. So these shirts can be promoted and participated in several bazaars.

Based on the types of promotions above, the writer can conclude several promotions that can be used to promote mug glass, as follows :

a. Promote Through the Bazaar

Bazaar is a place that can be used as a location for large-scale promotions. So these mug can be promoted and participated in several bazaars. Create promotions with attractive bazaar stand designs or add discount offers and discounted prices to make more and more people choose to use and buy mug that are marketed.

b. Using Social Media Functions

Marketing or promotion using social media is now one of the best ways that can be done. Almost all people have social media and use it routinely. That's why marketing and promoting online distribution mug glass on social media is the most effective known way to make consumers know and know the whereabouts of mug.

c. Awarding Vouchers to Customers

The granting of vouchers or gift vouchers can be applied as a way of product promotion. Voucher granting system can also be done by sending emails to customers who deserve to get the voucher. The voucher can be given because the customer has a birthday, won a quiz, or bought a product with a large enough amount.

4. Tourism

4.1 Definition of Tourism

Based on Undang-Undang No. 10 of 2009 concerning tourism, tourism is a variety of tourism activities and supported by facilities and services provided by local communities, fellow tourists, government, local governments and entrepreneurs.

4.2 Definition of Tourism Objects

Based on Undang-Undang No. 9 of 1990 concerning tourism, it is stated that tourism

objects and attractions are something that becomes a tourist destination whether it is the construction of tourism objects and attractions, which is done by cultivating, managing and making new objects as tourist attractions. In above laws, which include tourism objects and attractions consist of:

1. Tourism objects and attractions created by God Almighty, which are natural creatures and flora and fauna, such as: natural scenery, beautiful panorama, jungle with tropical forest plants.
2. The objects and tourist attractions of human works in the form of museums, ancient relics, historical relics, cultural arts, agriculture (agro tourism), water tourism, adventure tourism, recreational parks, and other entertainment venues.
3. Special interest tourism destinations, such as: hunting, mountain climbing, caves, industry and crafts, shopping, river water, places of workshop, places of pilgrimage and others.
4. Tourism is everything related to tourism, including the exploitation of tourism objects and attractions related businesses in the field. All related to travel.

For other theories, tourism is a part of culture in a society related to the leisure time. Tourism can be highlighted from many perspectives because it has complex properties, the complexities are: tourism as a human's experience, tourism as a society activity, tourism as a geographic phenomenon, tourism as a resource, also tourism as a business and industry (Wardiyanto, 2011: 3). From some of these opinions, it can be concluded that tourism can be done to eliminate fatigue or saturation.

Places that have attractiveness have not yet been developed or developed potential resources and cannot be called tourist attraction, until there is a certain type of development, for example the provision of accessibility or facilities.

According to SK Menteri Pariwisata dan Kebudayaan No. KM 98 PW. 102 MPPT-87 stated that tourism objects are natural places or areas that have natural resources that are built and developed so that they have an attraction that is sought as a place visited by tourists. But Wardiyanta (2006: 52) said that a tourist attraction is something that is the center of attractions and can provide satisfaction to tourists.

Palembang is a city with attractive tourism objects. There are many tourism objects in Palembang city which are classified into natural tourism objects, historical and cultural tourism objects and tourism objects made by humans. According to the latest data from Palembang Government Tourism Office, there are more 15 leading tourism objects and there are 14 leading tourism destinations. Due to the geographical location bordering the Musi

River which is a water transportation route, the writer explains more in detail about several tourism objects as follows :

1. Ampera Bridge



Figure 2.1. Ampera Bridge

Source : <https://sejarahlengkap.com/bangunan/sejarah-jembatan-ampera>

Ampera Bridge is a bridge of pride for the people of Palembang, South Sumatra and is a trade mark for the city of Palembang. The existence of the bridge is very important to connect the ulu and ilir areas so that transportation becomes smooth and automatic as well as smoothing economic life. The Ampera Bridge is a Bung Karno gift for the people of Palembang whose funds were taken from Japanese war booty funds (also to build Monas, Jakarta). In the past this bridge was called the Bung Karno Bridge, but he disagreed (so that there was no individual cult), so the name Ampera was more suitable in accordance with its function as the Amanat Penderitaan Rakyat, which had been the slogan of the Indonesian people in the 1960s.

The Ampera Bridge was built in 1962 with development costs taken from the Japanese seizure. This also happened to the construction of the Jakarta National Monument. This bridge was originally given the name of the Soekarno Bridge, Indonesia's president at that time. Giving the name is considered as a form of respect for the services of President

Sukarno at the time. However, President Sukarno was less pleased because he did not want to cause certain individual tendencies. The Ampera Bridge was first known as the Jembatan Musi which was later changed to the Jembatan Bung Karno. However, President Soekarno was not pleased, especially after the political upheaval in 1966, when the anti-Sukarno movement was very strong, the name was chosen which had the meaning as Amanat Penderitaan Rakyat (Ampera), which had been the slogan of the Indonesian people in the 1960s. So it was dubbed the Ampera Bridge. However, the people of Palembang often refer to it as "Project". The Ampera bridge structure is explained as follows:

- The Ampera Bridge was built with a length of 1,117 meters and a width of 22 meters.
- While the height of the Ampera bridge is 11.5 above the water level, while the height of the tower reaches 63 m from the ground.
- Between towers has a distance of about 75 meters and a bridge weight of 944 tons.

Initially, the center of the bridge's body can be lifted up so that the mast of the ship that passes under it is not caught up by the bridge's body. The center of the bridge can be lifted with mechanical equipment, two ballast pendants each of about 500 tons in two of its towers. Lifting speed is about 10 meters per minute with the total time required to fully lift the bridge for 30 minutes.

When the center of the bridge is lifted, ships with a width of 60 meters and with a maximum height of 44.50 meters can pass through the Musi River. If the center of the bridge is not lifted, the maximum height of the ship that can pass under the Ampera Bridge is only nine meters from the surface of the river water.

Since 1970, the Ampera Bridge has been taken down. The reason, the time taken to lift this bridge, which is about 30 minutes, is considered to disrupt the flow of traffic between Seberang Ulu and Seberang Ilir, two areas of the city of Palembang separated by the Musi River.

Another reason is because there is no large ship that can sail on the Musi River. Silting is getting worse, causing the Musi River can not be sailed by large ships. Until now, the Musi River continues to experience silting.

In 1990, two ballast pendants to raise and lower the center of the bridge, each weighing 500 tons, were dismantled and lowered for fear that at any time if they fell and hit people passing on the bridge. The Ampera Bridge was renovated in 1981, spending around Rp

850 million. The renovation was carried out after concerns emerged that the threat of damage to the Ampera Bridge could cause it to collapse.

Along with the euphoria of the 1997 reform, some of the bridge's parts are known to be stripped down by thieves. Theft is done by climbing the bridge tower, and cut some bridge parts that are not functioning.

The color of the bridge has also undergone 3 changes from its initial stand in grey and then in 1992 replaced with yellow and finally in 2002 to red until now. The red color on the Ampera Bridge itself also has its own meaning. Where the red color is known as "Abang Manggis" by the people of Palembang which symbolizes honesty and the red color itself has an influence on Chinese culture. The construction of the Ampera Bridge was deliberately fought for by Bung Karno to fulfill his struggle to build a bridge over the Musi River. So that his figure was very admired in this Palembang region.

2. Sultan Mahmud Badaruddin II Museum



Figure 2.3. Sultan Mahmud Badaruddin II Museum

Source : <https://akurat.co/gayahidup/id-291569-read-tahukah-kalian-ini-asal-usul-pemberian-nama-sungai-musi>

Sultan Mahmud Badaruddin II Museum is located near the Benteng Kuto Besak precisely at Jl. Sultan Mahmud Badaruddin II, No. 2, Kel. 19 Ilir, Kec. Ilir Barat I Palembang. Sultan Mahmud Badaruddin II Museum is an old building

consisting of 2 floors built by the Dutch. Inside the museum, there are several collections of historical objects, these include Palembang War paintings, traditional war equipment such as machetes or swords, the Kedukan Bukit Inscription, antique porcelain,

traditional clothing, and songket cloth. The procurement of the museum collection was carried out since 1984 along with the move of the Bari House Museum to the Bala Putra Dewa Museum. The transfer process is not followed by all the collections. Then some collections that are at the Bari House Museum are stored in the Sultan Mahmud Badaruddin II Museum.

Magnificent building measuring 32 meters long, 22 meters wide and 17 meters high, European architecture was built by the Dutch colonials started in 1823 and completed in 1825. From an interview with Nyimas Ulfa Aryeni Kasubag TU Office of Culture and Tourism of Palembang City, this building was previously used as official residence of the Dutch Resident in Palembang. Before the building which is now a museum was erected a palace built by Sultan Mahmud Badaruddin Jayo Wikramo or Sultan Mahmud Badaruddin I around 1737 M.

After the defeat of the Sultanate of Palembang Darussalam in the war against the Dutch in 1821 which was marked by the removal of Sultan Mahmud Badaruddin II, the palace was subsequently destroyed. This destruction was certainly not solely motivated by the need to erect European-style buildings but more than that by the destruction of the palace building. It was hoped that the monumental impression of the emotional ties between exiled leaders and their people would soon be broken.

As time goes by and the historical dynamics that occur in the city of Palembang, the function of this building had been alternating, starting from the headquarters of the Japanese army during the occupation, the Sriwijaya Regional Military Command II at the beginning of independence, switching management to the Palembang City Government until it eventually became a museum. The name of the museum is taken from the name of a hero from Palembang, namely Sultan Mahmud Badaruddin II because during his lifetime committed acts of heroism and rendered extraordinary service in fighting the invaders.

3. Kampung Arab Al Munawar



Figure 2.5. Kampung Arab Al Munawar

Source : <https://travelingyuk.com/kampung-arab-al-munawar/118448>

The origin of the Kampung Arab Al Munawar cannot be separated from the time when the Dutch occupied Indonesia. The Dutch approached the ethnic Arabs in 1825. From this approach produced a leader named Ahmad Al-Munawar then was given the rank of captain and died in 1970.

Kampung Arab in Palembang are located along the Musi River, both in the Ilir section, and in the Ulu section, which is precisely in Lorong Asia and the Bayas village, Kotabatu Village, Ilir Timur District 1; Mud River Hallway in Kelurahan 9-10 Ulu, then in BBC Hallway in Kelurahan 12 Ulu, Almunawar Hallway in Kelurahan 13 Ulu, Al-Hadad Hallway, Al-Habs' hallway and Al-Kaaf Hallway in 14 Ulu Kelurahan, and Assegaf Complex in Kelurahan 16 Ulu. In that society there are various understandings that develop. Among them, Assegaf, Al- Habsy, Al-Kaaf, Hasny, Syahab (Shyhab), and so on. Administratively, the sites located in the area opposite the Ulu are included in the Seberang Ulu II District. Although they understand the different professions, most of them are still brothers.

Kampung Arab Al Munawar has old houses up to 300 years old and still sturdy. That is because the houses in Kampung Al Munawar are made of wood and stone imported directly from Europe. There are 8 out of 17 old houses in this village that are included in the cultural preservation. To maintain local infidelity, maintenance is carried out routinely to keep it sturdy and cleanliness maintained.

The forms of residents' houses are located in Kampung Arab, precisely in the

Kampung Al-Munawar 13 Ulu, the same as the shape of the houses of Palembang people in general. This is because, according to them, they came all the way to Palembang just to spread Islam. All they bring is the Book and Tombstone. The book means the teachings of Islam that must be spread, Nisan means the grave mark if they die in the overseas area. So, the forms of their houses tend to follow the forms of houses, such as houses on stilts and Indies houses, which were developing at that time.

The houses of the Kampung Arab residents surround an open field, and the houses of the elderly are facing towards the Musi River. In addition, many people's houses are located along the Musi River, and face the river. The division is based on the level of knowledge of their religion. These houses usually each house has several families. This is because their houses have been lived in for generations from their families.

Although they adapt to their surroundings, Kampung Arab Society has their culture of marriage. According to their culture, a woman of Arab descent must not marry an Indigenous man (a local community). However, men of Arab descent may marry Indigenous women. Women of Arab descent who are married to Indigenous men will be considered a disgrace by the Kampung Arab community. Because according to them, Men who still have blood from the Prophet, while women do not. Therefore, if a woman of Arab descent marries a Native man, then the line from the Messenger of Allah will be cut off only on that woman, because the Native man does not have the blood of a descendant from the Prophet.

4. Kemaro Island



Figure 2.6. Kemaro Island

Source : Jurnal – “Pulau Kemaro sebagai Daya Tarik Wisata Unggulan Baru di Palembang Sumatera Selatan”

Kemaro Island, is a land located in the middle of the Musi River, Palembang. In addition to the land which is famous for having a 9-story high pagoda, the island with an area of about 32 hectares is also famous for the existence of the Hok Cing Bio Temple and the presence of love trees. It is said that based on stories circulating if a couple takes a picture in a love tree, their love affair will last.

Once upon a time, a son of the Kingdom of China named Tan Bun An came to sail to Palembang to trade with his bodyguards. For the sake of obtaining permission to trade, Tan Bun An went to the Palembang authorities at that time. Unexpectedly, his intention to visit for permission was actually diverted when he met Siti Fatimah, the beautiful daughter of Palembang's ruler. Tempted by her beauty, Tan Bun An also expressed his intention to the authorities to propose his daughter. The Lord agreed. But bearing in mind that the desired relationship is a cross-national relationship, the Lord wants to test Tan Bun An's love. He asked for seven jars filled with gold as their wedding dowry. Tan Bun An also accepted the conditions from the prospective in-laws.

Tan Bun An also sent a letter to his parents in China that he would soon marry a princess from a distant kingdom in the interior of Sumatra. Tan Bun An's parents are absurdly happy. As an expression of their pleasure and support, Tan Bun An was sent a reply letter, along with seven jars of clay containing wealth that Tan Bun An could later use to propose to Siti Fatimah.

How surprised Tan Bun An when he opened the jar that was sent by his parents. It was not the gold-silver or diamonds and pomegranates he found, but piles of salted mustard greens. Tan Bun An was vomiting. He was very angry, also embarrassed. His anger encouraged Tan Bun An to discard all of his parents' gifts. One by one he dropped the clay jars into the Musi River, breaking ripples and waves.

When about to throw the seventh jar, Tan Bun An's foot accidentally stumbled. The jar he was carrying also fell and broke scattered on the deck of the ship. Tan Bun An gasped. Not only salted mustard that spilled from the broken jar, but also property and gold in pieces. Instantly Tan Bun An's eyes darkened. Without thinking, he jumped into the Musi River, following the six jars he had carelessly thrown away. Seeing his employer's actions that endangered his life, two of Tan Bun An's bodyguards also jumped into the Musi River, wanting to save Tan Bun An.

Shortly after the incident, Siti Fatimah came to visit her idol. The bitter truth that she obtained. Her lover had just come down to meet death at the bottom of the Musi River along with two loyal bodyguards, never rose to the surface. Siti Fatimah was miserable. For her it was okay if she and her boyfriend did not unite at the altar, as long as they could stay together, even though they were no longer in a sport. She also jumped following her lifelong lover. They were lost forever, dying with what they had.

It was said that shortly after Siti Fatimah dived into the Musi River, a mound of earth was sticking out to the surface of the water. Some people believed that the mound was the grave of Siti Fatimah, Tan Bun An, along with Tan Bun An's two loyal bodyguards.

Kemaro Island is actually a delta or land formed by the accumulation of solid material carried by river currents. The local people call Kemaro Island to refer to the word "dry", because Kemaro Island has never been flooded even though the Musi River is in high tide. Kemaro Island was later saved because of this, coupled with the story of Siti Fatimah who drowned in the Musi River.

5. Masjid Agung



Figure 2.7. Masjid Agung

Source : (https://www.google.com/search?q=foto+masjid+agung+palembang&safe=strict&client=firefox-b-d&sxsrf=ALeKk00HBwG5le88qZe5KXkUqHXW4ok4Q:1621900630794&tbm=isch&source=iu&ictx=1&fir=OrnUJVITtsMADM%252COfOyurifx_BIIM%252C&vet=1&usg=AI4-kSG1OEEdL3v4cVC53KRUYlO_ytgtYA&sa=X&ved=2ahUKEwiEgtbXwuPwAhW1yzgGHbemBW4Q9QF6BAgGEAE&biw=1366&bih=664#imgsrc=OrnUJVITtsMADM)

The Great Mosque of Palembang is located in the area of 19 Ilir, one of the original villages of Palembang and Arabia that has long been inhabited. Currently, The Great Mosque of Palembang has become a regional mosque in the ASEAN region. The Great Mosque was built by Sultan Mahmud Badaruddin I Jaya Wikrama (1724-1758). Therefore, the Great Mosque was originally called the Sultan Mosque and does not yet have a minaret. The first stone was laid in 1738, and its inauguration on Monday 28 Jumadil awal 115 H or 26 May 1748 (construction lasted for 10 years). When it was first built, the mosque covered an area of 1,080 square meters (about 0.26 hectares) with a capacity of 1,200 people. During the reign of Prince Nataagama Karta Mangala Mustafa Ibnu Raden Kamaluddin, the Sultan Mosque was expanded. The land used as the area of the mosque area is the waqf of Sayid Umar bin Muhammad Assegaf Altoha and Sayid Achmad bin Syech Sahab. Then the name of Sultan Mosque was changed to Grand Mosque. During the reign of Sultan Ahmad Najamudin (1758–1774) the minaret of the mosque was built in Chinese style, until now it is still maintained. The location of the mosque tower is separate from the main building, and is in the western part. The pattern of the mosque tower is hexagon-shaped as high as 20 meters. The appearance of the mosque tower resembles a temple tower.

The roof of the tower is curved at the end, and roofed tile. The minaret of the mosque has a fenced terrace surrounding the tower building. In 1819-1821, the Dutch colonial

government renovated the mosque. On January 22, 1970, the construction of a new tower sponsored by Pertamina began. The new tower is 45 meters high, accompanying the original Chinese-style tower. The renovation of the Grand Mosque was inaugurated on February 1, 1971. This mosque is very typical with Palembang tradition. Most of the wood contained in the architecture of the mosque has a typical Palembang carving called Lekeur. In 2000, the Great Mosque was remodeled, and completed and inaugurated on June 16, 2003 by The President of the Republic of Indonesia Hj. Megawati Soekarno Putri. The magnificent and sturdy Palembang Grand Mosque is now able to accommodate 9000 jama'ah. The overall area of the mosque is approximately 15,400 m² and it is estimated that the average number of people who pray in the mosque every Eid al-Fitr reaches 15,000 worshippers. On July 23, 2003, the Great Mosque of Palembang was designated as one of the national mosques based on the Decree of the Minister of Religious Affairs of the Republic of Indonesia MA/233/2003. Then in 2009, based on Law No. 5 of 1992 on heritage buildings, as well as The Ministerial Regulation Letter No PM19/UM.101/MKP/2009, The Great Mosque of Palembang is designated as one of the heritage buildings protected by the government. The Great Mosque of Palembang witnessed the struggle of the people of Palembang in the five-day battle against the Dutch in the city center. The event was later enshrined in the stamps of the Republic of Indonesia in 1975. Meanwhile, the battle site was built Monument of People's Struggle (Monpera) South Sumatra.