

## ARAB COMMUNITIES ADAPTATION PATTERNS IN PALEMBANG SOCIO-HISTORICAL STUDY OF THE PEOPLE IN KAMPUNG AL MUNAWAR

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### **Abstract**

*Arab communities who live in Kampung Al Munawar can be regarded as one of the oldest Arab ethnic settlements in Palembang. They came with the intention of bringing trade missions and religious symbols of Islam. Despite coming from other areas, this community is able to adapt well and is even recognized as Palembang people. This research conducted by socio-historical approach successfully demonstrates that there are many ways to adapt, which are demonstrated through the use of language, housing, socialization, and the adoption of various matters related to the culture developed in the community. The most important thing is the similarity in the religious affiliations. The religious factor becomes the important key which makes the adaptation can take place easily.*

**Keywords:** *Adaptation, Al Munawar, Socialization, Culture*

### **Introduction**

Al Munawar settlement can be said as one of the centers of community of Arab descendant in Palembang. Its position is in the border of Sungai Musi and Sungai Temanggung. From this settlement then Arab ethnic descendant is spread and evolved into various areas in Palembang (Berg 2010, 5). States that the spread of the Arab ethnic, coming from Hadramaut, Yemen, was associated with the approach of the social and political relations with the authority that time.

Compared to other ethnic groups which are also quite many in Palembang, the Arab ethnic seems more acceptable to the people of Palembang that time (Liliweri 2005). Note from shows that the arrival of people from the Arab was much more acceptable and easier to blend in with the locals. Adaptation is the process to adjust to the values, norms and patterns of behavior between two or more cultures (Rahman, Syaiful, Azhari, Marbawi 2014).

One important factor is the ability to adapt to local cultures and traditions. Experience shows that there were many other ethnics who came to Palembang, but they tended to do less socialization with Palembang people. Other ethnics often come by carrying their own culture which is very different from the natives of Palembang. While the Arab ethnic, could mix and be accepted by the Sultan of Palembang at that time, where the Sultan even used them to spread Islam to the people (Berg 2009).

Until now, it can be seen that the distribution of Arab ethnics in Palembang has spread into various regions. Assimilation that they do is very fast and familiar, so there

is the impression that they are actually "more Palembang" than the natives of Palembang. This shows that they are really good in their adaptation and assimilation.

Referring to the concept, the adaptation of society of Arab ethnic is understood as the adaptation to the Malay community as natives in Palembang. Reality shows that the spread of Arab ethnics and their ability to adapt are strongly influenced by the reception of the natives (Malay) for Islam. It becomes a big stimulus so that the presence of Arab ethnic descendant is well received (Assegaff 1999). It becomes interesting to see the process of adaptation of Arab ethnics in Palembang, because it will relate to aspects of the Islamic religion, culture, social, and economic. This study will discuss deeply the experiences of the past and the present of Arab ethnic descendant in a relationship with the people of Palembang.

The focus of this research is the adaptation of the Arab community in Kampung Al Munawar Palembang, which is related to the process of socialization done to the people of Palembang. The approach used in this study is hermeneutic approach and practically in seeing cultural adaptation of Arab ethnic in Kampung Al Munawar in Palembang where it will be viewed with the approach of Alport and assisted by the theory of Fredrik Barth.

This study uses a qualitative approach with the method of historical study. The emphasis is on the developmental aspects of Arab ethnic and how they contribute to the development of Malay Muslims in Palembang. Through this approach, a variety of historical data, either in the form of literature, interview, or observations of the existence of the Islamic community of Malay ethnic and Arab descendant in Palembang will be explored.

### **History of Kampung Al Munawar**

Kampung Al Munawar is located in RT. 24, RW 02, Kelurahan 13 Ulu, Kecamatan Seberang Ulu II, Palembang. The territory of RT 24 itself can be taken as a special area that is only inhabited by the people of Al Munawar. This region with an area of about 2.5 hectares, has 210 inhabitants with 75 families. From that numbers, the dominant population is a group of children and adolescents aged under 20 years (70%), the rest are adult age groups and elders.

The area set to become cultural site is located in the path of economic artery of Palembang, which is just near Sungai Musi, the main routes in the city. In the middle of the settlement, a small river, Sungai Kenduran, flows where it ends in Sungai Musi (Arkeologi 2006). Arab tribes who settle in this area came from the tribes of *al Habsyi*, *al Hadad*, *al Khaf* and *al Munawwar*. This area is also a densely populated by Arab ethnic groups who are still bounded in a clan of Al Munawar.

The livelihoods of the population are generally in trade and freelancers (Alatas 1977, 1750). Meanwhile, if viewed from the current conditions, many of them also work in area of service, civil servants, lecturers, and even politicians. This diversity is possible because of the community in Al Munawar tends to be accepted as part of society in Palembang. It could be said that the economic life of the people in Kampung Al Munawar is in a position of all the layers. They are categorized in the bottom, middle and top layers. This division refers to the economic conditions and the level of their income.

The history of the arrival of the Arab community who came from Hadramaut/South Yemen to Palembang, could be tracked from their big waves of arrival, ranging from the 14<sup>th</sup> century up to the 20<sup>th</sup> century AD. Their arrival was more driven by the desire to trade or in the language of Syed Farid Alatas (Alatas 1977). Referred to trade diaspora. In fact, people from Hadrami Arab came to Indonesia not only for trading, but also for spreading the religion of Islam and they were looking for a new settlement.

It is also believed by the Head of Archaeological Center of Palembang Nurhadi Rangkuti (Berg 2010).that, when the Arab community came to Indonesia, they only brought two things, the Qur'an and Tombstone. Some archaeological evidence and related references demonstrate this. It could also be said also that the main mission was to spread Islam, while trade was the medium of the process.

Research result of L.W.C. Van den Berg shows that HadramautArab people started to come massively to Indonesia in the last years of the 18<sup>th</sup> century, whereas their arrival at Pantai Malabar was much earlier. Their first stopover was in Aceh. From there they partially spread to Palembang and Pontianak (Azyumardi Azra 2004). On the island of Sumatra, the largest Arab colony exists only in Aceh and Palembang.

A research done by Azyumardi Azra states big waves of arrival of Hadrami Arab were estimated in the 18<sup>th</sup> and 19<sup>th</sup> centuries, when the Sultan of Palembang, led by Sultan Mahmud Badaruddin II gave opportunity for the Arab people to settle in the capital city of Palembang and established settlements (Azra 1999). Almost all majority of Palembang that time were Muslims, thus this condition further facilitated Hadrami Arab to socialize as well as assimilate. Moreover, there is the doctrine in the Qur'an that fellow Muslims are brothers. "*the believers are but brothers*" The doctrine became a strong connector between Hadrami Arab people and local people of Palembang.

Azra, also mentions that since the era of the kingdom of Sriwijaya, Muslim traders from the Middle East, Arab and Persian, had come to Palembang. However, Islam spread rapidly just in the centuries before the fall of Sriwijaya in the 14<sup>th</sup> century. Palembang then became a stronghold of Islam with a strong rise of the Palembang Sultanate in the early 17<sup>th</sup> century (Azra 1999).

Referring to Purwanti, she states that the Arab people used to be middlemen, and over time they began to settle and even married the natives. In the era of Sultan Abdurrahman / Kiai Mas Hindi (1662-1706 AD), this community had been allowed to settle and come to Palembang. They are considered to have brought in the economy of Palembang. This means that in the 17<sup>th</sup> century, the Arab community people confirmed their presence in Palembang (Purwanti 2004).

It must also be recognized that the Arab people are the only foreigner ethnics who have fused in such a way with the natives. This explanation is reinforced by Affandi that as Muslims, groups of Arab generally are more easily to assimilate into the social and cultural life of the people of Indonesia (Alffandi 1999).

Although their settlements are clustered in several locations, but adaptation with other communities still runs very well. Result of the research of the team of Archaeological Center of Palembang on settlement patterns of Arab ethnics in the city of Palembang suggests that this ethnic is generally clustered in some locations such as in Kutobatu sites in Lorong Asia and Kampung Sungai Bayas, Kelurahan Kuto Batu, Kecamatan Ilir Timur 1; Situs Sungai Lumpur in Kelurahan 9-10 Ulu; Situs Lorong BBC in Kelurahan 12 Ulu; Situs Al Munawar in Kelurahan 13 Ulu; Situs Alhadad, Situs

Alhabsy dan Situs Alkhaf in Kelurahan 14 Ulu, as well as Situs Assegaf in Kelurahan 16 Ulu.

This research which is carried out successfully demonstrates how the mechanism of adaptations made by the Arab community, which is visible from the socialization process carried out so far. This aspect appears from the language used, the pattern and form of settlement, participation in various social activities, as well as concern in religious education. All of them circle into one and become a separate identity as the success of the Arab community in mingling with the local natives.

### **The Language Used**

In terms of communicating orally in daily life, Arab people always use the language of Palembang even with thick accents such as mentioning the unclear letter "R". It then would often show that Arab ethnics are included in people of Palembang. This fact is also evident in the daily interaction including in language used in households (Yenrizal 2010, 107). Indeed, there are some Arab people who teach Arabic to their children, but the number is very small. They often use Palembang language. Therefore, at this time, it is a rare condition that these Arab ethnic descendant master Arabic.

The use of the Arabic language is only on special occasions, such as weddings and commemorating the dead. This is not the tradition of oral communication, because it does not involve the process of interaction with others. It would be very difficult to distinguish a person whether he possesses an Arab identity or Palembang when viewed from the language used. In the process of communication, verbal aspect relates to the use of the type of language, pronunciation, accent, vocabulary and ability to understand the meaning of the language.

Fluent use of Palembang language in daily verbal communication actually shows that Arab people have made the process of adaptation in daily life with the people of Palembang. They always try to use the Palembang language with the closest accent to what is understood and spoken by Palembang people. Based on information from several Arab society groups met, they mention that Arabic language is not used for the affairs of verbal communication due to the factors of adaptation and ease in preaching and spreading Islam. Only at certain moments such as marriage, the Arabic language is used, especially in the process of *Ijab Qabul*.

If at the present time, the Arab communities have been very fluent in speaking Palembang language, then the question is what about in the past? Especially in time of arrival or the first years of their arrival, because obviously they had not mastered the language Palembang or Malay yet.

Based on some of the searches conducted on various sources and references, it does not give exact instructions of the language used by the Arab population. But almost all of the descriptions state that the Malay language was used, with consideration of the language developed in the community. Arabic was used as well but just pasted on some terms only.

Information about the language used is explained also by Nurhadi Rangkuti, Head of Archaeological Center of Palembang. Nurhadi also believes that Malay language mixed with Arabic developed at that time. Arab communities usually tried to learn Malay and mixed with Arabic, consequently many Arabic expressions were adopted in Malay.

Arab community leader in Kampung Al Munawar, Habib Muhammad also said that the use of the Malay language was later adopted by the Arab community to the use of Arabic script, but the reading was in Malay language. In some ways, it later collaborated and became bald Arabic script. Such pattern was seen by Habib Muhammad as acceptance of native communities to the Arab communities. Furthermore it is identified with the assumption that Arabic is the language of Muslims. It meets to the reality that when the Arab communities arrived in Palembang, Palembang people and also the sultanate had embraced Islam.

It is also recognized by a Palembang historian, Kemas Ari Panji. The use of the Malay language was originally implemented, but then gradually mixed with Arabic. Stated that although they did not master Malay language, usually they would quickly learn it.

Consideration should also be given that the Arab men in Palembang married to a native woman or the daughter of his countrymen, had never left Palembang so that a similar course with native women, in the matter of language, culture or custom. Spoken language used in Arab houses in Kampung Al Munawar is not Arabic but Malay Palembang language. The language is taught to their children. Growing boys study Arabic slightly, while the girls only learn a few verses of Al Qur'an to pray. By then, Arab people, although they only shortly live in Palembang, can speak and read the Malay language as if it were their own mother tongue. Their accent is the only thing typical. The Arab communities are very gifted in learning languages, even though the language is very different from the Arabic language.

Information about this is also mentioned by Van Den Berg that, for those when they were in childhood they only spoke the languages of Indonesia, it would be very difficult to learn Arabic. So it is easy to understand if the mix of Arab people can not use Arabic language in a good and correct manner. Arab people who want to give a better education for their children will take the children home to Hadramaut for families entrusted to them. Children who are in the Arab neighborhoods should learn the language of their ancestors. Although when they come back to Indonesia, many of them use Malay language as their daily language. But in some cases, there are possibilities of mix of Arab people without leaving Indonesia, they evolve by studying and chatting with Arab people from Hadramaut and become like them. However, some exceptions further reinforce the tendency to put the mix of Arab people on their mother culture which means the native culture (Berg 2010).

At present time, the Arabic language is still used by the communities in the specific ritual. This is not the tradition of oral communication, because it does not involve the process of interaction with others. Arabic language is still used in processions of *Ijab Qobul* or readings in commemorating the dead. It is considered as mandatory, because the moment is considered a very sacred moment (Yenrizal 2010). The rest of them use Malay Palembang. It is becoming clear that in terms of identity, they do not forget the Arabic language, but in daily life, Palembang language is much more dominant to be used.

However, despite the use of the dominantly spoken language of Malay Palembang, in written language they still use Arabic dominantly. Which is applied in the form of Arabic and mixed with Malay. This can also be caused by limitations of Palembang Malay characters (such as characters of *Kaghas*) then Arabic script is used. Many Malay manuscripts were then written in Arabic script. This further reinforces the

belief that Arabic script tends to be identified with Islam, which it is accepted more easily and used in community. Then it was later found that many ancient texts used Arabic, even a few sheets of official government agreement also used Arabic script.

In the next development, both in the Palembang Darussalam Sultanate or the next period, community of Arab people who used of Arabic in everyday conversation started to decrease. In conversation, language which stands out is Palembang language. In some respects it will be very difficult to distinguish a man whether he possesses Arab identity or Palembang when it is viewed from the language used.

The explanation above makes it clear that the adaptation mechanism of the Arab community in Kampung Al Munawar implemented language as one of the methods used. This can be confirmed to an explanation by Alport (Gordon Alport 1979), that if new community comes into a region, the process of cultural assimilation occurs. One of them is in the form of adjustments to the language and learning the language used. Alport states that it is common, but the difference in the speed of the process of adaptation also happens. Arab communities can be faster to adapt because there are religious contributions as a reinforcement of the process.

### **Patterns and Shapes of Settlement**

During the Palembang Sultanate, migrant groups were not allowed to stay on the mainland, they allowed only native population. However, in about the 1700s because of the services of the trade that make the region's economy grew rapidly, then some of the foreign East people were given the freedom to be able to live on land to form groups forming some villages to maintain cultural traditions of origin. Residents from China established Kampung Kapitan settlements. People from Arab descendant made up some residential areas, among others, residential areas and settlements of 13 Ulu and 9 Ulu. According to Van Den Berg (Berg 2010). This happened during the Palembang Sultanate led by Sultan Muhammad Badr ad-Din, around the 19<sup>th</sup> century.

When a community, in this case the Arab community, has obtained a location to settle, then the next step is to build housing and managing residential areas. Habib Abdurrahman bin Muhammad Al Munawar is an important figure in the opening of settlement in Kampung Al Munawar, in region of 13 Ulu. He had a house, built roads, and established langgar/ mosque as worship facilities. At that time this area was deserted and there were no other communities. The assertion in this regard is mentioned by Habib Muhammad (94 years) and also Muhammad bin Abdul Kadir (55 years old). They said conditions at that time was still very quiet and the area that would be occupied were still a swamp. Only a small proportion of the region was in the form of land. Habib Abdurrahman who later started his own home and continued by his grandchildren until today.

Houses built by Habib Abdurrahman (up to now the houses still exist there) have their own characteristics, namely the stylized pyramid-shaped stage, got a touch of the Middle East and Europe. The average size is between 20x 10 m, roof tiles, clapboard, floor boards and the bottom are usually used to shelter a large family, consisting of father, mother, children, children-in-law and grandchildren. Most houses are hundreds of years old. The unique characteristic and elements of building among others are vent, tiles and interior of the building. Stylish accessories carved in Palembang way are generally plants pattern made of wood and iron (Wienty 2008).

The uniqueness is also seen from the shape of the stair which is made in such a way, both the stairs outside and inside. This stair is made in such a way. There are houses with ordinary carved stairs, resembling the shape of a box with four sides of the incision on top of it. There is also a carved staircase with the top handle of the stair resembles the shape of spire glimpse Turkish-style mosque (Wienty 2008).

Regarding the architecture of homes in Palembang in past may not be much different from the traditional house of Palembang which still can be seen. In general, Palembang traditional house consists of 3 types, namely pyramid houses, barn houses, and raft houses. The general shape of a pyramid house and barn house is house on stilts, while the raft house is house on a raft floating in the river.

The observations in this study also demonstrate this. There are at least nine houses in the form of ancient houses, built more than two centuries old (200 years). The physical of the buildings and ornaments there still show the reality at the beginning of this building was erected. The large and spacious form, the strong and sturdy wooden pillars and wood materials which were of high quality. All shows that the building is made and designed in a way to longevity.

There is something interesting at this point. The Arab community especially in Al Munawar did not build a house with the architectural style of Arab (Yemen). They actually built a house with Palembang style, as well as some with a touch of Europe (Indis). Yet this new group of Arabs came to Palembang and of course did not really know about the customs and traditions in Palembang. But, judging from the houses, they just imitated the concept of Limas house in Palembang.

The fact shows that it is clear that in the area 13 Ulu and Palembang generally, the area is mostly covered with swamp and many waterways. Houses with stilts are considered quite adaptive. Besides, the shape and basis material of the stilts house and raft house in the form wood are also suitable for Palembang region that has a tropical climate. This is due to the wood has a low heat absorption, so that the building made of wood will feel cool compared to those with stone buildings (Triyuli 2008).

In addition to the form of the house, the spatial pattern of a settlement is also a reflection of the adaptation efforts of a community group to the surrounding environment. Through the observation of spatial patterns of a settlement, it can be seen the concept or idea of group of people who live in certain areas (Arkeologi 2006). It can also be confirmed with the assertion from Alport, that housing is included in the category of cultural assimilation, so the community tends to make house based on the conditions that exist in the community (Gordon Alport 1979).

The above explanation is also confirmed by Habib Muhammad, that the founder of Kampung Al Munawar, namely Habib Abdurrahman bin Muhammad Al Munawar. was the richest man at the time where he became successful trader. He was also very generous, especially for the benefit of worship and social activities. The houses of the region were predominantly owned by Habib Abdurrahman bin Muhammad Al Munawar then they were passed on to his offspring. Up to now the houses are maintained and preserved by his descendants.

Things like this have ever mentioned (Fredrik Barth 1988) that an ethnic group tends to establish and maintains its own identity. Only in the process of adaptation, this identity must sometimes be melted into a local identity, which then forms a new identity. Arab communities demonstrate this, the united identities which for them are not the

principal, in this case the home building, and they form a new identity as a community of Palembang.

Looking at the current reality, it is actually rather difficult to distinguish between the houses of Arab people in Al Munawar with bari houses belonged to citizens of Palembang around Kampung Al Munawar. From a glance, there are no significant differences, except when observed more the differences are in the shape and size of home building. This shows clearly that settlements regulated by Habib Abdurrahman Al Munawar actually adopted of spatial done by other Palembang residents. This provides a strong belief that through the spatial arrangement and shape of the house, it shows an adaptation of the Arab community in Al Munawar to Palembang people.

Settlement pattern developed by Habib Abdurrahman bin Muhammad Al Munawar, just like other habits Palembang residents namely, was built retrace the course of the river. The position of the main building is in the middle of other buildings. The main building is the home of Habib Abdurrahman bin Muhammad Al Munawar. All houses are positioned facing toward Sungai Musi, and look like a row. At the end of those houses, Habib Abdurrahman bin Muhammad Al Munawar built a small mosque.

In the middle settlement, they provide the empty space that serves as a public space. Highways as the access roads to go in and out are also made in the central part of the settlement. In this position, the existing houses are arranged as a neat row and protect each other and interconnected. This course shows how spatial planning has been done to facilitate anyone who will come to this location.

Presumably position of vacant space or public space is not known by the community in Palembang. They usually build clustered houses which are close to each other. By contrast, in Al Munawar, it is actually prepared a vacant space, allowing the scene of meetings between residents. Their empty area is also the added value, namely the appearance of a village that was loose and well ordered.

### **Socialization Methods**

In the beginning, it was made clear that the community in Kampung Al Munawar, were the migrants who were inadvertently coming to Palembang, either for the purpose of trade or for religious symbols of Islam. Many of them eventually settled and married to natives of Palembang who eventually came to live in a place with their group. They blend in and adapt to the existing population.

This adaptability shows that there has been ongoing process of intercultural communication between Arab ethnics and other Palembang ethnics. Arab ethnics, despite being diffused and even admitted as *wong* Palembang, but their identity and ethnic characteristic remain visible. This is interesting because in terms of intercultural communication, assertion of ethnic identity often becomes an obstacle in acculturation and cultural adaptation. Ethnic identity can be regarded as self-image constructed, experienced and communicated by each individual while interacting according to ethnic (Lamone 2005). It is inherent in the various activities that it is difficult to distinguish between ethnicity and identity.

Arab ethnics themselves in the city of Palembang, especially in Kampung Al Munawar can be said to live in harmony and peace with other communities. Almost no meaningful clash happened. This is interesting because on the other hand, the actual identity as Arabs remains prominent (such as naming using the name of the tribe,



physical makeup, religious traditions, etc.) which in some ways are different from other citizens. But all proceeds in a peaceful and harmonious (Yenrizal 2010).

Things like this according to (Barth 1988) and also (Liliweri 2005) are considered as a form of affirmation of ethnic identity, but still able to adapt well. The religion which becomes an important key that can indeed provide an important pressure against it. Socialization conducted in the community still does not eliminate the existing ethnic identity, they still take it, but this can be adjusted with religious identity. Differences that may arise can be overcome by using a religious approach path.

There are actually interesting things emerged from the view of Sir John Crawford in his *History of the Indian Archipelago* cited in (Darmawijaya 2010, 2), explaining how and why the Arab and other Muslim traders succeed in broadcasting Islam in Indonesia, John Crawford said; "... It is not difficult to determine the real reason why the Muslim preachers succeeded in the relationship with the natives, and the Christian missionaries failed. The preachers from Arab and other Muslim preachers aligned themselves with the native people, learnt the language, followed its customs, married them, and united with the masses, without taking themselves as a privileged class status. Their advantages in intellectual and civilization were only used to educate and direct the minds of the native people into religious channels wanted indeed, in a very clever manner after all. They were traders like the Europeans, but they never thought to rob the native people from the ground and the craft in rude and cruel manners.

From what is expressed by Crawford above, it can be seen that Islam came to Indonesia not to invade, let alone to plunder, but Islam came to enlighten Indonesia. The attempt of the Muslim preachers who were initially traders was not unrequited. Islam brought by them was received with a sense of peace by the people and then underwent a process of institutionalization that delivered various Islamic sultanates in Indonesia, including the Palembang Darussalam Sultanate.

The views from Crawford also stressed on the method of socialization conducted by the Arab communities. They did various things done together with the local community. Habib Muhammad said it was Habib Abdurrahman and Habib Muhammad who were always in touch with the people of Palembang. They became Muslim preachers for society. They set up schools. They also participated in various other community activities. Moreover, because the Habibs typically were rich people, they greatly contributed to social activities.

Very similar views were also expressed by Nurhadi Rangkuti, head of the Archaeological Center of South Sumatra. He described the method of socialization which showed the adaptation of the Arab communities to the people of Palembang. "*First*, from their houses, they did not build a house with Arab architecture, rather Palembang and European architectures. The first one was built by having Palembang architecture (Bari house). *Second*, using the Malay language as the language of instruction. They learned the Malay language and it was applied in daily life. *Third*, through religious approach. The Arab people came to Palembang where they only brought two things, the Qur'an and tombstone. They are identities of a Muslim which then affected all public acceptance. *Fourth*, going through a political approach / power. They could approach the Sultan, especially in doing religious preaches, so politically they held a particular position in the eyes of the authority of Palembang at that time. *Fifth*, marrying local women Palembang. It was also a part of the propaganda methods

they did. Many Arab people who later married local women and made them into Muslims. However, this could not apply vice versa, i.e. Palembang men were very difficult to or even could not marry Arab women. *Sixth*, the Arab societies themselves often put together by following a tradition in the local community. They followed many local traditions and collaborated them with Arab tradition. *Ziarah Kubro* is one of them, combining tradition of grave pilgrimage to the custom prevailed in the local community.

The explanation above provides a comprehensive overview of the methods of socialization which were carried out by the Arab community. What was delivered by Nurhadi Rangkuti, were also recognized by several other speakers in this study, Habib Muhammad, Muhammad bin Abdul Kadir, Abubakar bin Muhammad, as well as M Yusuf Al Habsy. These facts can be connected also with a view of Kemas Ari Panji who said that the approach of religion and politics was the successful key to adaptation of Arab community in Palembang. Not only in Al Munawar, but also in many other places. All of them have similar patterns.

Adaptability of the Arab communities to the people of Indonesia was influenced by migrants originating from the Arab who were traders. Upon their arrival in Indonesia, they married native women, thus indirectly Arab ethnic followed its customs, its language, blended in with the local community and in the end it can be said they were more Palembang than Palembang people themselves, even in reality at the present time the Arabic language which is the native language is only used at certain moments like in marriage.

Meanwhile in religious practice, especially among the Arab community, Habib emphasizes ritual observance obligations. They usually build a house of worship or mosque in its own territory. This mosque serves not only as a place of worship, but also as a learning space for religious instruction. It can be seen that Sayyid and Habib were also a great influence on the development of the teaching of Islam in the city of Palembang.

In addition, the Sayyid coming from Hadramaut had taken an important role in building a model of diversity of native people, because in addition to trade, they also built religious tradition. They generally adhere to the Shafi'i and dominate the Islamic style of the Indian Ocean coast (Bart 1988). Because Hadrami Arabs of Shafi'i embrace the schools of Ahlussunnah wal Jamaah as in the tradition of Nahdlatul Ulama, the religious traditions, like *talkin*, *tahlilan*, *khaul* and pilgrimage, have something in common to the religious practices of native people of Palembang and have also been done by the descendants of Hadrami Arabs for generations.

As it is the tradition of death, Hadrami Arab communities and native people who are Ahlussunnah wal Jamaah ideology are very familiar with *tahlil* and *khaul*. *Tahlil* usually is held in three consecutive days and there is even an event of a hundred days. While *khaul* is held every year or once in a while, on the date of a person who died, depending on the economic and social capabilities of the family that were in sorrow. Traditions of *tahlil* and *khaul* are considered very important in Arab society because besides conserving Hadrami religious tradition, they are also the media or the means to strengthen the relationship.

In Hadrami Arab society in Palembang, *Ziarah Kubro* is held every year. This activity is the Hadrami Arab religious traditions of their natives of South Yemen. In Hadramaut, this event is also done. Due to so many tombs to visit, if there is someone

from Palembang who stays for 40 days in Hadramaut, he is not able to reach all places of pilgrimage there. The most famous place of pilgrimage is "*Qabr Hud*", which according to the beliefs of Hadramaut is the tomb of their ancestor, the Prophet of Allah, Hud AS. *Qabr Hud* is located in a valley, and there is a mosque adjacent to it. Every 11<sup>th</sup> of Sha'ban of Hijriyah year, the place is visited by a lot of pilgrims. They come not only from Hadramaut, but also from countries that have many Hadramaut descendants (Shahab 2015).

In addition to the above activities, Arab communities known as *Jamaah* including those who live in Kampung Almunawar are familiar with the tradition of *Maco Mulud* tradition that lives among not many of Muslim of Arab descendants and natives of Palembang. *Maco Mulud* is derived from the word *maco* which means "read" and *Mulud* which means (1) born (2) *maulid*. In this context, *Maco Mulud* means reading the history of the Prophet Muhammad which is written and read out in Arab (Sutopo 2008). This commemoration is held to restore their faith and their love for the Prophet Muhammad.

Ustadz Abubakar, one of the informants of this study, said that *Maco Mulud* is actually a poem that contains praise and love for the Prophet Muhammad. Therefore it could be changed, depending on the poem desired. Even at the present time it appears a new poem called *Mulud Simtod Duror* (Grendo Alport 1979).

In the context of adaptation and socialization of the Arab community, the commemoration or *Maco Mulud* tradition is important; because this is where all existing groups could gather. The relationship and the preaches could run smoothly. According to Muhammad Habib, the implementation of the *Maco Mulud* had been implemented since the time of Habib Abdurrahman or since the arrival of the Arab communities in Palembang. This implementation is closely related to the tradition of Islam, because it is associated with the entrance of Islam to Palembang.

Socialization model conducted, such as *Maco Mulud*, could be confirmed to the idea of Alport, which states that the process of cultural adaptation takes place in the form of cultural assimilation, structural, marriage, identification, receptive attitudes, receptive behaviors, and assimilation of citizenship. Arab communities are obviously using it. This is evident from how the culture which was adopted and then adapted to the traditions they hold over the years. Likewise with the structural adaptation, where the Arab communities are then considered as religious figures and even become a model in the context of religious education. As well as other aspects, except for marriage that remains dominated by marriage within the Arab community.

## Conclusion

It can be said that the forms of adaptation of the Arab communities in Palembang, in this case in Kampung Al Munawar, are done in various ways. They assimilated by using Malay language and incorporating the Arabic language in the Malay language. This language was continually to be passed from one generation to the next. Arab communities also made some adjustments in building their houses like houses of other Palembang people. They did not build a house with Middle Eastern style, but rather in the style of the Limas house. The relationship of religion and execution of religious rituals was also the most powerful method of socialization. Usually these Arab communities, particularly groups of *Habib* and *Ulama*, become *imam* of mosques, religious teaching in religious schools, boarding schools, recitals in the mosque, and so

forth. This socialization became very effective for the chance to gather with religious worshiper of Islam in Palembang, especially in the era of the Palembang Sultanate.

In addition to summarizing some of statements the above, this study also offers important recommendations, namely, the need to understand that the power of adaptation is determined from the ability to immerse themselves into a culture and collaborated with religious approaches. It exists at the level of ideology, so whatever the religion is, would be easier to accept it when similarities occur. This study also suggests the existence of more in-depth study that examines how the Arab community relations with the authority of thepast, and how big contribution would be for the culture of Palembang. It is also important to describe the sultanate' roles in the development of the Arab community in Palembang.

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