Etnography Myth of Tourism Place in The River Batanghari Nine South Sumatra Province

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ABSTRACT

Purpose: The research objectives are to find out the myths of tourism places in the Batanghari nine river basin (Watershed) and to make ethnography of the similarities of myths in the watershed (watershed area) of South Sumatra Province

Design/methodology/approach: Research, Current photos to visit, such as in the city of Palembang

Findings: There are many myths in South Sumatra, especially in isolated areas because communication and transportation are not going well. For example, infrastructure such as roads, bridges, and water and land transportation has been damaged, making it difficult to access the area so that the myth has increased. Myths are also increased because of broken communication, for example the transmitter is tower error (broken). The tower transmitter is difficult to repair because there is no access to the area.

Practical implications: This study is How Ethnography Myths of Tourism Places in the Batang Hari Sembilan River, South Sumatra Province.

Originality/value: This Paper is Original

Paper type: Research paper

Keyword: Ethnology, Myths, River, Tourism

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I. INTRODUCTION

Batanghari nine names of rivers in southern Sumatra, namely: 1) Ogan River, 2) Komering River, 3) Lematang River, 4) Kelingi River, 5) Lakit River, 6) Rawas River, 7) Rupit River, 8) Batang Hari Leko River and 9) The largest river Musi River. (Narasoma, 2018). Sumatra Island The farther to the west the higher towards the Barisan hills. Bukit Barisan includes Lampung City, Pagar Alam City, and Bengkulu City. South Sumatra Province is crushed by two mountains, namely Mount Seminung and Mount Broken.

Batang river day nine save a lot of wealth has its own differences with rivers others who are in Indonesia. River apart as a source of life for citizens to be make tourist objects that are very interesting and beautiful. Society can enjoy and visit objects famous tourism in Sumatra Province South, a tributary of this musi river called Batanghari Sembilan there are 9 children rivers namely: the Komering River, Ogan, Lematang, Leko, Rawas, Rupit, Bliti, Lakit and rivet. (Yusmiono and Januardi, 2019)

In South Sumatra there are many myths, especially isolated areas because communication and transportation are not working well. For example, infrastructure such as roads, bridges, and water and land transportation has been damaged, making it difficult to access the area so that the myth has increased. Myths are also added because communication is broken, for example the transmitter is tower error. Pemacar tower is difficult to repair because there is no access to the area.
Plato used the term "muthologia", which means to tell. In the Big Indonesian Dictionary, it is explained that myth is a story of a nation about the origin of the universe, humans and the nation itself. Meanwhile, in Webster's Dictionary, Myth is peru mp ama’s or allegory, whose existence is the imagination that can not be proved. Myth is included in one type of fairy tale. (Zein and Newi, 2019)

According to Agus Yusmiono and Hasan, (2018), Election trunk River of Batanghari Sembilan as research because the stem of the river is a tributary nine musi located in the province of South Sumatra. This river is the longest river on the island of Sumatra and the second longest river in Indonesia. This research raised the culture in Palembang city which has many tributaries. This study discussed the main river and tributary kombreng, leko, ogan and lematang which are branches of the river musi. This research took the object of the people who live in the river.

Myth also has a meaning as a marker (a sign that is made), a sign (sign as a form), and a sign (a form). Myth is a communication system, that myth is a message. Myth cannot be an object, concept or idea. myth is a way of signification (signifikasion), a form which means changing a meaning into a form. (Halim, 2017) If not resolved rationally, myth sometimes becomes ideology.

First, the transmigrant community has a very good social life that can be seen from mutual cooperation and inter-tribal tolerance that makes the village safe, comfortable and no conflict among the tribes. Second, the age of transmigrants are approximately over 30 years old on average when migrating and all of them are at the productive age. Third, the level of education of the transmigrants is still relatively low. Fourth, most of the transmigrants are farmers, but there are also some who become laborers, fishermen and do odd jobs. Fifth, land for rice fields received by the transmigrant community is just a few, therefore some of them find such odd jobs. Sixth, the economy of the transmigrant community on the river banks of the Muara Medak village is classified as low-income financial family. Seventh, transportation available to reach the village are only water transportation, such as a boat or speed boat. Eight, spiritual mentality based on creativity, taste and intention of the community is very good and have a high tolerance among religious people to help each other especially during harvest time. (Yusmiono and Januardi, 2019)

The term ethnography is closely related to anthropology. At the end of World War II, ethnography served as the application of other sciences, especially for the implementation of development programs. From a scientific perspective, ethnography can be defined as a part of the study of anthropology which holistically describes the culture of a society, ethnicity, and nation based on the results of field research in a more recent or recent period. Meanwhile, according to Koentjaraningrat, (1974), Anthropology is a branch of social science that studies humans in general by studying the various colors, physical forms of society and the resulting culture. Ethnography as a branch of social science is dynamically developing following the findings of social research, especially anthropology and socio-culture. the problem of ethnography is the science of describing ethnic groups. (Mulyadi, 2019). According to Koentjariningrat, (1974), ethnography studies various colors, the physical form of society and the resulting culture. Culture is the greatest potential in tourism because culture is attached to individuals when individuals are aware of the tourism industry, this awareness can stick to society.

South Sumatra Province is an area rich in water resources with the main water sources from the Musi River, Ogan River, Komering River and Lematang River. Among these rivers, which springs from the Barisan Hill and empties into the Bangka Strait is the Musi River (the main river with a length of 750 km to the Bangka and Malacca Strait). Basically, the water supply in South Sumatra Province depends on the main rivers, namely the Musi River and its tributaries. (South Sumatra Tourism, 2015). Many relics of the objects of high value in the river, unsolved but people have the physical and cultural character that is unique in that place.

From the results of research Oktavia states that the potential tourist attraction of Palembang City has a comfortable topographic conditions and cultural appeal of diverse (Oktavia, 2016).

From the explanation above, the researcher examined tourism places that have fairy tales in the river. According to the Department of Culture and Tourism of South Sumatra Province, the development of tourism areas is mostly in DAS (Watershed Areas). This research with the title : ETHNOGRAPHY MYTH OF TOURISM PLACES IN NINE RIVERS OF BATANGHARI SOUTH SUMATERA PROVINCE.

This research is meant to limit focused research. Therefore, researchers limit it only with regard to The nine-day Batang river is a tributary of the Musi river, namely the Musi, Lematang and Komering rivers. Myth discusses the facts from the truth of myth rationally. Ethnology is the spread of ethnicity, ethnicity, race, which forms the story of society. Tourism can be created by nature and the government in carrying out entertainment to the community.

Formulation of the problem Based on the background and discussion of the problem and to make it easier in the preparation, the problem formulation is "HOW IS THE MYTH OF ETHNOGRAPHY OF TOURISM PLACES IN BATANG HARI SEMBILAN RIVER, SOUTH SUMATERA PROVINCE?". Research purposes, the research objectives are 1) Knowing the mythical place of tourism in the watershed (Watershed) river Batanghari nine. 2) M arouses ethnographic similarities myths that exist in the watershed (Watershed) Sumatran province south. This research has the benefit that students will have the ability to explain myths in tourism places, especially the
Sumatra Province Culture and Tourism Office. Sungai Batang Hari Sembilan which means nine big rivers, the meaning of the nine major rivers is the Musi River along with the nine major tributaries that empties into the musi river. The object of this research is the Batanghari Seilan River. While the subject is the myth of the place of tourism on the nine day Batang River.

II. METHODOLOGY

The similarity between ethnography and other qualitative research lies in the types of theories that form the basis of the data collection process. In general, qualitative research, including ethnography, departs from a subjective approach which assumes that reality is a product of individual construction, meaning exists in the subjective reality of the research informant as well as the researcher. Therefore, many qualitative research uses several theories with a subjective approach, such as social construction theory, symbolic interaction, phenomenology and if using critical theories (for example in critical ethnography). Ethnography is a synergy of three theoretical traditions in qualitative research: Phenomenology, Sociocultural and Critical. (Kriyantono, 2015)

Fenomenologi in risit ethnography seeks to combine the role collect data personal experience and interpretation of culture as a whole. Socioculturalism is related because the data researched is the result of the interpretation and construction of the research subject. Criticalities in ethnographic research play a role when adding an important dimension (Kriyantono, 2015). Waterfront tourism objects has the potential to be developed into a modern and dynamic tourist package. Attractions need to be added to fauna attractions, water tours, outbound tours, and making the boardwalk, playground and reforestation (eco park) (Oktavia and Heldayani, 2018).

III. RESULTS AND DISCUSSION

A. Musi River

Ethnic River Musi

In the middle of this legacy, there remains a unique "living site", namely Kampung Kapitan (Chinese) and Kampung Arab. These two villages are positioned along the banks of the Musi River, mingling with the local Malay population for a long time. Both are valuable relics, given their role in history and their architectural works of art.

Researchers get tourist information in the city of Palembang based on an interview with the Head of the Provincial and Tourism Office, Pak Rivai, he stated that there are two heritage locations dating from 5 centuries ago. This was the era around the 17th century AD, when the role of the Musi River was popular as an important transportation route in South Sumatra, long before being familiar with land routes with hard asphalt as it is today. The two “Kampung Sites” are inhabited by two communities that have been involved in the history of the Musi area.

![Figure 1. Map of The Musi River](image)

A community of Arab descent who has played an active role in trading the spread of Islam for a long time. As well as the Chinese community which also plays a role in trade, for example Kampung Kapitan or with Kemaro
Island as one of its legacies. These two living sites are of course a sophisticated reference of the uniqueness of the settlement layout and civilization of the ancient Chinese community and the Arab community that mingled with the local Malay population for a long time, where harmony has been maintained until now. It is an invaluable treasure because the settlements are still inhabited by the founding families of the community, the original descendants of the past civilized. This is a living site that is rare and important to the history of civilization on the Musi river, as well as Indonesian maritime. Therefore, the site along the Musi river should be one of the sustainable conservation programs.

B. Tourism Spot

Around the Musi river, the people and the government of Palembang city use it as a tourist activity for both migrants and residents of the city itself.

Kuto Besak Fortress

Kuto besak is a palace building which in the XVIII century became the center of the Palembang Sultanate. The idea of establishing Kuto Besak Fortress was initiated by Sultan Mahmud Badarudin I who ruled in 1724-1758 and the construction was completed by his successor, Sultan Mahmud Baharuddin, a figure of the Palembang Darussalam sultanate who was realistic and practical in international trade, as well as a religious person who made Palembang as a center of religious literature in the archipelago. Marking his role as sultan, he moved from the Lamo Ancient Palace to Kuto Besak. The Dutch call Kuto Besak the nieuwe keraton alias the new palace.

This fort was built in 1780 with an architect who did not know with certainty and entrusted the supervision of the work to a Chinese. The cement adhesive for brick uses limestone in the hinterland of the Ogan River with egg white added. The time used to build Kuto Besak is approximately 17 years. This palace was occupied by official advice on Monday, February 21, 1797. In contrast to the location of the old palace which was located in the deepening area, the new palace was in a very open, strategic and at the same time very beautiful position. Its position overlooks the Musi River. At that time, Palembang City was still surrounded by tributaries which divided the city into islands. Kuto Besak also seems to be standing on an island because it is bordered by the Sekanak River in the west, the Tengkuruk River in the east, and the Kapuran River in the north. Kuto Besak Fortress is currently occupied by the Sriwijaya Military Regional Command (kodam).

It is projected that the development and compliance of the area around the Benteng Kuto Besak Plaza will become an open-air entertainment venue that sells the charm of Musi and historical buildings. When viewed from the Seberang Ulu area or Ampera Bridge, the view that appears is a wide platform with a background of a row of palm trees in the courtyard of Kuto Besak Fortress, and a water tower at the Palembang Mayor’s Office. at night, the atmosphere will feel more dramatic. The light from the rows of garden lights creates a yellow reflection on the river surface. The Palembang City Government has a number of development plans to support Plaza Benteng Kuto Besak as a tourist attraction.

![Figure 2. Kuto Besak Fortress](image)

Kapitan Village

The atmosphere of a corner of the Kapitan village on the edge of the Musi River, Palemban, South Sumatra. Kampung Kapitan has been inhabited from generation to generation by Chinese citizens and has a strong history during the transition from Sriwijaya to the Sultanate of Palembang.
Figure 3. Kapitan Village

Al-Munawar Village

The area of Kampung Arab Al Munawar, Kelurahan 13 Ulu, is one of the tourist attractions on the banks of the Musi River because its residents are descendants of Habib Abdurahman Al Munawar, of Arab descent, and until now they still maintain their traditions. In Al Munawar village, tourists can enjoy the arts of merawis, gambus, hadroh, as well as culinary tours of oil rice and kebuli rice. Tourists can also enjoy the buildings in the village, with an average age of 200 to 350 years.

Figure 4. Al Munawar Village

Kemaro Island

It is a small delta on the Musi River, located about 6 km from the Ampera Bridge. Kemaro Island is located in an industrial area, which is between the Sriwijaya Fertilizer Factory and Pertamina Plaju and Sungai Gerong. Kemaro Island is about 40 km from the city of Palembang. The 9-storey pogoda was built in 2006. Kemaro Island is a famous recreation area on the Musi River. In this place there is a Chinese monastery (Hok Tjing Rio temple).

Figure 5. Kemarau Island

Kemaro Island also has a Buddhist temple that is often visited by Buddhists to pray or make pilgrimages to the tomb. There are also frequent Cap Go Meh events every Chinese New Year.
Raft House

The origin of the raft houses, it is said that the raft houses that were built on the banks of the Musi River were once inhabited by residents of Chinese descent. It is called a raft house, because its shape and appearance is like a complete raft built on a river because previously the river was considered a source of livelihood food and a source of water. The raft house is a house on the banks of the Musi, Ogan and Komering rivers. The house is rectangular, with two pairs of roofs, called the awning roof. At the four corners, wooden posts are placed so that the "raft" does not drift away. The house is made of wood and thatched roof, has a veranda for family seating, a living room at the front, a family room, and a bedroom in the middle and back. The kitchen is on the side of the house.

![Raft House](image)

**Figure 6. Raft House**

C. River Lematang

**Ethnic River Lematang**

In the past, the Lematang River in Lahat City had no name, the river was quite heavy and deep so that many Dutch merchants and dignitaries boated back and forth in the Lematang River. Including Islamic figures who spread their religion, including "Raden Fatah", the king of Demak even has a descendant known as the lime tribe (soko lime). Soko lime evidence of the existence of Raden Fatah's grave in the stone fence village, buried by his hair and nails.

The origin of the Lematang intestine is thought to have originated from a group of deotromantic ethnic groups who integrated on a large scale from the Indochina mainland. At first they lived in the coastal area, but because of the development of Sriwijaya's work and wanting to expand their territory by attacking every residential area around the Sriwijaya kingdom, they were pushed deeper into the Musi river flow, until they entered the Lematang Sungan stream and established these settlements and places. The story that has been stored by word of mouth, from generation to generation, is that the Lematang people are still descendants of people who came from the Sriwijaya kingdom. Lematang language is similar to Malay, but although similar, there are actually many differences.

Based on interviews with communities living in the province of South Sumatra, in the Lematang area, in the Muara Enim and Lahat districts. The area of the Lematang tribe is bordered by Kikim and Enim. The settlement of the Lematang tribe is along the Lematang River, not too far from the cities of Muara Enim and Prabumilih town. The residential areas of the Lematang are located in 4 sub-districts, one of which is the Merapi sub-district which consists of 37 villages including Muara Rawai Village, Gedung Agung Village, Banjarmasin Village, Angung City Village, Tanjung Baru Village, Direction Village and others.
The origin of the lematang is thought to have come from the Deutro-Malayan ethnic group who immigrated on a large scale from mainland Indochina. Initially living in coastal areas, but due to the development of the Sriwijaya kingdom and wanting to expand the kingdom's territory by attacking every residential area around the Sriwijaya kingdom, they were pushed deeper into the interior to expand the kingdom's territory by attacking every residential area around the Sriwijaya kingdom, so they were pressed enter further inland through the Musi River, to enter the Lematang River and establish settlements in this place. There is a story that is kept by word of mouth, from generation to generation, that the Lematang tribe community is still descended from people who came from the Sriwijaya tribal kingdom.

D. Place Tourism Suangai

Lematang language is similar to Malay, but even though it is similar, there are actually many differences. Basically the orong lematang are always open and friendly in welcoming all the guests who are present in their residential areas. In addition, a sense of community can also be seen from the life of each Lematang tribe community. You can see the attitude of mutual cooperation and help. This can be seen when catching fish using rattan in the Lematang River.

Lematang River is a river located in South Sumatra Province, Indonesia. This river is known as one of the Batanghari Sembilan or nine major rivers that flow in South Sumatra. Lematang River flows through five cities/districts, including Pagar Alam City, Lahat Regency, Penukal Abab Lematang Ilir Regency, Prabumulih City, and Muara Enim Regency.

Ayek Lematang Park

Taman ayek lematang A tourist icon for the Lahat people located in Selawi Village, Lahat District, Lahat Regency. For tourist visitors who want to enjoy the natural panorama, both in Lahat and outside Lahat, there is no hassle or expense, Thursday (16/1/20).

The Lematang Ayek park was built with PT MAS CSR funds and managed by the Lahat Regency Government. Based on an interview with the Head of the Ayek Lematang Park Management, Hendrie Thanamal at the Lahatonline.com conformation said, for people who want to visit the Ayek Lematang Park, there are no fees or fees at all. If someone is begging every visitor, please report it to the authorities, it is illegal and extortion. Based on interviews with the management here, they only supervise, maintain and maintain the Ayek Lematang tourist park, "he said. The people of Lahat need to know, the Ayek Lematang tourist park is now an icon for people outside Lahat. We as Lahat people should look after and preserve this tour.

Fortress Bridge

The name of this bridge is actually Lematang Bridge, but it is more famous as the Fort Bridge. Because since ancient times the people of Lahat have named the area where this bridge is located as "Fortress".

Based on the opinion of local residents, previously the original color of this bridge was the color of the bridge in general, namely gray. The color change to orange happened in 2016. This striking color certainly adds to the different impression of the bridge which is now a new tourist icon in Lahat Regency.

Enjoying the view of Serelo Hill from the Benteng Bridge on weekends or holidays the Benteng Bridge is always crowded. Not only the surrounding community, many visitors even come from outside the city of Lahat to enjoy the beauty of the place.
Apart from taking advantage of the existing spots to capture the moment by taking pictures or taking selfies, from the top of this bridge, visitors can also enjoy the wide expanse of Serelo Hill. The Lematang River Bridge or Lematang Bridge is also known as the Benteng Bridge. The name is taken from the location where the bridge stood, where the Lahat people have traditionally referred to this area as "Benteng". The name is taken from the location where the bridge stood, where the people of Lahat have traditionally referred to this area as "Benteng".

**Ulak Pandanus Culprit**

Pelancu Tourism which is located in Ulak Pandan Village, West Merapi, Lahat Regency, South Sumatra Province (Sumsel) has an attraction to visit. Why not, the natural charm is so beautiful coupled with the beauty of Mount Jempol. The results of an interview with the head of Ulak Pandan Village, Lahat Regency, Susiawanrama said, the tourist site was built on August 18, 2017. The pandan ulak tourist spot was built by the Ulak Pandan village youth organization. For this reason, he hopes that all levels of society, both domestic and foreign tourists, can visit the tourist attractions of Pelancu. "From this place, tourists can enjoy the sunrise in the afternoon enjoying the beautiful sunset at the end of the Lematang river," Not only local tourists, regional, national to foreign tourists visiting here. Enchantment and good governance made Pelancu nominated for the most popular Creative Tourism Category 2018, representing the Lahat and South Sumatra districts. Since it was initiated on August 18, 2017 and opened for public on September 1, 2017 until inaugurated October 10, 2017, the existence of a tourist attraction in the Village Ulak Pandan, West Merapi Subdistrict, Lahat Regency, seems to have hypnotized tourists because during that time tens of thousands of tourists have come to visit tourist objects that feature Bukit Serelo or Bukit Jempol as not only local, regional, national and foreign tourists visiting here. The charm and good governance made Pelancu a nomination for the most popular Creative Tourism Category 2018, representing the Lahat and South Sumatra districts.

Now, not only on weekends, every weekday, this tourist attraction is always crowded. Not only is the photo view good, the number of rides, the natural beauty and the location it supports make this place a good choice for tours and community group activities.

**E. The Komering River**

**Ethnic Commering**

In the past, the border area of Burma / Siam (Thailand) lived side by side peacefully between several tribes, namely ancient Malay tribes, Igorot, Ranau, Toraja, and others. The Komering tribe is in the middle of other tribes, but it is able to maintain its identity, especially in the communication field, namely language, the language of komering, while observers say many similarities with the Batak language, where the story between the 2 tribes often jokes to declare who is the oldest among their siblings.

The Batak tribe is part of the Malay Kono which mediates the closure of the Burma / Siam (Thailand) border. Apart from the Malay people, there are also the igorot, ranau, toraja and other tribes, all of the tribes that inhabit the Siamese mountains, rejecting all relations with the outside world. Then around 1000 BC the Mongols expanded the area to the Mekong River. Thus the tribes in the Siamese mountains felt pressur and ventured to go across the ocean, among these tribes were the Ranau tribe who landed in the southern sumatra and were confined around the Ranau lake ± 2500 years.

While the Batak tribe landed on the western island of Andalas, then the Batak tribe then scattered on the islands of Andalas (Sumatra). The writing of the ranau tribe is almost the same as the Batak writing, while the Batak language has almost the same accent as the igorot (Philippine) language. At that time there was a massive shift from mainland Asia to the archipelago. The ancient Malay tribes (South India) in their refuge moved across the Andaman Sea, then scattered into several groups, some of which reached the northern tip of Sumatra, which split into Batak Karo, Toba, dai, and alas, while the other group sailed to the west coast and drove to the southern tip while, to be precise in the keroi area and spread in the mountainous area, some settled on the Pasagi hill and also in the seminung mountain. Then the three of them developed assimilation with the indigenous people who first inhabited the seminung mountain, so that new races emerged, including: komering, ranau, Daya, Lampung.

Based on interviews with the village head stated that at that time their belief was animism, in its development, they asked for supernatural powers and supernatural powers by performing asceticism in Pasagi Hill and Mount Seminung, then they spread around Lake Ranau and established a village called SAKALA BERAK, meaning scale incarnation / incarnation, the word defecate means large / wide in today's comedy language. So SKALA BHRA means incarnation or incarnation of a god from Mount Seminung. This assumption can be seen in the equation for the elders with the term PU-HYANG (Puhyang) which means Tuanku barasal from the god wangs saakala bhra as "MULAN" mulan means the later generations. (sir) So the assimilation coming tribe between the original inhabitants of Mount Seminung with immigrants from the ancient Malay tribe.
The Origin of the Name of Komering

According to local information and stories from local elders, komering comes from the Indian language which means PINANG, because before the 9th century this area was flourishing with the betel nut trade, with traders from India, as a spice ingredient among other spice types as areca bosses. Then the areca skipper who came from India was buried near the confluence of the river to the estuary (Minanga), so that from then on all the inhabitants along the riverbank were called Komering people and the area was called the Komering area.

Rasau Bay Island Tour

Teluk Rasau Lake is located in Pedamaran District to be precise in Sukapulih Village, Teluk Rasau Lake presents an unspoiled view with full serenity. On the shores of the lake there are many trees that make the lake look even more shady. This tourist attraction is very appropriate to visit when you are tired because of its location far from the city crowd. Around the Teluk Rasau lake, visitors can also rest in several existing camps and have a culinary tour of the freshwater fish caught directly from the Teluk Rasau lake. Location: Menang Raya, Pedamaran, Kab. Ogan Komering Ilir.

Ogan Komering Ilir Regency made some people choose to spend a long holiday to travel outside the city and province. However, for residents around Pedamaran District, there is one sudden tourist object that has been viral in the last few months. This place is called Teluk Rasau Lake which located in Damar Sari Hamlet, Menang Raya Pedamaran Village, Pedamaran District, Ogan Komering Ilir Regency. Tribunsumsel.com monitoring at the location, Teluk Rasau Lake which at a glance looks like a beach along the white sandy side and has clear and shallow water.

Based on information from interviews with local residents, this four is always crowded every weekend, hundreds of Pedamaran people and visitors from other areas flock to spend time visiting the tourist object of Teluk Rasau Lake. Marlina, one of the traders who sells at the location, told that Teluk Rasa Lake is a flow. river and during the dry season the water will be shallow, then white sand looks like a beach. "Teluk Rasau Lake can be used as a tourist spot only during the dry season, when the rainy season the water will overflow and the lake becomes deep," "Incidentally this year the dry season is quite long, so in the last 4 months many have visited the community and made them a tourist place with their families, "he told reporters, Sunday (12/29/2019). The naturally occurring river had been around for decades, but several years earlier. only visited by local people. "Lake Teluk Rasau been there since many years ago, where the river indigunakan by both domestic and wild buffalo buffalo as where they bathe, "If the first one is here just a flunky and girls from N Pedamaran biasanya untuktempat courtship " . By making it a recreation area, it will also have a good impact on the economy of the surrounding community, dozens of merchant stalls and tourist transportation that can be enjoyed, such as boats and odong-odong, are on site to increase the excitement of the tourists.

Tourist attractions can be a place to make money by selling here, there are also those who rent boats to go around the river and also a Tayo car (Odongodong / red) which can carry passengers to get around on the edge of the lake, all of which belong to residents, he explained while serving visitors who buy. merchandise. Every weekend, Teluk Rasau Lake is always visited by hundreds of visitors where the crowds peak from noon to the afternoon. Like Irma, one of the visitors who has spent the second time with his family to visit Teluk Rasau Lake. me invites families here because it's free and it's not far from the city Kayuagung, so saving on the right vat.
IV. CONCLUSION

The conclusion of the research conducted is that there are many unique, interesting and contemporary photo spots to visit, such as in the city of Palembang. Apart from the Musi River and Jempatan Ampera there are Kemarau Island, Kuto Besak Fortress, Kapitan Village, Munawar Village, Rakit House and other places. In Muara Duo district, there is the Kome reng River, a tourist attraction, namely the Teluk Rasau Lake tourist attraction and the Vardame Village tourist attraction. Lahat Regency has potential tourism objects such as Ayek Lemantang Park, Benteng Bridge and Pelancung Ulak Pandan / Gunung Jempol. Suggestions from this study is that the province of South Sumatra which has the 2nd largest river in Indonesia so that the need for the addition of Regional Technical Implementation Unit/Unit Pelaksana Teknis Daerah (UPTD) water transportation. This UPTD or port is needed because of the transmigration that was previously carried out by the government. Transportation services are very much needed so that UPTD is needed for this service because transmigration services and economic levels increase so that the need for transportation services also.

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