

International Journal of Social Sciences and Humanities
Vol. 4 No. 3, October 2026, pages: 1552-1566
e-ISSN: 2985-6469
https://ejournal.45mataram.ac.id/index.php/ijssh

Negotiating Collective Memory in the Intergenerational Transmission of Palembang Malay Traditions

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Article History

Manuscript submitted:
13 Agustus 2026
Manuscript revised:
26 September 2026
Accepted for publication:
19 Oktober 2026

Keywords

Collective Memory; Palembang Malay; Cultural Heritage; Intergenerational Transmission; Tradition

Abstract

This study aims to analyze the negotiation of collective memory in the intergenerational transmission of Palembang Malay traditions, particularly the processes of transmission, interpretation, and adaptation of cultural values amid social change. The study employs a qualitative approach using field research methods. Data were collected through in-depth interviews, observations, and documentation of the Malay community in Kelurahan 3–4 Ulu, Seberang Ulu I Subdistrict, Palembang City, comprising both older and younger generations involved in local cultural practices. The data were analyzed thematically to identify patterns of collective memory transmission, the roles of family and community, and the adaptation of traditions in contemporary life. The research findings reveal three main patterns of collective memory negotiation. First, the family and the use of the Palembang Malay language play a role in preserving cultural knowledge and intergenerational relationships. Second, the younger generation continues to uphold cultural values—such as respect for elders and kinship ties but adapts the practice of traditions to the context of modern life. Third, digital media opens new avenues for the younger generation to explore, document, and introduce local culture. These findings indicate that the transmission of traditions does not occur passively but through selection, interpretation, and adaptation of cultural heritage. The study concludes that the sustainability of Palembang Malay traditions depends on the ability of different generations to negotiate the meaning and relevance of these traditions in contemporary life. Thus, collective memory is a dynamic process that connects past experiences, present-day cultural practices, and the formation of intergenerational identity.

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Introduction

Tradition is one of the key elements in the formation of a society's cultural identity because it embodies values, knowledge, symbols, and social experiences passed down from generation to generation (Mustaqim et al., 2025). In cultural studies, tradition is understood not only as a practice carried out repeatedly but also as a repository of collective memory that connects past experiences with the present-day lives of the community (Dai et al., 2026). Collective memory plays a vital role in preserving group identity because, through the processes of remembering, recounting, and reenacting, a community can ensure the continuity of its cultural values (Jofré, 2024). From Maurice Halbwachs's perspective, memory is not formed solely on an individual basis but is constructed and maintained through social frameworks, including the family and the community (Coser et al., 1992). Meanwhile, Assmann (2011) emphasizes the role of cultural practices, symbols, and media in preserving group memory beyond the life experiences of a single generation. These two perspectives help explain that the transmission of traditions involves not only the transfer of cultural practices but also a social process that determines which past experiences are remembered, preserved, and given meaning in present-day life (Assmann & Czaplicka, 1995).

The Palembang Malay community is one of Indonesia's cultural communities that possesses a rich heritage of traditions, language, social values, and way of life that have evolved through a long historical process (Muchti, 2020). Palembang Malay identity is not only related to ancestry but is also shaped by social experiences, kinship ties, language use, customs, and cultural practices that take place in daily life (Azgha et al., 2026). Various Palembang Malay traditions demonstrate a close connection between previous generations and subsequent ones through the process of cultural transmission within family and community settings (Pratama et al., 2021). In this context, the continuity of cultural identity cannot be assumed to occur automatically. Traditions must be understood through daily practices that allow cultural values to be passed on, interpreted, or adapted as younger generations encounter social experiences different from those of previous generations. Therefore, the Palembang Malay community provides a relevant context for examining the relationship between collective memory, the transmission of traditions, and the formation of intergenerational identity.

In the process of cultural transmission, the family plays a crucial role as the primary setting for the formation of collective memory. Cultural values, family stories, traditional practices, language use, and experiences related to traditions are introduced through interactions between parents, older family members, and the younger generation (Niswah, 2018). This process makes the transmission of traditions not merely a transfer of cultural knowledge, but also a mechanism for constructing meaning regarding an individual's identity and sense of belonging to their cultural group (Arviansyah, 2021). Nevertheless, intergenerational interactions do not always result in a uniform understanding. The older generation may view traditions as a heritage that must be preserved, while the younger generation may reassess the relevance and form of their practice based on their needs and experiences (Assmann & Czaplicka, 1995). These differences in interpretation create room for negotiation—a process in which cultural elements are accepted, selected, interpreted, or adapted without necessarily eliminating their underlying values. Thus, families and communities serve not only as channels for cultural transmission but also as spaces where the meaning of traditions is preserved and negotiated.

e-ISSN: 2985-6469

Social development and modernity have brought about changes in the way the younger generation understands and practices traditions (Agustina et al., 2023). Advances in communication technology, social media, education, social mobility, and interactions with other cultures have led to a transformation in the younger generation's relationship with local culture (Budaya et al., 2023). Traditions that were previously passed down through direct practice in daily life are beginning to undergo adjustments in form, function, and meaning (Zain & Mardiah, 2019). This phenomenon does not necessarily indicate a weakening of cultural identity but rather reflects a process of negotiation between inherited cultural values and the new social experiences faced by today's generation. Digital media should also be understood not merely as a factor that alters traditions, but as a mediating space with the potential to expand young people's access to cultural knowledge through documentation, information exchange, and the representation of local identities (Assmann, 2011). At the same time, forms of tradition circulating through digital media may undergo selection and simplification. Therefore, it is important to examine how changes in media and the social environment relate to the ways in which younger generations understand and pass on cultural memory in their daily lives.

Studies on the negotiation of collective memory are important because the transmission of traditions occurs through a dynamic process that involves the relationship between memories of the past and the needs of contemporary life (J. Wang et al., 2024). The younger generation serves as cultural actors who receive, interpret, select, and reinterpret the cultural elements passed down to them (Chowdhury, 2025). In the context of Palembang Malay society, this process can be observed through the ways in which the younger generation understands family traditions, maintains the use of the Palembang Malay language, participates in cultural activities, and assigns new meanings to traditional practices in accordance with the realities of modern life (Haljuliza Fasari, 2019). By employing a collective memory perspective, this study not only examines whether a tradition is still practiced but also explores how memories of traditions are shaped through social interaction, how certain values are preserved, and how their meanings are reinterpreted by subsequent generations. This perspective allows cultural continuity to be analyzed as a process that encompasses both continuity and change.

A number of previous studies have examined various aspects of Palembang Malay culture, such as language, traditions, social values, and cultural change. Studies on the Palembang Malay language indicate that language serves as a marker of social relationships and cultural identity within the community (Handoko et al., 2026). Research on Palembang Malay traditions also reveals that cultural practices undergo changes in form when interacting with social developments (Nilawati et al., 2026). Although these studies provide a foundation for understanding language, traditions, and cultural change, the focus on the negotiation of collective memory in intergenerational relationships still needs to be explored in greater depth. Specifically, there is a need to clarify the relationship between the roles of family and community in preserving cultural memory, how younger generations interpret traditional heritage, and the influence of social change and digital media on these processes.

Studies that specifically examine how collective memory is negotiated in the process of intergenerational transmission of Palembang Malay traditions still require further attention (Fahirza Putra et al., 2025). This gap forms the basis of this research, which aims to link studies of local traditions with the perspective of collective memory, rather than merely describing the cultural forms that have survived. The intended contribution is an explanation of the social processes that enable traditions to be preserved while simultaneously being reinterpreted by younger generations in the context of changing societal life.

Based on this description, this study aims to analyze the process of negotiating collective memory in the intergenerational transmission of Palembang Malay traditions. The research questions include: (1) how collective memory of Palembang Malay traditions is passed down through families and communities; (2) how younger generations interpret, select, and adapt the traditions they receive from previous generations; and (3) how social change and the use of digital media relate to the sustainability of this cultural memory. This study is expected to provide an understanding of cultural transmission as a social process that connects past experiences with present-day practices and identities. Theoretically, this study employs a collective memory perspective to understand the relationship between memory, social interaction, and intergenerational negotiations of meaning. Empirically, this study aims to enrich the discourse on the dynamics of Palembang Malay traditions in the face of social change, with a focus on how younger generations play a role in both preserving and reinterpreting cultural heritage.

Methods

This study employs a qualitative approach using *field study* methods to analyze the negotiation of collective memory in the intergenerational transmission of Palembang Malay traditions (Moleong, 2019). This approach is used to understand social experiences, cultural practices, and the interpretation of traditions through interactions between older and younger generations. The research was conducted in Kelurahan 3–4 Ulu, Seberang Ulu I Subdistrict, Palembang City, South Sumatra, from January to July 2026. This location was chosen because family-based social practices, kinship ties, the use of the local language, and cultural activities form an important context for the transmission of Palembang Malay traditions. Informants were selected using *purposive sampling* based on their place of residence, involvement in traditional practices, and knowledge and experience regarding cultural transmission within both family and community settings. This study targeted approximately 12–16 informants, including older generations, younger generations, and community leaders or cultural practitioners. Older generations were selected based on their experience in practicing and passing down traditions, while younger generations were selected based on their involvement in and understanding of the continuity of traditions. Community leaders and cultural practitioners were involved to provide information regarding the social context, cultural values, and changes in traditions within community life. The final number of informants was determined based on the sufficiency and depth of information relevant to the research focus.

Data collection was conducted through in-depth interviews, observation, and documentation (Aspers & Corte, 2019). Semi-structured interviews were used to explore experiences of traditional inheritance, the role of the family in preserving cultural memory, changes in traditional practices, and the younger generation's views on the sustainability of Palembang Malay culture. Observations focused on sociocultural activities, intergenerational interactions, and the use of cultural symbols in daily life. Documentation served as supporting data, including photographs of cultural activities, community records, family archives, and documents related to Palembang Malay traditions. The data were analyzed thematically through the stages of data condensation, data presentation, and drawing conclusions. The analysis focused on the themes of the transmission of collective memory, the roles of family and community, changes in traditional practices, and the negotiation of cultural meanings across generations. Data validity was examined through triangulation of sources and techniques (Miles et al., 2014), specifically by comparing information from older generations, younger generations, and community leaders or cultural practitioners, as well as by cross-checking the results of interviews, observations, and documentation.

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Results and Discussions

Results

1. Collective Memory as the Foundation for the Intergenerational Transmission of Palembang Malay Traditions

Collective memory plays a vital role in preserving the continuity of Palembang Malay traditions, as it serves as the foundation for the community to recognize, understand, and pass down cultural values from one generation to the next. This memory is not only formed through recollections of past experiences but is also preserved through family customs, the use of the local language, social interactions, and participation in community life. In this context, the transmission of traditions does not occur solely through the imparting of knowledge about customs but rather through everyday experiences that enable younger generations to understand cultural meanings while putting them into practice in their social relationships. The role of the family in the process of passing down collective memory is evident in the way the older generation introduces cultural values to the younger generation. An informant from the older generation explained:

> *"Children usually learn about culture from their families. They observe how their parents speak, respect their elders, participate in family activities, and understand customs that have been practiced for generations."* (Informant 1, older generation, interview, 2026).

This statement indicates that the family serves as the primary setting for the formation of collective memory through role modeling, habit formation, and participation in shared activities. The value of respecting elders, for example, is not merely understood as a social norm but is learned through observation of family members' behavior and direct interpersonal interactions. An illustration of this interaction process is presented in Figure 1, which depicts intergenerational interactions within the Palembang Malay community in Kelurahan 3–4 Ulu. This process demonstrates that collective memory has a practical dimension: memories of traditions are preserved when the values they embody are continually brought to life through everyday actions.



Figure 1. Intergenerational Interaction in the Palembang Malay Community in Kelurahan 3–4 Ulu
Source: Research Documentation, 2026.

This transmission also cannot be understood as a one-way process of cultural transfer from the older generation to the younger generation. The younger generation has different social experiences and can assign its own meanings to the inherited traditions. This is evident in the use of the Palembang language within the family setting. One informant from the younger generation stated:

> *"When talking with my parents, I still often use the Palembang language because I've grown accustomed to it in my family. That language makes my relationship with my family feel closer."* (Informant 2, younger generation, interview, 2026).

This explanation shows that regional languages serve not only as a means of communication but also as a way to maintain emotional closeness and cultural identity. The custom of using the Palembang language demonstrates that collective memory remains alive through repeated communication practices. Cultural meaning is passed down not only because the younger generation is aware of the existence of regional languages, but also because they use them in family relationships and associate them with experiences of intergenerational closeness. Nevertheless, the continuity of traditions does not always mean that all cultural practices are preserved in exactly the same form as in the past. Differences in experiences and living conditions across generations allow for adjustments in the practice of traditions, while certain values remain intact. One informant from the younger generation explained:

> *"Traditions are still important, but not everything can be done the way it used to be. Life is different now. What we* still *uphold are the values and meanings behind them, such as respecting our elders and maintaining family ties."* (Informant 3, younger generation, interview, 2026).

This statement indicates a process of selection and reinterpretation in the transmission of traditions. The younger generation does not always preserve all forms of cultural practices, but still recognizes the importance of values deemed relevant to their lives. These findings demonstrate that collective memory is dynamic, as its continuity depends on society's ability to connect the legacy of the past with current social needs. Adaptations to traditional forms do not necessarily signify a loss of collective memory, as long as their values and meanings are still understood and embodied in social life.

2. Negotiating the Meaning of Tradition Between Older and Younger Generations

The research findings indicate that the transmission of Palembang Malay traditions is not a static process, but rather one of adaptation between older and younger generations. The younger generation still maintains a connection to the traditions passed down by their families, but their understanding and practice of these traditions evolve in accordance with their social experiences. These differences demonstrate that cultural transmission is not merely a process of receiving and passing on customs, but also a process of developing an understanding of the values of traditions that remain relevant in contemporary life. In this process, the older generation plays a role in preserving the continuity of cultural experience, while the younger generation helps determine how this heritage is understood and manifested in daily practice. Based on the interview results, the older generation tends to view traditions as part of family identity and social obligations that must be preserved. Meanwhile, the younger generation places greater emphasis on the values embedded within them, such as respect for parents, togetherness, kinship ties, and cultural identity. One informant from the younger generation stated:

> *"Traditions are still important, but not everything can be done the way it used to be. Life is different now. What we still uphold are the values and meanings behind them, such as*

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respecting parents and maintaining family ties." (Informant 3, younger generation, interview, 2026).

This statement highlights a difference in emphasis between preserving the form of traditions and preserving their underlying values. For the younger generation, the continuity of traditions does not always require the practice of all customs in exactly the same form as in the past. Values such as respect, togetherness, and the maintenance of family relationships are, in fact, key considerations in determining which elements of tradition should continue to be practiced. This indicates that the younger generation does not simply reject their cultural heritage but interprets it based on their own experiences and life circumstances. The negotiation of meaning takes place through intergenerational relationships. The values passed down by the older generation are confronted with changes in lifestyles, social needs, and the experiences of the younger generation. In this situation, traditions may undergo adjustments in their forms of practice without necessarily losing their entire cultural significance. However, such adjustments do not automatically guarantee the continuity of traditions. Continuity requires an understanding of the inherited values and genuine engagement in social life. Distinguishing between an understanding of values and engagement in practice is crucial for assessing the extent to which traditions remain an integral part of people's lived experiences.

The involvement of the younger generation in community cultural activities is a crucial arena for the transmission and interpretation of traditions. Through this involvement, the younger generation has the opportunity to learn about cultural practices, interact with older generations, and understand the social values associated with these traditions. Documentation of the younger generation's involvement in the cultural activities of the Palembang Malay community is presented in Figure 2.



Figure 2. Youth Involvement in the Cultural Activities of the Palembang Malay Community
Source: Research Documentation, 2026.

Participation in cultural activities should be understood not merely as physical presence at an event, but also as an opportunity to learn the meanings and values embedded within it. Visual documentation can reveal the presence of the younger generation in cultural spaces, but their interpretation of traditions must still be understood through experience, interaction, and informants' accounts. This distinction is important so that the presence of the younger generation in the documentation is not automatically taken as evidence that all traditional values have been fully understood or passed down intact. Changes in how the younger generation relates to traditions must also be viewed in the context of the development of digital media. One informant explained that social media allows young people to learn about local traditions even if they do not always participate in the activities in person:

"*Nowadays, many cultural traditions can be seen through social media. Young people can learn about their local traditions even if they don't always participate in the activities in person.*" (Informant 4, younger generation, interview, 2026).

This statement indicates that social media provides a new space for the younger generation to access information about local culture. The findings of the observation also show that digital technology has become an integral part of people's lives, including in the dissemination of information about cultural activities. A number of cultural activities are introduced through personal documentation and community publications. Digital media can thus broaden the reach of awareness of traditions, but access to information does not necessarily mean that collective memory has been deeply passed down. Knowledge gained through media must be distinguished from direct experience in practicing traditions and understanding the social values associated with them.

From a critical perspective, the use of social media also opens up the possibility of a shift in orientation from the interpretation of tradition toward the visual presentation of culture. Tradition risks being treated primarily as material to be digitally displayed and consumed if attention is directed more toward imagery or visual appeal than toward the underlying social values and practices. Such conditions can be discussed through the concept of *"performative culture*," which refers to when culture is emphasized more as a performance or representation intended for others to see. Nevertheless, the available research data is insufficient to conclude that the young generation of Palembang Malays in Kelurahan 3–4 Ulu has turned tradition into a superficial visual commodity. This concept is used as a critical perspective to interpret potential changes, not as an empirical conclusion regarding the informants' behavior.

Overall, the negotiation of the meaning of tradition between the older and younger generations reveals the relationship between the continuity of cultural values and changes in how they are passed down. The older generation provides experience and cultural references, while the younger generation interprets and adapts them to contemporary life. The Palembang language, family interactions, respect for elders, and participation in social activities are key elements that connect the two generations. Digital media opens up new avenues for cultural exposure, but its role in preserving collective memory must be evaluated not only by how widely traditions are showcased, but also by the extent to which their meanings and practices remain alive within the community's social fabric.

3. The Transformation of the Transmission of Palembang Malay Traditions in the Context of Modernity

The transformation of the transmission of Palembang Malay traditions is occurring alongside changes in people's lifestyles, advancements in communication technology, and shifts in how younger generations acquire cultural knowledge. The transmission of traditions, which previously took place largely through direct interaction within families and the community, now coexists with the use of digital media. These changes do not necessarily signal the loss of tradition, but rather indicate an expansion of opportunities for the community to learn about, document, and disseminate local culture.

The results of the observations show that family interactions and community social activities remain important venues for the intergenerational transmission of cultural values. At the same time, digital technology has become an integral part of people's lives, including in the dissemination of information regarding cultural activities through personal documentation and community publications. This situation indicates that the transmission of traditions occurs through two

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interconnected spaces: the social space, which allows people to experience and practice traditions directly, and the digital space, which enables traditions to be represented and accessed through media. These two spaces serve distinct functions in shaping the cultural knowledge and experiences of the younger generation. Documentation of traditions within the community's social sphere shows that local culture remains present in the lives of the Palembang Malay community. Research documentation on Palembang Malay traditions within the community's social sphere is presented in Figure 3.



Figure 3. Documentation of Palembang Malay Traditions in the Social Sphere
Source: Research Documentation, 2026.

Figure 3 is part of the visual documentation of the presence of Palembang Malay traditions within the social fabric of the community. This documentation helps provide a visual context for discussions regarding the continuity of traditions in the midst of modernity. Nevertheless, visual documentation must be distinguished from the process of cultural transmission itself. Photos or recordings can depict a cultural activity, but they do not in and of themselves explain how the values of the tradition are understood, practiced, and passed down to the next generation. Understanding this process still requires an analysis of the informants' experiences, social interactions, and the cultural practices taking place within the community.

The development of digital media has also changed the way the younger generation interacts with traditions. One informant from the younger generation stated, "Nowadays, many cultural traditions can be seen on social media. Young people can learn about their local traditions even if they don't always participate in the activities in person." (Informant 4, younger generation, interview, 2026). This statement indicates that social media provides the younger generation with access to cultural knowledge, even when they are not directly involved in traditional activities. Digital media can serve as a means of initial exposure to traditions, expand the scope of documentation, and help introduce local cultural identities to a wider audience.

However, access to cultural information does not always go hand in hand with a deep understanding of and involvement in traditional practices. Learning about a tradition through photos, videos, or social media posts is different from understanding its meaning through interaction with family and the community. In the transmission of Palembang Malay traditions, values such as respect for parents, the maintenance of kinship ties, and the use of language within the family environment require social experience so that they do not remain merely as factual knowledge. This highlights the importance of the relationship between digital representations and direct cultural experiences.

From the perspective of the mediatization of culture, digital media not only serves as a channel for disseminating information but also has the potential to influence how traditions are presented and understood. Traditions documented for social media can be more easily recognized through visual elements, such as clothing, activities, symbols, and the festive atmosphere. Under certain conditions, a

focus on visual presentation has the potential to shift attention away from the social meanings and underlying values of traditions toward the appeal of their representation. This possibility can be understood through *the* concept *of "performative culture*" that is, the tendency for culture to be presented as something that is performed and evaluated through its representation.

The use of the concept *of "performative culture"* in this study must be viewed in proper perspective. The available interview and observational data indicate that social media serves as one means of learning about traditions, but this is not sufficient to conclude that the community particularly the younger generation of Palembang Malays in Kelurahan 3–4 Ulu has prioritized visual appearance or public recognition over cultural meaning. This discussion is best understood as a critical possibility that needs to be considered in the transformation of traditional heritage, rather than as a proven empirical finding.

The transformation of tradition transmission in the context of modernity also demonstrates that cultural continuity does not always require that all forms of practice be preserved unchanged. Younger generations can adapt the way they practice traditions to the conditions of contemporary life, while still upholding the values considered important. Changes in the forms of practice and the continuity of meaning must be analyzed simultaneously so that modernity is not immediately understood as the cause of cultural decline, and the use of digital media is not automatically regarded as a successful form of preservation. Assessments of the sustainability of traditions must consider whether cultural values are still understood, applied, and passed down through intergenerational social relationships.

Based on this discussion, the transformation of the transmission of Palembang Malay traditions can be understood as a process of adaptation involving families, the social environment, the younger generation, and digital media. Families and community interactions provide a space for direct experiences and an understanding of cultural values, while digital media expands the scope for documenting and introducing these traditions. The relationship between the two is crucial for maintaining the continuity of collective memory. The sustainability of traditions cannot be measured solely by the existence of documentation or the extent of information dissemination; it must also be viewed in terms of the community's ability to preserve the meaning of traditions in daily life and pass them on to the next generation.

Discussion

The research findings show that collective memory plays a crucial role in preserving the continuity of Palembang Malay traditions. Collective memory, in the context of this study, is not only related to memories of the past but also serves as a social mechanism that enables a group to preserve cultural values and experiences. (Coser et al., 1992) explain that individual memories are shaped and reconstructed within social frameworks, such as families and community groups. This perspective helps explain that memories of traditions are not formed in isolation from social life but rather develop through interactions, shared experiences, and intergenerational relationships. In Palembang Malay society, memories of traditions gain meaning through individuals' involvement in families and social environments, which serve as spaces for cultural transmission.

Findings regarding the role of the family as the primary space for the transmission of traditions reinforce the view that culture is passed down through everyday social interactions. The family is not only a place for conveying information about traditions but also a space for shaping cultural experiences through modeling, socialization, language use, and kinship ties. The concept of cultural memory developed by Assmann and Czaplicka (1995) expands this understanding by placing

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collective memory and cultural identity in an interrelated relationship. Inherited values, symbols, and practices enable a group to maintain a connection with its past experiences. In Palembang Malay society, family practices and kinship ties serve as important vehicles for preserving cultural memory. Transmission occurs not only when traditions are explained verbally but also when their values are experienced through daily life practices.

The process of negotiating the meaning of tradition between older and younger generations demonstrates that cultural transmission is a dynamic process. The younger generation does not fully accept traditions in the same form as previous generations but adapts them based on their life circumstances and social experiences. The work of Coser et al. (1992) provides a foundation for understanding this process as a reconstruction of memory within a changing social framework. Meanwhile, (Assmann & Czaplicka, 1995) help explain how collective memory relates to the formation and maintenance of cultural identity. The Palembang Malay identity among the younger generation in this study is formed through the relationship between family heritage and the interpretation of the inherited culture. Tradition remains a reference point for identity, while its meaning and practices may undergo adjustments in accordance with the life context of subsequent generations.

Changes in the forms of traditional practices cannot automatically be interpreted as a loss of cultural identity; rather, they must be analyzed as part of an adaptation process. (B. Wang et al., 2021) discuss the cultural foundations of human memory and help expand our understanding of the relationship between memory, experience, and cultural context. In this study, this perspective can be used to examine how cultural experiences are passed down and reinterpreted by different generations. The research findings indicate that younger generations still preserve cultural elements deemed important, while the practical aspects of traditions undergo adjustments to meet the needs of contemporary life. The distinction between the continuity of values and changes in the forms of practice is crucial for understanding the dynamics of Palembang Malay traditions. The adaptation of traditions does not in itself prove the loss of collective memory, as an assessment of cultural continuity must also consider whether the values and meanings of traditions are still understood and embodied in social life.

Palembang Malay also plays an important role as a medium for transmitting cultural memory. The use of the language within the family environment demonstrates that language serves as a symbol of social closeness and intergenerational bonds. Within the framework proposed by Coser et al. (1992), language can be understood as part of the social environment that enables memories to be communicated and collectively interpreted. The use of Palembang Malay in family interactions, as shown in the research findings, is related to experiences of closeness and the maintenance of kinship ties. The research findings indicate that changes in language use do not necessarily signify a loss of identity but may reflect changes in the contexts and situations in which the language is used in community life. To understand the continuity of language's function as a medium for cultural transmission, attention must be directed toward how language is used in real-life interactions, the social values attached to it, and its role in connecting experiences across generations. More specific claims regarding the characteristics of Palembang Malay must also be supported by linguistic literature that directly addresses this language.

The relationship between tradition and modernity reveals that the Malay community in Palembang engages in a process of negotiation in the face of social change. Advances in technology and digital media have opened new avenues for the younger generation to explore and promote local culture. (French, 2012) examines collective memory through a semiotic lens, which helps explain the

importance of signs and representations in how shared memories are interpreted and communicated. This perspective is relevant for interpreting the documentation of traditions through photographs or social media as forms of cultural representation, even though such representations are not identical to the full social experience that shapes the traditions. Research findings indicate that social media enables the younger generation to learn about local traditions even if they do not always participate in the activities in person. Digital media can expand access to cultural information, but such access does not automatically indicate a deep understanding of or involvement in traditional practices.

In this context, it is important to distinguish cultural documentation from the process of cultural transmission. Documentation can help introduce traditions to a wider audience and provide a visual record of community activities. However, the meaning of traditions is also shaped through family interactions, direct experiences, and engagement in social life. If the focus on visual representation outweighs an understanding of the meaning and practice of traditions, there is a risk that culture will be treated more as something to be displayed for viewing than as an integral part of social life. This possibility can serve as a critical lens for analyzing the relationship between traditions and digital media; however, based on the available data, it cannot yet be concluded that this represents a defining characteristic of the younger generation of Palembang Malays. This study indicates the use of social media as a means of cultural introduction, but it does not yet provide sufficient evidence to conclude that traditions have been reduced to mere visual commodities or performances.

Based on the overall findings, the transmission of Palembang Malay traditions can be understood as a process that involves both continuity and change. Halbwachs (1992) provides a foundation for explaining the role of social frameworks in the formation and reconstruction of memory, while (Assmann & Czaplicka, 1995) helps elucidate the relationship between cultural memory and collective identity. (B. Wang et al., 2021) expand on the discussion regarding the relationship between memory and cultural context, while (French, 2012) offers a perspective for understanding representations of collective memory. These four perspectives help analyze the roles of family, language, kinship ties, and digital media in the context of the transmission of Palembang Malay traditions, while taking into account the limitations of each source's relevance. The contribution of this study lies in the explanation that the continuity of traditions cannot be assessed solely by the survival of specific practices or the availability of cultural documentation; rather, it must also be understood through the social processes that enable the values and meanings of traditions to be continuously understood and passed down across generations. The younger generation is not merely the recipient of cultural heritage but also the agent that interprets and adapts traditions to the context of contemporary life.

Conclusion

This study shows that the transmission of Palembang Malay traditions in Kelurahan 3–4 Ulu, Seberang Ulu I Subdistrict, Palembang City, occurs through the negotiation of collective memory between older and younger generations. Collective memory serves not only as a record of the past but also as the foundation for the preservation of values, social practices, and cultural identity. Families play a crucial role in cultural transmission through daily interactions, language use, family stories, and participation in social activities. The older generation conveys their experiences and traditional values, while the younger generation receives, interprets, and adapts this heritage to the realities of contemporary life. The process of passing down traditions unfolds dynamically through negotiation and reinterpretation. The younger generation continues to uphold values such as respect for parents, kinship ties, and social solidarity, even as the forms in which these traditions are practiced undergo

e-ISSN: 2985-6469

adjustments. Modernity and digital media have helped expand the scope of cultural awareness and documentation, but the sustainability of traditions still requires an understanding of their meanings and the social practices that accompany them. Findings regarding this adaptive negotiation have implications for education policy and cultural preservation in the city of Palembang. Local content curricula need to be developed flexibly by involving cultural figures, families, communities, and the younger generation. Learning activities can include the history of traditions, the Palembang Malay language, family stories, interviews with community leaders, and cultural documentation projects using digital media. This approach can facilitate the convergence of local cultural heritage and the contemporary experiences of the younger generation without neglecting the values and historical roots of these traditions.

This study is limited to a single area, namely Kelurahan 3–4 Ulu, Seberang Ulu I Subdistrict; therefore, the findings primarily illustrate the dynamics of traditional inheritance within the context of the local community. This study also has not yet examined in depth the variations in the transmission of traditions among the Palembang Malay community in other regions. Future research could expand the study locations and participant groups, examine specific traditions in greater detail, and evaluate the application of the principle of adaptive negotiation in the local content curriculum. Such an evaluation could include the relevance of cultural materials, the involvement of the younger generation, and the understanding of traditional values. These efforts are expected to broaden our understanding of the relationship between collective memory, cultural change, and policies for the preservation of Palembang Malay traditions.

Acknowledgments

The author would like to express gratitude to all parties who provided support during the research process and the preparation of this article. Special thanks are extended to the community of Kelurahan 3–4 Ulu, Seberang Ulu I Subdistrict, Palembang City, for providing the opportunity, information, and cultural experiences that served as vital sources for this research. The author also expresses appreciation to the informants both from the older and younger generations who took the time to share their knowledge, experiences, and perspectives on Palembang Malay traditions and the process of their intergenerational transmission. The author would like to thank the academic staff and advisors who provided guidance, feedback, and support throughout the research process and the writing of this article. Appreciation is also extended to all parties who contributed, directly or indirectly, to the completion of this research.

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