

THE DIASPORA OF PALEMBANGNESE ZURIAT IN MALUKU

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Abstract

This paper is to provide an explanation and a description about the diaspora of Sultan Mahmud Badaruddin II and his descendants (Zuriat) descendants and his followers in Maluku islands. This study is limited to three regions; Ternate Island, Bacan Island, and Ambon City. The main problem in this research is what lies behind the occurrence of diaspora from zuriates of Sultan Mahmud Badaruddin II and his followers, and their roles in these three locations. Sultan Mahmud Badaruddin II (SMB II) was one of the greatest and the most prominent Sultan in Palembang Sultanate. In addition, he was also respected because he dared to oppose foreign parties, especially Dutch and British who were eager to seizing Palembang's natural wealth which known had dominated the trade of tin and pepper as the result it led to several wars with the Sultanate. This battle was won by Dutch, which resulted in capturing and exiling of the Sultan and his followers to Batavia (1821) and Ternate in 1822. It was the beginning of the exile of Palembangnese into Maluku Islands. The second exile took place in 1825, after the resistance led by Sultan Ahmad Najamuddin Prabu Anom, the son of Sultan Ahmad Najamuddin II. Fifty years later, the exile occurred again in the descendants of SMB II, and other Sultanate families. This second exile spread out to several points. It was the beginning of diaspora of Palembangnese zuriat began almost everywhere in Maluku Islands. It can be said that the concentration of the Palembangnese is more common in the three places mentioned above. They made relation, and created new cultural patterns. In addition, some of them are also considered important because they become elites. It becomes the most interesting point to be discussed through a historical perspective, by prioritizing historical methodology and oral traditions that will become references as well as being the main source in this paper.

Keywords: Diaspora, Zuriat, Sultan Mahmud Badaruddin II, Maluku, Exile

A. Background

Palembang is a region with abundant of wealth and rich in historical values. This region is located in the southern part of the of Sumatra island, has a lot of interesting historical events, even though most of them have not been revealed, indeed it is important to be find out as alegacy, and learning for present and future generations. The glory of Palembang began when the territory was controlled by the Sriwijaya kingdom, a maritime empire who controlled the western part of Southeast Asia (Wolters, 2011). As is usual in the history of mankind, born, developed to reach glory, declined, finally disappeared in time. Likewise, the Sriwijaya empire, experienced a decline in the 10th century, and no longer heard about its glory after the 14th century. The region was further known as a pirate nest before finally being reoccupied by the Palembang Kingdom which in the next development turned into the Palembang Darussalam Sultanate (Liji, 2012; Ta Sen, 2010).

Palembang has abundant natural wealth and very strategic location, this area is located between two large port cities between Batavia and Melaka. This condition is like a "simalakama fruit" for Palembang. There were several foreign parties, especially Dutch and British (VOC and EIC) eager to control Palembang. All of this brought Palembang to various conflicts, both internal and external. Entering the beginning of the 19th century, Palembang remained a kingdom that was calculated from various aspects (a very strategic location and had various mines, especially tin, and other plantation products). Post-dominating of trade by the British, Dutch returned to this region by taking protection under the Treaty of London (1814). Conflict ensued not only between Dutch and British, who refused to leave Palembang, but also between Sultan Mahmud Badaruddin II and his brother Sultan Ahmad Najamuddin II, nor between Sultan Mahmud Badaruddin II and Dutch. The last conflict brought three wars as consequences. Twice won by the Palembang Sultanate, while in the last war Palembang had to recognize the strength of Dutch weapons and fleet, which had prepared themselves seriously to avenge the previous two defeats. The consequence of this defeat made the colonialists fully control the Sultanate of Palembang, alienate and his relatives were arrested and sent into exile on the island of Ternate (Wargadalem, 2017).

It can be said that the first diaspora of Palembang descent to the Maluku region was at the time of the exile of Sultan Mahmud Badaruddin II. In Ternate they were placed at Fort Oranje which was the strongest fortress of Dutch in Ternate, and was closely monitored. Subsequently, they were moved to the location south of Fort Oranje, still under supervision as hostage. Estimatedly, Sultan brought about 60 entourages including his wife, children, grandchildren and followers (in the group, there were also several scholars, especially the sultan's advisors, as well as his son-in-law, Sayyid Umar Assegaf). The exile kept continuing to the eastern region, a few years later, it was the turn of Sultan Najamuddin Prabu Anom (son of Sultan Ahmad Najamuddin II) and so his entourages. This exile spread and moved around from the Nusa Tenggara Timur (NTT) region, Maluku, and he died in Manado. The last exile took place in 1881, with quite numbers, and more structural process. The exile was motivated by an "attempt" to rebel against Dutch which was led by Sultan Badaruddin II's grandson, Sayyid Abdullah bin Umar Assegaf. As the result they were banished to various regions, including Batavia, Banyuwangi, Makassar, Kupang, Manado, and Maluku. Particularly in the Maluku, the highest amount of exile concentration. All aristocrats who were banished into the Maluku islands were scattered, even more to remote areas other than big cities like Ambon and Ternate (Wargadalem, et.al. 2017).

The studies about diaspora have been written in large number, some of historical works on the diaspora of a nation or ethnicity have led to be interesting study to be discussed. One example is the work of C.C. Van Den Berg (Berg, 1997) which discusses the diaspora of Arabs (Hadramaut) in the archipelago. It studies about how a group of different ethnic groups can survive, and blend with civilization in their living places. Arab communities in various places still retain some of the cultures that they bring from their countries, for example dresses, customs, settlement patterns, and culinary traditions. The same thing will be seen from the people of Palembang in Maluku islands, whether they are still similar to the ex-palace community in the Palembang region, or have experienced changes, especially cultural problems.

Based on the description above, the diaspora in this study as a political context is exile; it is not diaspora as generally happening in Indonesia dominated by economic motivation. Demographic Institute of University of Indonesia (Institute of Demography UI, 1998: 114), states that there are several factors behind the movement of a community, namely: economic problems, marriage, and conflict, both vertical and horizontal, natural disasters, and political policy factors. In the case of the descendants of Sultan Mahmud Badaruddin II, the political aspect became the dominant factor; the exile of the Sultan, and his relatives from Palembang to Maluku. In its development, there was a spread of these descendants to various other regions in Maluku to Papua. The main motivation was economic problems for a new better living.

Gabriel Sheffer describes the diaspora as a movement carried out by an ethnic group, who left their homeland because of certain factors. However, even though they have long since left their homeland, they still maintain their collective identity (Sheffer, 2012: 18). What is the identity intended to? Apparently did not have special characteristics. If identity is only limited to titles, and calls / greetings to parents or older, then the people of Palembang in Maluku still remember this culture until now. However, if the limitation of the collective identity is extended to the realm of culture, there is a kind of doubt about the memory, that they have experienced acculturation with the local population almost two centuries ago when counted from the first exile.

Therefore, the main problem raised in this paper is the background of the diaspora of Palembang zuriat in Maluku, and how they interact, and their role with local culture and citizens. To answer it, this research will use the historical method as an academic rule in conducting research. In addition, the main source in this paper used interviews.

B. Heroism of Sultan Mahmud Badaruddin II and Political Exile

The arrival of foreign nations to the archipelago in general, and Palembang in particular based on economic problems, both because this region is a producer of expensive commodities on the world market, also because of its strategic position as a liaison between India and China. In the 18-19th century Palembang was a producer of pepper (even since the time of the Kingdom of Sriwijaya), at that time was quite expensive on the market (Wolters, 2011). The locations of these commodities were far inland, however the presence of large rivers in Palembang were very helpful for the distribution and transportation process. The main river in this area is the Musi River with nine tributaries which are famous by the name "Batanghari Sembilan" (Utama, 2017: 23-26).

In the same century, the Palembang Sultanate reached its golden peak, especially in the economic field. Its main strength was tin products (since the beginning of the 18th century) which became the most favourable at time. Tin was exported to various parts of the world, especially to China. In addition tin was used as an ingredient to make various household needs such as cups, tea pots, glass, and others. Tin was also important to provide religious needs, for example incense paper, candle holders. From tin, people make weapons, coins and others. And there were much more use, so it was only natural commodity much needed at that time. (Erman, 2009: 75; Vlekke, 2010).

.Tin which has become a mainstay since the 18th century, continued into the 19th century when Sultan Mahmud Badaruddin II held power in this Sultanate. As a holder of economic power, British and Dutch fought for their influences there, which brought a

prolonged conflict. The opportunity for British was wide opened after successfully defeating Dutch, British demanded Dutch position which had previously held the monopoly of tin and pepper. The demand was rejected by Sultan Badaruddin II, referring to Raffles' promise that if he succeeded in expelling Dutch before the British took control of Batavia, then Palembang had the right to freedom from various provisions which had so far been held between the Netherlands and Palembang. The rejection resulted in the sending of military expedition to Palembang in 1812. In a short time, Palembang managed to be control by them, because there was no resistance from Palembangnese side, as the result of "defection" from the Sultan's younger brother who was a warlord. It was the beginning of the family conflict which was related to conflict with foreigners; British and Dutch. The British position in Palembang until 1816 was replaced by Dutch as the result of the London Treaty (1814). When British colonization, the younger brother of the Sultan of Badaruddin II took control of the throne, then in Dutch era, the existence of this British puppet sultan became a thorn in the flesh for Dutch. It made Dutch share power between the younger brother of the sultan (Sultan Mudo) and Sultan Mahmud Badaruddin II with the name Sultan Tuo. The division of power did not solve the problem, because Sultan Mudo asked for help from the British who had been their landlords so far. The presence of British troops in Palembang sent from Bengkulu caused wider and greater conflict; confrontation of two superpowers in Asia, between British and Dutch in the Palembang region. The conflict between the two foreign nations only ended in early 1819, while the Sultan of Mudo was captured and exiled to West Java. The withdrawal of the British troops only resolved part of the problem, because Sultan Tuo (Mahmud Badaruddin II) felt uncomfortable with Dutch domination (Commissioner Muntinghe), thus forming a force which led to the first war between Palembang and Dutch won by Palembang. In the same year (1819) for the second raging war time happened, because Dutch sent a military fleet from Batavia as revenge for the first war defeat. Once again, this war was also won by Palembang. Dutch ellites in Batavia were in wrath because of this defeated, so that they determined to mobilize most of the ability to take vengeance to Palembang. The war happened, and in this last war, the Palembang Sultanate had to concede opposing forces and surrender (ANRI, Palembang Bundle No. 66.1; ANRI, Palembang Bundle 5.1, Bataviaasch Courant, June 26, 1819; Bataviaasch Courant, August 4, 1821; Wargadalem, 2017).

This war had a big impact on the Palembang Sultanate. Sultan Mahmud Badaruddin II, his relatives and followers had to accept the reality of being banished to Ternate after previously being stopped in Batavia. The exile to Ternate provoked a question, why the exile was in Ternate? The exile meant isolated to a remote area, but in fact to Ternate which had been known to the world as a center of spices since the early 16th century. However, until now no precise answers have been found. This exile was the first diaspora of Palembangnese in Maluku. In furture developments, the Maluku island became the main destination when there were local figures considered politically dangerous in Palembang. The second banishment occurred when the Sultan Sultan Najamuddin Prabu Anom chosen by Dutch committed the resistance, so he was exiled to Banda (ANRI, Palembang Bundle No. 5.1; Bataviaasche Courant, Saturday, August 4, 1821).

The existence of Sultan Badaruddin II and his followers remained as hostages under tight captivity until he died after 30 years there (1852). After the death of the

Sultan, there was concession from the colonial side by allowing their grandchildren and relatives and followers to return to Palembang. However, they were not able to take advantage of this opportunity, various obstacles arose, including the distance between Ternate and Palembang by means of transportation that was still simple, whereas Palembangnese had forgotten them for a long time, even they heard a rumor that some noble families in Palembang reject their presence. (Peeters, 1997: 14).

The third exile took place in 1881 toward several Palembang nobles, especially those with the title "Raden". Banishment was more based on excessive fear of the emergence of treason against the colonial government. Dutch colonialists did not want to take risks, so they quickly acted by banishing several nobles to various regions in eastern Indonesia. When the writer was conducting field research there, she found manuscript from one of the Palembangnese zuriates on Bacan Island (Labuha). The manuscript was written in Dutch signed by Governor General FS. Jacob. Based on findings from manuscripts mentioned the names, and locations of exiles, namely Ternate, Ambon, Banda Island, Amahai, Wahaai, and others, Makassar, Manado / Tondano, Kupang, Timor, Batavia and Banyumas.

C. The dissemination of Palembangnese in Maluku

The spread of the Palembangnese when referring to the list of banishment existed in 1821 and 1825 only in a few places in Maluku, including in Ternate, and Banda. However, at the banishment of 1881, based on the manuscript, it was obtained a bright spot about the last disposal. In addition, the children and grandchildren of this last exile flourished the Palembangnese zuriates on the islands until now. It could be, because they had quite large numbers, and Dutch banished them the spread locations. There were two important factors of their displacement from the places on the list, namely looking for new life, and at the same time releasing "shadows" as Palembangnese who became Dutch suspicious custody. In a new place they married local women, and blend in with the local community. At its banishment in 1881, there was only North Maluku Province in Ternate. No fewer than ten people were banished there. Meanwhile in Maluku Province, their position spread in Ambon, Buru, Banda, and Saparua. Since when were their ancestors there? Some of them find it is difficult to catch up, they answer since the days of their great-grandparents, and some have answered since "yai" meaning since their great-great-grandfather. In conclusion, they have been living for long generations in the land they are stepping on now, so they feel that this is their homeland.

From the three locations that became the sample of the study (Ternate, Bacan and Ambon), there are slight differences in the types of work they are involved in, as well as their levels of education. These two things are strained together. In Ternate, some of them work as apparatus civil servants (ASN), especially in governmental, with a level of education of undergraduate, even some of them are post graduate level, some also work as lecturers, and some become fishermen, port workers, gardeners, owners shops / stalls, with mid education level. It is different on Bacan Island, a small percentage of them work as governmental apparatus or become private employees, while the majority are as fishermen, and the rest work as fishermen, gardener, construction workers, and others. Meanwhile, in Ambon shows the types of work involved are also different, for example many of them work as civil servants, members of the House of Representatives, governmental and private bank employees, scholars, lecturers, pearl shell craftsmen,

food vendors and others. (Interview with Mrs. Raden. Nursanti and Mr. Raden Arman, and Mr. Raden Rachmat Mas Agus, July 21, 2017; Mr. Raden Ahmad Bachtiar, July 24, 2017; Mrs. Raden Ayu Hindun Hasanusi, July 29, 2017).

In addition to the two factors above, another factor is the transfer for government employees. This is common in Indonesia. This form of mutation is temporal, depending on the term of office completed, or waiting for its turn to be transferred again. Some Palembang families chose to return to their place of origin in Ternate after completing their works. One of them is Raden Mahmud, a retired Navy officer who served in Surabaya. After retirement he chose to return to Ternate on his homeland, rather than living in Surabaya. Another example is Raden Muhamad, who previously worked as a post office employee in Jakarta. Since he applied for an early retirement, he returned to Maluku, and worked on oil drilling in East Seram (Interview with Raden Mahmud, July 22, 2017 and Raden Muhamad, July 27, 2017).

D. The Latest Condition of Palembang Zuriates in Maluku: Between the Culture Assimilation and Their Roles.

Regarding to diaspora, economic problems are indeed crucial, however, cultural factors cannot be separated, and play an important role between migrants and local people. Some of the Palembang zuriates still maintain the culture that their ancestors brought from Palembang, including customs, culinary, and clothing. While others have long adapted with their new environment, culturally, they tend to be "Malukunese". In addition, their adaptation both physically and socially in the Maluku region is interesting to be discussed. How they developed into one group of people who had a role later in the area they occupied, in this case in Ternate, Bacan, and Ambon. One interesting form of the Palembang culture that is still preserved greetings and call addressing to older family members, for example "Yai" which means grandfather, 'Nyai' for grandmother, and greeting "mang" for older siblings, for both men and women. However, there are also those who choose to use a form of calling on other family members based on Maluku culture such as "tete" to call grandfather, "nene" for grandmother, "Om" and "Tante" for uncle or aunt, and "mama" to call their mothers. The Palembang zuriates group also uses many nicknames for example "Tji / Tje", which signifies they are Palembang. (Interview with Nurbaiti, 28 July 2017; Mrs. Raden Ayu Tjenti, 24 July 2017; Mr. Raden Rusdi Hasanusi, 27 July 2017).

Another thing that stands out from the Palembang tradition that they keep maintaining protection and glorifying daughters as Palembang custom, which places religious education as something they must hold firmly. At present, especially in Ternate and Ambon, there is a passion to prioritize their identity as "Palembangnese", and it has even begun to show a desire to marry off their children with the same Palembang zuriat. All of this is not solely because they want to maintain "blood and culture", but based on their experience that getting married to the same Palembang zuriates is more "cultured". It could be because they were educated with the same culture, and put forward Islamic education, as the results of interviews with Ms. Tjenti and Ms. Nona in Bacan (July 24, 2017), that they are married to the same Palembang zuriates. The same thing applies in Buru, Ternate and others. (Interview with Ms. Raden Ayu Nursanti, July 21, 2017).

As described earlier, that they have retained Islamic values (performing five-time prayers, recitation, fasting and other Islamic teachings) as their ancestral heritage. Another thing that they really defend is Palembangnese Islamic manners. They continue to maintain, and pass on to the generations below to maintain good manners; they apply the values of the palace to respect older people, one of whom kisses the hand / prostration to the older. Young people will be very concerned if parents or older people speak with wisdom. They also uphold mutual respect, mutual help and others. (Interview with Mr. Raden Rusdi Hasanusi, July 27, 2017; Mr. Raden Alwi, July 28, 2017).

Lately, there is great enthusiasm to return to ancestral culture. It is an effort to show self-identity as Palembangnese, descendants of nobility, great fighters to defend their rights as sovereign nations. There are many examples of this, among others, most of them retain the title "Raden" for men, and "Raden Ayu" for women and the titles are used officially. (Interview with Raden Ayu Nurbaiti, July 28, 2017; Ms. Raden Ayu Tjenti, July 24, 2017; Mr. Raden Rusdi Hasanusi, July 27, 2017). To maintain a friendship, the zuriates routinely holds a gathering of Palembangnese zuriates once per month. The social gathering is also accompanied by regular meetings in the form of member meetings, religious talk, or just helping members who are having calamities. This kind of positive activity takes place in Ternate and Ambon (only limited to the zuriat family), whereas in Bacan they do not make social gathering, they usually visit each other, and celebrate when there is a family event such as a marriage or condolence when one of them dies.

Talking about inheritance and heritage from ancestors, there are only handful of descendants who hold the heritages of the Palembang Sultanate. One of the informants said that there are some heritages remained in form of "Jubah Kebesaran" or Great Robe of Sultan Mahmud Badaruddin II. The robe was made of gold thread; there are gold slabs curved or wavy edges totaling 13 plates. The slabs are attached to the fabric, and placed sticking from top to bottom. The width of the fabric is around 150 centimeters. Unfortunately the existence of this object is unknown, where and who keeps it. Another object is Fabric Blangket, which is a cloth for prayer. This cloth is also usually used to place the cleaned traditional sword "keris". They also still remember the existence of "keris and iron crates" in Bacan, however, the existence of these two objects is unknown. In Ambon, the Hasanusi family also had a keris, unfortunately it was missing during the conflict there (1999-2004). Until now the Palembangnese zuriates in Ambon still keep lineages from their ancestors, zuriates in Ternate keep their genealogies written on bark. (Interview with Mr. Raden Arman Bachtiar, and Mr. Raden Adnan July 21, 2017; Interview with Mr. Raden Rusdi Hasanusi, July 29, 2017).

Regarding to culinary, Palembangnese zuriates in Bacan also contribute in this field. There is a famous snack named "Amplang / KAmplang". This Amplang is very similar to Palembangnese Kemplang. The raw ingredients are both made from sago and salt. The shape is similar; the difference is Amplang is rather dark (brown) according to the basic ingredients of flour from the sago tree and thinner. While Palembang Kemplang is generally made from tapioca flour, fish and salt. The shape is thicker and yellowish. However, after further exploration, Amplang is not only made by Palembang people, but also by Bajo people. Bacan people believed that Amplang belonged to the Bajo tribe, while the Palembang zuriat argued that it was their ancestors who introduced the snacks

to Bacan and Bajo people. (Interview with Mr. Ibnu Tufail and Mrs. Raden Ayu Tjenti, July 26, 2017).

In Bacan there is also a famous chilli souce called "Sambal Palembang". This souce is made from chili, coconut sugar, tamarind, onion and garlic. The ingredients are stir-fried for a daily meal. In addition, there are also side dishes called "dabu-dabu Palembang". The ingredients consist of ground chilli, onion, garlic, shrimp paste, and lemon. This type of chilli is quite familiar in Palembang, known as "sambal cengek" which is the same ingredients as Sambal Palembang in Bacan. Whatever the name suggested, "Sambal Cengek or Sambal Palembang" it is still a favorite culinary as side dishes to eat with warm rice, grilled fish and vegetables that are cooked or simply boiled. (Interview with Ms. Raden Ayu Tjenti, and Mrs. Raden Ayu Nona, July 25, 2017). Besides that in Bacan there is also a type of plant that also grows in Palembang, named duku. Interestingly this fruit does not grow outside the island of Bacan. According to hereditary stories, it was estimated that these plants were carried by their ancestors directly from Palembang (duku Palembang is very famous in Indonesia, talking about duku, then it is identical to Palembang), and therefore it could only grow in Bacan (Interview with Raden Ahmad and Raden Ibrahim, July 24, 2017). If you notice the shape, color of the bark, and the leaves, then Bacanese duku is very similar to Palembangese duku.

In Ambon, they have different story, it seems that in Ambon the memory of Palembang seems to be better maintained. Just like in Ternate and in Bacan they still use several calls to certain family members based on Palembang culture such as yai, nyai, mang, cik, and so on. Seeing from the level of education of the Palembangese zuriates in Ambon, They have better education background, many of them have completed the first degree. Their middle economic level even a small part is already in the "calculated" position such as being a member of the house of representative (Raden Ayu Hindun's mother), Scholar (Mr Raden Rusdi Hasanusi is the Highest imam of the Al-Falah Mosque Ambon which is the biggest mosque there), teachers, Banks employees and others. It could be assume that with their well established conditions cause them to want to find their identity, and to show where they come from, as well as clarify family tree. That is why, even eventhough their parents lack or not talking about Palembang, they are still eager to looking for it by themselves. Another interesting story is that they are enthusiasmlly for gathering realized in form of establishing Palembangnese zuriat associations. (Interview with Mr. Raden Rusdi Hasanusi, July 27, 2017).

The life of the Palembangnese zuriates in various places is different from one another (Ternate, Bacan and Ambon). In addition to local factors (for example the Palembangnese zuriates living in the small town of Bacan because the type of work they are involved in does not vary, generally they become fishermen). The level of education and economic ability affect their attention to their culture. It appears that the two factors above are determinants of the fading culture of origin. Long distances require time and costs, making it difficult for them to establish friendships with relatives in different cities. Rarely associating with fellow zuriat also contributes to "forgetting" some of them will be true. Thus, workload and economic factors, as well as lack of awareness cause "as if" the neglectation of ancestral culture (Palembangnese culture).

Findings on location of the study show the reinforcement of early indications that the people of Palembang have spread to almost the entire Maluku archipelagoes.

Interestingly, there has been a change in the orientation, if previously they were political exiles and were moved for this reason, then their grandchildren also carried out diaspora or dissemination but for different reasons. The economy and marriage are the strong indication of diaspora in the next generation.

E. Conclusion

The diaspora from this descendant is quite unique which rise to its own shape and pattern. Political influence is the main background for this diaspora. It was recorded that there were three exiles toward Palembang nobles in 1822, 1825, and 1881. The first exile occurred because of the resistance of the Palembang Sultanate under the leadership of Sultan Mahmud Badaruddin II against Dutch who would control Palembang, which at that time was a sultanate with high economic level. In the second exile, it happened because of the resistance led by Sultan Najamuddin Prabu Anom, and the last was the exile in 1881 due to issue about rebellion that would be carried out by a group of nobles who had just returned from Ternate.

The exile in 1881 gave its own touch because it spread to various islands in Maluku, even outside Maluku (Sulawesi, East Nusa Tenggara, Java and Batavia). There are several places that have become places of exile for some Palembang nobles. But afterwards, some of them spread to other places in the Maluku region, such as Bacan Island, Halmahera Island, Sanana Island, Morotai Island, even to Papua. The main reason is to seek a new life, or migrate due to work for better living.

Their collective memories of Palembang culture and its adaptation to local culture is become special reference. Some of the informants forgot about anything related to Palembang. However, some others still retain titles, greetings / calls to other family members. Lack of knowledge and understanding of history, the high cultural values of Palembang, and their position as descendants of great warriors, causes them to "forget" their own origins. It will be more complete if it is not supported by education, and an adequate economy. As the result, there is no or no effort in finding their identity their true valuable identities. If the initial conditions forced the Palembang zurates to "disappear" their identity for freedom and safety, but over time all the concerns are no longer become burden. Palembang zurates have the same opportunity to develop themselves. It rises to various professions that they are involved in, better education, which is positively related to the economic improvement. Acknowledgments, addressed to the Directorate of History, the Directorate General of Culture, the Ministry of Education and Culture of the Republic of Indonesia, who have financed our research through the "2017 History Facility"

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