



## **Melayu Social Siasat On The Rakit House Community In Palembang**

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### **Abstract**

This study aims to illustrate the social relations carried out by the entity of the Rakit House in Palembang. The social relations that happened in this society are considered as forms of seeking survival and ways of maintaining life from changes in economic, cultural and power systems. Such relations are also known for social tactics. The main question of this study is what are the patterns of Malay social relations living in the Palembang Rakit House community. With phenomenological qualitative and sociological theory of figuration and configuration approach, this study finds that the social functions in the entity of the Palembang rakit house are organic functions that are directly felt by the local community such as; social solidarity between residents and communities. The life of the Palembang rakit house entity is one form of locality civilization that is able to live and survive in the social system.

### **Keyword:**

social relations, social tactics, rakit house, social networks and Islam

### **Introduction**

Malay is not identical with certain ethnic or ethnic communities. Malay is actually an entity that is flexible and as similar as a nation, even a group of allied ethnic groups that share the same religion and use the same language. Within this group, there are some merged foreign descendants such as Arabs, Persians, Chinese and Indians, in addition to descendants from other Nusantara ethnic groups. This happened because there was

an immigration process and a mukim process that made them live long with the Malays, because they also embraced the same religion and used the Malay language in their daily narratives. This is what causes the Malays to have their own peculiarities, unlike cultures originating from Javanese, Sundanese, or Betawi people. Malays live in several separate areas, even though they are far apart. However, wherever they are, their language and religion are the same. There are several factors why the process can form the typical Malay structure of other Indonesian tribes, including; *first*, trade and ports which are the entry points for various activities both related to commerce and power relations; *second*, marriage between Muslim immigrants and indigenous women who then established new kinship among families; *third*, political power expansion and the diminishing influence of Hindu and Buddhist kingdoms; *fourth*, beginning with the acceptance of Islamic teachings of orthodoxy and heterodoxy which are marked by the presence of Sufi scholars and fiqh; *fifth*, the occurrence of the Islamization of indigenous kings by Sufi scholars or Sufism experts; *sixth*, Malay language as the language of the spread of Islam and the language of instruction in Islamic education institutions both orally and in writing (Malay Arabic with various kinds); *seventh*, Sufi entities and scholars began building new intellectual traditions in the kingdoms. Some even become King's advisors.

All of these factors have become very influential in the lives of Indonesian people. Although it is difficult to say that the local traditions are not identical with Islam or vice versa, Islam is what forms local tradition entities. But the civilization of religions in the archipelago is a series of periodic processes of religious life formation. The historical process of Islam cannot be separated from the civilizations of the religions that existed before Islam were present in this archipelago. This process lasts a long time and continues to be an Indonesian Islamic entity and identity that lives in a network of civilizations of religions that could be a Muslim identity to be part of the history of Islam and Malay.

This fact is a new pattern of the emergence of Islam and Malays that functions as social agents or who see that Islam and Malay as an episode of the Indonesian civilization plate which has an open and dynamic character. Researchers assume that it is necessary to examine the other side of how Malay and the lives of local people experience encounters in today's living system. The identification of patterns of Malay social relations and local communities is very likely to bring Islam and social values together and maintain a series of Islamic narrative activities as a form of internalization of community teaching and behavior. Just as the life of the Palembang Rakit House continues to survive and maintain the harmonization of the practice of Islam. These everyday circumstances and habits are often referred to as organic local wisdom. This term refers to the understanding that humans and other humans are connected because of human's needs to other humans, not because of the functions of the working logic. This fact is interesting to be examined more empirically and holistically. The main question of this study is what are the patterns of Malay social relations living in the Palembang Rakit House community.

### **Methods and Theories**

This study used a phenomenological qualitative study because the data were gathered by digging deeply into the process, meaning and understanding of the experiences and appreciation that occur in social relations. This type of approach is chosen because it emphasizes rationalism and the existing social and cultural realities. Human awareness and subjective meaning as a focus for understanding social action and such views of participants or informants are needed. This study uses the sociological theory of figuration and configuration approach. The reason for choosing this approach is that this theory can explain the various conditions that create the existence of social tactics among the occupants of the Rakit House and how the process takes place. The concept of

conditions required (condition of existence) is implicitly behind a number of social relations with status, role, values, norms, knowledge, ideas, symbols socialized continuously so it motivates a system of actions directed by the culture system, social system, and personal system.

In understanding various conditions that settle on social relations such as status, roles, values, norms, knowledge, ideas, symbols and describing a situation in the social system of the community that is predominantly Muslim, interpretation analysis will be used (*verstehen*). This analysis tries to present the dimensions that are displaced into sociological analysis, namely the analysis of social, cultural and material aspects by understanding the meaning according to historical or social situations that perceive the term 'social culture' as a phenomenon formed by humans. The analysis itself emphasizes more on: (1) understanding arises through interaction; (2) understanding the context; (3) how to understand the experience of informants; (4) how informants make and share understanding. The data obtained will be processed through descriptive analysis techniques based on the nature of the data needed in this study.

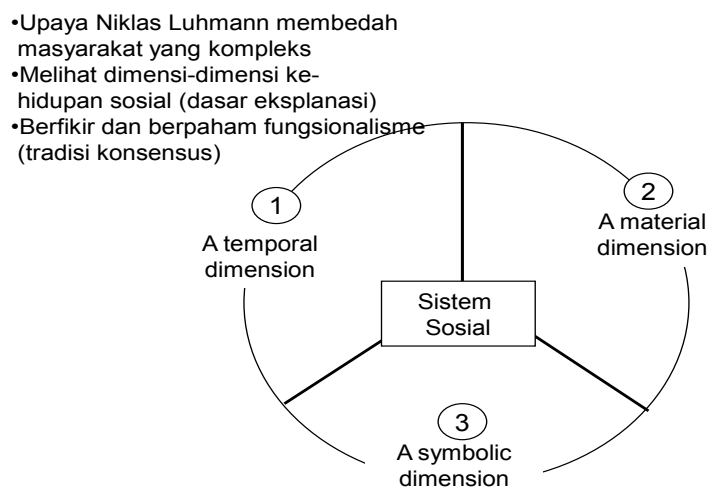
As explained earlier, this study uses a sociological approach for figuration and configuration of civilization in a society. The process of civilization is long and contains episodes of historical processes which include the management of social relations, norms and values that form the basis of the realization of consciousness. This condition not only strengthens collective responsibility, but also social creativity that is able to create a way of life. The theory of figuration and configuration will see the influence of the values of beliefs and norms and patterns of social relations that become a defensive force and the creation of new networks structurally and politically.

Through the configuration perspective, social relations and economic interests are based on collective moral considerations. Every economically weak person is basically motivated to profit from collective

action with the smallest possible participation. If a condition reacts to the factors that suppress them, it is not because “their traditions” are threatened by a capitalistic market economy but because they want to get the opportunity “to live” in this new economic order. What is referred to as “subsistence ethics” (ethics for survival in minimal conditions) underlies all the behavior of the oppressed in general. In this context, morality is an indicator to measure the good or bad of social relations. It is due to the fact that the system and function of society are considered as one instrument to establish social relations based on morality. Here, morality plays an important role as one’s moral motivations are thought to be shaped by a system of cultured beliefs and norms that guide their power to action. This is in line to Schejtman’s view who contends that entrepreneurial behavior is seen primarily in their attitude to face risk. That is in risk internalization.

The process of forming an entity in society starts from the utilization of function space and systems that live in the community itself. A social system is a system rather than actions formed by social interaction. The social system occurs among various individuals who grow and develop above the general assessment shared by the community. The key lies in the content of the general assessment, namely norms, values, knowledge, symbols as forming communities. Arrangement of social interaction among community members occurs because there is a commitment to norms, values, knowledge of symbols that obtain endurance and continuity in overcoming differences of opinion and interests, so as to maintain an equilibrium in the social system. An important aspect of the social system process is the awareness in maintaining the balance of relationships, so that the existence and identity of each social group is anchored.

### Dimension of Social System



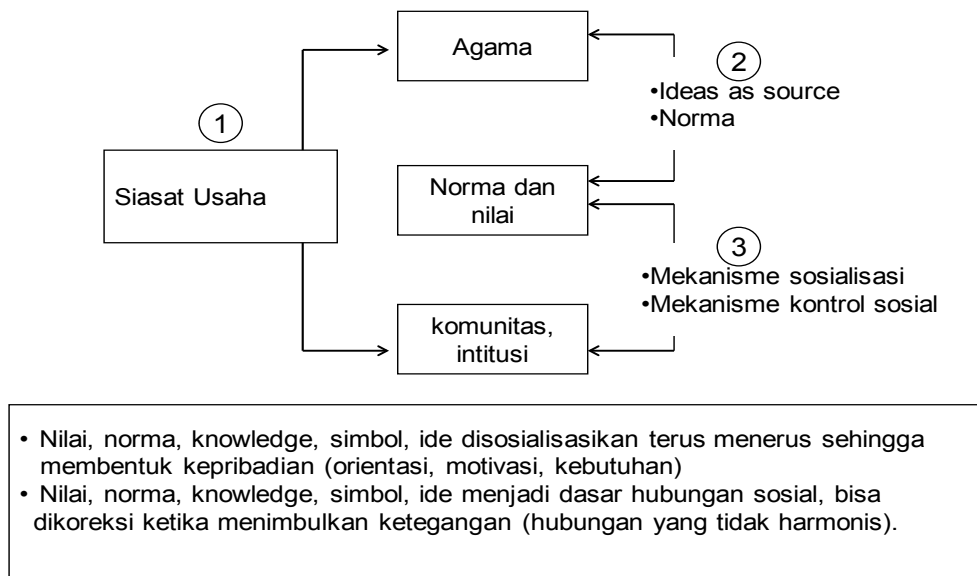
Source: (Eva M 1995)

The picture above explains that the social system should not be thought of as a living organism, but rather as a system consisting communications as the basic elements, events occurring in time, and forming an order that arises from complexity (Complexity), a society that is temporal (temporality). Thus, looking at society as a system means looking at the community as a communication process meaning which forms a social reality that is complex, temporal, and autopoiesis. This thesis certainly changes our entire conception of the nature of individual social actions, the role of language, and the status of subjects in sociological analysis. The system is formed from a communication process that involves autopoiesis meaning. For Luhmann, communication that forms a social system is a synthesis of three elements; *first*, Information (information); *second*, utterance; *third*, understanding.

These three processes play a central role in the process of communication and the formation of meaning in social life. It is because meaning is a condition of possibility for the creation of the system, and because the meaning is also an element that enables communication, the three factors above are the three pillars that form the social system.

Meanwhile, the pattern of relationships among fellow community entities in the Rakit House in Palembang manifests in the forms of social relations tactics seen from the emergence of patterns of utilization of community relations and Islamic spirit, namely every relationship that forms a community is always included in the moral dimension, material dimension (culture) and symbol dimensions (norms and values). Researchers see the encounter of Islam in the relationship of community entities Rumah Rakit is a social system that always moves at harmonious levels and consensus. In its social strategy, the spirit of Islam will be seen in two main aspects, namely the norms and values that are carried out by the people of the Raft House. Social Norms are formed in a set of rules that are expected to be followed and followed by the entity, generally not written. While social values are reflected in the rules of the people acting (the rules of conduct) and the rules of behavior (the rules of behavior)

Reference Form of Siasat Social Rakit House In Palembang



Source : Norbert Elias (Krieken 2005)

The three dimensions that exist in the relation of the Palembang Rakit House entity will be seen in the values of its usefulness and

praxis. Thus the description of the process and pattern of relationships between the three dimensions can be quickly and easily understood. With the approach of the theory of social figuration and configuration, the phenomenon of survival and looking for ways to improve life expectancy by means of social tactics and describe a dynamic and innovative reality can be well explained.

### **Literature Review**

P.de Roo de LaFaille, said during the Palembang sultanate the Arabs, Indians and Chinese generally lived in the city of Palembang. They made a living from trading. Their place of residence was not far from the market. These people formed their own villages within the city of Palembang. Sultan Mahmud Badaruddin II obtained financial resources from the merchant group and the Sultan also received tax payments from the port. Ordinary people generally consist of Senan people and Miji people who live in the city of Palembang and were living as laborers and there were also those who worked in the farms and they were also taxed. Still according to Lafaille (1971) , this was the beginning of a change in life at the Palembang raft house. (LaFaille 1971)

J.W Van Royen, described Palembang as a city with rapid economic development and crowded social relations between entities. Besides that, rivers and tributaries become the main connecting road. From a geographic perspective, the area is a separate area. In the south bordering Lampung is a swampy and heavily forested area, while from Bengkulu there is the Bukit Barisan stretching on the island of Sumatra. Rivers in the Palembang area can be navigated and met at a point, the capital of Palembang. This is a requirement to establish a strong center of power. (Royen 1927)

Mestika Zed contends that the upstream or inland part is a highland area, while the downstream is lowland. The plateau is located in the western part, which is between the upper reaches of the Rawas River in



the north and the northern part of the *Komerling* River in the south with the highlands of Mount Dempo. The upstream area has a higher fertility rate compared to the downstream area. Therefore, the upstream region of Palembang is considered as a hinterland area which serves as a provider of necessity materials such as rice, vegetables and fruits for city dwellers who live downstream (Mestika 2003: 29).

Mardanas states that the population of the Palembang sultanate consisted of two groups namely nobility (*priyai*) and ordinary people. The nobility group consists of: Pangeran, Raden and Mas Agus. The ordinary people group consists of *Miji and Senan* people. In addition, there are foreign Eastern groups consisting of China, Arabia and India. Nobility status is not only based on birth or offspring. Those who contributed to Sultan Mahmud Badaruddin II were also given the title of Lord. These appointed nobles were also given the prize of certain areas of authority, they cultivated crops or gardens which were partially handed over to the Sultan. (Safwan 2004: 24-31)

N.J. Krom regarding religion, most of the population in Palembang are Muslim, in addition there are some immigrants who are Hindus, Buddhists or Christians. Since the V century in this area the Hindu Kingdom has been established. The kingdom of Srivijaya is known to have the power to the land of Asia. After the kingdom fell, this area was under Majapahit's rule. Two centuries the area that was once the territory of the Srivijaya kingdom became a prey of deliberate and anarchic neglect, so for a long time, it was controlled by Chinese pirates. (Krom 1919: 22)

Boedani asserts that in Palembang, customary law applies, which is based on the Law "*Simbur Cahaya*". Then added to the regional law, namely "*Sindang Mardike*". In this vast area the effects on it are not the same everywhere. The development of customary law has been carried out in an unequal manner, due to various influences from outside, certain parts have become their own customary law areas with all their deviations and

variations. One of these environments is the customary law environment of the Palembang Sultanate. (Djavid 1961: 26)

Supriyanto views one of the unique economic features of the river that still survives is the existence of a raft house. Until now almost all parts of the Rakit House in Palembang are still original, except the palm fiber roof or alang-alang leaves that have been replaced by zinc. The floor has not yet changed, still in the form of unglan wood, very tough and strong wood. In order for the Rakit House to float on the water, the wooden floor must be covered with large bamboos, arranged in a circle upwards. Until the end of Dutch colonial rule their settlement patterns did not change, both those living on stilts and on rafts, which were linear 9. Today, raft houses are very rare. However, the community of raft houses can still be found around the area of 4 Ulu, and is generally the home of people from the Palembang interior tribe (hamlet). (Supriyanto 2001)

The results of the above studies confirm the existence of the Rakit House in Palembang as a series of local history and civilization not only in the form of artifacts but also as a social system and cultural system that remains alive.

### **Rakit House of Power System Adaptation**

The Rakit House can be categorized as the oldest type of house in South Sumatra. This house is estimated to have existed since the time of the Kingdom of Srivijaya and serves as a residence as well as a warehouse of lada, tin, sap. It is originally owned by Chinese people used for storage and distribution of merchandise. During the Palembang sultanate, a Rakit House was intended for ethnic Chinese in South Sumatra who were working as traders and workers. During the Dutch Colonial era, raft houses were no longer only for Chinese people but also for Palembang inland people who carried out trade activities and workers. During the Palembang sultanate the Rakit House was not called a house but a raft of

spills. So called, the Chinese people who stopped in Palembang usually carry merchandise through rivers. These items are placed and stored on a raft as a means of transportation. Changes in the function of the raft spill into a Rakit House occurred during the Dutch Colonial era in 1825 and took over the form of the Palembang sultan's government. Chinese people who trade in Palembang may live on land and settle down.

The presence of *Rakit Tumpahan* is not a result of the economic system, but the impact of the social processes of trade activities that are inherent in the Palembang tradition of *iliran* and *uluh* society. Spill Raft is a social cultural entity that is integrated and maintains this trade relationship. Jeroen Peteers, argued that the Spill Rafts were then visited by representatives of large traders controlled by Arabs. After that, the negotiation process began and this process could go on for months. After a long bargain, the upstream traders wanted to go back home, but because they only received the down payment needed to finance their living in the capital, they became attached to one of the big traders, so that the raft with all its contents was sold at a low price. Usually the agreed price went down lower again, because it was partly paid by imported goods, which were sold by large traders at multiple prices.

Most of the Rakit Houses in Palembang were originally ethnic Chinese residences. The Palembang sultanate policy separates residents' dwellings based on differences in social, occupational and ethnic status. The indigenous people of Palembang are placed on land which in the rainy season is always flooded. Meanwhile, Arabs who were instrumental in the field of religion were given power in the upstream and the rest were ethnic Chinese people living in raft houses. After the Palembang sultanate fell in the 19th century and was later replaced by the Dutch colonial authorities, this spatial division policy began to change, then the Chinese people, with this policy, built shops on mainland land in urban centers, generally around the Tengkuruk River and Sekanak River.

Since the policy was enacted and changed the pattern of social relations in Palembang society, especially in trading, finally created a community of boating traders on the Musi River which was dominated by traders from the hinterland. Inland residents bring vegetables and fruits along small rivers to the Musi River for transactions. Traders who cannot sell their merchandise will usually stay for days at the Musi River port. The pattern of social relations on the Musi River formed a settlement of traders from upstream South Sumatra. Such pattern can be said to be the forerunner of the formation of settlements that settled using stilted houses even Palembang became a trading center that united downstream and upstream. Jeroen Peeters, called it the trade pattern between the upstream and downstream regions of Palembang as a dendritic system or in the form of trees. The city of Palembang serves as a trading center that accommodates the flow of trade goods from the interior, as well as being the final destination of exported goods and imported goods.

Those who lived in the Rakit House gradually formed a residential house on stilts. This situation also applies to ethnic Chinese groups, so that Chinese settlements occur in 7 Ulu with all their facilities and infrastructure. This ethnic Chinese settlement is marked by the presence of Chinese Kapitan houses, temples and cemeteries on Mahameru Hill. In this day and age, raft houses are very rare. However, the community of raft houses can still be found in the area around Ulu 4, and is generally the home of people from the Palembang tribes.

### **River, Rakit House and Social Strategy**

In Palembang, where the river has the most important order in all population activities, the economic process takes place, namely the trading life above the water space (river). Not only there, the river serves as a center of crowds and a number of merchant boats. From here, the people grow and develop new trade centers and new settlements in Palembang. As

described by Jeroen Peteers, shipping between iliran and uluhan can only be done during the rainy season. For the rural population the connection from the call to the city of Palembang is mostly done by raft or boat. This wood-covered raft can transport products with a volume of up to 70 bags. This shows the occurrence of social relations between indigenous and non-indigenous traders due to the use of rivers and creeks around Palembang. The function of the river itself does not stop at the economic aspect but continues to develop in the social and cultural aspects of the formation of new settlements that unite various ethnicities in one region. The new settlements spread around or in the area of the Musi River, Ogan River and Komering River, which are rivers in the Province of South Sumatra.

The social pattern that is formed from the use of the river channel is able to form broader social relations and unite various ethnic groups in Palembang. It is not only cultural assimilation or cultural origination that occurs but also social and cultural integration that produces core and physical culture. The results of the search for the Palembang haste can at least be illustrated by the fact that the process of forming the regions along the Palembang musu river resulted from the process of cultural figuration and configuration of civilizations from various ethnicities who came and settled in Palembang. Some of the Palembang tetuo's actions are as follows;

*First*, Work on Bicek N.A's words. B.M. Soleh in 1985, said about the history of a part of Palembang in the past, that the area of Seberang Ulu is the port area of Penes and Junk which stretches along the banks of the Musi river; from the mouth of the Komering River to the mouth of the Ogan river. In the middle there is a Kedukan child who can continue to ship in the high season to the Crocodile creek. The Ilir part of the Kedukan tributary contains a number of tributaries: the Buntu river; river. Training; river. Tanggo Panjang, river. Kapitan; river. Emotion; river. Aur;

river. Mud, river. Rasu; river. Unite; and the Kampar river; Likewise, Ulu, the child of Kedukan, is the daughter of the Princess. Kapuran; river. Semajid; river. Demang Jayo (old), later dubbed as Sudagar Kocing (Baba Yu-cin); river. Gedong Batu, then shallow, then known as sungi Factory; river. Perigi Besak; river. Perigi Kecil; river. Demang Jambul or often called Goren Kecil river and Goren Besak river.

*Second*, Gesah Tuo zurriyah Babah Abdulah bin Kiyai Demang Wirolaksano. Since the colonial era of the Dutch East Indies colonial government, there were erected stage houses owned by Chinese people, as a group of foreigners, then the natives established a rice factory, so the famous boy was known as the factory river. Whereas the tributary of the Saudagar Kucing, now known, in the time of Palembang's previous era, was the village port of Gedong Batu where Chinese penises and junk anchored or made improvements to the ship. The river is called the penes and junk port of China, because it used to be encased by a number of these ships. At the estuary of this river, since the beginning of the 19th century AD, a large stage house belonging to a foreign Eastern group was established with typical Chinese architecture by the parents of Bek Kim and Kei Sik. The building faces towards the northwest, which is towards the Musi river. Along this river during the high season, both night and day, in the 1960s, was a place to learn to swim, bathe, wash, and fish, while waiting for the arrival of grocery items and Palembang specialties, in the form of models, tekwan, crackers shell, and tunu sling. Next to Ilir this stage house building is an area belonging to zurriyat Babah Abdulah bin Kiyai Demang Wirolaksano. Whereas in the middle part, namely the edge of the Besak house, the residence of Demang Jayolaksano, found an old chain. Allegedly, it is a Chinese junk boat chain. In the past, as long as this tributary was a port area and rehabilitated a junk boat, this river was located next to Ilir Gedong Batu office (Seberang Sungi village). Then developed as a long-term area (the business of making wood building

materials using human power).

Hanafiah said the tributaries in the city of Palembang are usually given a name because of the function of the river or the state of the environment producing something. Examples of the Tengkuruk River (which is exacerbated) or the Kedukan river (which is dug or dug or serves as a canal). The Yucing River is a tributary used by Islamic Chinese merchants as the base of its business. This former area developed into a residential area, because since the beginning of the twentieth century, the era of the Dutch East Indies colonial government, a large large stage house was built with Chinese-style architecture belonging to the citizens of Chinese descent as a Foreign Eastern class. (Hanafiah 1988)

Some of the social figurations above explain the dimensions of the community distribution area of the Rakit House in Palembang with the main pattern being the trading center as its social configuration.

#### Location are Interested of Rakit House Intites

No	Interested	Characteristics
1	Close to the market	The activities carried out together
2	Certain region	The center of city's economy or non but it's a modern society
3	Easy buyer relations	Easy access and generally on the main of transportation both water or land
4	Sufficient public facilities	Enough access to roads and strategic locations
5	Close to the center of community activities	Adjusting to the rhythm and patterns of public consumption activities
6	Adanya kegiatan komersial bersifat konsentrasi	Lemah pengawasan atau ada yang mengatur pembagian lokasi secara informal

The table above illustrates the pattern of social relations between the Palembang Rakit House entities that follow the flow of life and the spread of traditional and illiterate traditional business or trade areas.

This can happen in such a way because of the natural cultural and social inheritance in the community of the Rakit House itself. It comes from the social tactics they live in and becomes valuable. One of them is the banks of the Musi River with access to trade and other economies. The results of the study found that the pattern of social relations that occurred in the Palembang Rakit House was determined by two main factors, that is Social network and Space for the Growing of Daily Solidarity of Rakit House Entities. Explanation related to these two things is as follows.

### ***Social Network***

Examined the picture of social network patterns that exist between the entities of the Raft house, based on the flow of information dissemination in social network patterns shows that on the basis of brotherly ties. Because in general, those who live in Rakit Houses on 4, 5, 7 and 1 Ulu or who live on 17, 15, 13, 5 and 3 Ilir still have kinship. They come from quarrels such as Pegayut, Pedamaran, Pemulutan, Pangarayan and Pangklan Lampam. In addition, the existing communication network consists of nodes where between one click and another there are interactions involving liaison, bridge, leader, and isolates. The relationship between members in one click takes the same direction or two directions, depending on the basis of the formation of clicks.

#### Types of Network In Rakit House of PALEMBANG

No	Type of Network	Agency
1	Location	Land owner
2	Family	Zuriyat/ Land owner
3	Network of origin of Street Vendors	Land broker and group leader
4	Merchand type network	Tokeh
5	Entrant network	Land owner and coordinator

*Space for the Growing of Daily Solidarity of Rakit House Entities*



One of social fact is that activity in the rakit house that lived and thrived naturally and then formed a space for their daily activities of trade-based water, it's called the mechanical social solidarity Within the concept of sociology. There are several forms found in the social space of the Palembang Rakit House entities, among them;

First, Media Social Contacts such as: friendship between traders, *arisan*, charity. Social contacts that exist between the entities of the Rakit House and the surrounding community namely social contact between individuals, where with the presence of social contact between street vendors can lead to good cooperative relations, so that friendship can be established well and make the trading system smooth. Furthermore, this medium of social contact has an impact on the network.

Second, Reciprocity in the form of togetherness or cooperation between entities. Togetherness or cooperation that occurs is the fruit of a form of collective awareness, where collective awareness is a behavior that is carried out jointly by a number of large people not merely individual actions. that togetherness occurs between their fellowmen. So far, it has run quite well with the cooperation between them, the absence of negative competition or conflict. Here they really create good cooperation, as much as possible they avoid horizontal conflicts.

Third, Rumpokan and cooperation relationships between fellow residents of the Palembang Rakit House. From the results of interviews conducted by the authors in the field regarding the problems that occur in the entity, so far there have been no problems that occurred, both problems between traders and competition in trading, this happened because of the cooperative relationship and the establishment of a good relationship.

Fourth, Social Capital, the residents of Rakit House establish social relations with individuals who are able to maintain their business and as a refuge for these actors. By establishing a good relationship, these actors assume that good kinship will be created as well. Social capital cannot

be separated from relationships and networks with other individuals. In addition, residents of the Rakit House also build cultural and personal strengths that are usually able to communicate well and this is a form of within the actors. Manners, the character of individuals and the way to speak are the cultural capital needed by this entity. Cultural capital cannot be separated from how to interact with others. Cultural capital carried out by this entity is not only with consumers but also with fellow street vendors, capital owners (capital city borrowers), as well as large capital owners.

### **Social strategy is based on kinship**

The community life of the Rakit House entity turns out to have a role as a social and cultural institutionalization of the family and family environment. In the general family unit type, it will usually be seen through several aspects, namely; Kinship system, Line of descent, Inheritance system.

Kinship is a social unit whose members have blood relations, while the kinship system refers to all customs, norms, values, knowledge, human behavior bound by blood or marriage relations. In a pluralistic relationship, the ulema community adheres to the patrilineal system. This system concerns the type of family unit that exists in the community according to the father's lineage. This is evident in the local daily life system, for example in the face of work that requires many people, the feeling of descent is very prominent. Those who are descendants will face problems or heavy work even with full responsibility, feel embarrassed if they cannot participate in a brother's work or they do not succeed satisfactorily. For example, in marriage ceremonies, moving houses, in the midst of a disaster, the accident happened.

The nature of kinship is also the basis for resolving conflicts among residents in the Rakit House entity, there are known forms of

inter-community communication that have taken root and are often used to resolve conflicts between citizens and conflict with communities outside them. The mechanism is Fresh Flour and *Are Basare*. *Tawar* is a traditional program that is carried out to raise brotherhood between citizens or between families when they are in conflict and intend to resolve it. These disputes are generally reconciled and facilitated by indigenous stakeholders. While *Are Basare* is a custom mechanism intended to promote brotherhood between families through weddings, circumcisions and other parties. This is done if co-incidentally the name of the guest (whether husband, wife or child) from outside the indigenous community is the same as the name of the host who has a duty. Witnessed by many people, the people whose names were the same were sworn in by custom. The events of your appointment like this are also known as *Angkan Angkanaan*. These mechanisms are supported by good traditional leadership.

If we look closely, the role of traditional leaders or stakeholders is very important in the dynamics of indigenous peoples. Although the traditional leadership model is traditional, it has values that can be positive energy that can be transformed to the citizens. This is done considering that the values and norms of alignment are developed as members of indigenous peoples and respect for each other. So as to create a community order that knows its rights and obligations. In kinship ties are formed several types of families which are divided into nuclear families or extended families. The understanding family can be compared to the nuclear family which includes their unmarried fathers, mothers and children. Stepchildren and adoptors have more or less the same rights and position as biological children. The training family can be differentiated into a single, plural and polygamy family and an incomplete family of trainees. In the community the single most dominant form of the *Batih* family. The structure of his family is; father as head of the family, wife as a housewife and children as helpers if they have been able to work. Compound training families are

in one household there are more than one family, generally this type of family structure; father, wife, married children and grandchildren. Father remains the head of the household, while mothers, children and married children and grandchildren remain as family members.

In fulfilling the needs of their lives to work together, while the task of earning a living is generally carried out by fathers and sons who are married. If a child who is married and is able to foster his own family, then he is given out and independent. There is a clan term in terms of helping one roof of a house “as long as a table, as small as a *‘sedapur’* as long as a lifetime”. As for the type of Batih family is not complete where the husband has passed away, then in the household structure, the mother besides functioning as a coach for her children as well as the head of the household. Children function as helpers, if they have been able to do. This incomplete family type is common. In addition, there is also a type of polygamous family that is a husband has more than one woman and each wife and their children have their own household.

In the study area also found a broad family type meaning family consisting of families in blood and marriage relations or also called nuclear families. The composition of the oldest family members is considered as a leader or regulator and serves as an adviser to a large family (to *elders or to sue uouk*). The role of this extended family is determined by the close relationship of blood or marital relations, especially in the task of mutual cooperation to face something. Besides that the role of broad families can also be influenced by social status and the influence of personality in the family and society.

The inheritance system of a single family, whether single, multiple, polygamy or incomplete bequeaths immovable property, for example: land, houses and so on, while the principal assets are only for the oldest boys. This is due to the eldest son being responsible for the continuity of the clan and its descendants as well as the heir household. The division of

inheritance in addition to the principal assets is carried out by means of an authoritative and sequential manner. Girls in this area are not heirs of their parents but they still have inheritance. They receive the inheritance that is brought to the husband's house at the wedding ceremony or after the marriage ceremony or through a marriage agreement. In the study area only as a small group that still runs the inheritance division as above, in general the local community divides inheritance based on wisdom considerations, namely boys and girls are divided equally. To maintain continuity between clans there is an effort to maintain the patterns that are motivated by the desired behavior, so that the ideas of the cultural system make the cultural attributes inherent in the social system well maintained such as.

This study found that the social attachment of the Palembang Rakit House entity occurred due to four factors, namely; Residents or residents concerned are equally bound to the area occupied; There is a feeling of being attached to one another by reason of one or (descendants); Because of the incorporation of territorial and genealogical factors; Equality of belief in Islam.

A prominent aspect in the discussion of the Palembang Raft House Entity is the aspect of belief and trust that is the behavior of the community rakit house is not just a historical inheritance from Chinese homes to the native *Uluang* but also the rules of customary norms, the contents are closely related to religious behavior namely Islam that reaches out to behavior both individual, group and the wider community, both in daily and incidental conditions. The size of Islamic values in the Rakit House entity is very evident in the process of organizing social relations itself, such as violence, hustling, the presence of leaders, reporting, *nolong gawe* and *kas marga*. The relevance of Islamic teachings is the charity *ma'ruf, al-wakalah, at-ta'awwun, as-syirkah and al-busroh*. The pattern of maintaining Islamic values in the procession of entities of social life is carried out by the involvement of Kyai or Ustadz as normative and ideological leaders.

The social processes that occur inside show the interaction of local actors in dynamic and organic social spaces. As the following table;

No.	Social Siasat Rumah Rakit	The Meaning of Communications Patern	Islamic Values
1	<i>Bereguk</i>	Invite to discusion	Collaboration
2	<i>Berasan</i>	Presenting of idea and mean	Mutual help
3	<i>Nambab Keluarga</i>	sympathetic	Brotherhood
4	<i>Nyirenke Gawe</i>	Invite citizens to do something	Care
5	<i>Nerimo sando</i>	Giving Help	Trust the residents to take advantage of the assistance

## Conclusion

The social functions in the entity of the Palembang rakit house are organic functions that are directly felt by the local community such as; Social Solidarity between residents and communities. The form of social solidarity in the form of caring for the condition of the residents by the general public, is marked by an invitation during mutual cooperation to do or help together. In addition, the Palembang rakit house entity is a model of locality that places mutual trust and maintains trust on the basis of the balance of tradition, needs of life and environment. For example, there is an awareness auction conducted voluntarily between residents and residents on land. For residents who have sufficient capital, they can conduct a personal auction or become an actor who is able to communicate to other residents voluntarily. This form is often known as reciprocity. The process of forming reciprocity in a raft house entity is not carried out by mobilization or social structure, but runs as everyday life.

The process is also not done by agents or social engineering. It can be said that the life of the Palembang rakit house entity is one form of

locality civilization that is able to live and survive in the social system. If local residents do not do things that generally become good habits, then other citizens with norms and values will provide corrections to citizens who do not do the behavior. Correction is conveyed culturally and keeps the feelings of other citizens. What is termed the word tepo as fast as you can, caring auction is a manifestation of the teachings of *al-ihsan* and *tu' minu billah*. This can happen because of the institutionalization of Islam in social institutions naturally and institutionally. In this way, the process of Islam in the home life of the rakit house is able to complement each other and even complement it as a norm and value of life.

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