



Organic-Transactional Assimilation in a Multicultural Society: Ethnicity, Religion, and Economic Interaction in Kampung 10 Ulu, Indonesia

Yulia Tri Samiha^{1*}, Syakirah Samsudin², Abdullayeva Ulfatoy Turakhanov³,
Mohammed Hussain⁴

¹ Universitas Islam Negeri Raden Fatah Palembang, Indonesia

² Sultan Idris Education University, Malaysia

³ Tashkent State Agrarian University, Uzbekistan

⁴ Balai Khazanah Islam Sultan Haji Hassanal Bolkia, Brunei Darussalam

*Corresponding Address: yuliatrisamiha_uin@radenfatah.ac.id

Received: January 12, 2026

Revised: April 27, 2026

Accepted: April 30, 2026

Online: May 2, 2026

Abstract

Kampung 10 Ulu in Palembang is a multi-ethnic settlement (Malay, Chinese, and Arab) where the community lives harmoniously despite cultural and religious differences. This study aims to analyze the influence of culture and the impact of ethnicity on religious, social, and economic life in the area. Qualitative methods with a naturalistic inquiry approach were used through observation, interviews, and documentation, accompanied by data reduction analysis, data presentation, and verification of findings. The results show that inter-ethnic tolerance is formed through strong interactions, such as the practice of *Sanjo* (*silaturahmi*) and cultural adaptations (for example, the *Ruwah* alms ritual adopted by the Chinese ethnic group). Economically, the strategic location on the banks of the Musi River and the trading habits of the Chinese ethnic group strengthen the trading activities of other communities. Cultural assimilation also occurs through inter-ethnic and inter-religious marriages that do not disrupt family harmony. The findings regarding the concept of 'Organic-Transactional Assimilation' contribute to global multicultural sociology by demonstrating that economic interdependence and shared organic spaces can foster more resilient social integration than formal, top-down models of multiculturalism. The implications of this study confirm that ethnic diversity in Kampung 10 Ulu not only enriches local culture but also creates a model of tolerance and collaboration that can be replicated in other multi-ethnic communities.

Keywords:

Organic-Transactional Assimilation, Multicultural Society, Socio-Economic Interaction, Religious Tolerance, Local Wisdom of *Sanjo*, Kampung 10 Ulu Palembang.

INTRODUCTION

Ethnicity remains the most determinant variable in shaping the social architecture and economic stability of postcolonial cities (Beeckmans, 2018; Cure & Penabad, 2024; Kuecker, 2014). Amidst increasing global identity polarization, the ability of urban communities to manage diversity without sacrificing primordial identities is a crucial

sociological phenomenon (Mughtar et al., 2024; PATTIASINA, 2025; Verkuyten, 2013). Indonesia, with its high ethnic diversity, is an appropriate place to observe how social integration occurs in everyday life (Ediyono, 2017; Sudirman et al., 2025; Tridakusumah et al., 2016). Palembang, as the center of an ancient maritime civilization, has a long history of facilitating interactions between Malay, Chinese, and Arab ethnic groups

(Apriana et al., 2025; Muchtar et al., 2024; Susanti, 2023). One of the epicenters of this interaction is Kampung 10 Ulu, which serves not only as a geographical space but also as a manifestation of a stable "space for identity negotiation" for centuries.

Although studies on pluralism in Indonesia have flourished, most literature tends to focus on post-violent conflict resolution mechanisms or top-down multiculturalism policies imposed by state authorities (Ashadi, 2022; Bunnam et al., 2017; Ummah & Acim, 2024). In South Sumatra, previous research has focused more on the archaeological aspects of the Srivijaya Kingdom or the aesthetics of vernacular architecture (Herwindo & Hendrawan, 2022; Manguin, 2017; Miksic, 2017). A research gap exists regarding how transactional economic interactions along riverbanks (as centers of daily activity) serve as catalysts for organic cultural assimilation. There have not been many studies that critically examine how traditional social practices such as *Sanjo* and cross-ethnic ritual syncretism (such as the adaptation of *Ruwah* alms) are able to create adequate "social resilience" to ward off radicalism and social segregation in dense urban areas (Novitasari et al., 2025).

This study offers novelty by introducing the concept of "Organic-Transactional Assimilation." Unlike classical assimilation theories, which often assume the loss of minority identity within the majority (Crul, 2024), the findings of this study demonstrate that in Kampung 10 Ulu, ethnicity is fluid and adaptive without losing its original roots. The novelty of this study lies in proving that economic dependence on traditional markets and riverside settlements underpins the flexibility of religious and social identities. This study argues that social integration in Palembang does not occur through policy coercion, but rather through a process of "cultural borrowing" driven by economic

needs and shared living spaces (Azizah et al., 2024).

The main objective of this article is to critically analyze how ethnic dynamics influence the religious, social, and economic dimensions of the Kampung 10 Ulu community in Palembang. Using a naturalistic inquiry approach, this study seeks to answer how a harmonious social structure can be maintained amidst the tide of modernization. The significance of this research lies not only in enriching the literature on the sociology of ethnicity in Indonesia but also in offering a local wisdom-based conflict mitigation model relevant to multiethnic cities in Southeast Asia and globally.

METHODS

Research Design and Study Site

This study uses a qualitative approach with a naturalistic inquiry design to deeply analyze the social, religious, and economic dynamics within the multiethnic community of Kampung 10 Ulu, Palembang. This approach was chosen because it allows for a contextual understanding of complex social phenomena, particularly practices of tolerance and cross-ethnic interactions that cannot be reduced to quantitative variables. Within the methodological framework, naturalistic inquiry emphasizes the exploration of phenomena in their natural settings through the researcher's direct involvement in the field, thereby capturing the meanings constructed by the research subjects emically (Cutler et al., 2021; Miles & Jozefowicz-Simbeni, 2010).

The research location focuses on Kampung 10 Ulu, a multi-ethnic social space inhabited by Malay, Chinese, and Arab communities that have interacted historically over a long period. This location was chosen based on its characteristics as an area that represents the practice of everyday

multiculturalism, where social interactions, religious practices, and economic activities occur simultaneously within a context of diversity. Furthermore, this area also faces contemporary dynamics such as globalization and changes in social structure, which have the potential to influence patterns of inter-ethnic relations.

Participants

The participants in this study consisted of four key informants from Malay, Chinese, and Arab ethnicities residing in Kampung 10 Ulu. Participants were selected using a purposive sampling technique, based on their active involvement in social and religious interactions within the community. This approach was used to ensure that the selected informants possessed relevant experience and knowledge relevant to the research focus (Andaristo et al., [2025](#)).

Participant selection criteria included having lived in Kampung 10 Ulu for more than 10 years and active involvement in community activities, such as serving as religious leaders and economic actors (traders). These criteria were established to ensure the depth of information obtained, particularly in understanding the historical and ongoing social, cultural, and religious dynamics.

To maintain the confidentiality of identities in accordance with the ethical principles of qualitative research, each informant was given an initial code, namely KD, TK, K, and Z. The use of this code aims to protect the privacy of participants without reducing the validity of the data obtained. By involving participants from diverse ethnic backgrounds, this study seeks to present an inclusive representation in describing the dynamics of tolerance and social interaction at the community level.

Data Collection

Data in this study were collected through

three main techniques: in-depth interviews, participant observation, and documentation. These three techniques were used in an integrated manner to gain a comprehensive understanding of the phenomena under study and to enhance data validity through method triangulation.

In-depth interviews were conducted face-to-face using open-ended questions. These interviews focused on cross-ethnic life experiences, cultural practices such as *Sanjo* and *Sedekah Ruwah* (traditional almsgiving), and evolving social dynamics, including those following the May 1998 riots. This approach allowed the researcher to explore participants' subjective perspectives in greater depth and context.

Participatory observation was conducted to directly document daily social interactions, religious practices, and economic activities within the Kampung 10 Ulu neighborhood, including the traditional market. Through this observation, researchers were able to understand social behavior in its natural context without significant intervention.

Meanwhile, documentation was conducted by collecting photo archives, historical maps, and relevant community records. This documentary data was used to validate the findings from interviews and observations and to enrich the historical context of the research.

Data Analysis

The data analysis process in this study followed the stages proposed by Miles et al. ([2014](#)), namely data reduction, data presentation, and verification or drawing conclusions. These stages were carried out systematically to ensure that the data obtained could be interpreted accurately and in-depth.

Data reduction was carried out by selecting, focusing, and simplifying the information obtained from interview

transcripts and field notes. This process aimed to identify data relevant to the research questions, particularly those related to the religious, social, and economic dimensions of life.

Next, data presentation was conducted using a thematic matrix, allowing researchers to organize and group findings based on analytical categories. This approach facilitated the identification of patterns, relationships, and differences between findings emerging from various data sources.

Findings were verified through source triangulation techniques, comparing data obtained from participants, observations, and documentation. Furthermore, member checking was conducted to ensure that the researcher's interpretations aligned with the participants' experiences and perspectives (Iivari, 2018; Motulsky, 2021). The analysis was conducted inductively to identify patterns of tolerance, social interaction, and potential conflict within the context of contemporary Indonesia's multiethnic society.

Research Validity and Ethics

The validity of the findings in this study was ensured through the application of method triangulation, namely the use of various data collection techniques such as interviews, observation, and documentation. Furthermore, peer debriefing was conducted involving academic colleagues to verify the consistency of data interpretation and minimize the researcher's subjective bias (Akbar, 2026; Almusaed et al., 2025).

The ethical aspects of the research were maintained by ensuring that all participants provided informed consent, both verbally and in writing, before data collection. The researchers also maintained the confidentiality of participants' identities and ensured that the research would not have any

negative impacts or harm to the local community.

Furthermore, as a form of academic and social responsibility, the results of this research were returned to the Kampung 10 Ulu community through a public discussion forum. This step aimed to validate the findings and strengthen the partnership between researchers and the community. This approach aligns with the principles of participatory research, which emphasizes community involvement in the knowledge production process.

RESULTS AND DISCUSSIONS

Results

Data collected through observation and in-depth interviews revealed that ethnic dynamics in Kampung 10 Ulu are not static, but rather a continuous process of identity negotiation. Daily interactions between Malay, Chinese, and Arab ethnic groups in this area demonstrate a strong pattern in which cultural differences are managed through adaptive mechanisms of local wisdom.

Based on data reduction and thematic analysis, it was found that this harmony is clearly manifested in three main pillars of community life: religious, social, and economic. The findings of this study present objective data on ethnic dynamics in Kampung 10 Ulu, grouped according to the research focus. Table 1 below systematically presents substantial findings from the field regarding cultural integration in the areas of religion, social relations, and local trade activities:

Table 1. Classification of Research Findings Based on the Dimensions of Community Life in Kampung 10 Ulu

Study Dimensions	Main Findings	Manifestations of Phenomena in the Field
Religious Life	Tolerance and Syncretism of Tradition	Participation of Chinese ethnic groups in the <i>Sedekah Ruwah</i> ritual; Spatial harmony between the proximity of mosques and temples.
Social Life	Cohesion and Organic Assimilation	Practice of the <i>Sanjo</i> tradition (inter-ethnic friendship); Inter-ethnic marriages; Use of Palembang as a lingua franca.
Economic Life	Transactional Dependence	Dominance of wholesale by Chinese ethnic groups and retail/raw materials by Malay ethnic groups; Collective use of the Musi River banks as a trading center.

In addition to the findings categorized in the table above, field data consistently demonstrates that integration in Kampung 10 Ulu is strengthened by the use of the Palembang language as an effective instrument of cross-ethnic communication. This local language serves not only as a means of economic transactions in traditional markets along the banks of the Musi River, but also as a symbol of collective identity that dissolves primordial boundaries between Malay, Chinese, and Arab ethnicities. These findings confirm that the assimilation that occurs is organic, where linguistic adaptation goes hand in hand with economic interdependence, thus creating social stability that can withstand the tide of modernization.

Discussions

The ethnic dynamics in Kampung 10 Ulu demonstrate a unique pattern of integration, where differences in identity do not trigger social fragmentation, but rather create a space for "Organic-Transactional Assimilation." This research finding confirms that harmony in the region is not passive (simply the absence of conflict), but rather actively fostered through intensive daily interactions.

The researchers conducted interviews with four key informants in Kampung 10 Ulu, Palembang, from the Malay, Chinese, and Arab

ethnicities. The informants who were successfully interviewed were assigned the codes KD, TK, K, and Z. All data from this research findings are described based on the dimensions of the study generated.

The Influence of Culture and Ethnicity on Religious Life

The religious life of the people of Kampung 10 Ulu exhibits a distinctive pattern, where ethnic and religious diversity does not become a source of conflict, but rather becomes part of a social reality that is accepted and managed collectively. Local culture plays a significant role in shaping how people understand and practice religious practices. In this context, religion is not positioned as an exclusive identity that limits interaction, but as part of a value system that coexists with local culture. This finding indicates that the community has deeply internalized the value of tolerance, so that religious differences do not trigger social segregation. This aligns with studies by Hernández (2020) and Husain (2025), which emphasize that Islam in Indonesia is moderate and adaptable to social plurality.

The religious life of the people of Kampung 10 Ulu, Palembang, exhibits a distinctive pattern, where ethnic and religious diversity does not become a source of conflict but rather becomes part of a social reality that

is accepted and managed collectively. Local culture plays a crucial role in shaping how people understand and practice religious practices. In this context, religion is not positioned as an exclusive identity that limits interaction, but as part of a value system that coexists with local culture. This finding aligns with studies by Husain (2025), which show that Islam in Indonesia develops within a pluralistic framework that allows for coexistence between religious groups.

The influence of culture on religious life is evident in the daily practices of the community, which demonstrate mutual respect and acceptance of differences. This occurs not only at the individual level but also within multiethnic and multireligious family structures. As one informant expressed:

"What I see is that despite differences in ethnicity or religion... within families, there are various religions... there are no problems in the religious life of the people here... everyone respects each other." (KD).

This phenomenon demonstrates that tolerance has become part of society's social habitus, as explained in Pierre Bourdieu's theory of social practice, where social values are reproduced through everyday practices (Darmawan, 2024; Lunt, 2020; Sterne, 2003).

Furthermore, acceptance of religious diversity is also influenced by the character of Malay Islam that developed in Palembang. Malay Islam is not rigid, but rather flexible and accommodating to local culture. This is reflected in the interviewee's statement:

"Culture is very influential... Malay Islam can accept the differences that exist here." (TK).

These findings reinforce Damayanti (2025) view, which asserts that Nusantara Islam was formed through a long process of interaction with local cultures, resulting in a moderate and inclusive religious pattern.

Furthermore, religious practices in Kampung 10 Ulu also demonstrate the phenomenon of cultural syncretism, where religious rituals are not only practiced by a particular group but are also adopted by other ethnic groups. One prominent example is the participation of ethnic Chinese in the *Sedekah Ruwah* tradition. As stated:

"The Chinese... they also do Sedekah Ruwah, just like us every year." (KD).

This phenomenon aligns with the concept of cultural hybridity in multicultural studies, which emphasizes the process of identity negotiation within social spaces (Bhandari, 2020; Ishtiaq et al., 2024). From the perspective of the sociology of religion, this phenomenon also demonstrates that religion is not static, but rather dynamic and contextual.

Dyke (2001) refers to it as the reflexivity of modernity, where individuals and groups actively adapt their religious practices to changing social contexts. Thus, the practice of cross-ethnic *Ruwah* alms can be understood as a form of social adaptation that strengthens community cohesion. Furthermore, the impact of ethnicity on religious life is also evident in the phenomenon of inter-ethnic and inter-religious marriages. These marriages do not create conflict but instead strengthen inter-group relations. As stated:

"My child converted to Islam and married a Komerling woman... it's common in a family of different faiths." (TK).

This finding aligns with a study by Tilahun et al. (2026), which showed that intergroup marriage can be an important mechanism for social integration. Thus, it can be concluded that religious life in Kampung 10 Ulu is influenced not only by formal religious teachings but also by an inclusive and adaptive local culture. Culture functions as a mediator, bridging differences, thus creating

sustainable social harmony (Androusou, [2021](#); Reddy & Gandotra, [2025](#)).

The Influence of Culture and Ethnicity on Social Life

In the social dimension, local culture plays a very dominant role in shaping the patterns of community interaction in Kampung 10 Ulu. Community social life is characterized by close relationships, mutual assistance, and minimal conflict, despite ethnic and religious differences. This condition indicates that social values such as mutual cooperation and togetherness have been well internalized in community life. This aligns with research (Kalolo et al., [2019](#)) and (Oakley, [2024](#)), which shows that social trust and community networks are key factors in building social cohesion.

One cultural practice that strengthens social cohesion is the *Sanjo* tradition, the custom of visiting each other among residents (Rochmiatun, [2025](#)). This tradition serves not only as a regular social activity but also as a mechanism to strengthen relationships between individuals and groups. This is reflected in the interviewee's statement:

"If he has a Yasin recitation event, we're invited... the relationship with the neighbors is very good." (TK).

This practice reflects what Robert Putnam calls bridging social capital, namely social relationships that connect different groups. Furthermore, the value of mutual assistance is also an important part of community social life. As expressed:

"We in society get along well, we help each other..." (K).

This demonstrates that social solidarity is not merely symbolic but is manifested in concrete practices. A study by Belaza et al. ([2019](#)) confirmed that strong social networks can enhance social stability and reduce the

potential for conflict. Furthermore, social life in Kampung 10 Ulu also demonstrates that ethnic differences do not become a source of conflict. Instead, these differences enrich social interactions. This is evident in the statement:

"There have never been any problems or conflicts... the family ties are very strong." (KD).

These findings support a study Asadu ([2023](#)) which stated that intense social interaction between groups can prevent communal conflict. The impact of ethnicity on social life is also evident in the community's ability to coexist harmoniously over long periods of time.

"Differences exist, but they become one... a strength in this 10 Ulu village." (TK).

This demonstrates that diversity has become part of the community's collective identity. Thus, social life in Kampung 10 Ulu demonstrates that local culture plays a key role in building social cohesion. Repeated interactions passed down from generation to generation have created a stable and harmonious social system (Bryndin, [2021](#)).

The Influence of Culture and Ethnicity on Economic Life

Economically, culture and ethnicity also significantly influence the livelihood patterns of the people of Kampung 10 Ulu. The village's geographical location on the banks of the Musi River has made it a center of trade activity since ancient times. This condition has shaped the community's economic culture, which is based on trade and market activities. As stated:

"Along this road, people sell everything... because the Musi River used to be a trade route." (TK).

This finding aligns with a study Yunus et al. (2025) on the bazaar economy, which shows that traditional trading activities play a significant role in shaping the social structure of society. The role of ethnic Chinese in trading activities is also a factor influencing the community's economic life (Setyawan, 2023). This ethnic group is known for its strong trading traditions, which have been passed down through generations.

"Ethnic Chinese have always been involved in trading... the people of Palembang also participate in trading." (Z).

This indicates a process of economic diffusion between ethnic groups, as explained in the embeddedness theory developed by Mark Granovetter (1985) (Corrêa et al., 2020). However, this study also found changes in the economic structure of the community.

"Nowadays, many of us work as laborers... my parents used to work in a rice factory..."

This demonstrates the economic transformation resulting from modernization and changes in industrial structure. Studies by (Sharma, 2024) and (Zhang, 2024) explain that modernization brings changes in the employment structure, but does not always eliminate established social relationship patterns. Furthermore, ethnicity also has a positive impact through social learning processes.

"The Chinese are very diligent traders... that's an example for the Palembang community." (Z).

This demonstrates that the values of hard work and economic ethos can be transferred across ethnic groups, ultimately strengthening social and economic integration. Thus, economic life in Kampung 10 Ulu demonstrates a collaborative, rather

than competitive, pattern of interaction. Ethnicity does not create inequality but rather serves as a source of economic learning and adaptation. This strengthens the argument that economic interaction can be a crucial foundation for building social cohesion (Calleo & Pilla, 2025; Spagano, 2025).

Overall, the results of this study indicate that local culture plays a central role in shaping the religious, social, and economic life of the community in Kampung 10 Ulu. Ethnicity is not a dividing factor, but rather part of the dynamics that strengthen social cohesion. The concept of Organic-Transactional Assimilation generated in this study shows that social integration is formed through repeated daily interactions, based on local culture, and strengthened by interdependent economic relationships. Thus, this study makes an important contribution to understanding how multiethnic communities can live harmoniously through an inclusive and adaptive cultural approach.

CONCLUSION

This study shows that the dynamics of ethnicity in Kampung 10 Ulu, Palembang, do not lead to social fragmentation, but rather form a pattern of organic and sustainable integration. Through an analysis of three main dimensions: religious, social, and economic life, it was found that local culture plays a key role in managing ethnic and religious diversity. In the religious dimension, values of tolerance are not only present as norms but are internalized in daily practices, such as acceptance of multireligious families and cross-ethnic participation in religious rituals. This indicates that religion, in the context of Palembang's Malay community, functions as an integrative medium that is adaptive to plurality.

In the social dimension, cultural practices such as *Sanjo (silaturahmi)* have proven to be

crucial instruments in building cross-ethnic social cohesion. Reciprocal interactions, social solidarity, and minimal conflict demonstrate that social harmony in Kampung 10 Ulu is the result of a long historical process and the continuous reproduction of cultural values. Thus, social cohesion does not depend on structural interventions, but rather on the strength of social capital embedded in community life.

Meanwhile, in the economic dimension, the flourishing trade activities along the banks of the Musi River have become a space for cross-ethnic interaction, strengthening economic interdependence and collaboration. Ethnicity does not create economic segregation, but rather encourages the transfer of values, such as work ethics and trading strategies, which contribute to the collective economic adaptation of society. Despite the transformation of the job structure due to modernization, established social relationships remain capable of maintaining community stability. Theoretically, this study proposes the concept of Organic-Transactional Assimilation as a development of classical assimilation theory. This concept emphasizes that social integration in multiethnic societies does not always occur through the fusion of identities, but rather through daily interactions that are flexible, contextual, and based on socio-economic needs. Thus, these findings provide an important contribution to enriching the study of ethnicity, particularly in the context of Southeast Asian societies with their complex multicultural character.

Practically, the results of this study provide implications that strengthening local culture can be an effective strategy for building social harmony in multi-ethnic areas. The integration model found in Kampung 10 Ulu can be used as a reference in designing social policies based on local wisdom, particularly in efforts to mitigate conflict and

strengthen tolerance between groups. However, this study is limited by the relatively limited number of informants and the specific location of focus, so generalization of the findings requires caution. Therefore, further research is recommended to expand the scope of the area and use a comparative approach across multi-ethnic communities, as well as integrate quantitative methods to more broadly test the relevance of the resulting concepts. Overall, this study confirms that ethnic and cultural diversity is not an inherent source of conflict, but rather a social potential that can strengthen community cohesion if managed through inclusive, adaptive, and sustainable cultural values.

Author's Declaration Regarding the Use of LLM

The author used the Large Language Model (LLM/Gemini) as an aid in drafting certain texts, while retaining full control over the development of ideas and arguments. A thorough curation and editing process was undertaken to ensure scientific integrity. Therefore, final responsibility for the validity and content of this article rests solely with the author.

Conflicts of Interest

The authors declare no conflict of interest.

REFERENCES

- Akbar, M. A. (2026). Trustworthiness in qualitative inquiry as a foundation for rigorous research. *Indonesian Journal of Health Services*, 3(1), 1–4.
- Almusaed, A., Almssad, A., & Yitmen, I. (2025). Qualitative Data Collection and Management. In *Practice of Research Methodology in Civil Engineering and Architecture: A Comprehensive Guide* (pp. 417–454). Springer. https://doi.org/10.1007/978-3-031-97393-2_13

- Andaristo, A. A., Tatihoran, N., & Firdaus, R. (2025). The Concepts of Population and Sampling in Quantitative Research and the Selection of Participants/Key Informants in Qualitative Research. *Al Hikmah Indonesian Journal of Early Childhood Islamic Education*, 9(2), 359–373. <https://doi.org/10.35896/ijecie.v9i2.910>
- Androusou, A. (2021). Worlds Never Apart: Bridging Communities by Engaging Refugees in Cultural Mediation. *International Journal of Learner Diversity & Identities*, 28(2). <https://doi.org/10.18848/2327-0128/CGP/v28i02/63-76>
- Apriana, A., Riantina, E. M., & Rusdiana, Y. T. (2025). History, Identity, and Multicultural Education: The Role of Endogamous Marriage in the Hadramaut Arab Community of Palembang. *AL-ISHLAH: Jurnal Pendidikan*, 17(2), 2776–2785. <https://doi.org/10.35445/alishlah.v17i2.7463>
- Asadu, N. (2023). Social Conflict and Safety in Urban Areas. *ESUT JOURNAL OF SOCIAL SCIENCES*, 8(2).
- Ashadi, A. (2022). Adat space in muslim-christian conflict resolution at Minang realm, West Sumatera, Indonesia. *Khazanah Sosial*, 4(4). <https://doi.org/10.15575/ks.v4i4.23504>
- Azizah, F. P., Sudarman, S., Syabilah, N., & Fariza, N. A. (2024). Palembang City In Time: A History of Social And Cultural Change. *El Tarikh: Journal of History, Culture and Islamic Civilization*, 5(2), 94–103. <https://doi.org/10.24042/jhcc.v5i2.17560>
- Beeckmans, L. (2018). Decolonizing African studies: Looking into the gaps. *Afrika Focus*, 31, 5–10. <https://doi.org/10.1163/2031356X-03102001>
- Belaza, A. M., Ryckebusch, J., Bramson, A., Casert, C., Hoefman, K., Schoors, K., van den Heuvel, M., & Vandermarliere, B. (2019). Social stability and extended social balance—Quantifying the role of inactive links in social networks. *Physica A: Statistical Mechanics and Its Applications*, 518, 270–284. <https://doi.org/10.1016/j.physa.2018.11.055>
- Bhandari, N. (2020). Negotiating cultural identities in diaspora: A conceptual review of third space. *Curriculum Development Journal*, (42), 78–89. <https://doi.org/10.3126/cdj.v0i42.33215>
- Bryndin, E. (2021). Synergistic formation of harmonious social and uniform economic order. *International Journal of Science, Technology and Society*, 9(1), 14–20. <https://doi.org/10.11648/j.ijsts.20211001.12>
- Bunnam, C., Rinthaisong, I., & Songsom, A. (2017). Collaboration between Public Sectors and Community Organizations to Inhibit the Insurgencies Occurring in the Unrest Areas in the Southernmost Provinces. *International Journal of Social Sciences and Management*. <https://doi.org/10.3126/ijssm.v4i2.17158>
- Calleo, Y., & Pilla, F. (2025). Integrating generative pre-trained transformers in spatial decision support systems to facilitate expert consensus. *Spatial Information Research*, 33(4), 38. <https://doi.org/10.1007/s41324-025-00637-w>
- Corrêa, V. S., Vale, G. M. V., Melo, P. L. de R., & Cruz, M. de A. (2020). “The Problem of Embeddedness” in Entrepreneurship Studies: A Theoretical Proposition. *Revista de Administração Contemporânea*, 24, 232–244. <https://doi.org/10.1590/1982-7849rac2020190096>
- Crul, M. (2024). Integration into diversity theory renewing—once again—assimilation theory. In *Re-thinking Assimilation and Integration* (pp. 254–268). Routledge. <https://doi.org/10.4324/9781003502111-12>
- Cure, A., & Penabad, C. (2024). Cross cultural urbanism: The case of Miami. In *Urbanization and Migration in Three Continents* (pp. 241–259). Routledge. <https://doi.org/10.4324/9781032660103-29>
- Cutler, N. A., Halcomb, E., & Sim, J. (2021).

- Using naturalistic inquiry to inform qualitative description. *Nurse Researcher*, 29(3). <https://doi.org/10.7748/nr.2021.e1788>
- Damayanti, R. (2025). Islam Nusantara and Local Traditions: Role and Challenges in Indonesia's Cultural Diplomacy and International Relations. *Mimbar Agama Budaya*, 42(1), 1–13. <https://doi.org/10.15408/mimbar.v42i1.45750>
- Darmawan, D. (2024). Pierre Bourdieu's Theory of Social Practice: Understanding Habitus, Capital, and the Arena in Social Life. *Journal La Sociale*, 5(6), 2175–2187. <https://doi.org/10.37899/journal-la-sociale.v5i6.2131>
- Dyke, M. (2001). *Reflective learning and reflexive modernity as theory practice and research in post-compulsory education*. University of Surrey (United Kingdom).
- Ediyono, S. (2017). Islam and social integration in the reflection of the nusantara society. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 13(2), 149–167. <https://doi.org/10.18196/AIJIS.2017.0071.149-167>
- Hernández, J. P. S.-I. (2020). Moderating effect of firm size on the influence of corporate social responsibility in the economic performance of micro-, small- and medium-sized enterprises. *Technological Forecasting and Social Change*, 151(Query date: 2023-09-19 10:17:24). <https://doi.org/10.1016/j.techfore.2019.119774>
- Herwindo, R. P., & Hendrawan, C. (2022). Local And External 'Architectonic Traces' In North Sumatra Temples. *Educational Research (IJMCER)*, 4(6), 21–31.
- Husain, M. Z. (2025). Religious Moderation and the Development of Multicultural Societies in Indonesia: A Normative-Islamic Legal Study. *ASEAN Journal of Islamic Studies and Civilization (AJISC)*, 2(1), 27–60.
- Iivari, N. (2018). Using member checking in interpretive research practice: A hermeneutic analysis of informants' interpretation of their organizational realities. *Information Technology & People*, 31(1), 111–133. <https://doi.org/10.1108/ITP-07-2016-0168>
- Ishtiaq, M., Yasmin, A., & Kamal, S. (2024). Diasporic Narratives: Cultural Hybridity, Identity and Multiculturalism in Lahiri's 'When Mr. Pirzada Came to Dine.' *ICRRD Journal*, 5(3), 101–112. <https://doi.org/10.53272/icrrd.v5i3.1>
- Kalolo, A., Mazalale, J., Krumeich, A., & Chenault, M. (2019). Social cohesion, social trust, social participation and sexual behaviors of adolescents in rural Tanzania. *BMC Public Health*, 19(1), 193. <https://doi.org/10.1186/s12889-019-6428-7>
- Kuecker, A. (2014). Ethnicity and social identity. *T&T Clark Handbook to Social Identity in the New Testament*, 59–78. <https://doi.org/10.5040/9780567669865.ch-004>
- Lunt, P. (2020). Practicing media—Mediating practice| beyond Bourdieu: The interactionist foundations of media practice theory. *International Journal of Communication*, 14, 18–18.
- Manguin, P.-Y. (2017). At the origins of Sriwijaya: The emergence of state and city in southeast Sumatra. *KARASHIMA Noboru, HIROSUE Masashi (Eds.), State Formation and Social Integration in Pre-Modern South and Southeast Asia: A Comparative Study of Asian Society*, 89–114.
- Miksic, J. N. (2017). The development of urban places in Southeast Asia. In *Handbook of East and Southeast Asian Archaeology* (pp. 547–557). Springer. https://doi.org/10.1007/978-1-4939-6521-2_33
- Miles, B. W., & Jozefowicz-Simbeni, D. M. H. (2010). Naturalistic inquiry. *The Handbook of Social Work Research Method*, 415–425. <https://doi.org/10.4135/9781544364902.n22>
- Motulsky, S. L. (2021). Is member checking the gold standard of quality in qualitative

- research? *Qualitative Psychology*, 8(3), 389. <https://doi.org/10.1037/qup0000215>
- Muchtar, A., Ari, A. W., Zain, Z. F. S., & Firdaus, A. (2024). Efforts of Arab and Chinese Ethnic Groups in Maintaining Their Cultural Identity in a Malay-Muslim Environment in Palembang. *Tribakti: Jurnal Pemikiran Keislaman*, 35(2), 281–302. <https://doi.org/10.33367/tribakti.v35i2.5877>
- Novitasari, N. L., Sirojuddin, A. S., & Muhammad, J. K. (2025). Integrating Islamic Values and Local Wisdom: Ruwah Desa as a Multicultural Spiritual Response to Disasters. *Al-Insyiroh: Jurnal Studi Keislaman*, 11(2), 276–291. <https://doi.org/10.35309/alinsyiroh.v11i2.429>
- Oakley, D. (2024). Building resilient communities: The case for social cohesion. *Protection Approaches*, December, 2.
- PATTIASINA, S. (2025). Interfaith and Cultural Community Meeting in Weaving National Identity Based on the Huma Betang Philosophy in Palangka Raya. *JURNAL SOSIOLOGI AGAMA Учредители: Al-Jamiah Research Centre*, 18(2), 227–242. <https://doi.org/10.14421/jsa.2024.182-06>
- Reddy, N., & Gandotra, A. (2025). Ancient Scriptures: A Guide to Mend Cross-Cultural Differences in Diplomatic Mediation. *Kutafin Law Review*, 12(3), 699–732. <https://doi.org/10.17803/2713-0533.2025.3.33.699-732>
- Rochmiatun, E. (2025). Keturunan Arab di Bungin Aye (Tinajaun Sosio-Historis). *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, 15(2), 188–198.
- Setyawan, R. D. (2023). Socio-Economic Life of the Chinese Community. *AFEBI Economic and Finance Review*, 8(1), 45–53.
- Sharma, J. (2024). Forms of Modernization and its Impact on Economy. *Journal of APF Command and Staff College*, 7(1), 199–218. <https://doi.org/10.3126/japfsc.v7i1.67004>
- Spagano, S. (2025). The role of social cohesion in economic development and childhood psychological development: A comprehensive literature review. *Revista INFAD de Psicología. International Journal of Developmental and Educational Psychology*, 1(1), 121–132. <https://doi.org/10.17060/ijodaep.2025.n1.v1.2811>
- Sterne, J. (2003). Bourdieu, technique and technology. *Cultural Studies*, 17(3–4), 367–389. <https://doi.org/10.1080/0950238032000083863a>
- Sudirman, S., Kalip, K., Mulianingsih, F., & Usman, M. I. (2025). The Influence of Social Conflict, Cultural Diversity, and Tolerance on Social Integration in Urban Societies. *The Eastasouth Journal of Social Science and Humanities*, 2(02), 188-198-188–198. <https://doi.org/10.58812/esssh.v2i02.454>
- Susanti, H. (2023). Trade Constellation of Ethnic Groups of Bumiputera, Arab, Chinese, India, and European in Palembang City of 1945–1950. *Proceedings of the Fifth Sriwijaya University Learning and Education International Conference (SULE-IC 2022)*, 308–327. https://doi.org/10.2991/978-2-38476-010-7_33
- Tilahun, M. A., Gatisso, M. M., & Ali, A. M. (2026). Building bridges: Interreligious marriage in fostering social integration in South Wollo, Ethiopia. *International Journal of Intercultural Relations*, 111, 102375. <https://doi.org/10.1016/j.ijintrel.2026.102375>
- Tridakusumah, A. C., Supyandi, D., & Sukayat, Y. (2016). Social identity, ethnicity and internal mobility in Indonesia. *1st UPI International Conference on Sociology Education*, 247–250. <https://doi.org/10.2991/icse-15.2016.54>
- Ummah, A. H., & Acim, S. A. (2024). A Peace Communication as Learning Process: A Socio-Religious Conflict Resolution Model in Lombok. *Edukasi Islami: Jurnal Pendidikan Islam*, 13(04).
- Verkuyten, M. (2013). *Identity and cultural*

diversity: What social psychology can teach us. Routledge.
<https://doi.org/10.4324/9780203710142>

Yunus, J., Bamidele, J., Joel, A. F., Joel, O. J., Oyediji, B. I., & Sennuga, S. O. (2025). Impact of Migration on Rural Social Structures: A Critical Review. *Journal of Biotechnology & Bioinformatics Research*, 7(2), 1–9.
[https://doi.org/10.47363/JBBR/2025\(7\)195](https://doi.org/10.47363/JBBR/2025(7)195)

Zhang, S.-T. (2024). Analysis of Modernization and Social Role. *Cultura: International Journal of Philosophy of Culture and Axiology*, 21(5).