



## Protection of Local Cultural Heritage in South Sumatera: Agenda-Setting Policy

Husyam<sup>1</sup>, Andy Alfatih<sup>1</sup>, Kiagus Muhammad Sobri<sup>1</sup>, Alamsyah<sup>1</sup>

<sup>1</sup>Departement of Public Administration, Faculty of Social and Political Sciences, Universitas Sriwijaya, Indonesia

\*Corresponding Author: Andy Alfatih



### Article Info

#### Article history:

Received 12 June 2024

Received in revised form 15

July 2024

Accepted 6 August 2024

#### Keywords:

Public Policy

Local Cultural Heritage

Regional Regulation

South Sumatera

### Abstract

Identity and local cultural heritage are different aspects, but having played important elements which create character, identity which must be preserve and maintain properly. The paper aims to analyze and examine the public policy formulation of Regional Regulation (Peraturan Daerah) number 2 of 2021 concerning the ornament building with special identity of South Sumatera. The study is undertaken through qualitative methods, through modelling case study in Palembang, applying with the Multiple Streams Framework (MSF) to highlight how several elements or streams interact to affect the acceptance of particular policies. This paper reveals that, the Regional Regulation has successfully ratified though the important role of Governor as policy entrepreneurial. Therefore, by applying MSF theory has utilizes public policy process in the preservation cultural heritage in South Sumatera context. It also recommends further policy through the establishment of cultural heritage conservation agencies, which can collaborate with local communities, researchers, and experts to develop effective preservation strategies.

## Introduction

Identity plays a crucial role in establishing a sense of attachment and belonging for individuals and communities (Parasecoli, 2014; Ralph & Staeheli, 2011). It encompasses various aspects such as traditions, culture, aspirations, needs, and the future trajectory of a particular group of people (Bell, 2003); (Cogburn, 2019); (Carmen et al., 2022). In the past, the local community played a significant role in the design and construction processes, contributing their beliefs and creative abilities. As a result, the architectural products that emerged from these processes successfully reflected the identity of the community, maintaining a sense of continuity and distinctiveness. However, in contemporary times, many design and building processes tend to rely heavily on imported trends and ideas, leading to a disconnection between the architectural product and the values of the community it is supposed to serve (Sollohub, 2019). Consequently, local urban spaces have lost their unique identities, and there is a growing crisis of identity in South Sumatera, specifically in terms of cultural heritage.

Addressing this crisis, it requires a delicate balance between respecting tradition and embracing development. It is essential to acknowledge and respect the cultural heritage of South Sumatera, ensuring that the values and principles derived from it are preserved and incorporated into contemporary design practices. At the same time, development should not be stifled, as it is crucial for progress and the evolution of societies. Therefore, the crisis of identity in contemporary South Sumatera's architecture stems from the disconnection between imported trends and the values of the local community.

The year of 2021 marked a significant milestone for the government of South Sumatera as they implemented a new public policy, known as "Regional Regulations Number 2 of 2021" focused

on the preservation, maintenance, and capitalization of the cultural heritage of the region. This policy specifically targeted the architectural aspect and introduced the concept of "*Ornament Building with Special Identity of South Sumatera or mostly people known as Perda Tanjak.*" This policy aimed to counteract the potential dilution of local aesthetics and traditions, to create symbolism as well as to foster a sense of pride and belonging among citizens. In this context, these ornament buildings would serve as visual representations of the region's identity and values of South Sumatera's rich cultural heritage as well as to ensuring energy security for the sustainable development of South Sumatera's cultural identity. By incorporating colorful elements inspired by South Sumatera's cultural traditions, the government sought to foster a sense of pride, vitality, and positivity among the citizens. Through this policy, the South Sumatera government aimed to showcase a commitment to responsible development and the preservation of local cultural heritages.

The study for the protection of cultural heritage in the process of agenda-setting policy, particularly through the lens of Multiple Streams Framework (MSF) has not been widely studied properly and comprehensively. For example, Aini (2021) employed MSF to analyze the organization of Hajj and Umrah during the Covid-19 pandemic. Similarly, Ilham and Fitri (2021) used MSF to examine local general election policies amidst Covid-19. Sapitri (2021) explored agenda-setting in the policy process for the development of Kapur City village as a historical tourism destination. Santoso et al. (2021) studied inclusive disaster risk reduction policies for persons with disabilities in Klaten Regency. Bhat & Mollinga (2009) combined MSF with Litfin's concept of knowledge brokers and Grindle and Thomas's theory of incremental implementation to explain the transition of water policy in Indonesia (Mintrom, 2019). Additionally, research by Iswahyudi et al. (2021) applied MSF to study the determinants of the River Concretization Policy to resolve flood problems in Jakarta, with a special focus on developments since 1997. These studies demonstrate that MSF has been useful for understanding relevant aspects of changes in various public issues in Indonesia, such as flood policy, general elections during the Covid-19 pandemic, and water policy (Garcia Hernandez & Bolwig, 2021). In doing so, there has been a noticeable lack of scholarship in Indonesia that extensively investigates the agenda-setting process in public policy concerning the protection of cultural heritage. Therefore, this research aims to fill these gaps comprehensively.

As public policy project in South Sumatera, in order to protect cultural heritage is a multifaceted and critical undertaking. As the region experiences rapid development and modernization, there has been an increasing urgency to protect and safeguard its unique cultural assets. One of the primary challenges in formulating public policy for cultural heritage protection is striking a balance between development infrastructure and conservation. As cities and urban areas expand to accommodate growing populations and economic activities, historical sites and traditional practices often face the risk of being overshadowed or even demolished in the process. Policymakers must carefully navigate this delicate balance, ensuring that progress does not come at the cost of losing invaluable cultural treasures. Effective public policy plays a pivotal role in ensuring that the historical, traditional, and artistic heritage of South Sumatra remains intact and cherished by future generations. Therefore, public policy should go beyond merely conserving tangible heritage, such as historical buildings and artifacts. Intangible cultural heritage, including traditional knowledge, customs, rituals, and oral traditions, is equally significant. Incorporating provisions to safeguard intangible heritage in policy frameworks is vital to preserving the living cultural expressions that have been passed down through generations. Therefore, this paper aims to undertake an analysis of the extent to which the Multiple Streams (MS) model can explain the policy process and policy changes concerning the protection of cultural heritage in South Sumatera. In doing so, it raises important questions such as the degree to which the regulations can be regarded as genuine policy changes

and what factors, beyond the capitalization of cultural values, have contributed to these policy responses.

## Methods

This study employed a case study design approach to conduct a comprehensive investigation into the South Sumatera Government's efforts in protecting local cultural heritage through public policy “*Peraturan Daerah Nomor 2 Tahun 2021*” which is known as “Ornament building with South Sumatera Special Identity”. The research aimed to gather empirical data through various methods such as in-depth interviews, documentation review, and observation. In the data collection process, particularly during the interviews, the researcher conducted site visits to establish early contact with key informants. This strategy helped in building a rapport and establishing a good relationship with the informants. The positive rapport between the researcher and the participants encouraged them to share their experiences comfortably during the three-month data collection period. A purposive sampling technique was employed to select a total of 10 informants, and a snowballing sampling technique was used to identify these participants. The informants included key actor such as the Governor of South Sumatera, representatives from political parties (Dewan Perwakilan Rakyat Daerah Praksi PDI-P and PKS), officials from the Department of Culture and Tourism, the Department of Small, Middle and Medium Enterprises, as well as experts from various sectors including historians, cultural experts, academicians.

In-depth interviews were conducted with the first and second groups of informants, either at their workplace during their free time or at their homes after work. Each interview session lasted between one hour thirty minutes to three hours, and transcriptions were made for each interview. The researcher referred to the previous interviews to follow up on any unanswered or insufficiently addressed questions in subsequent sessions. Some interviews were revisited to gather additional information and complete the interview process. The interviews were recorded with the consent of the participants to ensure accuracy in capturing their perspectives and experiences.

As the number of key informants involved was relatively small and their experiences were similar, a saturation point of six informants was considered sufficient for this group. For the second group of informants, the discussions focused on their perceptions and government behaviour regarding the preserving cultural heritage activity, as well as the responsibility of the policy. These discussions took place at the office (for first group) and home (for second group) and were also recorded with the participants' permission. All recorded sessions were transcribed, and a coding process was conducted to identify patterns and themes within the data. Sub-themes and themes were developed based on the analysed data, which underwent pre-analysis during and between interview sessions. The validation process was carried out within and between interviews to ensure the reliability and accuracy of the data. The triangulation process involved comparing and cross-referencing data from different sources, including interviews, observations, and relevant documents.

## Results and Discussion

The proposal to establish national museums and cultural centres in South Sumatra aligns strategically with the broader tourism development goals set forth by the Ministry of Tourism Indonesia. By focusing on creating these institutions, the region aims to provide immersive experiences that not only attract tourists but also effectively showcase its rich cultural identity. These initiatives are crucial not only for enhancing tourist engagement but also for preserving and promoting local traditions and history. In the face of rapid modernization and globalization

pressures, such efforts become even more vital as they contribute to maintaining the authenticity of South Sumatra's cultural heritage.

These national museums and cultural centres would serve as focal points for visitors seeking deeper insights into the region's history, art, and traditions. They can house artifacts, artworks, and exhibitions that highlight the legacy of the ancient Sriwijaya Kingdom and other historical periods significant to South Sumatra. Such institutions not only educate tourists but also instil pride and awareness among local communities about their cultural heritage. By actively involving local stakeholders, including historians, artists, and community leaders, these centres can ensure that the narratives presented are authentic and reflective of diverse perspectives within the region. Moreover, beyond their educational and cultural preservation roles, these establishments can contribute significantly to the local economy. They have the potential to create jobs in tourism, hospitality, and related sectors, thereby stimulating economic growth in South Sumatra. By drawing in both domestic and international tourists interested in cultural experiences, these museums and centers can also spur investment in infrastructure and tourism-related services, further benefiting the local economy.

However, to enhance the narrative's impact, it would benefit from integrating specific examples of key heritage sites and elaborating on their historical and cultural significance. This would not only enrich the discussion but also make it more engaging and tangible for readers, offering vivid illustrations of South Sumatra's diverse cultural tapestry. Furthermore, incorporating insights into current initiatives and success stories in cultural tourism within South Sumatra would provide a more nuanced view. Highlighting ongoing efforts to promote cultural heritage tourism and discussing their outcomes could offer valuable lessons and practical examples. This approach would not only underscore the region's potential but also acknowledge the challenges and achievements in preserving and promoting its cultural heritage amidst evolving tourism trends and economic pressures. Thus, a balanced portrayal would better equip stakeholders and readers alike with a comprehensive understanding of the opportunities and complexities inherent in South Sumatra's cultural tourism landscape.

### **Problems Streams: Complexities Problem in Protecting Local Cultural Heritage in South Sumatera**

Protecting local cultural heritage in South Sumatera is a complex endeavour, primarily due to the rapid development and modernization that has taken place in the region. As the area transforms into a metropolitan hub, there has been an unconscious neglect of the attention given to cultural heritage. Despite this historical and cultural wealth, the government has, unfortunately, overlooked the importance of preserving and maintaining these valuable heritage sites. Recognizing the urgency of this matter, in the year 2021, the South Sumatera government took action by enacting a new policy aimed at preserving and capitalizing on the region's cultural identity. The focus of this policy centres around ornament building, which seeks to create specialized structures that exemplify the essence of South Sumatera's cultural identity. To achieve successful implementation of this public policy, a well-defined process was formulated, along with an agenda-setting to guide its execution. These steps ensure that the policy is well-thought-out and executed efficiently. Numerous perspectives can be used to analyze the policy's impact and effectiveness, but for this paper, the Multiple Streams Framework (MSF) will be employed to provide a comprehensive and extensive explanation.

#### ***Contrasting Mega Construction Initiative***

The development in the province of South Sumatera has caused a rapid extinction of local cultural heritage, such as historical buildings, historical sites, and important monuments, as a major challenge resulting from the modernization of urban development in the region. In the

past decade, modernization in various aspects of development has become evident, especially in the city of Palembang. This development has involved various projects, including the Light Rail Transit (LRT) transportation system, sports complexes, office buildings, housing, public facilities, and even housing expansions on the city outskirts. However, in this context, the modernization of development has also neglected the aspect of local cultural heritage, raising concerns about the loss of local cultural heritage in South Sumatera. Consequently, in the last decade, stakeholders in urban development in South Sumatera have begun to realize the importance of reconnecting with history and paying attention to cultural heritage.

A real example of striking development is the city of Palembang, which has grown into a metropolitan city. This growth has impacted a vast amount of local cultural heritage to meet the increasing spatial demands. Therefore, the Provincial and District/City Governments have given special attention to the urban areas of Palembang, which have become centres of national activities and are expected to be the economic growth centres in southern Sumatera. In an effort to improve the planning and management of the Urban Areas of Palembang, the Government is encouraging collaboration between various parties, recognizing the importance of inter-district/city cooperation.

In a meeting involving representatives from the Regional Development Planning Agency, City Planning Agency, Public Works Agency, and Transportation Agency from Palembang City, Ogan Ilir District, and Banyuasin District, it was agreed to establish a collaboration body between urban areas to achieve good coordination and synchronization between the central, provincial, and district/city levels. However, the massive urban development and expansion have also brought significant impacts on the extinction and disappearance of historical and local cultural sites in South Sumatera. One of the main challenges in development is the architectural approach that generally only considers what is considered modern or traditional exclusively in terms of formal shapes. This approach leads to the rejection of historical models, standardization, and abstract authenticity of form, as well as open frame structures and flexible spaces.

On the other hand, the modern approach has also resulted in an international identity that erases local identity. Both sides of this issue lead to the same outcome, the loss of cultural and local historical identity. Therefore, it is essential for urban designers to understand the importance of urban space and build with consideration of historical values, diversity, and local cultural richness. Quality urban development should involve an approach that combines modernity and local cultural heritage, allowing for the creation of meaningful, identity-rich urban spaces that provide comfort for its inhabitants. Additionally, the government should strengthen efforts to protect and preserve historical sites and formulate policies that support the conservation of local cultural heritage in the context of sustainable urban development. By doing so, urban development in South Sumatera can appreciate and preserve its rich local cultural identity and ensure that this cultural heritage can be enjoyed by future generations. This is reflected in the following statement from several interviewees:

*"... Over time, we are losing our identity; people don't know whether this already belongs to South Sumatra or not. Perhaps, the seniors from South Sumatra should become ivory towers, a modernization barometer for Indonesia, especially in Sumatera. So, buildings start to rise. Generally, referring to Medan, the city of Medan wants to become cosmopolitan because of its diverse ethnicities, unlike South Sumatra, where the diversity isn't as extensive as in North Sumatra. However, it seems that the predecessors of South Sumatra wanted progress too quickly, forgetting their identity. That's why there is a desire to bring back the sense of identity. This is South Sumatra.*

*This means the process of creating the Tanja Law is expected to be very easy and smooth.” (Interview May 22, 2023)*

### ***Western Cultural Hegemony***

In the 21st century, globalization is widely acknowledged as a dominant force shaping the world. While economic globalization brings many advantages, it also poses a significant threat in the form of cultural globalization (Grazuleviciute, 2006). Culture plays a vital role in the process of urban economic development (Songjie, et al., 2011). As the world becomes more interconnected, preserving the valuable cultural heritage of history becomes increasingly crucial. The importance of protecting cultural heritage goes beyond historical significance; it is also an economic and cultural imperative (Ekwelem et al.). In this matters, cultural heritage is not merely a reflection of past history; it serves as one of the main identities of a nation. It is a treasure trove of customs, traditions, and values that define the essence of a society. As such, it is a key resource that has the potential to drive sustainable development and progress.

Protecting cultural heritage has significant economic implications. Many historical sites and cultural landmarks attract tourists from around the world, contributing to local economies through revenue generation, job creation, and infrastructure development. The tourism industry, in particular, thrives on the preservation and promotion of cultural heritage, becoming an essential source of income for many communities. Beyond economic benefits, safeguarding cultural heritage is essential for maintaining a sense of continuity and identity. It allows future generations to connect with their roots, fostering a sense of pride and belonging. By preserving cultural heritage, societies can pass down their unique traditions, knowledge, and wisdom to the next generations, ensuring that they are not lost in the tide of globalization. Furthermore, cultural heritage serves as a bridge between the past, present, and future. It connects people across generations, binding communities together in a shared narrative. By cherishing and respecting their cultural heritage, nations can strengthen social cohesion and promote inclusivity, celebrating diversity while preserving their core values. Cultural heritage also acts as a source of inspiration and creativity. Artists, writers, and thinkers draw upon their cultural heritage for inspiration, producing works that enrich the world's cultural tapestry.

This creative output has a significant impact on both local and global levels, contributing to artistic and intellectual growth. Therefore, the 21st century is undeniably marked by globalization, which presents both opportunities and challenges. Preserving cultural heritage is a crucial undertaking in this era of rapid change. Recognizing its multifaceted importance – economically, historically, and culturally – societies must strive to protect and promote their cultural heritage. By doing so, they can ensure a prosperous and sustainable future while retaining the essence of their unique identities as part of the global community.

The impact of globalization on the diversity of tribes, languages, and customs in South Sumatera is significant and multifaceted. As globalization facilitates increased interactions and interconnectedness between different regions and cultures, it inevitably leads to changes in traditional social structures and ways of life. One of the primary effects of globalization is the homogenization of cultures. With the widespread dissemination of global media, technology, and communication networks, there is a growing influence of dominant global cultures on local communities. This often results in the adoption of mainstream practices and values, leading to a dilution of unique tribal customs and traditions. Language diversity is also affected by globalization. As people become more connected to the global community, there is a growing emphasis on learning and using dominant international languages, such as English. While this may facilitate communication on a global scale, it can also lead to the marginalization of

indigenous languages. Many indigenous languages in South Sumatera might face the risk of declining speakers and eventually becoming endangered or extinct.

To mitigate the negative impacts of globalization on cultural diversity, there is a need for proactive measures. Governments and local communities can implement policies that support the preservation and promotion of indigenous languages and customs. As stated by the Governor of South Sumatera. Essentially, Regional Regulation number 2 of 2021 is used as one of the unifying tools in this region because South Sumatera consists of 9 main tribes, representing 9 major ethnic groups, with a diverse range of 17 languages, cultural diversity, and customs. For example, when we talk about traditional weapons, Komerling has "badik," Pagaralam has "guduk," and other areas in South Sumatera have their own unique weapons. The same applies to traditional houses, known as "rumah limas" in Palembang and "rumah panggung" in Lahat. However, all these diversities share a commonality manifested in the symbol of "tanjak." Therefore, the presence of this Regional Regulation aims to be unifying. Another objective is to ensure that this cultural wealth does not disappear. By elevating these symbols, we hope that the people of South Sumatera can preserve and proudly promote their cultural diversity. This is an essential step in safeguarding the local cultural richness, maintaining cultural identity, and respecting the heritage of our ancestors.

***Nothing Action behind thousand regulations***

Over the past decade, the provincial government of South Sumatera has demonstrated a strong commitment to preserving and safeguarding its local cultural heritage. This dedication is evident in the proactive approach taken by the government through the issuance of various policies. These policies serve as essential tools in ensuring the conservation and promotion of the region's rich cultural identity.

The government's emphasis on preserving cultural heritage is reflected in the establishment of at least four distinct regional regulation models within the span of the last ten years. Each of these regulations is tailored to address specific aspects of cultural heritage preservation, acknowledging the diverse range of cultural elements present in South Sumatera. These regional regulations cover a broad spectrum of topics related to cultural heritage, ranging from the protection of historical buildings and sites to the conservation of traditional crafts, languages, and customs. They encompass a comprehensive approach that recognizes the interconnectedness of various cultural elements and their significance in shaping the identity of South Sumatera.

Table 2. Regional Regulation Concern with Cultural Heritage

<b>Name</b>	<b>Conten</b>
Indonesian Law Number 11 of 2010	Cultural Heritage
Indonesian Law Number 5 of 2017	Cultural Advancement
Regional Regulation Number 8 of 2013	Development of Building Management
Regional Regulation number 4 of 2015	Preservation of Local Culture
Regional Regulation Number 4 of 2017	Preservation of Cultural Heritage
Regional Regulation Number 2 of 2021	Ornament Building with special identity

Sources: Compiled by Author, 2024

Despite the wide enactment of various policies and regional regulations aimed at preserving the local heritage in South Sumatera, there remain several challenges in their effective implementation. While these policies have a robust legal foundation, the actual practice of heritage preservation encounters significant obstacles. One of the primary issues lies in the allocation of resources and priorities. Although the policies are in place, the government's

allocation of funds and attention towards cultural preservation is often inadequate. Limited financial support and insufficient resources hinder the execution of preservation projects and initiatives. As a result, many cultural heritage sites and traditions do not receive the necessary attention and care they deserve. Furthermore, bureaucratic complexities and administrative hurdles can impede the efficient implementation of heritage preservation measures. The involvement of multiple government agencies and departments can lead to a lack of coordination and delays in decision-making processes. This bureaucratic red tape may slow down or even stall preservation efforts, leaving cultural heritage vulnerable to degradation and neglect. This is reflected in the following statement from several interviewees”

*" In South Sumatera, we already have the Cultural Heritage Law and the Cultural Advancement Law as part of the national cultural strategy. However, they have not been properly implemented in the regions..." (Erwan Suryanegara, Cultural Expert, May 15, 2023)*

*"I see that 'existing regulations alone, the government is powerless to protect.' The concern from local governments is still lacking in paying attention to and caring for cultural heritage in South Sumatra. Far from wanting to preserve what already exists, they are even inclined to destroy what remains. It's truly heartbreaking, as this country takes pride in its historical values." (Masagus Syaiful, Member of the Regional People's Representative Council, May 7, 2023).*

*"I do not deny that when it comes to preserving our culture, we can be considered somewhat negligent" (Chairman of Cooperatives and SMEs, May 2023)*

Therefore, the situation remains concerning as more than half of the interviewees expressed that the government's efforts towards cultural heritage preservation are still lacking and inadequate. Despite the existence of policies and regional regulations aimed at safeguarding local heritage with a strong legal foundation, these interviewees believe that little tangible action has been taken to effectively implement and enforce these measures. The sentiment among these interviewees reflects a sense of frustration and disappointment, as they perceive a glaring disparity between the rhetoric of preservation in policies and the actual on-the-ground efforts. Many of them have witnessed firsthand the degradation and neglect of cultural heritage sites and traditions in South Sumatera, and they feel that the government's responses have not matched the urgency of the situation.

### **Policy Streams: Regional Regulation Number 2 of 2021 concerning Cultural Progress as an alternative policy**

The policy stream, as a component of the policy process, encompasses a range of policy alternatives that can be employed to address specific problems (Cairney & Zahariadis, 2016). According to Kingdon (2014), policy refers to the proposed solutions put forth by researchers, experts, and academics who are part of policy communities. These solutions emerge in response to various issues and challenges faced by society.

In the context of protection local cultural heritage in South Sumatera, the government adopted policies in accordance with the guidelines set out in Regional Regulations Number 2 of 2021. This legal framework provided alternative policies to tackle the problem of preserving the region's cultural heritage. These policy alternatives became particularly relevant during a crucial phase of leadership transition in South Sumatera province. The 2018 Governor election saw Herman Deru successfully elected as the Governor, defeating the incumbent Alex Noerdin. This period was marked by a considerable focus on the election process, diverting attention and resources away from cultural heritage preservation. Consequently, the government of South Sumatera opted to rely on the policy direction outlined in Regional Regulations Number



2 of 2021 to address the issue of preserving local cultural heritage. However, due to the preoccupation with the election, the critical matter of cultural heritage preservation did not receive the necessary attention it deserved. The lack of prioritization and focused efforts on cultural heritage preservation became evident, resulting in a situation where the preservation of local cultural heritage in South Sumatra was somewhat neglected.

This situation prompted the need for a renewed emphasis and greater attention to the preservation of local cultural heritage. Recognizing the shortcomings and the importance of cultural heritage preservation, the government took significant steps in 2021 by issuing a new Regional Regulation (Perda). This new Perda signalled a concerted effort to address the previously overlooked issues related to local cultural heritage in the region. The issuance of the new Perda reflects a positive response to the challenges faced in preserving local cultural heritage in South Sumatra. It signifies a commitment to rectifying past oversight and demonstrates a renewed determination to safeguard and promote the unique cultural heritage of the region. This regulatory move represents a step towards creating a more robust and comprehensive framework for cultural heritage preservation, paving the way for effective policies and actions in the future. Therefore, the policy stream plays a crucial role in shaping the approach to cultural heritage preservation in South Sumatra. The adoption of policy alternatives, influenced by legal guidelines and the political landscape, can significantly impact the prioritization and implementation of preservation efforts. The issuance of the new Perda in 2021 represents a positive development, indicating a growing recognition of the importance of preserving local cultural heritage and a commitment to addressing the challenges faced in safeguarding the region's rich cultural legacy.

### **Political Streams: Lobbying and Pressure Group**

The Multiple Streams Framework (MSF) identifies the political stream as a critical element that influences the political landscape by encompassing various factors. These factors include changes in the overall national political climate, shifts in government parties, and advocacy campaigns conducted by special interest groups. When it comes to preserving the local cultural heritage in South Sumatra, the involvement of political elites becomes crucial in identifying and addressing pertinent issues. The individuals who hold significant influence in this context are Giri Ramandha: the Chairman of the South Sumatra Regional People's Representative Council (DPRD), Cahyo Sulistianingsih as the Chief of the Department of Culture, and Massagus Saiful, a DPRD member from the PKS Party, and Erwan Suryanegara known for his expertise in cultural matters. These political elites have demonstrated strong commitment and enthusiasm in supporting the preservation of cultural heritage in South Sumatra. Their efforts have led to the enactment of new Regional Regulations (Perda) aimed at safeguarding the region's cultural treasures.

It is no surprise that previous cultural heritage policies from the years 2013, 2015, and 2017 required comprehensive reinforcement, culminating in the creation of the latest Perda in 2021. This new policy specifically targets buildings with special significance to South Sumatra, reflecting the interests and priorities of the political elites in preserving the region's unique identity. As a result of these collective efforts, the DPRD successfully submitted a draft policy to the Governor in 2021, signifying considerable progress in the preservation of cultural heritage in South Sumatra. The involvement of political elites has proven instrumental in driving forward these preservation initiatives, making a positive impact on the region's cultural landscape. The political climate, both at the national and local levels, plays a pivotal role in shaping the discourse and actions surrounding cultural heritage preservation in South Sumatra. The impact of events at the national level, such as UNESCO's recognition of Malaysian Songket as intangible cultural heritage in 2016, cannot be underestimated. This recognition had

a profound effect on the people of South Sumatra, sparking a strong reaction within the community. They perceived it as a wake-up call, realizing that their own local cultural heritage had not received adequate attention and care from the government. As a result, a groundswell of public response emerged, with people voicing their concerns and demands for more progressive actions in preserving and safeguarding their cultural heritage. This mobilization included calls for government officials and cultural experts to take proactive steps in preserving their unique traditions. The people actively engaged in various activities, such as organizing exhibitions and promotional events to showcase their cultural heritage. Moreover, they advocated for the creation of training opportunities for local cultural artisans to ensure the continuation of traditional practices.

Another crucial aspect of this public movement was the engagement in legal advocacy. People sought to have their voices heard through legal channels, putting pressure on the government to prioritize cultural heritage preservation. The statements and actions of the public had a significant impact on shaping public opinion and influencing decision-makers to address the issue seriously. The general dissatisfaction stemming from the lack of effective implementation of previous government regulations in the past decade added fuel to the fire of public discontent. The failure to adequately protect and preserve cultural heritage had led to frustration and a growing desire for policy change. As a result, the demand for more robust and comprehensive measures to safeguard their cultural heritage became even more pressing. The combination of events at the national level, public activism, and the dissatisfaction with past policies created a strong impetus for change. The political climate, in response to this growing sentiment, began to shift, and policymakers had to take the matter of cultural heritage preservation more seriously.

Pressure groups and various stakeholders involved in cultural activities play a critical role as advocates and champions. These groups, comprising cultural associations, cultural observers, and entrepreneurs, are actively engaged in campaigns and initiatives aimed at raising awareness among the government and the broader public about the significance of safeguarding and celebrating the region's unique identity and cultural heritage. The movement of cultural experts and the community in this preservation endeavour is deeply intertwined with the rich history of Songket culture and the Malay community, particularly in Palembang. The connection between these two entities goes back through centuries, reflecting a shared sense of mutual respect and responsibility. The belief that Songket has existed since the time of the ancient Sriwijaya Kingdom and continued through the Palembang Sultanate ingrains a profound historical connection. This shared heritage serves as a powerful motivation for cultural experts, community members, and stakeholders to actively advocate for the preservation of local cultural heritage in South Sumatra.

Notably, the activities of these pressure groups extend beyond the local level and have a significant influence at the national level. They collaborate and coordinate with counterparts from different regions in Indonesia, forming a cohesive network of advocacy. By uniting their efforts, these groups exert collective pressure on governments across the country to demonstrate stronger commitment and dedication to preserving and safeguarding local cultural heritage. These pressure groups employ various strategies to achieve their goals. They organize cultural events, exhibitions, and workshops to showcase the significance of local traditions and art forms like Songket. Through such activities, they aim to create a sense of pride and appreciation for their cultural heritage within the community and beyond. Furthermore, these stakeholders engage in dialogue with government officials, presenting well-researched proposals and advocating for the inclusion of cultural preservation in policymaking. They emphasize the economic, social, and historical value of cultural heritage, underscoring its

potential to enhance tourism, promote local economies, and strengthen community cohesion. Additionally, these advocacy groups actively collaborate with academic institutions, researchers, and cultural experts to support scholarly studies on local traditions and their importance. Such collaborations contribute to a deeper understanding of cultural heritage and provide valuable data to inform preservation efforts.

Through their combined efforts, these pressure groups have successfully put cultural heritage preservation on the national agenda. As a result, there has been an increasing recognition and acknowledgment from the government about the need to safeguard and celebrate local cultural heritage. The impact of their advocacy is evident in the formulation of more comprehensive policies and the allocation of resources for cultural preservation initiatives in South Sumatra and other regions of Indonesia. Therefore, the involvement of pressure groups and stakeholders in cultural activities has been instrumental in advocating for the preservation of local cultural heritage in South Sumatra. Their collective efforts, fuelled by a deep historical connection and a shared sense of responsibility, have successfully influenced policymakers at both local and national levels to prioritize cultural heritage preservation. By working together, these advocacy groups continue to shape the discourse and actions surrounding the celebration and protection of South Sumatra's rich cultural identity for generations to come.

## Conclusion

Protection local cultural heritage through Regional Regulation Number 2 of 2021 in South Sumatera, represented a significant achievement in the preservation of local cultural heritage. It was the result of a complex interplay of the problem, political, and policy streams, finally converging to create a favourable environment for decisive action. The political commitment expressed by Governor Herman Deru, the growing public pressure, and the national-level discussions all contributed to this milestone achievement. Therefore, the preservation of local cultural heritage in South Sumatra has faced challenges over the years. However, with the convergence of the problem, political, and policy streams, and the political commitment demonstrated by Governor Herman Deru, the stage was set for significant progress. The implementation of Law No.2 of 2021 stands as a testament to the power of coordinated efforts and collective determination in addressing cultural heritage preservation at the regional and national levels.

## References

- Aini, S. N. (2021). Agenda Setting Kebijakan Penyelenggaraan Haji dan Umroh Di Masa Pandemi Covid-19.
- Bell, D. S. (2003). Mythscapes: memory, mythology, and national identity. *The British journal of sociology*, 54(1), 63-81. <https://doi.org/10.1080/0007131032000045905>
- Bhat, A., & Mollinga, P. P. (2009). Transitions in Indonesian water policy: policy windows through crisis, response through implementation. *Water policy entrepreneurs: a research companion to water transitions around the globe*. Edward Elgar Publishing, Cheltenham, UK, 158-174.
- Cairney, P., & Jones, M. D. (2016). Kingdon's multiple streams approach: what is the empirical impact of this universal theory?. *Policy studies journal*, 44(1), 37-58.
- Carmen, E., Fazey, I., Ross, H., Bedinger, M., Smith, F. M., Prager, K., ... & Morrison, D. (2022). Building community resilience in a context of climate change: The role of social capital. *Ambio*, 51(6), 1371-1387. <https://doi.org/10.1007/s13280-021-01678-9>

- Cogburn, C. D. (2019). Culture, race, and health: implications for racial inequities and population health. *The Milbank Quarterly*, 97(3), 736-761.
- Garcia Hernandez, A. L., & Bolwig, S. (2021). Understanding climate policy integration in the global South through the multiple streams framework. *Climate and Development*, 13(1), 68-80. <https://doi.org/10.1080/17565529.2020.1723471>
- Iswahyudi, F., Hadna, A. H., Darwin, M., & Kutaneegara, P. M. (2021). The Determinant of Policy Termination Post-Leadership Succession in Indonesia Context. *Politik Indonesia: Indonesian Political Science Review*, 6(2), 212-226. <https://doi.org/10.15294/ipsr.v6i2.31154>
- Kingdon., J. W. (2013). *Agendas, alternatives, and public policies* (Second Edition). Edinburgh (UK): Pearson Education Limited 2014.
- Mintrom, M. (2019). So you want to be a policy entrepreneur?. *Policy design and practice*, 2(4), 307-323. <https://doi.org/10.1080/25741292.2019.1675989>
- Parasecoli, F. (2014). Food, identity, and cultural reproduction in immigrant communities. *social research*, 81(2), 415-439. <https://doi.org/10.1353/sor.2014.0015>
- Ralph, D., & Staeheli, L. A. (2011). Home and migration: Mobilities, belongings and identities. *Geography compass*, 5(7), 517-530. <https://doi.org/10.1111/j.1749-8198.2011.00434.x>
- Sabatier, P. A. (1991). Toward better theories of the policy process. *PS: Political Science & Politics*, 24(2), 147-156. <https://doi.org/10.2307/419923>
- Santoso, A. D., Noor, I., Ulum, M. C., Publik, J. A., & Administrasi, F. I. (2015). Disabilitas dan bencana (Studi tentang agenda setting kebijakan pengurangan risiko bencana inklusif bagi penyandang disabilitas di Kabupaten Klaten, Jawa Tengah, Indonesia). *Jurnal Administrasi Publik*, 3(12), 2033-2039.
- Sapitri, D. (2021). Agenda setting dalam proses kebijakan pengembangan Desa Kota Kapur sebagai destinasi wisata sejarah. *Jurnal Sosial Teknologi*, 1(2), 50-56. <https://doi.org/10.59188/jurnalsostech.v1i2.13>
- Sollohub, D. (2019). *Millennials in architecture: Generations, disruption, and the legacy of a profession*. University of Texas Press.
- Zahariadis, N. (2016). *Hand book of public policy agenda setting*. United Kingdom (UK): Edward Elgar Publishing.