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DWELLINGS CULTURE ON RIPARIAN COMMUNITY IN MUSI RIVER, PALEMBANG Bambang

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Riparian adalah kawasan yang berada di sepanjang pinggiran sungai dan terpengaruh langsung oleh pasang surut perairan sungai. Keberadaan riparian memiliki fungsi penting sebagai area transisi daratan menuju ke perairan

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yang semua itu telah mempengaruhi lokasi dan penempatan pemukiman.

Terdapat tiga modus permukiman yang telah berabad-abad dijalani oleh masyarakat Palembang dalam menyikapi sungai Musi. Pertama, permukiman air berupa rumah rakit di atas sungai mus, kemudian kedua permukiman di kawasan pasang surut dengan rumah-panggungnya

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di atas tiang yang ditancapkan di tepian sungai mus dengan atap limasan yang kemudian disebut rumah limas dan rumah limas gudang,

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dan ketiga permukiman yang berada di daratan. Rumah rakit kini semakin sedikit jumlahnya dan menghilang dari tepian sungai Musi, rumah panggung dan rumah bertiang di bagian bawahnya berubah menjadi hunian karena kondisinya kering dan berubah fungsi mengarah ke pola bermukim darat. Dengan melalui studi literatur dan field research maka dapat ditemukan jejak archetype permukiman. Dengan 'membaca' elemen arsitekturnya dapat ditemukan 'akar' kearifan arsitektur lokal dalam menyikapi riparian yang dapat memperkaya khasanah arsitektur nusantara.

Penelitian ini menggunakan metode kualitatif deskriptif dengan wawancara mendalam, studi literatur, dan pengamatan lapangan. Penelitian

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ini dilakukan dengan menggali prinsip budaya bermukim yang dielaborasi melalui teori-teori yang berkaitan dengan masyarakat riparian. Temuannya sebagai budaya bermukim masyarakat riparian atau justru memunculkan jenis budaya baru atau hanya sub kultur. Kata-kunci: budaya, bermukim, masyarakat, riparian. 1. INTRODUCTION Riparian settlements are those in which agriculture, economic life and social life are so dependent on rivers, streams or canals that settlement location and siting are closely tied to riverine geography. Religious, sacred and symbolic aspects of river, as well as their use for transportation, as a source of water for drinking, washing, irrigating crops, and for fishing have all influenced the location and siting of settlements. Specific factors may include the location of the most fertile land relative to the river banks, the productivity of that land, the ability to fish as well as to farm, the navigability of the river channel, the cyclical rise and fall of the level of the water, and the protection of potential fish catches – which sometimes causes houses to be built on piles directly over the water itself. Rivers sometimes lend themselves to linear development along them, in response to the need for each house or farmstead to have a similar relationship to both fertile land and the river. (Oliver, 1998) Musi river existed long before human existence. Humans present themselves closer to life and living. Humans begin to form groups, to build settlements, crystallize the values of trust, embedding religious, develop the culture, and create a civilization. The existence of the river to give effect to these processes that ultimately become a cultural agglomeration settled. One group was not present alone. Based on the initial community building typology. There are

several other groups that settled. They interact. The development of next-generation, making residential areas is becoming increasingly widespread. A process of borrowing and lending, adaptation, assimilation, and acculturation. Allegedly some cultures become molten, extinct, even grow menjadi subculture or super new culture. Musi river has a big role on people's lives Palembang. In early societies, the Musi River in turn will affect the culture, civilization, belief systems, religion, activities, perspectives, and ways of thinking. This influence will have an impact on civilization produced, such as residential and other buildings, art, creativity, fashion, crafts, and folklore. The results of these civilizations will reflect and record the traces mindset of society. In the era of today's society, the footprints will be difficult to read and vague. But these traces will remain attached (archetypes). Even latently still appear. The further away from its original position with the generation that continues to grow, the traces will be much set and they can be lost. Will these traces extinct? To be able to see the runway today should know beforehand. Purpose: While not yet disappeared, there should be efforts to document (inventory) and the disclosure of meaning through riverside residents living culture (pristine). Objective: To document the physical artifacts (the unit of observation should be more specific need to do reconnaissance) are still alive and lived (daily life), could be buildings, traces of settlements, art and creativity, fashion, folklore, etc.). Revealing the meaning behind the work of civilization based on the system of public confidence Palembang still attached. Figure 1. Musi River Palembang, Separate Seberang Ulu and Seberang Ilir Locus of Settlement A Map of the City of Palembang. Source: Sripoku.com Figure 2. The city of Palembang separated by Musi River becomes Seberang Ilir (left side) and Seberang Ulu (right side). Source: A Map of the City of Palembang 1.1 Dwelling Culture Riparian Perspective As the Indonesian archipelago known as a maritime country, but also as one agricultural country in the Asia- Pacific region. Agrarian maritime nature and greatly affects the mentality and character of Indonesian culture that has diverse ethnic groups. Boelaars (1984) categorize the basic mentality of the tribes in Indonesia into four categories, namely (1) the public or the hunter-gatherers, (2) of farming communities, (3) the community fields, (4) the marine or coastal communities. The mentality derived from survival activities. This mentality also affects the cultural insight to the society. Figure 3. Position of Palembang City Source: Widodo, 2001 In order to seek a greater insight about how the role and position of culture settled on the banks of the Musi society, the culture of living can be dived deeper with more conventional cultural meanings criticized in three perspectives. First, the settlement bank of the river no longer seen as an element of material, but rather seen as: a) The products of the process of dynamic interaction with all the other cultures around it, thus allowing the process of borrowing / adoption / assimilation / appropriasi / inkulturasi / enculturation through our values and artifacts. The existence of the environment around the settlement bank of the river in the geo-cultural context becomes important to note. b) Settlement can be placed in the midst of internal and external stress in society. Internal-external voltage can be meaningful traditional-modernity. Meaning of riverside settlements could change between generations. Meaning this time may be different from the previous meanings. Meaning of riverside settlements materialize because the process changes in response patterns. Riverside settlements present along with the event. Each event can give a mixed response. c) The settlement bank of the river is seen as a process that is updated constantly through the stages of transmission, transformation, selection, and emancipation (liberation). Second, the settlement bank of the river no longer seen as a systemic unity intact, but each constituent settlements containing voltage in the dynamics of the process. The system never constituent settlements intact and solid, they are

composed of subsystems that can move dynamically and autonomously. Each subsystem can bring new meaning and subverts the old, especially when the settlement bank of the river crossing between generations. Each generation must give meaning as a characteristic pattern. In this indispensable constituent subsystems mapping system of settlements in the surrounding areas. Sort subsystem scattered to then compiled into a mosaic intact (back). Third, the concept of settlement is no longer seen as a basic principle of social order-culture riverside rigid, but is seen as a commitment to the cultural values of the river bank. In this regard need to be examined what values are there and exist and serve as a unifying commitment riverside settlements. 1.2 Significance Settlement Riverside In addition to the above insights are some things that can be proposed as a cultural significance, among others: 1. River shows that life and living in the vicinity is the main priority.

Socially, the Musi river not merely as a means of transport and make a living alone.

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More than that is a form of existence Musi river Palembang cultural sovereignty. 2. River side settlements

is not an archaeological artifact or debris of civilization, but the physical figure in society who **are still alive and live.** At **the**

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riverside settlements themselves are not only inherent elegance spatial pattern alone, but also contains exemplary values, philosophy, and belief in the primordial Palembang riverside cultural background and meaning

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as substance wake Nusantara knowledge. 2. METHODOLOGY This type of method is used: a qualitative explorative (Creswell, 2008); or the nature of the research categories: descriptive, (Groat & Wang, 2002). This study is conditioned as a research with qualitative approach through case study strategies. Research steps built on inductive logic where theorization is built from the bottom. This study will look at cultural diversity, diversity of traditions and diversity criteria. Therefore, this study tends characterized idiografik. 2.1 Method of Collecting Data Data collection method used, ie observation or archives, accompanied by details of the use of such methods. This study focused on the search for meaning of the concept of culture settled on the banks of the Musi society. The purpose of this study is to explore the cultural significance settled to unload, reveal, and open concept living culture in order to maintain the values of community and identity in society groups Musi river bank and / or its tributaries. In an effort to achieve the goals, the study has three objectives gradually and segmental through three case studies in groups of one or more loci population groups in the upstream, downstream, and estuaries. Each segment will be reviewed annually locus gradually. 2.2 Method of Analysis Data Data analysis method used to reveal the findings of the research is the analysis of qualitative data were

used to reveal the findings. None of three main study references with qualitative approach using case study refer to the oral documents (Stake, 1995; Merriam, 1998, & Yin, 2003). It always refers to the written documents. Yin even calls it explicitly as a physical artifact. In fact, oral tradition in Indonesia is strongly applied. If the focus of collecting data only refers to written documents, the results tend to be biased. In qualitative research all data has an equally important role. Theoretically, generalizations or labeling is often inapplicable because of the presence of slight and neglected data. Oral tradition is the main color of Indonesian culture. A rhyme is actually the oral tradition, not written. Some folklores are also hereditary narrated. They are usually a legend, myth, and genesis of a settlement. In 1970's, oral tradition began to be frequently documented. Oral data was often underestimated because it was considered as unscientific data. However, qualitative research gives it spaces. In this study, oral data cannot be underestimated. Oral data is used as one of the important category data which is collected in order to disclose, reveal, and open the concept of living culture in the riparian of Musi River and its tributaries. Oral data is usually covert and considered as taboo. Nevertheless, it can be a reference in studying about living culture. Oral data usually reveals one of the philosophy in people's belief. Data oral will be standardized into a text in the static culture. From the text, the meaning will be explored. However, it becomes rigid in the context of culture. Study done by Jong (1952) and Levi-Strauss (1963) about settlements in Minangkabau use dual organization in reading the texts. Oral data translation is immersed in its culture mentality and latently narrated about their activities. It causes more comprehensive but emic data analysis is necessarily required. So, one of novelty element of this study is the presence of oral data as the major component of the research data. Figure 4 The ambiance floating market in Muara Ogan River - 1 Ulu Palembang Musi River that disappeared since the construction Kertapati Presidential Market 1980 ; Source: www.google.com 2016 Figure 5. House-in-the banks-river-Musi Source: <https://www.google.co.id> 3.

THEORETICAL REVIEW

Sumatra is a large island with hundreds of large rivers as well. One of them is the Musi river with eight tributaries are somewhat too large. Ninth The river is known as the Nine Batang Hari river. The rivers that divide the island into a magnet for some population groups to approach and settle at its edge. Along the Musi river flow from upstream, downstream, to the estuary there are some population groups of different cultures and civilizations. They developed a culture and civilization that reflects the process of reciprocity between the river and the community. Musi River contribute to the cultural development of the community settled. Does any population group to build the concept of culture and civilization settled the same or even different from the banks of Musi River community more? This study focused on the search for meaning of the concept of culture settled on the banks of the Musi society. The purpose of this study is to dismantle, uncover, and open concept living culture to maintain the values of community and identity in society groups Musi river bank and/or its tributaries. In an effort to achieve the goals, the study has three objectives gradually and segmental through three case studies in groups of one or more loci population groups in the upstream, downstream, and estuaries. Each segment will be reviewed annually locus gradually. This study is conditioned as a research with qualitative approach through case study strategies. Research steps built on inductive logic where theorization is built from the bottom. This study will look at cultural diversity, diversity of traditions and diversity criteria. Therefore, this study tends characterized ideographic. Based on the relevance of its scientific aspects, the disclosure of the concept of local cultural communities living on the banks of the Musi River will contribute as a wake-up knowledge of the archipelago. At least as distinctive features and add-analysis in exploring, verifying and establishing the relationship

between ideas and cultural phenomenon in riverside communities. The results of this study are expected to have an impact on efforts to supplement and enrich the wealth of local knowledge of the Indonesian nation. In addition, the results of this study will be the starting point of the next research both in the same plane or other. By sustainability, cultural studies settled the banks of the Musi potentially be replicated and induced on living cultural research other rivers in Sumatra, even in the whole island in Indonesia. One element of this study is recency transplanting said the presence of data as one of the main components of data collection strategy research case study. Sumatra is an island that is very spacious and relative has not been widely studied. Sumatra is a border, separated from Malaya in the North and in the South Java by a narrow strait. A rich island, golden land Svarnadvipa gateway to all the treasures of Southeast Asia. In the western part of the island is dominated by mountain ranges (Bukit Barisan), while on the east side there are land estuary. Both flank and provide protection to groups that develop their civilization upland each unnoticed by the outside world. Sumatra broad and diverse land forms, reflecting the wild and open face. Large rivers could form the basis of birth and the development of a powerful empire. Note the Chinese pilgrim, I Ching (I- Tsing) when stopped at Sumatra on its way from China to India to talk about the kingdoms in south Sumatra (Reid, 2011: 2). There are two great kingdoms in Sumatra at the time, namely Malay (Jambi) and Sriwijaya (Palembang) (Zoetmulder, 1983: 6, Vlekke 1962: 29). Along with the emergence of Sriwijaya in the 7th century, these kingdoms began deteriorating including the Malays who later dominated Sriwijaya. Some inscriptions Sriwijaya bertakhir 683 M and Malay were found around the city of Palembang. The inscription indicates a king Buddha who is responsible for the spiritual and physical citizens. Sriwijaya became the religious center Budha in Palembang on the Musi River upstream. One source in Tibet, namely Atisha are going to study Sriwijaya for 12 years (1011-1023) states that the capital of Srivijaya which is on the edge of the Musi River (Vlekke 1962: 47). Although control of the Straits of Malacca and Sumatra, but Sriwijaya not leave major temples such as the Javanese kingdom. The temples are ever established and crushed stone in Palembang. However, there are several other temples in Muara Jambi in a major river in the north and to the Kampar River estuary upstream Takus as the capital of Srivijaya following the year 1080 AD the Sriwijaya Kingdom to the center in Palembang and Jambi master all coastal ports in Sumatra and the Malay Peninsula from the 7th century to the 13th century as a royal longest major power in Indonesia. The total area and period in power also makes the Malay became the lingua franca. Sriwijaya triumph next heir is Minangkabau, densely populated rice and gold in the middle area of the island of Sumatra. After the conquest of the main ports on the east coast in the 13th century by the Javanese, a prince named Adityawarman, claimed descent from the kingdom of Majapahit and Sriwijaya set up near the headwaters of the Indragiri and Batang Hari River. His legacy in the form of inscriptions and sculptures are scattered in the central region of Sumatra as a confirmation rule. If the national historiography can be compared between traces Srivijaya in Sumatra to Java's Majapahit trail, indicating that a favorable position. The number of research centers in Java to make the triumph of Majapahit as a Java perspective, and even Indonesia. Dutch in the 19th century knows at least two of Sumatra, the West Coast and the East Coast, with Palembang as something else that almost becomes a part of Java. In the above traces the history of Sumatra, the river has an important role. Some of them are the Musi River, Sungai Kampar, Indragiri River and Batang Hari River. The existence of the river becomes the beginning of the establishment and development of a country (kingdom). The royal master river ports. Nevertheless, the isles are not good for agriculture. Sumatra coast is not suitable for agricultural

areas early. Evidence of early agriculture in Sumatra were not born in the river deltas or coastal lowlands, but in the high valleys of Bukit Barisan mountain range that is generally located at an altitude of 500 meters above sea level. Cities such as Palembang and Jambi got food supplies (rice) on the upstream (Reid, 2011: 48-49). Meanwhile, several groups uplanders still living and is at a height of Sumatra mainland, such as the Batak Karo Batak Toba, Angkoa, Mandailings , Minangkabau, Kerinci, Rejang, Besemah, Rawas, Ogan and Ranau. They developed into a distinctively separate tribe in the highlands. They develop complex civilizations without giving birth a country. Most of the pre - Islamic relics in Sumatra, such as stone sculptures, sarcophagi , and the menhir found in high altitudes within a few days from the harbor. Some of them are centers of civilization in the area around the lake is at a height, as to the Batak Toba and to the Kerinci. Mythology and the origin of ancestors come from the lake. In hilly areas have a favorable defensive position, rather than coastal areas with weak or no kingdom vulnerable countries by annexation and aggression. The geography of this illustrates that there are differences in mentality between residents of coastal and mountain clusters. In the description Boelaars (1984), the basic mentality of the tribes in Indonesia can be categorized into four categories, namely (1) the public or the hunter -gatherers, (2) of farming communities, (3) the community fields, (4) the marine or coastal communities. Is the population groups living in the port on the Musi River estuary categorized coastal communities? Is the group also people living in the hills on the Musi River upstream agricultural businesses which rely on irrigation system of the hill, then call society in the fields? The facts in the field should be collected first. People's mentality is productive rice fields (parcel of land), so his world is the world of artificial and not natural world, is dependent-collective (gotong royong), concerned with the organization of work, a strong group solidarity, and looked at the locality as a social unit. Marine communities have high mobility, independent, pragmatic, free competition, and high self-esteem. Musi River as the second longest river in Sumatra after the Batang Hari River, into the pulse and bastions Srivijaya kingdom. Musi River is a big river estuary eight other rivers, namely Kelingi River, river Lakitan Rawas River, Batang Hari river Leko, Semangus river, river Lematang, Ogan River, and the river Ogan. Nine territory drained by the river is called the land of the nine river (Collins, 2007). Upstream Musi River continued to Ketapang originating in Bukit Daun protected areas. Musi River flows from Kepahiang to the Bangka Strait along the 720 km. Musi River divides the city. Palembang relatively located in the estuary into two regions, namely North Seberang Ilir and Seberang Ulu to the south. They become different occupation groups with one another. Similarly, some groups of people passed the Musi River, such as cluster Besemah relatively in the inland, also has developed a culture and civilization with its relative distinctiveness. Various groups of the group have the cultural characteristics and / or different and distinctive subcultures, although still within the context of the Musi River flow. There are at least twelve groups of the population, namely Ogan, Palembang, Gumai, Semendo, latitude, Kayu Agung, Lematang, Ogan, Pasemah, Sekayu, Rawas, and Banyuasin. Various groups of the population to form clans settled in one group. They move, inhabit, habitable, and strengthen cultural generation habitable (dwelling culture) along the banks of the Musi River. Differences in population groups that make up the country and who is not, make the products of their culture, especially on aspects of the building can be divided into two perspectives. Cultural output on the cluster communities forming the country can be seen in the great tradition (grand design tradition) which eventually freezes into traditional nature, while groups of society instead of forming the country can be seen in the category of folk tradition (folk tradition) which boils down to the nature of the

vernacular (Rapoport, 1969). Do diverse group of residents along the banks of the Musi River as a scattered mosaic that can be assembled into a portrait of the living culture intact? As a culture, building settlements and its constituent elements can be categorized as a work of vernacular architecture. The term vernacular architecture shows its association with native peoples, ethnic, folk, farmers, and traditional architecture itself. In the context of the environment and the resources available, they are usually the

owner or a community built, using traditional technology. All forms of vernacular built to meet specific needs, accommodating values, economic and cultural way of

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life that produces them (Oliver, 1997: xxi-xxiii). Vernacular settlements related to the activity of living (dwellings) with different types of livelihood (livelihood) locally. Meanwhile housing river bank can be understood as a settlement which has a life of agriculture, economic life, and social life depends on rivers, creeks, or channels in which the location and placement of the settlement is closely related to the geography of the river (Davis in Oliver, 1997: 157). In turn, residents living activities will reflect the culture and civilization of the river. Different views expressed by Turan (1990), that the vernacular architecture refers to activities or merely practical action in meeting the environmental needs of particular groups of people, rather than as for the science. Rapoport tend to describe the vernacular architecture as a process and a product, That is how the vernacular architecture is designed, constructed and used. This method is referred to as polythetic. In monothetic approach, vernacular architecture studied in segmental and partial, so it is not able to explain the phenomenon as a whole. With the approach of polythetic all the attributes of the built environment can be considered systematically with a more detailed description of the criteria, which are distinguished into two characteristics, namely the processes and products (Rapoport, 1990). Water is a basic human need. The river is one of its derivatives. Water management as a culture are believed to have emerged from the early humans were created. Thus, it is not an exaggeration to say that the level of water resources management capabilities of a society also reflect the degree of civilization they have. Nature does not always provide the required human in the appropriate form. Humans need to be an effort to adjust and customize their needs with nature. The ability of the interaction between man and nature, it is critical to its success in order to achieve the desired level of conformity. This is reflected in the level of suitability of culture and civilization levels. Culture and civilization is often confused or even contested. In the definition of Chudoba (1951), culture is a creative activity and life of new values that are dynamic. Meanwhile, civilization is ideas, works, tools, customs, and laws (institutions) in the past can not be changed and are static. CA van Peursen see shifts definition of culture. In the past, the culture is defined as the embodiment of human life virtuous and spiritual, as shown in religion, art, philosophy, etc. For this reason equated with civilized culture, so with this understanding, people differentiate between civilized nations and peoples natural or primitive. Now, culture is defined as the embodiment of the life of individuals and groups who seek to process and manipulate nature so distinguished himself with animals. Culture does not only include the results of material such as works of art, science and so on, but also including our way of death, how to perform marriages, etc. Culture is a symptom of human thinking activities (myth, ideology, science),

communications (public system), work (natural sciences and technology), and other activities were more modest. Nowadays, culture is seen as a verb. Culture is understood as a productive activity, not the production. Where culture is seen as a dynamic, rather than static as before. Culture is not something frozen and so, but something that is always in the process and change. Culture itself has a variety of definitions. There are at least 160 word definitions of culture (AL. Kroeber and Clyde Kluckhohn, 1952). Maze etymologically meaning of culture, making the culture should be derived from the Convention, which is the culture of the use of the word in the language user community concerned (emic). In this case each cluster populations residing along the banks of the Musi River will have cultural significance of each. Variations definitions in various disciplines have wished to explain that there is a reciprocal relationship between the symptoms of man as an individual, collective human, natural (space) and history (time). Relationships is what produced the cultural phenomenon. Humans have free will. Overcoming human nature, namely the face of nature as something other than himself. Humane instincts are no longer in accordance with the guidance of the environment for humans should consciously set his adaptation to the natural surroundings. Man must create a system of thought, tools, and systems behavior that can address the challenges of nature. Through culture, people realize the possibilities that exist in the realm of reality that previously existed in his mind. By activity, human culture transformed nature into useful for life and its needs (Sutrisno, 2008). Culture of living (dwelling culture) community banks of the River Musi (riparian) is the domain of research that has not been encroached upon. Musi Riverside is a category locus berdsarkan geography position. Several studies related to the living cultural locus other geographies, among others, Tana Toraja, Bali, Kampung Naga, Minangkabau, South Nias, and Dayak Kenyah (Wiryomartono, 2014). Some of the settlements are scattered in the archipelago just summarized into a comprehensive local knowledge (Waterson, 1990). While the research culture of living based on a peak-peak local culture which is owned by the settlements, like the concept of the sacred- profane in villages in Bali (Parimin, 1986), the concept of a place setting at Kampung Naga (Rahaju, 2005), Bincar- Bonom the Rural settlement Singengu with mountains locus(Nuraini, 2014), Pancer-Pangawinan on settlement- based rice culture in Kasepuhan Ciptagelar berlokus mountains (Kusdiwanggo, 2015), the concept Pangayoman and punden on Kapencar village, on the slopes of Mount Sindoro (Fortune, 2012). Opportunities and potential research berlokus riverside settlements is still very large. However, the opportunities and the potential is directly proportional to the difficulties and obstacles faced As a living cultural studies course has various aspects, such as sociology, history, philosophy, anthropology, psychology, and ethnology. Based on the context in relation to indigenous peoples, ethnic, folk and traditional architecture itself, many vernacular settlements research using the concepts and approaches such as anthropological, archaeological, ecological, ethnographic, folklorist, geographical, phenomenological and structuralist. All aspects of the study should not stand alone. The length of the Musi River helped contribute to symptoms of exposure segmentation culture. However, do not rule out the possibility that the banks of the Musi living culture can be strung together and woven into one wholeness in living a holistic cultural understanding. Around 1960, began to develop a new approach in Antropolgi-wide approach. The new approach also affects the research field of vernacular settlements. The current study was more emphasis on the humanity, namely through the integration of the building with the surrounding environment organically (Rudofsky, 1965). The main objective aspects of anthropology is not only describe and classify forms, but also includes an understanding of the local context (Schefold, 1997). Rapoport (1969) investigated the

influence of physical and social forces such as climatology or ecological conditions, availability of materials, technical knowledge and the rules of the local economy to the diversity of architectural form. Another cultural aspect that affects the shape of the building is a symbolic conception. This aspect emphasizes the relationship between social and cosmic play an active role determines the development process. Cosmology express an anthropomorphic esoteric symbolism presented, both in plan and settlement house. In the late 1970s Levi-Strauss (1963) introduces an impact on the views of structuralism anthropological approach architecture. Levi-Straus remain critical Brown (Arifin, 2010), that social relations only raw material for construction of models (social structure) to be constructed. The social structure is a tool that is used to construct social relations to describe the community. The social structure is not a description of a phenomenon or social reality, but rather a method that is used to describe the phenomenon or reality. The social structure has nothing to do with reality or empirical phenomena that can be observed and observable in the social life as described by Radcliffe-Brown (1952). The social structure is a model developed by the researchers based on the empirical phenomena he saw, then used to explain the phenomenon. This means that the social structures that is not the real manifestation of a phenomenon that can be observed directly, but as an abstract arrangement (model) developed by the researchers to explain the phenomenon. Archaeological approach to the study of vernacular architecture was developed from the aspect of cognitive anthropology, architecture, sociology and environmental psychology or behavior, as well as analogy entografik (Kent, 1993). Archaeological interpretation at prehistoric settlements have contributed to the development of archaeological spatial theory of human behavior in geography and economics. Archaeological studies aimed at domestic architectural aspects, settlement patterns, or reveal the social changes and correspondence to the built environment. In essence archeology contribute to the knowledge of the vernacular architecture In modern archeology, the study of vernacular architecture included as part of the settlement archeology. Settlement archeology focus on nature, distribution occupancy, and structures of various spatial scales or levels. Archaeological Research settlements trying hard to regain the spatial information of human behavior in the past through the study of the spatial relationships between architectural units, artifacts, nature, routes and sources. Modern archaeological studies on vernacular architecture is a multidisciplinary approach that combines the study of cross-cultural anthropology in view of the usefulness of space and the built environment with the cognitive approach, geographical, social, and ecological. This new approach is called ethno archeology, which is based on the study of archaeological link between behavior and material culture (Fedick, 1997) Ethnographic studies that focused on traditional residential and residential, has a record of outstanding monograph. The house became the core of the room; all activities focused him. Activities inhabit always have an impact on spatial network that is connected to something else. Ethnography architectural focus on residential, has opened wide ethnographic studies of the relationship between (1) space with objects, (2) the daily activities and rituals in the symbolic network with semantic meaning, and (3) artifacts behavior . Ethnographic studies have led to new insights on all levels of cultural development (Egenter, 1997). Ethnographic studies capable of accommodating several research methodologies, such as descriptive, phenomenological, and ethnology architecture. Some studies related to the Musi River has been started and is at least an insight into this study was undertaken. Some of them are research settlement at the mouth of the breach area (Nugroho, 1999). Nugroho intends to identify the characteristics of traditional housing Musi River estuary with the aspect of philosophy and physical formation of settlements. Nugroho concluded

that the settlement of the estuary in Breech is a cultural product that can be developed into an attractive location for tourism. Meanwhile, Siswanto (1999) vernacular settlements in South Sumatra such as home and home limas raft from the standpoint of building materials and system structure. Meanwhile, Barendregt (1997) highlights the architectural changes in the migration process in the highlands of South Sumatra. Based on a comparative analysis approach different architectural traditions in the region of South Sumatra and through the eyes of its own public groups traditionally said (folkloris), resulting puyang as one insight in spatial orientation. Locus Barendregt research is in Pasemah and Serawai with some cases of home, such as home victimizing, bari house, and the house ulu. In a more specific scope, Taal (1997) saw the change and diversification of functions on a pyramid house in Palembang. Under the influence of building materials and function, house limas are always changing. Social change impact on cultural aspects. In line with social change, the level of public preference towards smaller families, more practical and modern has contributed to the shift function pyramid house. Limas house less and less special and important in expressing the status of the owner. Some studies above illustrate, very few who see the living culture of asek-cultural aspects thoroughly. Most studies of living culture stuck on a physical problem or object itself, not as a human activity in thinking, communicating, or work that betmuatan dynamic. Barendregt research tends to approach the last reference, but it still needs to be comprehensive. Camille Wells (1982), stated that the study of vernacular architecture has evolved over the last ten years (1970- 1980) by leaps and bounds under the influence of the theory and methods of cultural geography, sociology, folklore, and in particular the social history and anthropology. Researchers recognize the building as a cultural artifact to be studied more instensif. Often found that the method of field research (ethnographic) into methods or approaches in the study of vernacular architecture. Many studies of vernacular architecture that uses field research methods, among other things; (1) Gerald L. Pocius (1982), which uses field study supported by structural analysis; (2) Orlando Ridout V (1982), which has a group of participants consists of architects, folkloris, and social historian. In his research, some buildings recorded by the participants based on the significance of, damage to, and accessibility. Very detailed field notes were used in interpreting and analyzing the entire building; (3) Piyalada Devakula (1999) which uses ethnographic field techniques such as participant observer (participant observer) and free interviews (unstructured) to know the identity of the quality of the experience and meaning in traditional Thai house in its original context and present; (4) Lai (1999) cross-cultural approach multidisciplinary researching traditional architecture in Southeast Asia are very heterogeneous. The approach was chosen because (1) can be applied to cross-sectional study design and correlation; (2) allows a comparative analysis of several different social entities; and (3) do a more holistic analysis and in-depth study on the subject because of the multidisciplinary nature.

4. DISCUSSION 4.1 Musi River Community Riparian Uniqueness

Musi River riparian communities are communities that still maintain the belief systems and religious culture of the river from the impact of modernity and technology streams. Riparian communities have local knowledge in anticipation of the aquatic environment (river). Riparian communities use the river acculturative between the river, tidal and inland. Riparian communities have a cultural tradition in the process of dwelling by trial and error (vernacular). In southern Sumatra in general and in particular Palembang consists of some regency and it has many tribes, which have various unique vernacular settlements. Those types of vernacular settlement could be differed one to others. In general, specific area conditions, people habits and the existence of building materials influence the variety. Limas house and

Gudang house give a proper overview that house on stilts is very adequate for swampy area, tidal area and low land. To build house on stilts means it is unnecessary to do reclamation which can ruin ground water table and make some permanently flood for lower existing neighborhood. On the other hand, building house on stilts does not need any land cutting, which can ruin topography and landscape, where also cause erosion, and landslides. Figure 6. Limas House in Musi Riverside, Palembang Source: Siswanto, 1999

Limas house and Gudang house give a proper overview that house on stilts is very adequate for swampy area, tidal area and low land. To build house on stilts means it is unnecessary to do reclamation which can ruin ground water table and make some permanently flood for lower existing neighborhood. On the other hand, building house on stilts does not need any land cutting, which can ruin topography and landscape, where also cause erosion, and landslides. Figure 7. Raft House in Musi Riverside, Palembang Source: Field Research, 2001

Figure 8. Raft House of Settlement in Musi Riverside in the past, Palembang Source: Widodo, 2001 Raft house is located in the body of the river, floating above plaited bamboo. There are two types of Raft house in Palembang; first is once Chinese vernacular settlement and second common house. Both types of wooden house are close to each other. There are many Raft houses in the hinterland of South Sumatra. Those houses lie on the body of the river and near by working places. Raft house teaches us that people can live close to their working place so they could reduce transportation cost. Farmer in tidal area stays in the raft house close to their paddy rice. The lack of utilization in the hinterland would be solved if their lives in the body of the big river. Besides that, Raft house foundation have the shape of bamboo stacks are very cheap and it is easily found in anywhere. (Siswanto, 1999) Raft house is still there along 1 Ulu until 7 Ulu Sungai Musi. 1 Ulu, 2 Ulu, 7 Ulu, 9-10 Ulu, 15 Ulu, Tangga Buntung, Makrayu, 1-3 Ilir, 35 Ilir is the name of a neighborhood community-based cultural river river bank of the river Musi. Some locations object settlement patterns along the River Musi whom are Rumah Limas Mr. Hashim Ning in Sekanak, Rumah Limas Warehouses in 36 Ilir, Rakit at 4 and 5 Ulu and Kampung Arab settlements in Ulu 9-10

4.2 Building Typology of Riparian Community

Building typology of riparian community:

1. Limasan house with a stage, down to the warehouse area and the anticipation of flooding. Typical residential coastal localities to the legitimacy of the disaster. Type of house leads to a permanent shape.
2. Raft house with a floating foundation and a house of wood material (so light). Is the cultural heritage but keep the arrangement in order not to give the impression of slums
3. House Stage on the riverbank. Looks very dominant because that is not dependent on the structure of land ownership.
4. Public facility and permanent home on the banks of the river (rumah depok), trying to give room to the river but be covered for privacy obstructed building.

Figure 9. Building typology of riparian community; Source: Field Research, 2016

5. CONCLUSION AND RECOMMENDATION

5.1. Conclusion

Disclosure of the concept of local cultural communities living on the banks of the Musi River will contribute as a wake-up knowledge of the archipelago. At least as distinctive features and add-analysis in exploring, verifying and establishing the relationship between ideas and cultural phenomenon. The concept of living culture of the banks of the Musi will address the realities of local life that upholds and sustains the values, norms, and principles to the world. In order to seek a greater insight about how the role and position of culture settled on the banks of the Musi society, the culture of living can be dived deeper with more conventional cultural meanings criticized in three perspectives. First, the settlement bank of the river no longer seen as an element of material, but rather seen as a) The products of the process of dynamic interaction with all the other cultures around it, thus allowing the process of borrowing / adoption / assimilation /

appropriasi / inkulturasi / enculturation / transformation either through our values and artifacts. The existence of the environment around the settlement bank of the river in the geo-cultural context becomes important to note. b) Settlement can be placed in the midst of internal and external stress in society. Internal-external voltage can be meaningful traditional-modernity. Meaning of riverside settlements could change between generations. Meaning this time may be different from the previous meanings. Meaning of riverside settlements materialize because the process changes in response patterns. Riverside settlements present along with the event. Each event can give a mixed response. c) the settlement bank of the river is seen as a process that is updated constantly through the stages of transmission, transformation, selection, and emancipation (liberation). Second, the settlement bank of the river no longer seen as a systemic unity intact, but each constituent settlements containing voltage in the dynamics of the process. The system never constituent settlements intact and solid, they are composed of subsystems that can move dynamically and autonomously. Each subsystem can bring new meaning and subverts the old, especially when the settlement bank of the river crossing between generations. Each generation must give meaning as a characteristic pattern. In this case it is necessary mapping sub-system sub-systems making up a system of settlements in the surrounding areas. Sort subsystem scattered to then compiled into a mosaic intact (back). Third, the concept of settlement is no longer seen as a basic principle of social order-culture riverside rigid, but is seen as a commitment to the cultural values of the river bank. In this regard need to be examined what values are there and exist and serve as a unifying commitment riverside settlements. In addition to the above insights are few things as cultural significance, among others: 1. River shows that life and living in the vicinity is the main priority.

Socially, the Musi River not merely as a means of transport and make a living alone.

1

More than that is a form of existence Musi River Palembang cultural sovereignty. 2. Riverside settlements

is not an archaeological artifact **or** debris **of civilization, but the physical figure** in society who **are still alive and live.** At **the**

1

riverside settlements themselves **are not only inherent elegance spatial pattern alone, but also** **contains** the **values** of ideals, philosophical, **and** Palembang primordial **belief in**

1

cultural background and meaning of the river bank as the substance of waking knowledge of the archipelago. 5.2. Recommendation The findings of this study can be used as a point of departure to the next research. Chances and opportunities researching architecture based on cultural heritage in general and riverside living culture in particular is still wide open. There are still many groups (population groups) and central tribes early civilization: the riverbank. Many

richness of Indonesian culture that has not been lifted and revealed, especially in the area of vernakularnya. The breadth of coverage and the amount of research material enables the creation of networking of institutions regionally and even nationally. Each institution can collaborate as a form of partnership and contribute to the local knowledge of each. Supported by information technology such as this, any local institutions can build their databases respectively. Inter-connectedness of network database, make data and information more easily accessible. Community, academia, and other stakeholders can take advantage of the ease of access is in accordance with the limits of academic ethics to their own interests, such as education, public policy, including as an inspiration for other fields of research. Sumatra Island have not only Musi River as the land of nine rivers, but many other rivers, even bigger and longer. From the north to the south of Sumatra Island lie

Rokan River, Siak River, Kampar River, Indragiri River,

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and Batang Hari River. In each river magnet lives groups of people or communities with diverse cultures and civilizations. Further studies are required to make long-chain data. However, the study can be explored to the other fields rather than only in vernacular area. Study related to the living culture in the riparian of Musi River is potentially replicated and induced in other rivers in Sumatra. The replication may enrich Indonesian cultural wealth. What about other rivers outside Sumatra, such as Kapuas River, Mahakam River, Barito River, Membramo River, Solo River, and Brantas River? The replication of this study will surely possible. One of nation civilization comes from river basin. With an inventory of cultural diversity, local knowledge consciousness will be more complete. REFERENCES 1. Adiyanto,

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