From Ritual Practice to Community Resilience: An Ethnographic Study on Local Cultural Strategies in Urban Makassar

Djufri

Universitas Muhammadiyah Berau

Abstract: The rapid transformation of urban landscapes in Indonesia presents significant challenges to the continuity of local cultural practices, particularly among marginalized urban communities. This study aims to explore how communities in Makassar employ ritual practices as social strategies to build cultural resilience amid spatial, economic, and social pressures. Using a cultural ethnographic approach, fieldwork was conducted across four districts—Tamalate, Tallo, Bontoala, and Barombong—through participant observation, semi-structured interviews with 18 key informants, and spatial documentation of ritual sites. Rituals such as mappacci, makkanre tempo, makkiade, and akkarungeng are examined not merely as traditional expressions, but as adaptive practices that sustain social cohesion and reclaim marginalized urban spaces. The study is grounded in four theoretical frameworks: structuration theory (Giddens), thick description (Geertz), everyday tactics (de Certeau), and third space (Bhabha), to interpret how symbolic actions create spaces for identity negotiation and social resilience. Findings reveal that rituals function as flexible and reflective social systems, enabling communities to foster intergenerational solidarity, preserve collective identity, and creatively respond to urban stressors. These practices are not static; they evolve through digital mediation, spatial innovation, and collective agency. The study concludes that rituals are not merely cultural relics, but dynamic infrastructures of meaning that underpin the resilience of contemporary urban communities. As such, this research bridges the gap between structural approaches to urban resilience and cultural agency in everyday life.

Keywords: Urban Ritual, Cultural Resilience, Spatial Negotiation, Makassar Ethnography

Introduction

Amid the accelerating tides of urbanization and globalization, the socio-cultural landscapes of major Indonesian cities have undergone rapid and complex transformations (Firman, 2004) (Mardiansjah et al, 2021). The city is no longer merely a geographical space but has become a contested arena of meaning—where tradition, modernity, and power intersect and entangle (Alcaraz, 2024) (Qian & Lu, 2019). Within this context, many scholars and development practitioners have long assumed that traditional cultural practices would gradually disappear, replaced by more rational, efficient, and market-driven social systems (Ascher & Heffron, 2010) (Pelizzo et al, 2023). However, empirical realities show that this

assumption does not entirely hold. Even in the narrowest urban corners, communities continue to preserve and re-enact their cultural rituals—not merely as symbolic heritage, but as strategies for survival, solidarity, and social adaptation (Qian & Lu, 2019) (Zheng & Huang, 2024). Makassar is among the most compelling examples.

Ritual practices such as *mappacci*, *makkanre tempo*, *makkiade*, and *zikir barakka* continue to take place in alleyways, mosque courtyards, urban parks, and domestic yards (Albogachieva, 2023) (Mee, 2012). These practices are not only preserved in form but also adapted to the shifting urban context (Harr, 2025) (Srinivas, 2006). Such realities are rarely captured in urban planning discourses, which tend to focus on infrastructure, statistical data, and technocratic approaches (Mello Rose & Chang, 2023) (Stevenson, 2004). In contrast, everyday community experiences of sustaining and interpreting rituals embody a bottom-up, fluid, and embodied form of social resilience (Kišjuhas, 2024) (Qamar, 2024). This is precisely why exploring ritual practices is crucial to understanding how marginalized urban communities build resilience (Pieroni et al, 2025) (Bhandari et al, 2010).

However, existing academic studies on community resilience have predominantly emphasized structural dimensions such as state policy, donor interventions, or data-driven risk management (O'Grady & Shaw, 2023) (Wilson, 2013). These approaches often overlook the cultural dimension, which plays a vital role in daily community life (Carniello et al, 2022) (Nikishina, 2016). Even in urban anthropology, few studies explore how symbols, local narratives, and cultural practices function as social forces in response to economic pressure, migration, and fragmentation (Riga, 2025) (Uzendoski et al, 2024). More importantly, there remains a scarcity of research examining the connection between ritual practices and community resilience within the context of Makassar (Indayani et al, 2021) (Thoban & Hizbaron, 2020).

This research seeks to fill that gap, particularly given that communities, despite intense urban pressures, do not entirely submit to the logics of formal development (Al-Hinkawi & Almodhafar, 2021) (Said & Al Ani, 2022). They devise strategies, apply everyday tactics, and create alternative spaces to sustain meaningful lives. This study highlights the overlooked micro-narratives—how rituals are not just ceremonial traditions but social mechanisms that foster safety, hope, and solidarity. It argues that community resilience is not solely the product of external interventions but emerges from reflective and symbolic social practices.

This study employs a cultural ethnographic approach, focusing on ritual practices in Tamalate, Bontoala, Tallo, and Barombong districts in Makassar (Robben & Sluka, 2015) (Taylor & Francis, 2013). Through direct observation, in-depth interviews, and theoretical reflection, the study illustrates how communities sustain ritual practices amid spatial limitations, economic stress, and rapid socio-cultural change (Hennings et al, 2025) (Lardellier, 2019). The research aims to understand how rituals function as mediums for collective value reproduction, spatial negotiation, and context-specific community resilience. Thus, it contributes both theoretically and practically to current debates on cultural resilience in contemporary urban settings.

The research draws on four theoretical frameworks. First, Giddens' structuration theory emphasizes that social agents do not merely comply with structure but actively reproduce and transform it through daily practices (Hardcastle et al, 2005) (Lippuner & Werlen, 2009). In this context, rituals are seen as reflective acts that negotiate and reshape social structures (Hennings et al, 2025) (Parkin, 2015), co-constructed through intergenerational participation (Knottnerus, 2010) (Summers-Effler).

Second, Geertz's concept of "thick description" suggests that cultural actions must be interpreted within their symbolic, historical, and social contexts (Cole, 2013) (Freeman, 2014). Rituals are embedded with meanings—symbolic elements like daun pacar, traditional food, and ancestral narratives express kinship and solidarity (Malone, n.d) (Manik et al, 2024). Through thick description, resilience is not abstract, but materially and symbolically enacted (Qamar, 2024) (Shackleton et al, 2024).

Third, de Certeau's theory of everyday tactics explains how people maneuver within power structures to preserve meaning (Jones, 2013) (Smith & Richards, 2013). In this study, the concept helps interpret how communities use marginal spaces like alleyways, mosque courtyards, and parks as arenas for ritual expression (Cho & Križnik, 2020) (Salman et al, 2025)—not merely physical sites, but social spaces shaped by symbolic and participatory use (Robinson, 2019) (Zhu & Fu, 2017).

Fourth, Bhabha's "third space" concept asserts that identity is hybrid, formed through narrative encounters (Al-Khalili & Abu Baker, 2021) (Ikas & Wagner, 2008). In Makassar, rituals reflect hybrid expressions blending Bugis, Makassarese, Islamic, and global influences (Basri et al, 2024) (Sohrah et al, 2023), revealing that rituals are also identity-producing spaces responsive to change.

Together, these frameworks help understand rituals as dynamic sites of cultural, symbolic, and social production. They show how urban communities, under modern pressures, can continue to generate meaningful spaces and sustain collective identity.

Ultimately, rituals in Makassar should not be romanticized as relics of the past. Rather, they represent complex, reflective, and collective survival strategies—reclaiming public spaces, healing social wounds, preserving kinship, and responding to globalization in their own terms.

Methodology

This study was designed using a qualitative approach with a cultural ethnographic design, aimed at deeply understanding the meanings, symbols, and social strategies behind ritual practices within the urban communities of Makassar City. The ethnographic design was chosen for its capacity to allow the researcher to immerse in the lived experiences of the community, to sense their socio-cultural pulse, and to uncover narratives that are not always explicitly articulated. Within the context of this research, ethnography enabled the exploration of how local residents respond to the pressures of modernity through meaningful cultural practices, such as traditional rituals, spiritual gatherings, and collective community activities.

The research was conducted in four primary areas that reflect the city's social diversity and cultural dynamism: Tamalate, Bontoala, Tallo, and Barombong subdistricts. These locations were purposively selected to represent both the spatial complexity and socio-cultural richness of Makassar's urban environment.

The following map illustrates the administrative boundaries of Makassar City and highlights the four subdistricts that served as ethnographic field sites. This spatial visualization supports a contextual understanding of the geographical and social terrain in which these ritual practices are embedded.
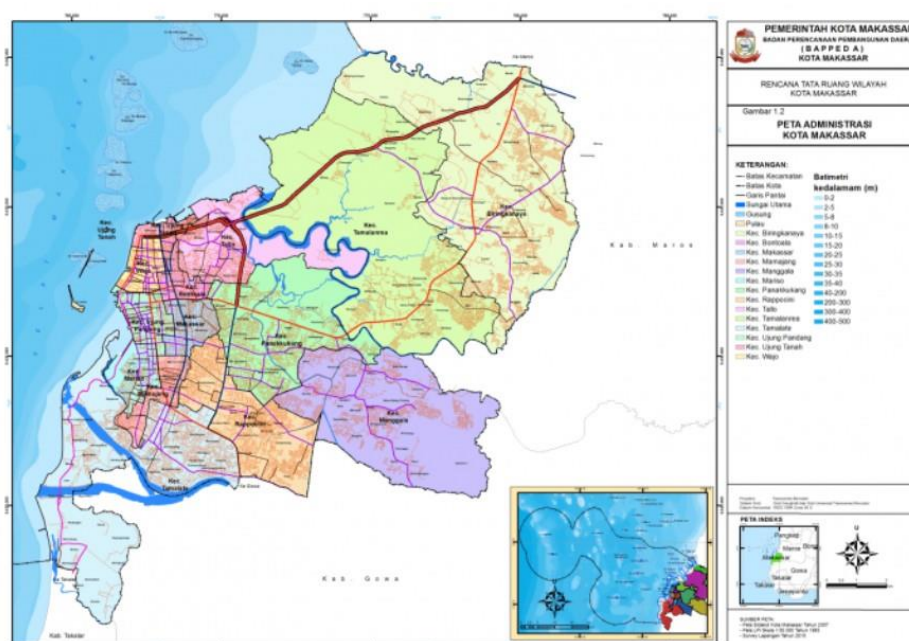

Figure 1. Map of Study Locations in Makassar (Tamalate, Bontoala, Tallo, and Barombong)

These sites were purposively selected as vibrant living spaces where communities actively maintain and perform various forms of cultural rituals, both within family settings and in broader communal contexts. Moreover, the selected locations represent the complex urban character of Makassar—from densely packed alleyways to open public spaces—which serve as important arenas for enacting local cultural practices.

The population in this study consists of urban community members in Makassar who are actively engaged in ritual practices, either as primary performers or as part of the broader social networks sustaining these traditions. The research does not emphasize the number of participants but prioritizes the depth of experience and richness of narrative obtained through direct engagement. Accordingly, purposive sampling was employed to identify key informants deemed to possess relevant experience, knowledge, and social roles related to local cultural practices. These informants include customary leaders, mosque imams, elderly women who lead domestic rituals, family members, and local youths who serve as documentarians or digital facilitators of the rituals.

A total of 18 primary informants were interviewed in-depth, representing diverse social and generational backgrounds. Semi-structured interviews were used to allow flexibility in data elicitation while ensuring that core questions—pertaining to meaning, symbols, changes in practices, spatial dynamics, and community resilience—could be addressed clearly. In several cases, follow-up interviews were conducted in different settings—during ritual events, late-night tahlilan gatherings, or post-meal discussions—to deepen context and insight.

The primary instruments used in this research include field observation notes, semi-structured interview guides, audio recordings, and visual documentation in the form of photos and videos. The interview guide was developed based on the study's conceptual framework, particularly focusing on interpretations of space, symbols, social structure, and forms of community resilience. However, flexibility was maintained throughout the interviews to allow natural and reflective storytelling by informants. Participant observation was also employed, enabling the researcher to not only record events but also engage in communal activities, embodying ethical and empathetic participation.

The data collection process began with preliminary site visits and initial engagement with community leaders to obtain permission and build trust. This phase was crucial due to the cultural and spiritual sensitivity of the study, which required careful and respectful social interaction. Once orientation was complete, data were collected through direct observation and in-depth interviews. All information was documented meticulously in field journals, including conversational contexts, nonverbal expressions, and spatial atmospheres surrounding the rituals. Visual documentation was conducted with the full consent of participants and used as material for reflection and narrative analysis.

All data were analyzed using a contextual thematic approach. The analysis followed a layered process: first, identifying emerging themes from informant narratives; second, situating those themes within the social and spatial contexts of ritual performance; and third, interpreting them through the study's theoretical lenses—structuration theory (Giddens), thick description (Geertz), everyday tactics (de Certeau), and third space (Bhabha). This analysis was not conducted separately from the field context but rather emerged simultaneously with the researcher's immersive engagement in the community, in line with the principles of reflexive ethnography.

To clarify the analytical process, the following diagram illustrates the sequence from field data collection to thematic coding, symbolic interpretation, theoretical synthesis, and academic contribution.
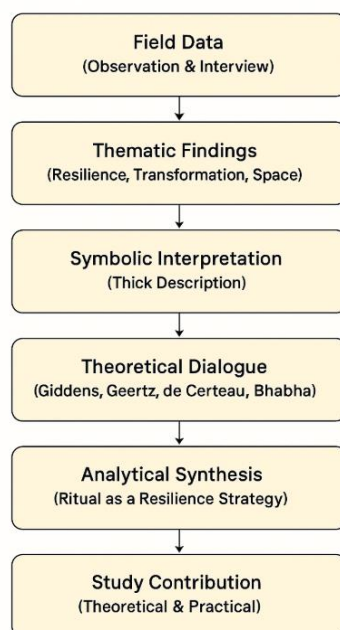
Figure 2. Analytical Flowchart: From Field Data to Conceptual Contribution

To ensure the validity and credibility of the data, this study employed source and method triangulation. Narratives provided by one informant were consistently cross-checked with those from other sources and verified through direct observation during actual ritual events. In addition, the researcher engaged in preliminary discussions of early findings with community leaders and local scholars to confirm that emerging interpretations aligned with the lived social meanings within the community. Validity, in this context, was not only measured by data consistency but also by the extent to which the research authentically represented community voices without distortion by researcher bias.

This study also adhered to ethical principles in qualitative research, including informed consent, confidentiality of informant identities, and transparency regarding research objectives and potential benefits. Given the symbolic and spiritual weight of the cultural context, the researcher maintained a respectful and open stance throughout all interactions.

Overall, the research methodology was designed to capture the complexity of ritual practices within the fluid realities of urban life. By immersing in the community's living spaces, listening closely to their narratives, and allowing meaning to emerge from within their social fabric, this study aims to deliver an ethnographic account that is not only theoretically rich but also socially and culturally meaningful. The outcomes of this method are expected to contribute significantly to broadening our understanding of urban community resilience, not as a mere concept, but as a living practice continuously sustained by the people themselves.

Result and Discussion

The findings of this research demonstrate that ritual practices within the urban communities of Makassar not only persist but also undergo dynamic transformations in form, meaning, and function. These transformations reflect the communities' capacity to adapt ritual expressions to the demands of contemporary urban life, while simultaneously preserving their cultural significance.

The following thematic diagram summarizes the core structure of the qualitative data analysis. Each theme highlights a key dimension in how ritual is interpreted and practiced as a strategy of community resilience, revealing the symbolic, spatial, and social functions embedded in these acts.
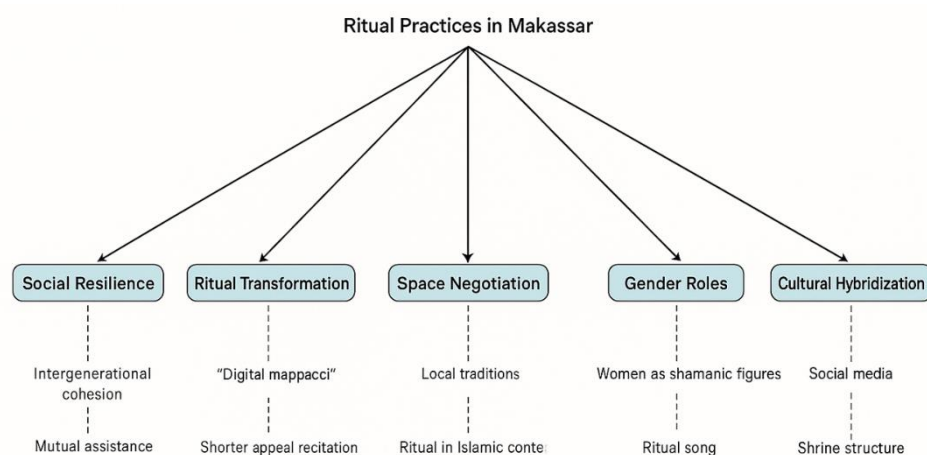

Figure 3. Thematic Coding Tree: Ritual Practices as Strategies of Urban Resilience

Amid the mounting pressures of modernization, globalization, and spatial fragmentation, the people of Makassar utilize ritual as a primary medium for preserving identity, fostering social resilience, and negotiating space and time within an increasingly complex urban environment. Field data clearly illustrate that rituals are not remnants of the past performed out of habit, but conscious and reflective social strategies through which communities sustain their collective well-being.

One of the study's key findings is the transformation of mappacci—a traditional cleansing ritual performed before marriage. Originally a formal ceremony held in royal palaces or ancestral homes, mappacci has evolved into a more fluid and inclusive event, adaptable to the spatial limitations of contemporary urban life. In narrow alleys of neighborhoods such as Panampu and Barombong, the ritual is still performed with the same sacredness. Residents creatively transform these tight communal spaces: walls are draped with traditional fabrics, mats are spread across the pathways, and daun pacar (henna leaves) are carefully prepared by elderly women.

In this context, mappacci is not only a symbol of purification but also a powerful space for reinforcing intergenerational social cohesion. Although some youth participants may not fully grasp the philosophical meaning behind each symbol, their engagement remains high—particularly in documenting and disseminating the ritual through social media. This reflects a hybridization of meaning, where the sacred intersects with the digital, and traditional values are reinterpreted through modern technological lenses.

The second key finding highlights the transformation of makkanre tempo, a ritual meal traditionally held to honor ancestors or commemorate significant communal events. In the urban context, this ritual has evolved into ngopi adat—an informal gathering that brings together residents of different ages in a familial atmosphere. Field observations in Bontoala reveal that these moments serve as effective platforms for resolving conflicts, fostering social consensus, and creating dialogic spaces often absent in formal forums. Traditional foods such as barongko, songkolo, and locally brewed coffee serve as symbolic bridges that strengthen social bonds. Within these relaxed settings, residents discuss various issues—from rising food prices to moral debates about pop culture. Here, the ritual operates tactically, echoing Michel de Certeau's theory of everyday life, as a grassroots strategy through which communities carve out meaningful spaces outside official systems.

The third finding addresses the continued relevance of makkiade—ancestral grave visits and cleansing rituals—which, despite being practiced in more modest forms, retain strong spiritual and social power. Sites like the tomb of Karaeng Galesong in Tallo remain central during pre-Ramadan pilgrimage seasons. Community members gather with flowers, water, and prayers. Yet beyond the ritual itself, the deeper social significance lies in how these events reunite extended families, reviving shared memories and collective identity. In an interview with the site's caretaker, Pak Amir stated, "Even though young people are busy with work and phones, they still come when it's about the graves." This underscores how the spiritual dimension of ritual continues to serve as a moral anchor and generational glue in the face of relational disconnection.

The fourth finding explores the evolution of akkarungeng—traditionally a formal customary deliberation—into a more flexible and inclusive form of community discussion. In many cases, this practice now takes place during prayer gatherings, thanksgiving ceremonies, or social events such as arisan and communal cleanups. Observations in Tamalate and Lette show that residents use these forums to discuss environmental issues, public safety, and neighborhood solidarity. Customary and religious leaders sit side by side, engaging in participatory and familiar dialogue. This reflects Anthony Giddens' structuration theory: social structures are not imposed from above, but are continuously produced and reproduced through everyday social practices. By appropriating cultural formats, citizens create alternative social structures independent of formal institutions like neighborhood councils or subdistrict offices.

Fifth, the study reveals that public spaces—such as alleyways, mosque courtyards, urban parks, and residents' front yards—serve as the primary venues for ritual enactment. The use of these spaces is far from arbitrary; rather, it is part of a symbolic tactic employed

by communities to "reclaim" urban space that is increasingly threatened by commercialization and homogenization. For instance, Karebosi Field and Taman Macan are occasionally used for mappadendang processions and traditional festivals. In Barombong, alleyways are decorated and transformed into lorong budaya (cultural alleys), where residents hold workshops on traditional cuisine, local music performances, and ritual simulations. These public spaces become more than sites of activity—they serve as arenas of meaning negotiation between community and state, between modernity and tradition.

Another significant dimension is the role of women, particularly elderly women, in sustaining ritual practices. They function as technical coordinators, custodians of symbolic knowledge, and conveyors of cultural values in every stage of the ritual. Through their guidance, children learn the meaning of daun pacar (henna leaf), how to arrange ritual offerings, and the proper sequence of prayers. Meanwhile, men typically serve in symbolic and representative roles, such as community spokespersons or prayer leaders. Notably, younger generations—both male and female—are now taking on emerging roles in digital documentation, logistical coordination, and dissemination of ritual content. This shift illustrates that gender roles in cultural practice are fluid, adaptive, and responsive to social change.

Ultimately, the findings show that Makassar's urban communities do not draw a strict binary between tradition and modernity. Rather, they craft new hybrid forms that allow both to coexist. Rituals become a bridge between past and future, between cultural roots and contemporary challenges. From zikir recitations streamed online to mappacci rituals posted on Instagram, it is evident that people are not merely preserving old forms—they are embedding new meanings that remain deeply relevant in the present.

This research affirms that ritual is a vital medium through which community resilience is shaped. Rituals are not merely cultural expressions; they are adaptive strategies that enable communities to survive, find strength, and create meaning in the midst of urban pressures that often marginalize them. In every prayer recited, meal shared, symbol enacted, and public space reclaimed, there lies a quiet but resolute narrative of resistance: that communities have their own ways of living, sustaining meaning, and imagining the future. And it all begins with ritual—with the small acts performed together, with feeling, with care, and with the conviction that to live together is the only way to endure.

Discussion

This study fills a critical gap in urban community resilience research, which has long been dominated by structuralist, technocratic, and normative approaches. Amid the prevailing discourse of development centered on macro-policy frameworks, statistical models, and infrastructural logic, this research instead illuminates the often-overlooked micro-level dimension: cultural practice as the foundation of social resilience. Field findings reveal that rituals—often dismissed as relics of the past—serve as effective social strategies to manage the increasing complexity, competitiveness, and exclusionary nature of contemporary urban life.

By approaching social reality through the lens of cultural ethnography, this study shows that resilience does not solely emerge from state programs or institutional interventions, but from within the very fabric of society—through symbols, solidarity, ancestral narratives, and small, collectively performed acts. In doing so, this research addresses a crucial lacuna: it positions ritual practice not as a folkloric object detached from modern life, but as a site of value production and an adaptive strategy for confronting uncertainty. This perspective directly challenges longstanding assumptions that modernity will inevitably erase traditional practices, and that resilience can only be achieved through external, top-down structural interventions.

This discussion also strengthens and expands the theoretical framework that underpins the study. Through Anthony Giddens' structuration theory, it becomes evident that ritual practices in Makassar manifest the dialectical relationship between structure and agency. Communities are not passive recipients of urban structural change—they reshape it from within. They adapt the forms, times, and spatial expressions of rituals to fit the constraints of dense and compressed city life. This is clearly reflected in practices like mappacci performed in alleyways or makkanre tempo repackaged as ngopi adat. In such instances, social structures are actively reproduced by cultural actors through everyday actions that are rich with meaning.

Furthermore, the findings on the use of public space for rituals reinforce Michel de Certeau's concept of spatial practice. In many cases, Makassar residents reclaim spaces that were not structurally intended for them—mosque courtyards, urban parks, narrow alleys—and transform them into cultural sites. This is a form of social tactic: symbolic acts carried out quietly yet charged with resistance to the logic of commodification and spatial exclusion. In this context, communities are not merely users of space—they are active producers of meaning. They reconfigure the function of public space not through power, but through presence, participation, and symbolic assertion.

Moreover, the practice of cultural hybridity—evident in how younger generations document rituals digitally—enriches the discussion of third space as theorized by Homi Bhabha. Digital platforms and traditional rituals are not positioned as opposites, but rather fused into new forms that allow cultural expression to remain vibrant and relevant. For example, when zikir barakka is livestreamed on social media, or when wedding rituals are packaged with cinematic visuals and shared globally, the result is not mere commodification, but the creation of new cultural spaces. This demonstrates that local culture is not static; it is flexible, adaptive, and creative.

Through the lens of Clifford Geertz's concept of thick description, this study also offers an important theoretical contribution by presenting the layered meanings embedded in each cultural act observed. From daun pacar to barongko, to the careful placement of mats in alleyways—these are not mere symbols, but rich cultural events filled with values of solidarity, empathy, and identity negotiation. From this perspective, rituals are not simply ceremonial processes; they are social texts—continuously interpreted, re-enacted, and lived by the community as a moral and existential compass.

Equally significant, this research introduces a renewed discourse on cultural forms of resilience. Resilience here does not solely refer to infrastructure, disaster data, or emergency response speed. In the everyday life of Makassar's communities, resilience is about remaining connected, upholding dignity (siri'), practicing mutual aid (pesse), and carrying out shared traditions despite economic, political, and spatial pressures. In this context, ritual becomes a symbolic home, a space where residents return socially and spiritually.

Empirically, this research also contributes by deconstructing the dichotomy between "the traditional" and "the modern." In practice, communities do not feel the need to choose one over the other. They live within both realms, mixing and synthesizing them into new cultural forms. Amid the demands of work and digital lifestyles, people still visit ancestral graves, still light candles, still prepare traditional foods. For them, tradition is not about nostalgia—it is a form of endurance. In a city surrounded by billboards, toll roads, and shopping malls, ritual serves as a reminder of who they are, where they come from, and why they must remain together.

Conclusion

This study demonstrates that beneath the surface of rapid urban modernization and accelerating social change, local cultural practices—particularly rituals—remain a powerful foundation for urban communities to build resilience. In narrow alleyways, mosque courtyards, city parks, and even digital spaces, the people of Makassar not only preserve their rituals but also adapt, reinterpret, and utilize them as tools to negotiate the everyday pressures they face. In this context, ritual can no longer be viewed merely as a symbolic or spiritual tradition; it emerges as a social strategy—active, reflective, and deeply meaningful in sustaining cohesion and collective survival.

From mappacci rituals now shared via social media, to makkiade ceremonies that continue to connect older and younger generations through ancestral pilgrimages, ritual serves as tangible proof that communities possess their own cultural mechanisms for navigating spatial limitations, economic stress, and social fragmentation. Within these ritual moments, one finds a strength that cannot be captured by statistics: a sense of belonging, quiet solidarity, and pride in collective identity. This form of resilience is not produced by policy—it grows from within the social fabric, nurtured and sustained by the people themselves.

These findings offer critical insight for future urban development policies and practices. Whereas resilience is often framed within formal systems such as disaster governance, basic service provision, or infrastructural design, this research shows that the cultural dimension is no less essential in shaping a community's adaptive capacity. Cities cannot be built solely with concrete and technology; we must also listen to the voices of residents, understand their rituals, respect their symbols, and create space for the cultural expressions they inherit. True resilience is not merely the ability to "bounce back" after

crisis, but the capacity to remain whole—socially, culturally, and spiritually—amid transformations that may lie beyond our control.

The implications of this study invite reflection among urban planners, anthropologists, policymakers, and community activists. We must begin to reimagine development models that do not marginalize ritual, but rather embrace it as a central force in participatory policy design. Imagine if alleyways were seen not only as transit corridors, but as vibrant cultural spaces. Imagine if city parks were not only designed for visual aesthetics, but also functioned as spiritual and social sanctuaries. Imagine if local governments moved beyond orchestrating ceremonial events and instead engaged in long-term dialogue with cultural actors to strengthen resilience from within.

Looking ahead, this research sends a clear message: community resilience must be understood as a continuous cultural process. It is not only about reacting to disasters or adapting to change, but about how people sustain relationships, uphold values, and create collective spaces that offer safety, meaning, and pride. Resilience will not emerge from outside if the internal social fabric of the community is fragile. And as shown by the people of Makassar, that fabric is safeguarded and reinforced through rituals—practices carried out with hands, bodies, language, and heart.

By amplifying the voices of residents who are often excluded from formal development reports, this study affirms that the future of cities does not belong solely to architects, engineers, or economists. It also belongs to the elderly women who teach the meaning of daun pacar, to the young people broadcasting prayers online, and to all the citizens who choose to gather, to pray, and to share meals together—even in constrained spaces and limited time. In their hands, ritual is not merely a legacy; it is a foundation. And from that foundation, a city may endure—not only physically, but humanely.

Conflict of Interest

The author declares that there is no conflict of interest in the conduct of this research, including in the processes of data collection, analysis, writing, and publication of this article. All research activities were carried out independently, without any influence from institutions, sponsors, or third parties that could affect the findings or interpretation of the study.

Acknowledgment

Finally, heartfelt appreciation goes to all individuals who cannot be named individually but whose assistance, inspiration, and spirit of collaboration greatly enriched the course of this research.

References

Al-Hinkawi, W. S., & Almodhafar, S. S. (2021). Porous Gaps Activating the Urban Space. *International Review of Civil Engineering (IRECE)*, *12*(3), 190. https://doi.org/10.15866/irece.v12i3.19778

Al-Khalili, R. K., & Abu Baker, R. (2021). "Hybrids" in the "Third Space": A Post-Colonial Reading of Anthony Burgess's "The Right to an Answer." *The International Journal of Literary Humanities*, *19*(2), 29–41. https://doi.org/10.18848/2327-7912/CGP/v19i02/29-41

Albogachieva, M. (2023). Loving You, I Create Myself: From the Experience of Sufi Practices of Ingush Women. *State Religion and Church in Russia and Worldwide*, *41*(3–4), 491–522. https://doi.org/10.22394/2073-7203-2023-41-3-4-491-522

Ascher, W., & Heffron, J. M. (Eds.). (2010). *Cultural Change and Persistence*. Palgrave Macmillan US. https://doi.org/10.1057/9780230117334

Basri, R., Rahmawati, R., Zainab, Z., Ali, F. A., & Ameliah, R. (2024). Symbolic Representation and Maslahah Assessment: Examining the Rituals of Female Circumcision in Bugis-Makassar Society of South Sulawesi. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, *8*(3), 1503. https://doi.org/10.22373/sjhk.v8i3.22381

Carniello, M. F., Dos Santos, M. J., & Máximo Pimenta, C. A. (2022). A Abordagem Territorial Do Desenvolvimento: Um Olhar Metodológico Sobre A Dimensão Cultural E Seus Componentes. *Revista Brasileira de Gestão e Desenvolvimento Regional*, *18*(1). https://doi.org/10.54399/rbgdr.v18i1.6517

Cho, I. S., & Križnik, B. (2020). Sharing Seoul: Appropriating Alleys as Communal Space through Localized Sharing Practices. *Built Environment*, *46*(1), 99–114. https://doi.org/10.2148/benv.46.1.99

Cole, B. M. (2013). Conservation of Responsibility & Context Manipulation in High Context Communication Cultures. *Academy of Management Proceedings*, *2013*(1), 10484. https://doi.org/10.5465/ambpp.2013.182

Firman, T. (2004). Demographic and spatial patterns of Indonesia's recent urbanisation. *Population, Space and Place*, *10*(6), 421–434. https://doi.org/10.1002/psp.339

Freeman, M. (2014). The Hermeneutical Aesthetics of Thick Description. *Qualitative Inquiry*, *20*(6), 827–833. https://doi.org/10.1177/1077800414530267

García Alcaraz, T. (2024). Decoding urban power: Architecture, symbolism and territorial control in Caracas. *City, Culture and Society*, *39*, 100608. https://doi.org/10.1016/j.ccs.2024.100608

Hardcastle, M. R., Usher, K. J., & Holmes, C. A. (2005). An overview of structuration theory and its usefulness for nursing research. *Nursing Philosophy*, *6*(4), 223–234. https://doi.org/10.1111/j.1466-769X.2005.00230.x

Harr, A. (2025). Scalar Poetics in Ritual Language. In *The Oxford Handbook of Ritual Language* (pp. 473–493). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780192868091.013.5

Hennings, J., Johnson, C. L., Keliher, M., Şahin, K., & Stollberg-Rilinger, B. (2025). Political Ceremonies and Rituals in the Early Modern World. *Journal of Early Modern History*, *29*(1–2), 157–181. https://doi.org/10.1163/15700658-bja10103

Ikas, K., & Wagner, G. (Eds.). (2008). *Communicating in the Third Space*. Routledge. https://doi.org/10.4324/9780203891162

Indayani, M., Trisutomo, S., & Ramli, M. (2021). We are getting stronger as we stay longer: the influence of place attachment to urban community resilience. *IOP Conference Series: Earth and Environmental Science*, *884*(1), 012034. https://doi.org/10.1088/1755-1315/884/1/012034

Jones, N. (2013). The tactical improvisation of space in the contemporary Hollywood action sequence. *New Cinemas: Journal of Contemporary Film*, *11*(1), 39–53. https://doi.org/10.1386/ncin.11.1.39_1

Kišjuhas, A. (2024). What holds society together? Emotions, social ties, and group solidarity in leisure interaction rituals. *Leisure Studies*, *43*(3), 363–377. https://doi.org/10.1080/02614367.2023.2183979

Knottnerus, J. D. (2010). *Collective events, rituals, and emotions* (pp. 39–61). https://doi.org/10.1108/S0882-6145(2010)0000027005

Lardellier, P. (2019). *The Ritual Institution of Society*. Wiley. https://doi.org/10.1002/9781119508786

Lippuner, R., & Werlen, B. (2009). Structuration Theory. In *International Encyclopedia of Human Geography* (pp. 39–49). Elsevier. https://doi.org/10.1016/B978-008044910-4.00749-5

Malone, C. (n.d.). Manipulating the Bones: Eating and Augury in the Maltese Temples. In *Ritual, Play and Belief, in Evolution and Early Human Societies* (pp. 187–208). Cambridge University Press. https://doi.org/10.1017/9781316534663.013

Manik, S., Ramani, A., Majumder, R., Hossain, S., & Hazra, T. (2024). Traditional Foods for Festivity: Linking Food Diversity with Socio-Cultural Aspects. In *Traditional Foods: The Reinvented Superfoods* (pp. 69–88). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-72757-3_4

Mardiansjah, F. H., Rahayu, P., & Rukmana, D. (2021). New Patterns of Urbanization in Indonesia: Emergence of Non-statutory Towns and New Extended Urban Regions. *Environment and Urbanization ASIA*, *12*(1), 11–26. https://doi.org/10.1177/0975425321990384

Mee, W. (2012). The Ebb and Flow of Popular Islamic Music Forms: Zikir Maulud Amongst Sambas Malays. *Asian Journal of Social Science*, *40*(2), 203–233. https://doi.org/10.1163/156853112X640143

Mello Rose, F., & Chang, J. (2023). Urban data: harnessing subjective sociocultural data from local newspapers. *Buildings and Cities*, *4*(1), 369–385. https://doi.org/10.5334/bc.300

Nikishina, E. (2016). The Effects of Culture on Transaction Costs and Competitive Advantages of the Society. *Economic Policy (in Russian)*, *11*(1), 105–120. https://doi.org/10.18288/1994-5124-2016-1-07

O'Grady, N., & Shaw, D. (2023). Resilience, responsibility and state abandon: The changing role of the government in emergencies. *Political Geography*, *100*, 102796. https://doi.org/10.1016/j.polgeo.2022.102796