

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 History**

##### **2.1.1 Definition of History**

According to Notosusanto (1984: 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 (1993: 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 (1951: 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 past in human life.

##### **2.1.2 The Scope of History**

According to Ismaun (1993: 13-15), there are three scopes of history 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.

### **2.1.3 Types of History**

#### 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 According to Types

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 according to their purpose

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.

## **2.2 T-Shirt**

### **2.2.1 Definition of T-Shirt**

T-shirts are the type of clothing that can cover part of the arm, entire chest, shoulders and stomach, and this applies to short-sleeved T-shirts.

### **2.2.2 Types of T-Shirt**

There are several types of T-shirts that can be distinguished based on the collar of a shirt as follows :

#### a. V-neck T-shirt.

This shirt has a V-neck cut. Generally the design of this T-shirt will use just one plain color without design and combination. This type of shirt successfully gives the impression of a longer neck shape so it can be worn for those who have a short neck.

#### b. O-neck T-shirt

Type of this shirt that is most widely used by every man. O-neck T-shirt can be used for casual and casual events. With a blend of jeans and sneakers, you can make a stylish appearance.

c. U-neck T-shirt

Same as the two types of T-shirts before that the neck of this U-neck T-shirt forms the letter "U". The difference with O-neck is the shape of the collar is oval down.

d. Turtle neck

This type of shirt resembles a sweater on its collar. With a high collar, the impression that comes is a warm atmosphere but still comfortable to wear. For those who have a high neck, this type of collar is highly recommended.

### **2.2.3 T-shirt Design**

1. Casual

Casual T-shirt designs are t-shirt designs that can be used in casual times and situations. This type of t-shirt design emphasizes personal comfort. Casual clothing is very supportive of all activities that are casual and informal.

2. Vibrant

Literally vibrant means being passionate or powerful. But in the vibrant world of fashion means a t-shirt design with a blend of bold colors that are bright to the point of contrast.

3. Sporty

An increasingly nimble lifestyle makes this shirt design born. Sporty shirts usually refer to clothing that is used when watching sports. Usually people use sporty clothes produced by well-known sports companies, such as Adidas and Nike.

## **2.3 Promotion**

### **2.3.1 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.

### **2.3.2 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. Remaining

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.

### **2.3.3 Promotion Mix**

Promotion 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.

### 2.3.4 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 sweepstake

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 t-shirts, as follows :

##### a. Promote Through the 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. 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 shirts 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 t-shirts on social media is the most effective known way to make consumers know and know the whereabouts of t-shirts.

#### c. Making T-shirts as a Sponsorship

In Indonesia, there are a lot of seminars, training events, talk shows, etc. that are held by agencies, companies, schools, colleges, or certain event organizers. Usually the organizers need sponsors to support the event that they make. What is needed from sponsors is also diverse, usually in addition to funds they also need products to be used as door prizes for the event participants. Another advantage gained when becoming a sponsor is that the MC who guides the event will mention the sponsors who support the event such as by promoting the t-shirts that are used, therefore the t-shirts can be known to many people.

#### d. 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.

### **2.4 Printed Design**

Sublimation printing is a method that is widely used in printing t-shirts, so it is interesting to know the advantages and disadvantages of sublimation t-shirt printing. There are two types of digital screen printing in general, namely that the process of repairing screen printing still has to be done manually with a heat press and transfer paper machine, and the screen printing process is done directly on the clothes with a DTG (Direct to Garment) Printer. In the first type, the screen

printing design will be printed via a computer and using a printing machine that has been filled with special ink on a sheet of paper in reverse (reflected) form, which will then be printed on the shirt. which has been coated with transfer paper, it will be pressed with a heating machine (heat press) until the design moves in the normal shape of the fabric. As for the second type of digital screen printing, the printing process will use a computer and a DTG printer, where the printed shirt will be placed on the printer, and it will be printed immediately without going through intermediaries, then the shirt will be pressed with a heating machine. DTG (Direct-To-Garment) printing is different from screen printing because the image printed on the t-shirt is an image that is printed directly onto the t-shirt surface and does not use transfer paper so that the printing results are easier and faster. Because the ink blends with the shirt.

#### **2.4.1 Advantages and Disadvantages of Printed Design**

- a. The advantages of printed design are:
  - Performed with a digital machine, so that the colors, images and so on are as needed
  - The results are more excellent
  - It can be a small amount or a lot
  - Easy to do as usual
  
- b. The disadvantages are:
  - It fades very easily, it lasts 1 year at most, but it still depends on how to wash it.
  - The price of the machine is expensive because it uses special ink
  - For this type of dark t-shirt the price is much more expensive
  - Not suitable if used with other media such as bags, and with a certain design.
  - The price of the machine is expensive and the maintenance process is also very complicated.

## **2.5 Tourism**

### **2.5.1 Definition of Tourism**

According to 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.

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.

### **2.5.2 Definition of Tourism Objects**

According to 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 workship, 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.

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 form 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. Musi River



**Figure 2.2. Musi River**

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

Musi River is 750 km long and is the longest river on the island of Sumatera. Since the time of the Sriwijaya Empire, this river has been famous as the main means of transportation of the community. On the banks of the Musi River lies the Boom Baru Port and the Museum of Sultan Mahmud Badaruddin II. The Musi River divides the city of Palembang into two parts, namely: *Seberang Ilir* in the North and *Seberang Ulu* in the South. The springs is sourced in the Kepahiang area, Bengkulu. This river is the estuary of nine major tributaries, namely Komerling River, Rawas, Batanghari, Leko, Lakitan, Kelingi, Lematang, Semangu, and Ogan.

Once upon a time, sea traffic linked throughout the world used by sailboats. In those days, there were also many pirates. At that time, trading did not use a trading system but with a barter system. According to the story, there was a Chinese pirate group consisting of four sailboats, sailing to the Bangka Strait. The pirate was led by a man who was named Captain. They were interested when

passed through the mouth of the Musi River, mainly because of its width. The captain searched the map, apparently the river had no name on the map.

The pirates saw many large boats and barges coming from upstream loaded with the produced of the product. They also began to form groups to explore the upstream areas. There was also a group of them who arrived in the lowlands of Mount Dempo (Lahat area now), they were amazed at how fertile the land was, coffee plant with very large fruit, likewise clove, cinnamon and various other plants.

The group that explored Muara Enim was amazed by seeing the spices and coal plants that appeared on the ground. Meanwhile the group who arrived at the Ranau area, was so amazed when they saw tobacco growing there. Captain was also so interested in the South Sumatra Region, which was centered on the Musi River, he decided to stay in Palembang.

He put a circle around the area of South Sumatra on the map. It turned out that the area and river were not yet named on the map. He thought about it and named the area with the name Mu Ci (in the old Chinese language Han, Mu Ci means Female Chicken, and Mu Ci is the name for the Female Chicken Goddess who gives luck to humans).The area was very fertile, extraordinarily fertile, the results of high-quality spices. There were coal mines, gold and others so that the area were called Mu Ci but hundreds of years ago the word Mu Ci turned into Musi.

### 3. 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.

#### 4. Benteng Kuto Besak



**Figure 2.4. Benteng Kuto Besak**

Source : <https://infokito.wordpress.com/2008/01/29/benteng-kuto-besak/>

This fort is actually the fourth palace of the Sultanate of Palembang. During the colonial period, the center of Palembang Sultanate government moved around. Now Benteng Kuto Besak is one of the historical places in the city of Palembang, besides being famous for the Ampera bridge. The capital of South Sumatra province also has several historical sites that we should know and visit. One of them is this fort. Located on Jalan Sultan Mahmud Badarudin, 19 Ilir, Bukit Kecil. This fort is a palace complex that is the center of the Sultanate of Palembang. Benteng Kuto Besak has a length of 288.75 meters and is 9.99 meters (30 feet) high and 1.99 meters (60 feet).

Like the palace in Yogyakarta and Solo, Benteng Kuto Besak was established in the 18th century, this fort holds a lot of history. Especially from the leadership of Sultan Mahmud Badaruddin I and Sultan Mahmud Bahauddin who ruled from 1724 to 1803. Sultan Mahmud Bahauddin was a figure who was instrumental in opening the international trade routes in the Sultanate of Palembang. In addition, he was a religious man who made Palembang the center of religious literature in the archipelago.

The fort is facing directly to the Musi river, located on an open and strategic land. When night falls, this area is filled with night market traders who sell their wares. Most that are sold are delicious culinary, such as pempek to round wedang. Benteng Kuto Besak is currently occupied by the Sriwijaya Military Regional Command (*Kodam*).

Kuto means city, castle, fortress, stronghold derived from the Sanskrit word. The fort was originally started to be built in 1780 with an unknown architect, and its implementation was handled by a Chinese. The time needed to build this fort was approximately 17 years.

This fortress was actually the fourth palace of the Sultanate of Palembang. During the colonial period the center of Palembang Sultanate government moved around. Until finally during the reign of Sultan Mahmud Badaruddin I (1724-1758) the central government was moved again to what is now the Sultan Mahmud Badaruddin II Museum. Furthermore, the center of government moved again to a new location, which until now was known as Kuto Besak (Hanafiah 1989).

This fort has three gates, namely on the northeast and northwest sides, and the main gate on the southeast side. At present the fort has undergone many changes. Chronologically the archeological remains in this place originated from the Sultanate of Palembang Darussalam and the Dutch Colonial.

Specifically, the archeological remains from the Palembang Darussalam Sultanate are the perimeter walls and the southwest gate, while the archeological remains from the Dutch colonial period are the main gate and several buildings

contained within the fort. Based on its architectural style, the buildings inside the fort were identified as Indis-style which developed in Indonesia in the early twentieth century.

#### 5. 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.

## 6. Pulo Kemaro



**Figure 2.6. Pulo Kemaro**

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

Pulo Kemaro, 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 didnot unite at the aisle, 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.

Pulo Kemaro 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 Pulo Kemaro has never been flooded even though the Musi River is in high tide. Pulo Kemaro was later saved because of this, coupled with the story of Siti Fatimah who drowned in the Musi River.

## **2.6 Culinary Tourism**

### **2.6.1 Definition of Culinary Tourism**

Culinary tourism is a facility that provides variety of service and culinary activities integrated to fulfill the needs of tourists' recreation, relaxation, education, and health. "Culinary tourism could also provide travellers with unique experience where they could experience the culture of a particular destination and associate it with the past history" (Karim, 2006). Another statement from Nurdianyansah (2013), "Food is not only consumption but the tradition. It has process and the role of various ceremonies or rituals with various ancient recipes that continually passed from generation to generation".

In short, culinary is part of culture and culinary tourism is a tourists' destination that provides food and beverage service, could make the experience of tasting food, any cultural experiences, and other recreation to attract people to come. Some attractions that could attract tourists to visit such as the variety of culinary activities, typical food, convenient and clean place, unique and interesting interior, good service, affordable price, friendly atmosphere, and attractive environment.

Meanwhile, International Culinary Tourism Association (ICTA) provides some understanding of culinary tourism including:

- a. Culinary tourism is a search for unique culinary tourism experiences and memories. A culinary experience that can be brought and felt at home (culinary tourism is defined as the pursuit of unique and

memorable culinary experience of all kinds, often while traveling, but one can also be a culinary tourist at home).

- b. Culinary tourism is not an agricultural tour even though cuisine is contained in the element of agriculture. Agricultural tourism (agritourism) is part of rural tourism, while cuisine is part of cultural tourism.
- c. Culinary tourism includes a variety of culinary experiences. Not just as a dinner experience in a restaurant on weekends.
- d. Culinary tours include the study of several elements, cooking courses: cooking guide books, and kitchen shop; culinary tours such as: tour guides; culinary media; and culinary travel guide books; food business such as: distributors, entrepreneurs, and plant growers; as well as culinary attractions such as: snacks festivals, food exhibitions, and others.

### **2.6.2 The History of Culinary Tourism Development**

Culinary tourism is a relatively new tourism industry. Developed from 2011, when Wolf endorsed the establishment of the International Culinary Tourism Association (ICTA). ICTA offers a variety of related programs<sup>20</sup> culinary tours that prioritize education and training. Beginning in 2007, ICTA began to provide a variety of culinary tourism consulting services. Consultation is mainly for solutions to increase demand for culinary in the tourism industry, in addition to providing consultation in the field of leadership in the development and marketing of culinary tourism. The previous year, tourism academics around the world had conducted research on culinary tourism. Various culinary tourism studies have found interesting things in the development of the tourism industry. Culinary tourism is becoming an industry of the future of the tourism industry.

In fact, Long, a researcher from Bowling Green University, Ohio, had invented culinary tourism in 1998. Culinary tourism activities were indeed presented by Long, L. M. in 2006 in her book "Culinary Tourism". Culinary tourism activities include tasting food at ethnic restaurants, visiting food festivals, trying food while on a tour and also cooking at home. Culinary has considerable

potential. According to a report from the Department of Industry and Trade, souvenir business on the streets today, has increased by 20% -25%. Economic growth in general only increased by around 3%. Therefore, economists are optimistic that in the coming years, the hawker center will be even brighter. Now cooking is not seen as domestic work. It doesn't have to be women who mix various spices and vegetables. The success of business people in the culinary field opens new gaps for culinary enthusiasts and aspiring entrepreneurs engaged in food or cuisine.

The words "Culinary Tourism" by itself prove that all matters relating to cooking and culinary get their own attention in the community. Various television shows and magazine articles compete to discuss all that is unique<sup>21</sup> about culinary. On the other hand, many young people choose culinary courses or culinary schools, this is inseparable from the development of a culinary boom. Many young people who initially considered cooking as merely a hobby, are now beginning to be moved to dive into the science of cooking academically. However, in addition to being influenced by the trend itself, many also view that the culinary business opportunity is very promising. Cooking trends can not be separated from the shift in cultural values related to gender. Once the kitchen was always identified with women's work, now it has changed direction along with the shift in values and this is actually idealized and constructed socially. Domestic work, namely cooking, not only belongs to women, men are also not a few who are interested in cooking activities (Wijaya, 2009).

### **2.6.3 The Functions and Destinations of Culinary Tourism**

With increasing competition among tourist destinations, local culture has become a valuable product and activity to attract tourists, especially in the culinary field. The following are important roles in the culinary tourism industry:

- Become a center of tourist experience for tourists. From a tourist point of view, food with a local identity is equivalent to traveling around museums and monuments.

- Become a significant form of identity in postmodern era society as an element of local cultural identity and representation.
- As a product of creative cultural tourism. Gastronomy is expected to lead to advances that have civilization, culture, unite by not rejecting new ingredients from other gastronomies that can develop or enrich traditional gastronomy. That way, it can enhance the humanity of the local community and also enrich the world gastronomy. We are expected to be flexible in seeing the application of culture at home and abroad as an effort to promote abroad.

Preservation in the culinary field in Indonesia is worth doing with 3M, namely by maintaining, utilizing and developing. Firstly, we should preserve the original culinary archipelago in a variety of literature from the presentation with a variety of components of taste, shape and texture. Secondly, there needs to be an effort in utilizing it related to certain needs. Third is developing<sup>23</sup> culinary archipelago by adding and enriching ideas or new ideas so that they can be promoted to foreign countries which are expected to attract the interest of domestic tourists and foreign tourists as one of the attractions of tourism and one of the creative economic subsectors, as well as in improving the image of Indonesia.

Palembang is one of the big cities that has a lot of tourism objects and of course special food to support tourism. There are some Palembang special foods that are enjoyed by many visitors when traveling to Palembang, such as *Pempek*, *Apem Banyu*, *Ragit* and *Lapan Jam*. The writer explains in more detail about the several culinary of Palembang as follows:

## 1. Pempek



**Figure 2.7. Pempek**

Source : <https://faktualnews.co/2018/08/25/asal-mula-sejarah-pempek-palembang/95843/>

Pempek is a Palembang cuisine and one of the most popular culinary in Indonesia. Pempek is a snack made from sago flour which is processed and mixed using ground fish, usually river fish because it is easily found river fish such as Cork fish and Seluang fishin Palembang and the surrounding areas. But originally the mixture for pempek is Belida fish, but because the population of Belida fish begins to be limited and expensive, the types of fish for making pempek begin to be innovated, such as Mackerel fish, Cork fish, and Seluang fish that are affordable, easy to obtain, and certainly do not reduce *Pempek* flavor. *Pempek* is usually served with a sauce that is usually called by the Palembang people with the name *Cuko*. But there are also other local residents who call by the name "Pempek Sauce". The way to eat *Pempek* is by dipping *Pempek* in *cuko*, then just eat it. Usually the *cuko* is inhaled or drunk. Sometimes more people inhale the *cuko* while eating *Pempek*.

Pempek comes from the name of a man of Chinese who was usually called Apek who in 1617 was 65 years old. At that time the Palembang Darussalam Sultanate was still led by Sultan Mahmud Badaruddin II, whose name is now the name of the international airport in the city of Palembang. Apek who lives on the banks of the Musi River thinks how to exploit the potential of fish in the Musi River because a lot of fish eventually turn redundant or are rotted after being caught. Usually the fish catch is only fried or curled.

Until one day Apek finally used the abundant fish near his house to make food by mixing it with flour and frying it. Previously, there was no name for Apek-made snacks, but gradually because Apek sold around his food and when people called his name to buy his wares, only the tip of his name was heard, namely "peek ... peek". the first maker of pempek.

Pempek itself has various forms such as pempek lenjer, pempek kapal selam, pempek pistel, pempek kresan kerupuk (keriting), pempek getilan (adaan). Palembang's people have also *processed* various types of food such as tekwan, model, laksan, celimpungan, kemplang, kerupuk, rempesan, etc.

## 2. Apem Banyu



**Figure 2.8. Apem Banyu**

Source : <http://ensiklopedi.dapurakyat.id/ensiklopedi/detail/2401>

Banyu Apem / Bekuwa Apem / Cukit Apem are eaten using kuwa (kuwa: Palembang means "soup"). It feels a little sour because it uses yeast. The sauce uses a mixture of coconut milk, brown sugar and spices. This Apem is an influence from Java because in the past Palembang had been under Javanese kingdoms such as Majapahit, Demak, Pajang, and Mataram.

According to the story, Apem Banyu has its history so that it is used as food for seven days and forty days when people die. In ancient times, in the area of

Palembang lived a wealthy person and had a generous character but was not accompanied by sincerity because he always asked for praise and everyone was told that he had just given alms. One time a beggar came, without the knowledge of other people the rich was giving a Apem Banyu to the beggar. In his night's sleep the rich dreamed he was going to hell but he was covered by Apem that had been given to the beggar earlier so he was not exposed to hellfire. The experience was disseminated to the public so that a belief emerged that to avoid the fires of hell should be served Apem Bekuah on the memorial for seven days and forty days people died. This kind of trust develops at the grassroots level. When viewed from the main ingredients Apem in Central Java and Apem in Palembang are both made of white rice flour. In Palembang society, Apem Banyu are known and made by the grassroots or ordinary people.

Making of Apem Banyu is not done every day because the function of this food is limited to the implementation of religious ceremonies, especially the seven-day night memorial service and forty days of people who die in a society that adheres to Islam. The function of this food is as food for prayer and alms for departed souls. From these functions, Apem Banyu are classified as foods that have cultural values. Its existence is recognized and trusted to help people die to avoid the fires of hell. Apem Banyu also has social value because it is eaten by sitting together in one dish. The economic value of apem is found in coconut milk which is used as its broth, considering that coconut fruit is a local plant in southern Sumatra so that it can increase income and welfare for the local community.

### 3. Ragit



**Figure 2.9 Ragit**

Source : <https://ekoariyanto1706.wordpress.com/sebuah-cerita/makanan-tradisional-palembang/>

Ragit is a special food from Palembang that has been affected by Arab Culture. This food is made from flour, eggs, and salt. For the sauce there are potatoes, beef, coconut milk, and curry seasoning. Ragit itself is a village food eaten when there are special rituals that were not allowed to be eaten in any place and time. But along with the times, Ragit can now be found during the month of Ramadan, but rarely sold outside the month of Ramadan.

Typically, the shape of Ragit in the market is divided into two kinds, namely triangle shaped Ragit and knitted Ragit shaped like a rolled omelette. This savory Ragit is eaten with warm curry sauce that has been supplemented with beef, potatoes and coconut milk. Not infrequently, ragit curry sauce comes with a sprinkling of fried onions and green chilies that have been cut into small pieces. Ragit used to be made using molds made from stamps shaped like cones so that the edges are shaped as small holes. How to make it is quite easy, just like making bread or roll omelette, you only need any flour according to taste, then salt, eggs, and water only. Then shake the mixture or you can put the mixture into a mold to make it into a hot mesh.

#### 4. Lapan Jam



**Figure 2.10. Lapan Jam**

Source : <http://www.palembang-tourism.com/halkomentar-374-kue-8-jam-khas-2.html>

This culinary was once only enjoyed by special people, namely the nobility group. On the contrary, the general public does not consume it. Now, the general public can also enjoy it. It's just that culinary is not just any time there. Because these special culinary only appear on commemorative events, such as the second day of the feast and custom wedding events.

Lapan jam has been included in "Warisan Budaya Tak Benda". This culinary has a philosophy of life balance in which the name of this culinary is called Lapan Jam, which means 8 hours of worship, 8 hours of work and 8 hours of rest. It can also hold the meaning of 8 people who would deliver to the grave. This culinary teaches the process of patience in life with an example of the process of cooking this culinary that requires patience because cooking within 8 hours should not be less or more to create a sweet, legit and tender taste.