

Study of Public Policy in the Development of the Kemaro Island of Palembang

Meita Istianda¹, Darmanto², Heri Wahyudi³

^{1,2,3}Universitas Terbuka, Indonesia

meita@ecampus.ut.ac.id, darmanto@ecampus.ut.ac.id, heriw@ecampus.ut.ac.id

Abstract

The Palembang City Government has an agenda to develop Kemaro Island as a tourist attraction. However, the Palembang city government's agenda has not yet received a positive reaction from the community, especially those involved with the development of Kemaro Island. This study aims to analyze the development of Kemaro Island, Palembang City in the tourism sector through analysis of the Palembang City Government's policy agenda and public perceptions of the Palembang City Government's policy agenda in relation to the development of Kemaro Island as one of the tourism objects in Palembang City.

Keywords

public policy; community participation; collaborative governance



I. Introduction

Kemaro Island is a delta located on the Musi River, and is well known as one of the tourist destinations in the city of Palembang. There are at least three things that make Kemaro Island known, first because of the construction of its legend, namely the story told by word of mouth about the love story between Tan Bun An, a Chinese merchant and Siti Fatimah, a Palembang princess, which ended tragically. Second, because on this island there is a 9-story pagoda that was built in 2006. This pagoda is part of the Hok Tjing Rio Temple which was built in 1962 with an architectural style that is very thick with Chinese culture (Agustiawan, 2020). This pagoda is often visited for religious rituals during Chinese New Year and Cap Go Meh celebrations. Third, because in the city of Palembang itself there are still very few tourist attractions to visit that are quite representative for tourists, so Kemaro Island is an alternative tourism that is almost always offered to tourists.

In early 2021, Kemaro Island attracted more attention, because the Palembang City Government put forward the idea of wanting to develop Kemaro Island as a water tourism object. Quoting the online news media Republika, the Mayor of Palembang said the city government (pemkot) is committed to making Kemaro Island a tourist destination for Ancol Dreamland Park in DKI Jakarta. He said that in 2021 acceleration will begin, starting from branding (labeling), promotion, infrastructure development and others. The city government wants Palembang to have a new icon, namely water tourism and restore Palembang's nickname as the Venice of the East. The Palembang City Government hopes that with the destination that will be featured, it can boost tourist visits to 6 million people per year. So far, Kemaro Island has been visited by 40 thousand tourists during the calculation of the annual Cap Goh Meh celebration. Of course, through this, it will be an income for the APBD which is quite promising.

According to the Chairperson of the Palembang City Social Environmental Responsibility Forum (TJSL), for the development of the water tourism center (Kemaro Island), the City Government will use Corporate Social Responsibility (CSR) funds from SOEs, such as Angkasa Pura, Pelindo, Pusri, Pertamina, PLN. And the Palembang City

Government will also invite investors to invest in Kemaro Island area which requires funds of around 1.4 trillion. Because relying on APBD funds alone will not be sufficient to build apartments, culinary hawker centers, children's water rides, resorts, and others (Ramadhan, 2020).

The City Government's plan was not immediately welcomed by some people with enthusiasm. Some community groups criticized the plan because first, the claim to the status of Kemaro Island which historically belongs to the late Ki Marogan based on Supreme Court Decision No. REG.3863K/PDT/1987 (beritapagi.co.id/2021/03/05). Second, as stated by the Chairman of the South Sumatra Agrarian Reform Committee (KRASS), even if Kemaro Island wants to function, the reference is the history of Kemaro Island as a defense fortress of the Palembang Sultanate, not the Sriwijayaan concept. Third, the desire for the City Government to coordinate with elements of the community, historians, academics and related stakeholders.

The idea of developing Kemaro Island by the government is part of the government's function as a political actor to achieve a better life. Politics is a desire to realize *en dam onia* or the good life, referring to Plato and Aristotle (Setiawan, 2016). Peter Merkl stated "Politics in its best form is an effort to achieve a good and just social order (Politics, at its best is a noble quest for a good order and justice). Politics, according to Budiarjo (2016), is an attempt to determine regulations that are well accepted by the majority of citizens, to bring society towards a harmonious coexistence. The tight political competition between parties or between candidates fought in political contestation (Manao, 2020). Political imagery is formed based on information received, both directly and through political media (Syofian, 2020). Nevertheless the image can be different from the real reality or does not reflect the objective reality (Wayan, 2020). Political communication experts say, even though politics applies in a democratic system, it is often characterized by gross behaviour (Iryadi, 2019).

Efforts to achieve the good life can be done with a variety of activities or ways which include the process of determining goals, choosing alternatives, and also prioritizing the goals that have been determined to be achieved. Because politics is involved in determining goals, achieving justice, and choosing alternatives and priorities for goals, towards the good life, or a harmonious life together, it is also related to the process of formulating public policy. In a sense, efforts to determine regulations or policies that are acceptable to the majority of citizens.

This paper wants to offer a solution to the empowerment of Kemaro Island through the process of formulating public policies with a political system model. The political system analysis model, which in the input process includes elements, both demands and support, can be a relevant solution in a pluralist society with various interests, and Indonesia's democratic atmosphere.

From the reviews that have been done related to the problems of Kemaro Island, the researchers are interested in researching the extent to which the development of Kemaro Island, which is located in Palembang City, uses a political system approach.

Aims/Objectives:

1. Analyzing the policy agenda of the Palembang city government in the development of Kemaro Island.
2. Analyzing community participation in the tourism development of P. Kemaro.
3. Analyzing the Pentahelix Model as the basis for Collaborative Governance in the tourism development of P. Kemaro

II. Research Methods

This study used qualitative research methods. Primary data was obtained through interviews with informants using interview guidelines. The informants used in this research are stakeholders related to the development of Kemaro Island. Data collection techniques also use the Forum Group Discussion (FGD) so that the information is expected to be more comprehensive. Informants are also possible to be obtained through the snow ball technique so that more optimal data and information are obtained. In order for the data to be valid, data triangulation is also carried out through reconfirmation of the information that has been obtained. To support the primary data obtained through surveys, an observation method is also carried out so that this research study becomes more in-depth and comprehensive. Kemaro Island used to be a fortress. In addition, the history of Kemaro Island cannot be separated from the name Ki Merogan. The Palembang City Government has tried to increase the use of Kemaro Island as a tourist attraction. The results of this study are useful for policy makers in the Palembang city government regarding the development of Kemaro Island. Provide information to the Palembang city government related to the development of Kamaro Island based on the political system.

III. Discussion

3.1 Overview of Kemaro Island as a Fortress

Kemaro Island or in Akib's writings (2020) is called the Kembara Island as well as by Johan Hanafiah in his book Kuto Gawang (1987), or on the map written as "Gombora". P. de Roo de la Faille in 1928 called the "Travel". He narrates:

“On the banks of the Musi River deep in, immediately after the curve that inspired the name Sungsang for the Musi River (i.e. “against the current”) and where Ogan and Komerang empties near Kembara Island, lies Palembang which is divided in two by a wide water surface, which built in a place chosen based on careful considerations, where the traffic of all Batanghari tributaries is controlled (p.1)”

Kemaro Island is a delta on the Musi River. The area of this delta is about 80 ha, some call it 83 ha, some say 87 ha, and some say 24 ha. This delta was not completely fused, but divided in two. The location of the delta is very strategic, because it is not directly connected to the mainland (separated by the Musi River) and is also at the mouth of the Komerang River. Ships entering the Musi River through the Bangka Strait can be detained around Kemaro Island before advancing further inland. This position made Kemaro Island used as a defense fortress of Palembang in the past, at least a fortress against foreign invasions that wanted to enter the Palembang area or even to the ulu-an. As revealed by Farida (2012), the existence of forts in the Palembang Sultanate was related to the threat from the Dutch colonialists in October 1819.

Akib (2020) who wrote the book History of the Struggle of Sri Sultan Mahmud Badaruddin II in 1979 recounted,

"The location of the city of Palembang which is far inland on the left and right banks of the river downstream is overgrown by thickets and swamps whose only road connection from the sea gives this city an excellent natural protection against enemies who will enter the river. Current will also be taken into account.

... then Palembang in 1658 and before had been able to build a very strong and strategic defense complex. It is located downstream of the city of Palembang, which is a fort complex, a combination of water forts and land forts on Kembara Island and Muara Plaju along with

the piles of sapwood covering the Musi River and Komering River with iron chains, thus becoming a barrier to naval traffic. enemy." (p. 39).

The forts that were built during the Palembang Sultanate were told by Farida (2012), as strong forts.

"Despite being hampered, the Dutch troops continued to move closer to the capital city of Palembang. On October 17, 1819, in the fort of Salanama Island, another battle took place. After the situation subsided, the Dutch fleet slowly managed to approach the center of Palembang defense, Kemaro Island. Kemaro Island's fort defenses are very strong."

"In 1659 the fleet under van der Laan sailed to Palembang and after a fierce battle the defenses near Muara Plaju and on Pulau Kembara were captured, where Senopati Palembang and his sons died, in the city surrounded by fences. tall bamboo, which is firmly defended by using a bottle cannon in a weak place, -there was a one-on-one fight, the Dutch burned houses; the enemy fled; near the "dalem" the Dutch army found their homeland comrades, who were taken prisoner in 1658, had died in pasung killed with a dagger. Palembang became a sea of fire. (p.20)"

There are recorded at least twelve fortifications built along the Musi River. These fortifications were placed in various positions from Sunsang to Muara Rawas in the north, in the south to the upper reaches of the Ogan and Komering rivers (Hanafiah, 1986: 8-9). The forts of the sultanate, namely: 1. The fort at Muara Sunsang; 2. Fort in the Borang Strait; 3. Fort on Anyar Island; 4. Tambak Bayo Fort (in Muara Plaju); 5. Fort on the island of Kemaro; 6. Fort Martopuro; 7. Kuto Besak Fort; 8. Kuto Lamo Fort; 9. Fort in Bailangu Hamlet; 10. Fort at Muara Rawas (Ujung Tanjung); 11. Fort in Kurungan Nyawo Hamlet (near Muncak Kabau Hamlet); 12. Forts along the Musi River (Nawiyanto et al, 2016).

In general, the construction of the Palembang Sultanate Fort was built with various materials. Some of the forts were built with stone wall construction, others in the form of embankments. There is also a fort in the form of a thorn aur fence. On the walls of the fort are usually given holes for a place to open fire. In addition, the corners of the upper wall are usually equipped with a place for reconnaissance. (Nawiyanto et al, 2016).

Referring to the literature above, it reflects the function of Kemaro Island in the past Palembang Kingdom/Sultanate (between 1500 until the collapse of the Palembang Sultanate (1821), at which time Palembang was facing the arrival of foreign invasions, as well as political conflicts in the relationship between the Sultanate of Palembang and the rulers of both Mataram and Demak, in an attempt to escape the influence of Mataram and Demak. Kemaro Island at that time clearly functioned as one of the fortresses of the Sultanate's Defense. While in the Srivijya period which is estimated to have started in 683 AD (Ki Agoes Mas'Oed, 1941), not many sources are known about the function of Kemaro Island. As a defense fortress of the Palembang Sultanate, it means Kemaro Island literally.

So it is clear that during the Sultanate period the land was controlled by the King, and the land could not be claimed as belonging to a certain person, he only had the right to take advantage of it/empower it. People/persons are not allowed to rent or give them to others let alone sell them.

The period of the Palembang Sultanate ended in 1821. Palembang lost the battle against the Dutch colonials, and its King (Sultan Mahmud Baddarudin II) was exiled and died in Ternate in 1852. With the end of the Palembang Sultanate period, the rules that prevailed during the Sultanate period, of course changed following the rules of the government that came to power after that. Regarding this, a few opinions can be quoted from the Chairman of

the South Sumatra Customary Council, Albar Subari. According to Albar Subari, the legal status of Kemaro Island's land is nyurung land (delta). When referring to the Simbur Cahaya Law, nyurung land is a communal right that can be used together. The term nyoeroeng (nyurung) is found in article 19 of the hamlet rule regarding farming (Doesoen en Landbouw Verordeningen). However, the provisions of article 19 in the Simbur Cahaya Act, a compilation of the Netherlands published in 1999.

1854-1856, legally it is no longer used (revoked). What now applies is the Basic Agrarian Law (UUPA), land law is based on customary law (at 5 paragraph 1). According to experts, with the enactment of the UUPA, it has become a state right.

Albar, the land of Nyurung (Kemaro Island) was immediately controlled by the state. In Government Regulation No. 410-1293 dated May 9, 1996, controlling the status of nyurung land is controlled by the government. <https://beritapagi.co.id/2021/03/01/polemic-island-kemaro-albar-selesaikan-saja-dalam-baik-baik.html> However, regarding the reference to the Simbur Light Law, it needs to be investigated more deeply, because there is also an opinion that the Simbur Cahaya Law in the context of its implementation does not apply in the Palembang Darussalam Sultanate but applies only in the uluan area of the Palembang country (Adil, 2011:26).

3.2 Kemaro Island after the Fall of the Palembang Sultanate until Now

After the Palembang Sultanate ended, or in the writings of Anisah et al (2013) after the destruction of the Kuto Gawang Palace by the VOC, Kemaro Island became an empty and uninhabited island. Its function and use were vacuumed between 1660 and 1961. Somewhat different from Anisah's findings, based on Burhan's statement to the Kemaro Island Fact-Finding Team when his parents entered in 1947 there had been built a pagoda made of wood, then permanent in 1960, and it was completed in 1962. According to Burhan, there used to be Malay Arabic script but the meaning was not removed, but the Topekong Kramat Island Kemaro Foundation was changed and in 1975, 1976 the Arabic script was changed to Malay on advice from the Ministry of Religion. They say this is not a mosque but a temple, don't think that this person is a mosque, (even though) it is a temple. Burhan claimed to have been on Kemaro Island since 1969, when his parents brought him to Kemaro Island (Ariana, 2021). Referring to Anisah's writings, in 1969 the Kemaro Island worship complex began to be managed regularly by an administrator who was sent by the Foundation (Toa Pekong).

Entering 1965, Indonesia experienced the G30S/PKI incident. This incident also affected Kemaro Island. Kemaro Island at that time was used to set up a camp to detain anyone who was considered involved and as a PKI sympathizer. However, before the 1965 incident, the island was occupied by PT Waskita Karya, which was used to store scrap metal. There are two beds measuring 7 x 20 meters, L-shaped, with sparse clapboard walls, rough cement floors, one door, and no ceilings. However, after the events

In 1965, the bunk that had been used as a place for workers to live was converted to detain political prisoners (political prisoners) who were accused of being members or sympathizers of the PKI (Anisah, 2013).

After the release of political prisoners from the Kemaro Island camp, in 1968 the number of residents living permanently on Kemaro Island increased to ± 23 houses, most of which were located on the edge of the island with semi-permanent buildings. Entering the year 1990 settlements have reached ± 70 houses and began to spread to the central part of the island (Anisah, 2013).

Visitors who come to Kemaro Island are not only from within the South Sumatra region, but also from Jambi, Bangka, and other cities outside the island of Sumatra. The life of the people on Kemaro Island in the period 1998-2007 has improved a lot. The land area of 6 hectares which is located in the upper reaches of Kemaro Island (is it considered?) is land

owned by a foundation that is functioned by the indigenous people of Chinese descent who are supported by the Palembang City Government as a Ritual Tourism Object under the management of the Tridharma Toa Pekong Foundation. In 2008 or in conjunction with the completion of the construction of the Pagoda, Kemaro Island was inaugurated by the Palembang Government as a Ritual Tourism Object.

Another story comes from Azim Amin, Zuriat Merchant Yu Ching 3-4 Ulu, the tomb on Kemaro Island is the tomb of Kapitan Bongsu. It was written in a manuscript copy in 1838 and then copied again in 1910 and then copied in 1971. In the copy it was stated that the King of China was friendly with the King of Palembang then his three sons were friends with the Palembang Susuhunan as Teku (Syahbandar?). Teku Sunan in Bangka named Kapitan Bela, died in Bangka and was buried in Bangka. Kapitan Foreign or Un Foreign, buried in China. And Kapitan Bongsu who died when he was still single, drowned in the Hijuk Ship and the wangkang of his men. They are buried on Kemaro Island. The king of China, including his 3 sons, are Muslims (Ariana, 2021).

3.3 Ki Merogan and Kemaro Island

Ki Merogan is the name for Kiai Haji Masagus Abdul Hamid. Called Ki (Kyai) Merogan because the mosque and then his tomb is located at the mouth of the Ogan River (Lesmana, 2019). Ki Merogan lived from 1811-1901. There is also a mention that he was born in 1802. Ki Merogan is a Palembang cleric and descendant of the Prophet Muhammad SAW through Husein AS. He is also a descendant of the Palembang Sultans from the Susuhunan Abdurrahman Walang line. (Kurniawan, 2017).

In the context of relations with Kemaro Island, it was reported that Kemaro Island was originally owned by a Palembang resident named Ajudin. In 1880, Ajudin pawned the island to Ki Marogan, however, Ajudin was unable to fulfill the pledge agreement, and so in 1881 Kemaro Island changed hands to Kimarogan. Secretary General of the South Sumatra Agrarian Reform Committee (KRASS) Dedek Chaniago as the companion of zuriyat Ki Merogan, revealed the origin of Kemaro Island which is claimed to be the ownership of zuriyat Ki Merogan (Yuantisya, 2021)

In 1880 the land owner of Kemaro Island, Adjidin Bin Syafi'i, borrowed some money from Ki Merogan, with a certificate of land certificate for Kemaro Island. However, after six months, the loan could not be returned, so Adjidin Bin Syafi'i gave up the land. In 1881, Adjidin Bin Syafi'i handed over the land certificate with additional money from Ki Merogan. Then, Ki Merogan ordered five people to work on the Kemaro Island land, which was evidenced by an official signed Arabic agreement. In 1887, the five envoys deposited the proceeds from the land on Kemaro Island to Ki Merogan. In 1898 Ki Merogan died and the inheritance was handed over to his descendants.

In the course of time the land wanted to be controlled by the 5 people, and then in 1985 when his grandson sued the court it was decided that the land belonged to Ki Marogan. However, the 5 people made an appeal to the PT (High Court?) level, even up to the cassation level in 1987, the decision upheld the PN (District Court?) decision. Then the land was seized by PT Intan Sekunyit and sued the 1987 decision, because there was a right to build the judge's decision to postpone the execution instead of canceling the Supreme Court's decision. In 2004 Dzuriat Kyai Marogan made an offer of compensation to the temple, but there was no response so Dzuriat Kyai Marogan put a stake on the land, even the pagoda had reported it to the police, but after showing the letter evidence the police finally did not respond to the report. The chronology of zuriyat Ki Marogan's version is at (<https://petisirakyat.com/zuriyat-kiai-marogan-claims-owner-sah-hak-all-island-kembara-kamaro/>).

Apart from the problem of buying and selling land on Kemaro Island, there is a story about the great soul of Ki Marogan which of course also needs to be investigated for its source and truth. This story is about the sincerity of land use for the benefit of the community. However, it is not clear, in this case the land of Ki Marogan (perhaps Kertapati Station now). It is said that in his youth, Ki Marogan was known to be active in the saw-mill or timber business. He owns two sawmills. At that time in 1911, during the Dutch colonial era, one of the Dutch soldiers said to Ki Marogan, "The land for this train must be expanded." Ki Marogan replied, "The land will replace the land of our timber factory." The Dutch envoy said, "We know, sir, but the expansion of this land is for the benefit of many people. Ki Marogan nodded his head, "well, we are sincere about this for the benefit of society and the state, please." After that the wood factory owned by Ki Marogan was moved to Kampung Karang Anyar, and this factory was given to Mgs. H. M. Abumansur. The waqf land owned by Ki Marogan has until now belonged to PT Kereta Api Indonesia (-, 2019).

3.4 Palembang City Government and Kemaro Island

Palembang City Government in 2014 has tried to increase the use of Kemaro Island as a tourist attraction, namely by building bungalows which cost Rp3.75 billion (Putri, 2014). The construction was carried out by the Public Works Department of Cipta.

The work that built a ship dock, 10 units of bungalows connected by a connecting bridge between buildings. It is also planned that at that time several souvenir shops, restaurants and museums will be built as well as other public facilities to complement this tourist area. The development of the tourist area is targeted to be completed by the end of 2015. Another source stated that the development budget reached Rp. 4.8 billion, sourced from the Palembang City Budget (admin, 2016). However, the utilization of bungalows is still constrained. At least based on the Kemaro Island structuring meeting in September 2019, information was obtained that this was because Kemaro Island's infrastructure was not adequate, such as electricity and clean water that were not maximized. (MC Palembang City, 2019).

In early January 2021 the Palembang City Government socialized the agenda to stimulate tourism in Palembang. One of the targets is the development of Kemaro Island as a water tourism which is targeted to be completed in 2023 (Apriani, 2021). In an effort to make this happen, the Palembang City Government has obtained a Charter/Certificate from the Association for the Tourism Sector in an effort to make Kemaro Island Tourism Destination a leading Destination in South Sumatra, which was submitted by the Head of Culture and Tourism of South Sumatra and received directly by the Secretary of the City of Palembang (Provincial Disbudpar, 2021).

Kemaro Island (which in this source), is said to have an area of 25 hectares plus 5 hectares owned by the South Sumatra Provincial Government. The city government will cooperate with many investors and ask for assistance from the Ministry of Tourism for its development. Kemaro Island will be built inns, water rides such as water parks, recreation centers, and hawker centers both typical of Palembang and the archipelago. The Palembang City Government's short-term program, namely carrying out mutual cooperation focused on Kemaro Island, building embankments, and adding public facilities. Investors who are starting to be interested in developing are PT Prana Bumi Lestari, which will develop Kemaro Island tourism with the Bandar Sriwijaya concept (admin, 2021). Meanwhile, in terms of Bappeda, in 2021 the Kemaro Island concept becomes an integrated tourism. This Kemaro Island area with an area of 25 hectares still needs to be followed up. There will be a resort, four two-story houses, integrated IPAL, agropolitan rice fields, fishing grounds, vehicle parking, outbound and playground, animal cages, waste bank, agropolitan education center, 2-4 storey entertainment center, hotel/apartment. 8 floors, commercial (mall) 2-4 floors, fishermen's houses, golf and fishing docks (Rahmadani, 2021).

IV. Conclusion

The number of tourism objects in Palembang, one of which is the bungalow on Kemaro Island which has the potential for absorption of Regional Original Revenue (PAD) until now has not been able to be optimized by the City Government (Pemkot). Sadly, the row of buildings that lack supporting facilities seem neglected and neglected.

References

- Adil. (2011). *Simboer Tjahaja studi tentang Pergumulan Hukum Islam dan Hukum Adat dalam Kesultanan Palembang Darussalam*. Kementerian Agama: Maloho Jaya Abadi Press.
- Akib, M. (2020). *Sejarah Perjuangan Sri Sultan Mahmud Badaruddin II*. Palembang: Aksara Pena.
- Agustiawan, H (2020). Pulau Kemaro, Buah Cinta yang Menjadi Pulau. <https://rri.co.id/humaniora/wisata/954894/pulau-kemaro-buah-cinta-yang-menjadi-pulau> diakses pada 20 Maret 2021
- Agustino, L. (2008). *Dasar-dasar Kebijakan Publik*. Bandung: Alfabeta
- Anisah, A., Imron, A., & Basri, M. (2013). Tinjauan Historis tentang Fungsi Pulau Kemaro di Palembang Sumatera Selatan 1965-2012. *PESAGI (Jurnal Pendidikan dan Penelitian Sejarah)*, 1(1).
- Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of public administration research and theory*, 18(4), 543-571.
- Apriani, D. (2021). <https://mediaindonesia.com/nusantara/378591/pulau-kemaro-akan-disulap-jadi-ikon-wisata-kota-palembang>. Diakses pada 18 Maret 2021
- Ariana, N. (2021). (https://rri.co.id/palembang/gaya-hidup/995782/tim-pencari-fakta-kunjungi-pulau-kemaro-ditemukan-fakta-baru?utm_source=terbaru_widget&utm_medium=internal_link&utm_campaign=General%20Campaign) diakses pada 17 Maret 2021
- Budiardjo, M. (2016). *Dasar-dasar ilmu politik*. Jakarta: Gramedia Pustaka Utama.
- Bhushan, V. (2006). *Comparative politics*. India: Atlantic Publishers & Dist.
- Cohen, M. D. (2007). Reading Dewey: Reflections on the study of routine. *Organization studies*, 28(5), 773-786.
- Disbudpar Provinsi, 2021. <https://southsumatratourism.com/id/2021/02/15/south-sumatra-kadisbudpar-mr-aufa-s-sarkomi-representing-the-tourism-sector-association-delivered-a-charter-certificate-of-support-to-the-palembang-city-government-in-an-effort-to-make-kemaro-island/> diakses pada 20 Maret 2021
- Dunn, W.N. (2000). *Pengantar Analisis Kebijakan Publik*. Yogyakarta: Hanindita Graha Widya
- Easton, D. (1981). The political system besieged by the state. *Political Theory*, 9(3), 303-325.
- Emerson, K., & Nabatchi, T. (2015). *Colaboratives Governance Rregims*. Goergetown University Press.
- Faille, D. L., & De Roo, P. (1971). *Dari zaman kesultanan Palembang*. Yogyakarta: Penerbit Ombak
- Hanafiah, D. (1988). *Kuto gawang: Pergolakan dan permainan politik dalam kelahiran kesultanan Palembang Darussalam*. Palembang: Parawisata Jasa Utama.
- Farida, D. (2012). Perang Palembang dan Benteng-benteng Pertahanannya (1819-1821). *Journal of Architecture and Wetland Environment Studies*, 1(1), 70468.

- Heidenheimer, A. J. (1986). Politics, policy and policey as concepts in English and continental languages: An attempt to explain divergences. *The Review of Politics*, 3-30. <https://www.merdeka.com/peristiwa/pemkot-palembang-targetkan-pulau-kemaro-saingan-ancol.html> diakses pada 23 Maret 2021
- Irfan, I. M. (2004). Prinsip-prinsip perumusan kebijaksanaan Negara. Jakarta: Bumi Aksara.
- Kurniawan, H. (2017). Metode Dakwah dan Kontribusi Kiai Merogan dalam Penyebaran Islam di Palembang pada Abad 19. Skripsi. UIN Raden Fatah.
- Iryadi, I., et.al. (2019). Muslim and Democracy: A Reflection from 2012 Aceh's Gubernatorial Election. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 2 (4): 545-555.*
- Lesmana, W. (2019). Mesjid Tua Bersejarah di Palembang. Palembang: Aksara Pena.
- Manao, H. (2020). Political Reposition of Authority in South Nias DPRD Members in 2014 Election (A Study on Social Construction of Peter L. Berger). *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (1): 262-269.*
- MC Kota Palembang. (2019). <http://infopublik.id/kategori/nusantara/373189/pemkot-palembang-tata-ulang-bungalow-pulau-kemaro?Show=> diakses pada 17 Maret 2021
- Nawiyanto, dkk. (2016). Kesultanan Palembang Darusalam. Jember: Jember University Press.
- Putri, WD. (2014). <https://republika.co.id/berita/gaya-hidup/travelling/14/10/22/ndut9f-bungalow-percantik-wisata-di-pulau-kemaro>. Diakses pada 17 Maret 2021
- Ramadhan, Bilal 2020. Pulau Kemaro Bakal Dibangun Seperti Ancol. <https://www.republika.co.id/berita/qnbzrk330/pulau-kemaro-bakal-dibangun-seperti-ancol> diakses pada 17 Maret 2021
- Ramadani, (2021). <https://intens.news/tahun-2021-bappeda-palembang-rombak-kawasan-wisata-pulau-kemaro-jadi-wisata-terpadu/> diakses pada 17 Maret 2021
- Setiawan, S. A. (2016). Psuedo Demokrasi dalam Ranah Koalisi Partai Politik di Indonesia. *Jurnal Rechtsens*, 5(2), 48-63.
- Suhudiyah, S.R. (2020). Peran Parlemen dalam Menciptakan Collaborative Governance Berbasis Pendekatan Penta Helix Stakeholder. Pusat Penelitian Politik - Lembaga Ilmu Pengetahuan Indonesia (P2P-LIPI)
- Syahira, T.A., Sinar, T.S., Lubis, M. (2021). Types of Modality in News Item is Used in the Texts Newsin the Jakarta Post Newspaper. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 4 (1): 66-71.*
- Syofian, E., (2020). Identity Politics in the 2018 Regional Head Elections for the Governor and Deputy Governor of North Sumatra. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 (4): 3675-3685.*
- Wayan, K.Y.I., and Nyoman, S. (2020). Women and Cultural Patriarchy in Politics. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal) Vol 3 3: 2158-2164.*
- Winarno, B. (2007). Kebijakan Publik: Teori dan Proses. Edisi Revisi, Yogyakarta: Media Presindo.
- Winter, H. R., & Bellows, T. J. (1992). Conflict and compromise: an introduction to politics. Pearson College Division.
- Yuantisya, M. (2021). <https://www.pikiran-rakyat.com/nasional/pr-011558831/kasus-sengketa-kepemilikan-pulau-kemaro-pemkot-palembang-serahkan-kepada-pengadilan?page=2> diakses pada 19 Maret 2021
- Yuniningsih, T., & Titi Darmi, S. S. (2019). Model Pentahelik Dalam Pengembangan Pariwisata di Kota Semarang. *Journal of Public Sector Innovation*, 3, 84-93.

Yunus. & Aljurida. (2021). Hitam Putih Kebijakan Publik di Indonesia. Indramayu: Penerbit Adab <http://aksi.id/artikel/38383/Kisah-Ki-Marogan-Keturunan-Rasulullah-SAW-yang-Menyebarkan-Islam-di-Palembang/> diakses pada 19 Maret 2021-admin. 2016. <http://www.radar-palembang.com/bungalow-terbengkalai/> diakses pada 22 Maret 2021