

## **Rumah Rakit (Raft House): Socio-Cultural and Heritage in Strengthening Urban Inclusion**

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### **Abstract**

*This study aims to explain constant social inclusion and social durability in the form of morals and behavior of the people of Rumah Rakit (Raft House) Palembang. The phenomenological approach and sociological theory of figuration and configuration are used to find the social processes that occur from all series of facts. Data collecting research using field observations, interviews, and library and oral documentation. Meanwhile, data analysis uses interpretation analysis. This study found that social inclusion in the raft house was formed through the first two models of social and cultural processes, simultaneously producing social and cultural heritage in the form of openness, alignment, and readily accepting others in life, and traditional heritage that participated in managing these social norms and was socialized through various traditional practices. The second model of Islamic integration in social and cultural heritage that simplifies the process of becoming harmony and mutual respect even has implications for the life of local community civilization. The integration of the three elements gave birth to local philosophy. In the process, the three elements are also influenced by several indicators and sub-indicators who process simultaneously and dialectically through social interaction and continuous civil and the foundations of the social inclusion process that occurs as instruments.*

**Keywords:** *Re cultural transformation, social identity, social inclusion, social orientation, Rumah Rakit.*

### **INTRODUCTION**

The existence of the Rumah Rakit village in Palembang can still be found both on the ulu and Ilir banks of the Musi River. The Rumah Rakit is also called a floatinghouse because it is designed to float on water near the mainland and functions as a residence and a warehouse for pepper, tin, and rubber (Sevenhoven et al., 1971). In Gesah Tetuo, the Rumah Rakit is also called the ChinaRaft because the roof resembles a Chinese house of worship or is identified with the term for Chinese Peranakans. In addition, some call it the Sengkek Raft and a mustyhouse (Subhi, 2017). The change in function from the Spill Raft to the Rumah Rakit occurred during the 1825 Dutch colonial rule and took over the form of government of the Palembang sultan. The Chinese who trade in Palembang may settle down on the mainland. This transformation is not only a direct implication of the economic and political system but also has an impact on social processes and community

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migration, marked by the settlement of the Chinese on the mainland developing to form new colonies mingling with the indigenous population. Jeroen Peeters (1997)

Illustrates that after the sultanate of Palembang fell in 1825, the Dutch began to rule in the early 19th century. This spatial division policy began to be changed, then the Chinese, with this policy, built many shops on the mainland in urban centers around the river. Tengkuruk and Sekanak River. Rumah Rakit, figures, settlements, and the Musi River became a trading center that brought together various professions and groups of people in Palembang. One is the boating merchant community on the Musi River, which traders dominate from the interior (upstream) (Tungkup, 2020). Inland residents carry vegetables and fruits along small rivers to the Musi River for transactions (Melisa, 2017). Traders who cannot sell their wares usually stay for days at the port of the Musi River and inhabit the Chinese Rumah Rakit. In the end, this pattern of relationships created a new residential space, namely the Rumah Rakit village, which the Chinese once used. The difference is that residents from Uluan Palembang and other ethnic groups inhabit the town. Jeroen Peeters (1997) calls the trade pattern between Palembang's upstream and downstream areas a dendritic system or a tree. The city of Palembang serves as a center of trade traffic that accommodates the flow of trade goods from the interior. It is the destination for exported and imported goods (B. Hidayat et al., 2022).

Meanwhile, Rumah Rakit developed into an open and dynamic village formed from the journey of intercultural communication space and people meeting for transactions or other commerce. Various ethnic groups and tribes stop by to carry out trading, cultural, and religious activities which have implications for the pattern of relations and behavior of local life and even create a simple, open, and tolerant way of social harmonization and blending in with the various tribes that exist. However, the social dynamics of the population have changed, but there is never conflict and social tension (Barron et al., 2004; UNESCO, 2009). In this context, the social inclusion of the raft house starts from the lives of Chinese, Arabic, and Indigenous traders who carry out economic transactions of goods from each tribe. Then developed into a center of multiethnic settlement and trade and mutual economic and social benefits and created social and cultural space as a place of communication and mutual experience of different traditions (Wilson, 2006) (Sasaki, 2010). The various traditions at the Raft house transformed into an adaptive culture supported by a social system with historical experiences and previous communities (McCrone & Bechhofer, 2008). Because of that, the social identity in the Raft House results from social interactions from various ethnicities and groups. According to Jenkins (McCrone & Bechhofer, 2008), Social identity always involves two criteria: comparison between people or things related to similarities and differences. The nature or characteristics of social identity are as follows:

1. Individual and collective identity develops systematically and over each other's involvement.
2. Individual and collective identity is an external interactional product that others identify as an internal identification.
3. The process of identity is produced in both discourse, rhetoric, and representation and in the material, often efficient, which is a consequence of determining ideas (Jenkins, 2014)

A Rumah Rakit village is not identical to a particular ethnicity or ethnic community. The village has flexible entities, and no one is dominant. However, its citizens are allied ethnic groups who adhere to the same religion and language. This is due to the migration process and continued mukim, which makes them live a long time with people from other ethnicities, embrace the same religion (Islam) and use the Malay language in everyday speech (Syawaludin, 2018). This process lasts a long time and continues to become the identity of the Palembang Rumah Rakit village, which has a uniqueness that is multiethnic and blends in with Palembang culture. The Rumah Rakit village provides a mosaic of

urban civilization, the Arab village of Al Munawar, and the Chinese village of Kapitan. Al Munawar and Kapitan villages are two ethnic villages that are exclusive (Asriana & Sesotyaningtyas, 2018) (Guo & Jordan, 2022).

Meanwhile, the Rumah Raft Palembang village is an inclusive town with a dynamic, humanist, communicative structure, culture, and social process. The Palembang Raft Village is an urban civilization that offers social inclusion as a social agent or sees the village with its inclusive character as an episode of the plate of local Indonesian society.

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The researcher assumes that the Palembang Rumah Rakit village residents undergo a gradual and continuous process of social accommodation, adaptation, and origination. At least three main elements have a significant influence, namely: Islam, local culture and traditions, and social processes. Many of the activities and behavior of its citizens are accommodative and adaptive in building social relationships. Islamic values and local practices are preserved, forming a flexible and tolerant structure. There is no impression of an exclusive and polarized village and the dominance of a specific identity. The form of village residents who live in it naturally form social inclusion with moral standards and religious values that can be measured (Marianata, 2019). This study will examine forms of social inclusion in local traditions and reveal the social processes and institutionalization of community activities and the manifestations of values, norms, knowledge, habits, and everyday life that occur in their lives.

The empirical formulation of this research is how is the occurrence of a process of civilization that forms social inclusion in the life of a raft home? What are the social heritage and traditions form the social inclusion of a raft house? What makes the social inclusion of a raft house in Palembang unique?

This study's benefit lies in explaining the foundations contributing to social inclusion in the Palembang Rumah Rakit village. While theoretically, this study strengthens and proves that the theory of figuration and configuration from Norbert Ellies can contribute to the space of social and cultural studies.

Several studies are relevant to this discussion, including (Jeroen, 1997); when studying the Rumah Rakit in Palembang, he linked it with trading activities on the Musi River and other rivers. According to (Syawaludin, 2018), the river has the most critical order in all population activities and economic processes: trading life on the water space (river). Not only that, but the river also serves as the center of the crowd and the trading boat demarche. They grew and developed a new trading center and settlement in Palembang. At the same time, Hanafiah (Djohan, 1988) Rumah Rakit was initially made by Chinese merchants as a base for their business by building a Warehouse Raft or Spill Raft. This former area developed into a residential area. This resulted in the acculturation and

cultural enculturation of various ethnic groups who came and settled in Palembang. In general, the people who live in the Rumah Rakit are traders and craftsmen; they often contact people from outside the area.

Meanwhile, (Irwanto, 2011) instead, he argues that the Rumah Rakit is a dimension of activity space from the beginning of the trade that brings together the people of the city and the people of the village. Siswanto (Siswanto, 2009) explained that the Rumah Rakit has a very long track through the cultural diversity that develops in the community; the community has an understanding based on experience with local settings. As a cultural heritage with philosophical values, local wisdom, and technological skills, traditional South Sumatran architecture can be studied and developed even with the present context that is adaptive to its environment as one of the insights in spatial orientation. Van Bruinessen (Bruinessen, 1995) Openness is the attractive side of the integrated Islamic and Indonesian model; the relationship between kyai (religious leaders) and the population is the giant magnet for their role and work for society, the state, and humankind. Nurcholish Madjid (Madjid, 1995) the most profound meaning of an open or inclusive attitude is awareness and resignation, which means accepting others based on peaceful co-existence; this is manifested by mutual respect and tolerance and developing social cooperation.

Komarudin (K. Hidayat, 2021) stated that social inclusion is a necessity for religious people not to confine themselves, not to be exclusive (closed), but inclusive (open), to merge, to adapt, to get along with various communities, and to learn in addition to teaching lessons continually. Henny Warsilah's opinion (Henny, 2015), social inclusion is a new approach that seeks to develop openness, invites entry, and includes all people with different backgrounds, characteristics, abilities, statuses, conditions, ethnicity, culture, and others in the development process. The concept of social inclusion aims to improve the quality of life, the development of social relations, social cohesion and participation, and social capital. Rusydan Fathy (Rusydan, 2019) explained that there is a relationship between social capital and inclusiveness and community empowerment, especially in the context of sustainable, inclusive development. Social capital leads to social relations. Conceptualization of social capital as concrete capital where individuals or groups can utilize social links, including values, social networks, and trust to obtain economic and social benefits. Prima Putra Budi Gutama and Bambang Widiyahseno (Putra & Widiyahseno, 2020).

The results of the study confirm that social inclusion carried out in development in Tempuran Village is a development policy that brings the community to inclusion (involved) in village development that leads to the fulfillment of community rights, community economy, community participation, and community empowerment. Arif Maftuhin (Arif, 2017) based on the theoretical study conducted, it is argued that there are four indicators of an inclusive city: (i) the participation of people with disabilities; (ii) efforts to fulfill the rights of people with disabilities; (iii) ensuring accessibility; and (iv) the existence of an inclusive attitude of the city's residents. Rikardo Simarmata and R. Yando Zakaria (Rikardo & Zakaria, 2017) view that Law (UU) Number 6 of 2014 concerning Villages regulates social inclusion by determining the participation of marginalized groups in several areas, which include village structuring, village governance, village development, and making village regulations. Several civil society organizations consider that the social inclusion arrangements in this law must provide better opportunities for marginalized groups to participate in the development (Budiman, 2020).

Several studies show the existence of different concepts of polarization and identity. Therefore, social inclusion is considered to have little empowerment. The existing position of social inclusion has been recognized as having superior value and a symbol of urban identity. At the same time, it emphasizes that urban changes and developments are not only limited to the economic sector but also provide space for preserving culture,

tradition, religion, and diversity. In contrast to this study, social inclusion in the Rumah Rakit Palembang village is part of inter-human relations and acceptance, the willingness to accept other people or other groups who are religiously and culturally different. For this reason, the sociological approach of figuration and configuration explains what locality-based social inclusion looks like.

The process of civilization is a long and episode historical process that includes the management of social relations, norms, and values that form the basis of consciousness. This condition strengthens collective responsibility and social creativity that can create a way of life. Norbert Elias's figuration and configuration theory (Krieken, 2005) (Aya, 1978) will look at the influence of values, beliefs, and norms as well as patterns of social relations that become a defensive force and the creation of new structural and political nets. Figuration is a social process that causes the formation of individual social relationships in small and large groups (once). Elias focuses on the development of the building (sociogenesis) of civilization (civilizing process), which includes various things such as behavior, institutions, emotions, culture, traditions, customs, and habits, which are viewed as structures in which each structure requires the agent to be activated. For example, the nobility had an essential role in civilizing because what they did spread everywhere and was followed.

Regarding figuration, agents can be micro (individual) or macro (group), and structures can integrate with existing resources, namely interests, power, rules, and others. Both material and non-material. This research theoretically develops Norbet Ellis's theory of figuration (agent and structure), followed by civilizing processes (the formation of civilization resulting from the occurrence of the first stage of social relations) whose structures are culture, behavior, traditions, and others—followed by the reproduction of the state as a form of continuity and the previous pattern or configuration such as Figure 1.

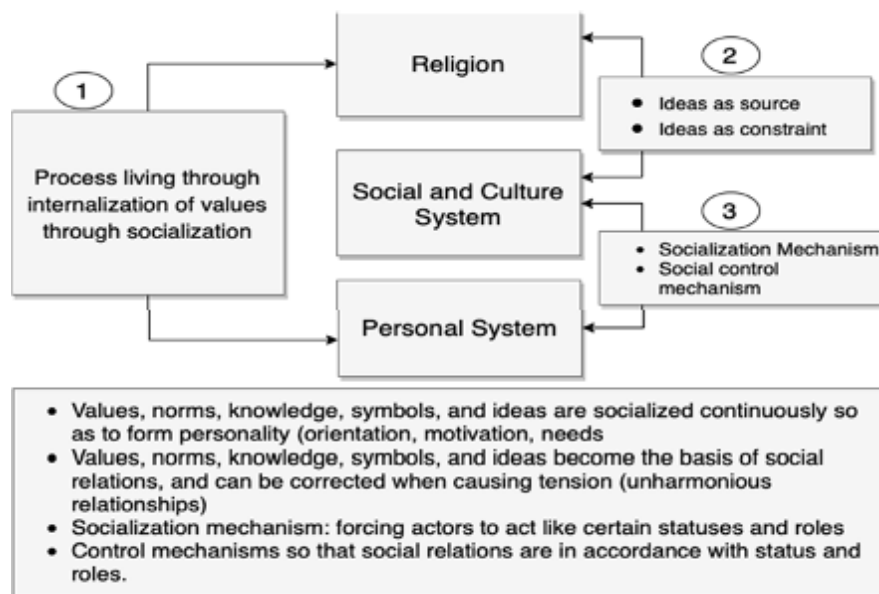


Figure 1. Theoretical Abstraction (Source: processed data 2021)

The theoretical thought process of this research is as in Figure 1, figuration and configuration through the civilizing process that the Rumah Rakit on the banks of the Musi River is the result of configuration journey, namely Chinese traders, sultan politics, Dutch colonial politics, Chinese nobles may live on the mainland, the formation of indigenous Chinese merchant relations, the emergence of a new pattern of relations between Iran and Uluang indigenous traders, developing in new settlements and changing the function of Rumah Rakits and occupants, there is an open and dynamic social reproduction. Civil processes and cultural transmissions are uninterrupted because some

moral standards and norms live on as the daily behavior and activities of the residents of the Rumah Rakit. Both include speech, customs, values, and religious and family activities. In this definition, agents could perform roles and define situations in the community's activity space.

**Methodology**

The method used in this research is qualitative phenomenological because the people who live in the Rumah Rakit are an essential cycle of the social and cultural order of the Palembang civilization, mainly their behavior and openness to changes in the current civilizational order. Another thing is that the Rumah Rakit on the banks of the Musi River is the result of a figurative journey, namely Chinese traders, Sultan Politics, Dutch Colonial Politics, Chinese nobles may live on the mainland, the formation of relations between indigenous Chinese traders, the emergence of a new pattern of relations between Irian and Uluan native traders, developing in settlements. New and changes in the function of Rumah Rakit and residents. This research focuses on the legacy of history, culture, and social order and the diversity of other criteria that become social inclusion. One of the novelty elements in this research is grafting the presence of speech data as one of the main components of research data collection. Method Approach to the sociological theory of figuration the reason for choosing this approach is that this theory can explain the various conditions that shape tassamu' and social inclusion in the Rumah Rakit community. Data collection will use qualitative techniques between field observations, interviews, and library and oral documentation, while data analysis will use interpretation analysis. Data collection techniques are open discussions, compliance, and documentation; quota sampling and snowballing methods are used.

This analysis is a method in cultural science to produce scientific knowledge of objectivity. This is because the researcher tries to address neglected dimensions in sociological analysis, namely the analysis of social, cultural, historical, and daily traditions by understanding the meaning according to historical or social situations that see the social culture world (social, cultural environment) as a phenomenon that proceeds and develops. Form social inclusion. It is hoped that it can explain the meaning of the various conditions and relationships that exist and holistically obtain the most profound insights into the actions that occur in the life of the Rumah Rakit community.

The significance of this study is to explain the social history map of the formation of urban social inclusion in the physical-spatial community in the city of Palembang, identified explicitly with the residents of the Rumah Rakit on the banks of the Musi River, Palembang. In addition, it aims to contribute to Indonesia's social historiography in areas where social migration is permanent and has yet to be represented. Using five indicators of social inclusion as a medium for measuring and deepening behavior, norms, activity materials, and the role of agents. Each indicator is described in table 1.

Table 1. Social Inclusion Indicator

No	Indicator	Description
1	Emotional Support	A form of support that makes individuals feel they have other people who can provide a sense of security and comfort when they face difficult times. Emotional support includes expressions of empathy, concern, and concern.

No	Indicator	Description
2	Self- Esteem Support	It is a form of support in which social relationships help to help individuals feel better about themselves, their skills, and is support that makes the recipient individual feel that they are getting real or direct assistance. This assistance can be in the form of giving or lending money, tools, or monitoring someone to complete their tasks.
3	Instrumental/Tangible Support	It is a form of support where a person feels they can depend on the environment for guidance by giving direction, advice, suggestions, or feedback on what they should do Cultivating mutual awareness among the community.
4	Capacity and integrity of Religious, Indigenous, Youth and Community Organization Leaders	The residents' open and tolerant attitude toward Rumah Rakit Palembang manifests a relationship between individuals who have a relationship. The reciprocal relationship becomes a mutually beneficial relationship in the community's social development in an area.
5	Reciprocitysupport	With a reciprocal relationship, harmony and togetherness in our society will be created in full. Therefore, mutually beneficial reciprocal relationships are the main key to healthy social interactions in a society.

Source: adaptation from UNESCO. (2009) and processed data 2021

Five indicators after going through the sample quota sampling and snowball tests on residents living in the Palembang Rumah Rakit. The emotional support indicator test results explain that the residents' open and tolerant attitude toward Rumah Rakit Palembang manifests as a high sense of concern, and the tribesmen help each other and others.

Table 2. Emotional Support

Sub indicator	Form of practice	Foundation media
Giving help	Ngejongke rase	Individual perception, understanding, and awareness
Share with fellow	Ase sesame	
Emotional citizens	Panjce cerite	
Listen when others tell stories	Beriang riang	
Be happy when the neighbors are happy	bersyukur	
Visiting when someone is sick or grieving	Ngadonke musibah	
Grateful for anything	syukur	

Source: data processed 2021

Table 2, through interview techniques and in-depth observation describes daily behavior through deep concern and empathy for fellow citizens. Uniquely, the behavior runs in a



flexible and orderly structure controlled by the existing culture. Residents have no written rules or witnesses if they don't do this. But residents feel that positive emotions are lost if they don't do something for each other and do something. The social functions in this behavior are organic functions directly felt by the local community, such as solidarity and concern. This study also found attitudes in which social relationships help to help individuals through their skills and abilities, with the expression of positive rewards. The test results for the self-esteem support indicator for social inclusion of Raft House Palembang residents explained that the form of social inclusion in the form of an attitude of not depending on the fate of others and respecting the work of others, and accepting differences is an individual personality as shown in table 3.

Table 3. Self-esteem Indicator

Sub Indicator	Form of Practice	Foundation Media
"rich" people will be considered to have social self-esteem support status as "elite" who are respected if that person has behavior and life procedures in accordance with the values and norms that apply in people's lives in general.	Senasib sedulang, seduduk sediri, seperahu kite culture and tradition berlayar	Culture and traditions

Source: data processed 2022

Table 3, through interview techniques and in-depth observation, illustrates that the social inclusion of the residents of Rumah Rakit Palembang implies that moral and personal behavior is constrained and coercive. Even though it has no social and honest witnesses. On the one hand, the measure of social status has its social dignity; on the other hand, it is also measured by the prevailing attitude. Interestingly, the social rate is measured by example, good behavior, and mutual respect for fellow citizens and others. If a person is rich but does not behave by values and norms, then that person is considered not an "elite" and does not deserve respectable treatment. For example, suppose a person is rich and has a job, but his behavior often involves cockfighting or taking pineapple harvests above the norm. In that case, that person is considered not elite and does not deserve respect. For residents of Rumah Rakit, a person's social status will be more dignified and honorable if followed by behavior that is by social norms full of Islamic religious values.

Self-esteem in this study borrowed an analysis of the hall (Alexander, 2009), an interactionist. People still have their individuality but are not entirely different individuals regardless of society. Identity applies as a bridge between social and pure individuals. By having a unique identity, everyone internalizes certain norms and values that accompany the shared identity. A unique class identity will encourage people to behave significantly too. Traditional identities and different classes, associated with different sub-cultures, the existence of sub-cultural provides substances to and reinforces the structure of the classroom society. Hall states, "an identity embroidered (or uses medical metaphors 'sewing' the subject) into the structure. Identity strengthens the subject and the world of the culture where the subject is located. Both form a unity of the system and can work reciprocally "(Procter, 2004). Senasib sedulang (the same fate), duduk sendiri (sitting alone), seperahu berlayar (sailing boat) are the symbols of togetherness that are formed from the process of figure and configuration of Norbert Elias. Based on the analysis, the implicit meaning of the symbols of togetherness is that this is the relationship between the community and the nature of the environment. Among the analysis is first, the forms of personality are not genuine but are very strongly familiarized in a person through the learning of social experience from birth onwards. Second, system interdependence consists of various social relations in it. The relations are interconnected with each other. Third, social change is a change that occurs as a configuration of the way of life that has been received due to changes in geographical conditions, material culture, population composition, ideology, and diffusion or discoveries in society. Fourth, social relations



result from systematic interaction (series of behavior) between two or more people who form the symbol of togetherness.

The indicator section of instrumental support (tangible instrumental support) or support makes individual recipients feel they are getting real help (see table 4).

Table 4. Instrumental tangible support

Sub Indicator	Form of Practice	Foundation Media
Instrumental tangible support	Provide spontaneously assistance gather (Nolong gawe)	Agentrole
	Gather (bereguk)	
	News delivery death cash (nyampii maksud kepemimpinan)	

Source: data processed 2022

Table 4, researchers use interview techniques and in-depth observations, illustrating that the social inclusion of the residents of the Palembang Rumah Rakit was built based on mutual respect and kinship. However, the leadership position is placed in the flow of control and supervision so that the mutually agreed social system runs as it is. The various forms of behavior in social inclusion do not arise by chance and ad-hoc but through a long civil process that has become a tradition for generations.

Regarding the capacity and integrity indicators of religious, customary, youth, and mass organizations, this study found that the involvement of various elements of society, especially the role of agents, created a form of collective and sustainable awareness, as shown in Table 5.

Table 5. Indicators of Capacity and Integrity of Religious, Indigenous, Youth, and Community Organization Leaders

Sub Indicator	Form of Practice	Foundation Media
Capacity and integrity of religious, customary, youth, and mass organizations	Inviting deliberation (Bereguk). Convey the will and meaning (Berasan). Building sympathy (nambah keluarga) Invite residents to do something (concern auction) (Nyirenke Gawe dan Nerimo sando)	perception, understanding and awareness of individuals, culture, and traditions, and the role of agents. All three run simultaneously and dialectically through social interaction and <u>civil processes</u> .

Source: data processed 2021

Table 5 illustrates the pattern of maintaining norms and values of social superiority carried out with the involvement of the role of agents both normatively and ideologically. The form of behavior in the social inclusion of the residents of Rumah Rakit Palembang in the form of measuring social norms in daily activities, such as having a meal, drinking, having a leader, reporting, no long gawe, and death cash. This process does not create mobilization and social structure because this attitude is an empirical event that citizens always carry out. And high cultural behavior is managed by the residents themselves. Its social processes show local actors' interaction in a dynamic and organic social space. This research shows how the social inclusion of the Palembang Rumah Rakit can be maintained and sustainable in the form of daily behavior. The involvement of religious leaders, traditional leaders, and the community gives way to the activation of the

collective awareness of citizens.

In the indicators of reciprocity, the measurability and connectivity of social functions as a form of social tactic creates the principle of reciprocity for individuals and kinship, as shown in Table 6.

Table 6. Reciprocity Support Indicator

Sub Indicator	Form of Practice	FoundationMedia
Reciprocity support	Kinship (Perilaku Are) Brother's appointment (Basare) Cooperation, and aid according to the results of the community meeting (Angkan angkanan Secaram segugukan) Funding activities (Nolong gawe Kas marga)	Perception, understanding and awareness of individuals, culture and traditions, and the role of agents. All three run simultaneously and dialectically through social interaction and

Source: data processed 2022

Table 6 illustrates that reciprocity experiences a situation definition following social inclusion that occurs and develops in the Palembang Rumah Rakit environment. This can happen because the formation of an inclusive civilization results from the reproduction of social relations and their structures, namely culture, behavior, traditions, and others that have been going on for a long time and through caviling processes. Reciprocity is not only a reciprocal relationship but also implies participating in guarding anything that can damage humanity. Happiness and togetherness must be maintained for whatever feels good and close to goodness. This normative and sociological basis cannot be denied by (K. Hidayat, 2021). This reality is called moral standards and working values (the value of social excellence).

**Result**

The findings explain that the social inclusion of the residents of the Palembang Rumah Rakit turned out to be an amorphous cultural heritage area. This emphasizes that the existing position of social inclusion has been recognized as having superior value and a symbol of urban identity. At the same time, it underlines those urban changes and developments are not only limited to the economic sector but also provide space for preserving culture, tradition, religion, and diversity. Social inclusion originating from norms, customs, habits, and life philosophy of the residents of Rumah Rakit Palembang has been transformed and transmitted into the daily behavior of its citizens in regulations, values, ideologies, and symbols in the face of social origination.

This study had no social tensions or conflicts caused by religious and other social issues. The history of the formation of this region has experienced a process of acculturation and assimilation and even social segregation due to the politics of the Dutch East Indies. Having an impact on shifting and dynamic demographic boundaries, indigenous tribes resonate with other tribes, both native and immigrant. This condition is unique, where social inclusion can develop in line with urban changes that occur.

This situation extends to associations and settlements that reflect social inclusion and mutual care practices. One form of social cohesion is formed from multiethnic and multi-faith cultural relations that do not place the stigma of majority and minority. This can happen in heterogeneous urban communities because of the implications of the content of various social and cultural forces that mutually benefit and protect each other. It is not without reason that social and cultural forces can create high and functional tolerance in the surrounding environment. That is why the face of social inclusion in Palembang City differs from other social inclusions.

One tradition of social inclusion based on socio-culture that remains sustainable is Telok Abang. There is no authentic source of the origin of this tradition as part of the culture that is accepted and considered something that produces social superiority. Although this tradition originates from the customs of the Chinese people, it has become part of the indigenous cultural values. Interview results completed with observations of informants include:

Yongpen (51 years) said: In Chinese custom, birth children are celebrated with various cakes and other foods. These were colored red and shared with neighbors, relatives, and others. But because we (of Chinese descent) live among other people. Our cakes and food are always associated with Haram and pork. We changed that with boiled Telok abang in the yard so that other residents could see, and the food we distributed did not contain pork. Nyimas Maharani (54 years) said that in front of my house, people packed many Chinese and Buddhist families, and every time there was a birth, they distributed Red Cakes and Telok Abang.

Telok abang tradition is a manifestation of the two main sub-indicators simultaneously, namely: Giving Help sharing with Fellow Emotional Citizens and "Rich" People will be considered to have social self- Life procedures according to the values and norms that apply in people's lives in general (2 and 3).

Table 7. Telok Abang

No	Sub-indicator (2,3)	Sub-descriptor
1	National commitment	Understand there are different cultures
2	Tolerance	There is Communal Consciousness
3	Anti-violence	Needs a national identity
4	Accommodating other cultures	Active family involvement

Source: data processed 2021

Another socio-cultural activity reinforcing social inclusion in Palembang is the Ngobeng tradition, a term for Ngidang or dishes (table 8), a food serving system in traditional events, such as weddings, circumcisions, and thanksgiving. The Ngobeng tradition has existed since the Palembang Darussalam Sultanate (Susanti et al., 2020). Hanafiah (Susanti et al., 2020). Ngobeng is a procedure for eating dishes (eating) typical of Palembang, which takes place at weddings or in the Palembang language. It is called the Mupload event. Mupload day is the day when delivering the groom to the bride. Mupload itself means ascending, which means ascending to the throne of a man to become the head of the household responsible for his children and wife (Syarifuddin et al., 2021). Kambangan (drinking) is a procedure for eating after the ngobeng event.

Hasan Cik Nang (55 years) said that ngobeng and kambangan are still carried out in a simple and populist way, like how to eat dishes or French. There is the value of gotong royong and helping each other prepare it. Wancik (52 years) said that ngobeng and kambangan are usually held in marriage and mupload. As culture changes and the density of settlements increases, ngobang and Kembangan are no longer only used for mupload

events but also for other celebrations such as alms and ruwahaan at the mosque or home. Traditions change and adapt to existing cultures and social structures. Cooperation and togetherness are maintained, and openness to other people is maintained. Ngobeng and Ngidang is an expression of sub-indicators (4 and 5) namely instrumental tangible support and capacity and integrity of religious, customary, youth, and mass organizations

Table 8. Gobeng Ngidang

Sub-indicator	Sub-descriptor
Individual perception, understanding, and awareness	There has been adaptation and encultation from early traditions to innovative ones
Culture and Tradition	Caring for other people, cooperation and togetherness
Agent role	Accommodative towards change and strengthening togetherness
Openness and togetherness	Citizens and different ethnicities are allowed to participate

Source: data processed 2022

This study also found the cultural roots of social inclusion in the Palembang Raft House, namely bargain temp. The tradition of plain flour is the procession of tapping plain flour done by tapping the powder on the back of the palms and palms. Sprinkling rose water on the person who will be patted with plain flour and is complemented by sprinkling potpourri, white rice, and yellow rice all over the body of the person concerned or who is offered flour, then ends with a prayer. The plain flour tradition reconciles conflicting parties as a conflict resolution. As one of the local cultures, plain flour contains fundamental values that humans must prioritize pure, clear, and passionate intentions to avoid conflicts that always start from a tainted heart or bad intentions. From the results of interviews and observations of Syueb (53 years), the tradition of tawar tawar flour is an offered, especially in holding Fresh Tawar weddings and events, which also means asking for blessings from the audience and means avoiding yourself and your family Bringing joy or pleasure, and getting rid of disease. The Method of Implementation is Usually by Sprinkling Water and Sprinkled Yellow Rice. In line with Nyimas Fauzia (46 years), many indigenous ethnic groups often Carry out the plain flour tradition to reconcile family or neighbors who are in conflict due to emotional and economic factors. Fresh Flour is a manifestation of the main sub-indicator (6), namely reciprocity support

Table 9 Fresh Flour

No	Sub-indicator	Sub-descriptor
1	Individual perception understanding and awareness	This social cohesion and attachment contain the value of togetherness in life, which is based on helping others and cooperation as one of the social capitals in society.
2	Culture and tradition	Strengthening the social inclusion environment by maintaining unity in the extended family or environment.

3	Agent roles: Religious, community, youth leaders	Local wisdom can also be used as an example to the community that the values of justice and togetherness can be achieved if the parties are willing to reach an agreement and refrain from anger which can trigger conflict.
4	Openness and togetherness	Modification of traditions in a creative and interesting way while still adhering to cultural norms.

Source: data processed 2022

This study found that all sub-indicators and sub-descriptors were built based on media foundations, as shown in Table 10.

Table 10. Foundations of social inclusion media

No	Foundation	Media
1	Understand there are different cultures	Adaptation and enculturation occur
2	There is a Communal consciousness	There is a strengthening of awareness of being in a group and collective
3	Aware of the need for a national identity	Sharing alms and traditions keeps the economic aspect
4	Character role	Strengthen tradition by letting relatives who change religions stay with them
5	Openness and togetherness	Accommodative towards change and strengthening togetherness as well as respect for tradition

Source: data processed 2022 and adaptation from Musterd, S., & Vos, S. De. (2007)

Foundations media are an essential part of the practice of social inclusion in people's lives at the Palembang Raft House. The uniqueness of social inclusion that occurs is based on indigenous local wisdom. Existing traditions are a means of social cohesion in maintaining unity within the extended family or environment. This attachment contains the value of togetherness in life, which is based on helping others and cooperation as one of the social assets in society. This custom also contains the six pillars of character: trust, fairness, caring, respect, and civic responsibility.

Foundations' media instruments explain good behavior in the form of socio-religious and socio-cultural behavior within the community. The form of social inclusion as sub-indicators and sub-descriptors is generally religious and social traditions still practiced in society. Even though social norms have changed from their initial traditional roots, one can still see the origins of cultural colors. In addition, it also explores the behavior of social inclusion that comes from the values and norms of socio-religious wisdom. Its form comes from socio-religious wisdom, which cannot be traced anymore to the original form of its values and norms. It has undergone a cultural and social configuration process, resulting in cultural origination.

From the results of triangulation data, this study also found that social inclusion is part of social identity and association as a way of life in the Palembang Raft House. This fact explains that social inclusion can form the local philosophy of life.

Table 11 Local Philosophy of Life

No	Local way of life	Philosophy
1	Juluk Adek, it means likewith a good name and honorable title.	The principle of identity as a source of motivation for the people of Lampung to be able to place their rights and obligations, words, and actions in every behavior in a dignified manner.
2	Nemui Nyimah, it means like to receive and give in an atmosphere of joy and sorrow.	the attitude of social concern and a sense of loyaltyto friends having concern for human values, of course, broad-minded with the motivation of hard work, honesty
3	Nengah Nyampur, this means that the people of Lampung like to socialize and consult in solvingproblems	high curiosity, thus fostering a pioneering attitude. the principle of deliberation for consensus. As capital for deliberation, high tolerance and carrying out all decisions with a full sense of responsibility.
4	Sakai Sambayan, means that people like to help and work together in society both in kinship and neighborly relations.	please help and cooperation, meaning understanding the meaning of togetherness or guyub. in essence, is to show a high sense of participation and solidarity in various activities personal and social.

Source: data processed 2022 and adaptation from Rusydan, F. (2019)

From the findings in the local philosophy above, it is concluded that social inclusion in the Palembang Raft House does not occur by chance and coercion of conditions. However, it is formed naturally and through processes of figuration of civilization and adjustments to norms, culture, customs, and the social system itself.

Local Philosophy of Life emphasizes several indicators (Table 1), and sub-indicators (Tables 2-6) are the process of civilization. The analysis developed by Norbert is sufficient to illustrate the process of social inclusion in the Palembang Raft House. Based on Norbert Elias's explanation regarding civilization, civilization is the process of forming the souls of individuals who live in a society that lives together with the natural environment around its residence (Tables 7-9). Because for Norbet, the process of civilization is a fundamental problem in the process of changing a society that continues throughout its life to create a culture as a foundation (Table 10) not only as goods, buildings, and objects but also refers to the form of thought, ideas and human behavior ultimately form a civilization. Overall, the process could be planned more rationally. It happens naturally and is not even realized by the perpetrator. All those involved guards this process, forming a local way of the Local Philosophy of Life (Table 11).

One of the contributions of this research is the social inclusion of a local raft house with a local philosophy of life is not an empty or cultural space but a civilization where humans are as the time to create their civilization following what lives side by side with them, in this context is progress and socio-cultural change And the power system that changed the way of behaving of humans that contradicted ancient times, this unconsciously formed new habits because people from various circles touched these developments.

## Discussion

In the history of forming social inclusion in Palembang, its uniqueness distinguishes it from inclusion in other places. This study found that the Palembang Raft House is included in the historical development of the social city. Why? as a center of trade, warehousing, economic resource, a heritage city, and a dense social migration city. Interestingly, the city's naming is adapted to its inhabitants' activities. During the Sultanate period in Palembang, the city's population was divided into two groups, namely *miji* and *alingan*. These two groups are supervised or protected by their protector, the *priyayi*. Their activity was to produce handicrafts on orders from the *priyayi*, so the situation at that time was a settlement based on protective bonds and sectoral in nature. The villages formed are represented through their names; for example, *Sayangan* is a village where most residents produce copper and silver products (Zed, 2016). In addition to naming the villages according to the occupation of the inhabitants, the Dutch Colonial also made village names with numbers and added the district locations of the villages, for example, *Kampung 3 Iilir*, which means that the village is numbered three and located in the city of Palembang, the *Iilir* section. In addition to the native residents of the city, residents from foreign nations also experience the same thing. However, there are slight changes, such as ethnic Chinese and Arabs.

The ethnic Chinese who originally lived in raft houses in the waters of the Musi River have moved to the mainland. This was the impact of the policy of the Dutch Colonial government, which freed this group to build houses on the mainland and provided opportunities for them to expand their trading area to the interior of Palembang City so that at that time, many of these ethnic housing was found near markets (Santun et al., 2010). Other foreign nations, such as Arabs, have a better economy than the Chinese because they were given a special place on the mainland from the beginning. The Arabs did not move places then but modernized their houses into luxurious stone and pyramid houses.

During the Japanese period in power and the transitional government continued, the direction of settlement in this period indicated the loss of partitions according to specific social groups to be able to occupy space in the city of Palembang. The authorities' role in governing Palembang City is a significant factor in the direction of settlements. For centuries the people who inhabit this city have limited space to move around. Until the departure of the Dutch Colonial from the land of Palembang at least faded these conditions; apart from that, the demographic transformation, and the economy of Palembang, which continued to improve, also triggered an increase in demand for housing so that access to strategic locations was no longer based on particular groups, but more on people's purchasing power. The increase in population at the beginning of independence prompted a very high need for housing. Taal (2003) estimates that the population at that time was 283,000. The city's social and economic transformation during the transition period at least influenced the government's efforts at that time to address the challenges of housing needs. The awakening due to the road's expansion to the city's north concentrated the city's population in that area. Because of that, new residential areas were built around the road area, which was equipped with modern trade facilities. The settlement system was not organized based on race and class as in the previous government. Therefore, the government develops policies aimed at spatial mixing and integrity of various categories of the population, knowledge so that social regression does not occur, and strengthening ethnic identity in majority-minority cultures (Musterd & Vos, 2007). This theory explains that ethnic concentration in one area will strengthen social identity in one space and community activities.

The continuing implication is the segregation of settlements in urban areas. This is because cities have a diversity of populations. Settlements with partial ethnic regression are implications of Dutch Colonial politics for the living space of natives and other foreign groups. Segregation of segregation was also evident in Dutch Colonial cities, where the value of colonial power was still reflected in the architecture of their homes



and workplaces and the design of towns and neighborhoods. Regarding norms and values of other social advantages, the segregation settlement pattern is intended to create exclusive space for certain ethnicities, negating plurality and harmony among its citizens (Trilaksana, n.d.). At least in this location, four civilizations influence it: Arab, Chinese, European, and Indigenous (Noordjanah & Triyana, 2004).

One historical evidence of its heritage is the many settlements near trade, transportation, and warehousing routes (Deurloo & Musterd, 2001). In 1854, the Dutch East Indies government established a regulatory policy, namely government regulations separating community groups into three classes in the Dutch East Indies, namely the lowest class, the upper part was white (Europe, America, Japan), the second class was foreign Orient (Arab, India, China). The third class is the indigenous people of Indonesia (Trilaksana, n.d.). This policy or class division will affect life (Basundoro & Budiman, 2009) socially, economically, and politically, specifically for the Dutch East Indies Government and its East Foreign (Arabic) people. Differences based on race also apply to areas of residence; each race is designated in a particular area, the terms Kampung Arab, Kampung Tionghoa, Kampung Melayu, European Settlements, and indigenous villages.

Historically, this area resulted from the Dutch East Indies government's policy of Exorbitant Rechten (Luthfiah, 2018), to be precise, on the right side of the Full Authority to decide where to live for the Dutch East Indies or private staff. This segregation occurred due to the involvement of the Dutch East Indies Government in settlement agreements and the separation of the colonial territories based on race or ethnicity with the native rulers at that time.

Researchers believe that the theory of social dynamics and settlements can be used as a supporting theory for this research. It is not a historical coincidence that the social inclusion of raft houses in Palembang differs from that in other places. Some principles help balance social inclusion, namely tolerance, (Nata, 2011).

Every culture, nation, and ethnicity has its virtues, levels of excellence, genius, and local wisdom that have not been appreciated. Therefore, inclusion in Indonesia is influenced by Islamic teachings, namely, the value of humanity, diversity, and value goodness. Suitable will be found anywhere, while what is called evil is what destroys human dignity (Muhammad, 2021). In this context of diversity, if each culture participates in showing kindness, it will birth a global context bound by the common good and shared aspirations. In any nation-state, some values can be accepted by anyone, even by religion. Apart from being interpreted as open space, social inclusion also respects and maintains the universal goodness in every ethnic group and religious figure and behaves fairly (Makruf, n.d.). Unsurprisingly, Islamic teachings in the surrounding environment are integrated into activities with other residents. Both socioeconomic activities and religious culture Fields (Batubara et al., 2020).

Likewise, after the Palembang sultanate was abolished in 1825 and became part of the Dutch East Indies colonial administration (Tan, 2008), the Chinese were placed in a separate village called Wijk or Wijkenstelsel and given special privileges by the Dutch government (Sosial, Kajian Zubir et al., 2012). The social inclusion of Palembang Raft House is proof of the legacy of the successful bridge between spiritual reality and social reality in an area. Pluralism of race, ethnicity, religion, culture, language, customs, religion, and so on (Nata, 2021).

The condition of Indonesian society, which is pluralistic and heterogeneous, must be appropriately addressed. Religion must appear as glue, guide, and mediator capable of knitting and weaving this pluralism. Various findings from research on social inclusion among the residents of Rumah Rakit in Palembang explain that social inclusion has been long-lived and practiced. There are three essential components as a conceptual basis for understanding inclusion, namely social structure, culture, and social processes, as shown in Figure 2.

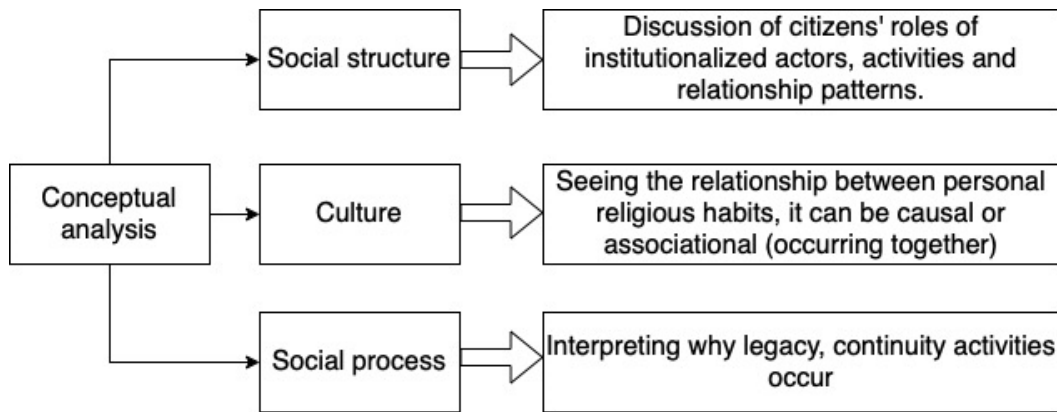


Figure 2. Conceptual Analysis (Source: processed data 2022)

Figure 2 explains how social inclusion is formed and lives in its citizens' various activities and behaviors. The five indicators with different findings prove that social inclusion is not something that happens by chance and is created but stands on three main complementary foundations: perception, understanding and individual awareness, culture and tradition, and the role of agents. These three elements are practiced in the form of different activities. This can happen because there is an adjustment and definition of the situation for the changes.

Social inclusion for the residents of the Palembang Rumah Rakit reflects the movement of social civilization that is developing towards consensus and harmony. Then it becomes knowledge, values, norms, and practical symbols that apply to social relations and actions. Since birth, everyone in the Rumah Rakit environment has felt part of or a community member; group values are instilled so that their identity grows within limits justified by the group. Every effort for the public or common interest in society is felt like a joint effort; everyone feels and is aware of collective responsibility.

This study finds a natural and straightforward form manifested in the residents' daily behavior of Rumah Rakit Palembang: a tolerant and open attitude towards all ethnicities, races, and beliefs. This can happen because civil processes and cultural transmissions are not interrupted because moral standards are found that live as daily behavior and activities in the form of speech, customs, values, and religious and family activities. In the fourth indicator (Tables 2-6), the social process that has occurred so far is seen from the stages, namely drinking. It is divided into two, namely, the steps before implementation and stages during implementation. The scenes before the performance start with drinking, carried out by parties representing the citizens or clans, namely the family. This is done by the village head to inform other residents regarding the conditions of residents who need assistance. If the residents understand and need the discussion in this drinking stage, proceed with "exploration" and enter the rice stage, which Kerio carries out with local leaders. At this stage, residents who need assistance are presented and openly conveyed to community leaders the difficulties and problems. The next phase of *ngenjuk* is to give what they can help, but in this stage, the residents and other community leaders do the *caraman* first. Drinking water is a social activity carried out jointly. It involves all levels of society, such as village heads, village heads, religious leaders, traditional leaders, businesspeople, security, youth, professionals, and others, to conduct deliberation and decision-making in a friendly manner (concern auction).

This fourth indicator shows the importance of agents' role in forming and maintaining social inclusion, such as family and religious leaders, having traditional power and authority in controlling resources such as land ownership and other resources. Family and religious leaders functionally play an essential role in controlling life, norms, and values. In other words, agents have the part of legitimizing, maintaining, and even correcting people's behavior that is not in line with the norms and morals of these traditions. At the

same time, this agent embodies the individual's understanding and awareness above. The fifth indicator of this finding explains that Are Basare's behavior is a customary mechanism to promote brotherhood between families through weddings, circumcisions, and other parties. This is done if, by chance, the guest's name (whether husband, wife, or children) from outside the traditional community is the same as the name of the host who has the intention. In the presence of many people, the resident with the same name was sworn in traditionally. This mechanism is also used to resolve conflicts or community disputes.

Meanwhile, Angkan Angkanan (raised to be a brother) has an impact on fulfilling their daily needs by working together. If the dream family is married and can raise their own family, they can go out and be independent. The term ulu means one roof of the house, sedulang semeja, sedulang sepur, sedulur sesumur. These are all local philosophies of life. Social Inclusion of the Palembang Rakit House is not only formed from social and cultural heritage but can create a local philosophy of life bound by Islamic teachings.

Those descendants will face problems or even tough jobs with full responsibility and feel ashamed if they cannot participate in the work of their descendants or if what they do does not work satisfactorily. For example, a disaster strikes in a wedding ceremony, moving house, or giving alms. The nature of the family is also the basis for resolving conflicts between residents and entering the core stage, namely, how to do a bunch of cooperating. In this stage, neighbors or the surrounding community come to the homes of residents who need help while doing *nolong gawe*, namely providing social assistance according to the results of meetings decided jointly between residents and community leaders. Assisted residents are free to use the aid until they are economically empowered. The next stage is to apply the clan treasury, which helps finance social activities or incidental social assistance, such as renting a vehicle to carry sick people or residents whose wives want to give birth or another similar service. In this indicator, it is also found that the moral value used is tolerance. Tolerance contains at least three meanings,

1. Acceptance is the willingness to accept other people or groups who are religiously and culturally different. Desire to live together (co-existence) in social harmony and peace.
2. Empathy is the ability to feel the pain and difficulties of others. Helping each other in goodness, the language of local wisdom is called '*gotong royong*'.
3. Sympathy is the willingness to help others morally and materially. From an Islamic perspective, tolerance is the primary teaching of Islam that is social (inter-human relations) of love and compassion to avoid unnecessary conflicts both horizontally and horizontally (Nata, 2021).

Social Inclusion in Palembang Raft House is one of the variants of social inclusion in Indonesia. It differs from some social inclusions that have been examined, such as Warsilah (Warsilah, 2017). The pressure point in this study is in the suburbs and needs access to the construction of a research base in the city of Solo, Central Java. Social inclusion is carried out in the context of community empowerment. In line with Mubarak (Mubarak, 2020), Social inclusion is formed because of the assistance of actors who can carry out advocacy for marginalized people in the community in Bulukumba, South Sulawesi. Baskoro research in Yogyakarta (Baskoro, 2020) explains that indigenous religions that polarize social inclusion and cultural openness have experienced discrimination caused by policies and repressive, discriminatory, and pragmatic policies. Because it is necessary to re-promote social disclosure or social inclusion, especially in adherents of local beliefs in Indonesia, with his efforts to assist and advocate for the protection of human rights for marginalized groups and freedom of religion for adherents of local religions. The measurability of Islamic values in the Raft House entity is visible in organizing social relations, such as having a meal, drinking, having a leader, reporting, *nolong gawe*, and clan clans. Charity to circumcise grandchildren, and giving charity to give birth to children, alms haul. There are several reasons Islam is very dominant in the formation of social inclusion of a raft house but still easily adapted to its environment 1.

The influence of the power system of the Sultanate of Palembang, which contributes to the lives of the raft house community, 2. The raft house area is in the center of Islamic civilization and still in the Sultanate Municipality territory, 3. Palembang is the center of the development of the teachings of Islamic tassawuf and tarekat. The Shari'a strongly influences the applicable customary law. 4. The influence of Buddhist culture, and Hinduism, which prioritizes the teachings of balance and harmony, facilitates the development of Islamic teachings in local social systems and traditions. Some of the reasons above are the basis for the uniqueness of social inclusion at the Palembang Raft House. That is why this research is different from several similar studies.

## **Conclusion**

Various representations of social inclusion for the residents of Rumah Rakit Palembang emphasize the critical role of interaction and symbols in terms of buildings, rituals, economic activities, culture, and openness. Because social inclusion is a national identity built together in an attitude of making social openness a principle to unite all elements so that it runs in harmony and peace. Moreover, social inclusion is a new approach that seeks to develop transparency; it invites in and includes all people with different backgrounds, characteristics, abilities, statuses, conditions, ethnicity, culture, and others in the process of social change that is not only fixed. This research with the theory used can explain the uniqueness of social inclusion in the Palembang raft house processes from two models; First, the adaptation of social and cultural heritage that integrates into local traditions naturally experiences adjustments of norms, behavior, and appreciation of differences and together local life that is mutually agreed upon such as: *sedulang setudung, serumah setidur, serumpun sebalai and secaram seguguk* it requires people not to confine themselves, not to be exclusive (closed), but inclusive (open), to merge, to adapt, to get along with various communities, and to learn on the side continually. Give a lesson. Second, social inclusion rooted in the process of civilization will encourage each ummah not to be extreme and excessive in responding to diversity, including religious diversity and religious interpretation, and even be able to form social origins in modern society and always be fair and balanced so that they can live in a mutual agreement.

### **Informed Consent**

Informed consent was obtained from all participants and/or their legal guardians.

### **Competing Interests**

The authors declare that they have no financial or personal relationship(s) that may have inappropriately influenced them in writing this article.

### **Ethical Consideration**

The appropriate institutional ethics committee approved this study by the UIN Raden Fatah Ethics Committee through Letter Number: B.244/UN.09/PP.06/08/2022. The Ethics Institute stated that research was conducted under ethical standards.

### **Funding Information**

This research received no specific grant from any public, commercial, or not-for-profit sector funding agency.

### **Data Availability**

Data sharing is not applicable to this article, as no new data were created or analyzed in this study.

## Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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