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Social Transformation and Cultural Resilience in a Multicultural Society: A Study of the Durenseribu Community, Depok City

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ABSTRACT

Urbanization, technological development, and increasing social mobility have significantly transformed patterns of social interaction in urban communities. These changes are often associated with the weakening of local cultural practices and traditional social bonds. However, recent studies suggest that local communities may demonstrate cultural resilience by adapting traditions to contemporary social contexts. This study aims to examine how local cultural resilience is maintained within a multicultural urban community in Durenseribu, Depok City. Using a qualitative case study approach, data were collected through observation, in-depth interviews, and documentation involving community members and local cultural actors selected through purposive sampling. The findings reveal that local cultural practices such as *selametan*, *tahlilan*, family religious gatherings, and communal celebrations continue to function as important social spaces that strengthen social cohesion and collective identity among diverse ethnic and religious groups. These practices not only carry religious meanings but also serve as mechanisms for sustaining social integration in a multicultural environment. In addition, the study finds that the community increasingly utilizes digital media to document and disseminate cultural activities, indicating a process of cultural adaptation rather than cultural decline. The study argues that cultural resilience in urban communities is shaped by the dynamic interaction between tradition, social solidarity, and technological adaptation. This finding contributes to sociological discussions on cultural sustainability in multicultural urban societies.

INTRODUCTION

The development of urban areas in Indonesia has brought about various changes in the social life of the community. The processes of urbanization, modernization, and increasing population mobility have created increasingly complex social dynamics, particularly in areas surrounding urban growth centers. These changes not only impact economic aspects and physical development, but also influence patterns of social interaction, cultural values, and how communities maintain their collective identity (Giddens, 2000; Soekanto, 2017). Depok, one of Jakarta's buffer cities, has experienced rapid development in recent decades. High population growth, increased economic activity, and the development of educational and government facilities have made Depok a dynamic urban area. Within this context, various areas in Depok exhibit interesting social dynamics worth studying, particularly regarding the interaction between urban modernization and the sustainability of local cultural values (Firman, 2009).

One area that reflects this dynamic is Durenseribu, located in Depok City. This area is known for its diversity of social, ethnic, and religious backgrounds. The people living in this area comprise various social groups with varying economic conditions, creating a pluralistic and dynamic social life. This diversity not only creates complex social interactions but also shapes a unique community identity in the daily lives of the local community.

Amidst the rapid development of the city, the Durenseribu community faces various social changes influenced by modernization, technological advancements, and increasing social mobility. These changes impact community life patterns, including aspects of social relations, lifestyles, and cultural practices that develop within the community. According to social change theory, the process of modernization often brings transformations in social structures and value systems, which ultimately influence how communities adapt to the ever-changing social environment (Haralambos, 2000). Despite this, the Durenseribu community continues to demonstrate efforts to maintain various local traditions and cultural practices that have become part of their social life. Various social and religious activities, such as thanksgiving (selametan), tahlilan (religious gatherings), and religious celebrations, are still regularly held by the community as part of efforts to maintain social solidarity and strengthen relationships between residents. These cultural practices serve not only as religious expressions or inherited traditions, but also as social mechanisms that strengthen social cohesion in a multicultural society (Geertz, 1973).

This phenomenon demonstrates that modernization does not always eliminate local cultural values, but rather often encourages communities to engage in cultural adaptation and negotiation. From a sociological perspective, this can be understood as a form of cultural resilience, namely the ability of communities to maintain their cultural values and identity amidst the pressures of social change (Hall & Lamont, 2009). Therefore, a study of the socio-cultural dynamics of the Durenseribu community is crucial for understanding how multicultural communities adapt to social changes occurring in urban areas. This research seeks to analyze the social transformations occurring in the lives of the Durenseribu community and how local communities maintain their cultural values and traditions amidst increasingly intensive urbanization. Therefore, this research is expected to contribute to enriching studies of urban sociology, particularly regarding the relationship between social change, cultural diversity, and cultural resilience in urban communities.

METHOD

This research uses a qualitative approach with a case study design to deeply understand the dynamics of social change and cultural resilience in the multicultural community in the Durenseribu area of Depok City. The qualitative approach was chosen because this research aims to explore the meanings, social experiences, and cultural practices that develop in community life contextually (Creswell & Clark, 2011). This research was conducted in a region known for its high levels of social, ethnic, and religious diversity. This area is experiencing rapid urban development, making it a relevant location for examining the dynamics of social change and the community's efforts to maintain local cultural values amidst the process of modernization. All data obtained through observation, in-depth interviews, and documentation were then systematically analyzed to understand the sociocultural dynamics occurring within the Durenseribu community. Data analysis in this study used the interactive analysis model proposed by Miles dan Huberman (2014). This model was chosen because it allows researchers to conduct continuous data analysis from the data collection stage to drawing conclusions. This interactive analysis model consists of three main stages: data reduction, data presentation, and drawing conclusions. These three stages occur simultaneously and are interrelated in the qualitative research process. Through these stages, researchers can identify patterns of social change and forms of cultural resilience that have developed within the multicultural community in the Durenseribu area. The stages of data analysis in this study can be explained as follows.

Table 1. Miles and Huberman Interactive Model Data Analysis Procedure in Research

Data Analysis Stage	Activities Conducted by the Researcher	Analysis Objectives
Data Reduction	The researcher selects and organizes data obtained from observations, in-depth interviews, and documentation. This process includes transcribing interview results, grouping information relevant to the research focus, and simplifying the data by identifying key themes such as changes in social	Identifying data relevant to the research focus makes it easier for the researcher to understand the dynamics of social change

Data Analysis Stage	Activities Conducted by the Researcher	Analysis Objectives
	interaction patterns, ethnic and religious diversity, and local cultural practices still maintained by the community.	and cultural resilience occurring in the Durenseribu community.
Data Display	The reduced data is then systematically arranged in the form of narrative descriptions, matrices, or thematic categories. Researchers present data on forms of social interaction, traditional practices such as slametan (celebration) and tahlilan (religious remembrance), and the influence of modernization on the sociocultural life of the Durenseribu community. This data presentation also connects field findings with sociological concepts regarding social change and multicultural societies.	This facilitates researchers in observing patterns of relationships between data and understanding trends in social change and cultural practices developing in the community.
Conclusion Drawing and Verification	Researchers interpret the presented data by identifying patterns, meanings, and relationships between social change and the community's efforts to maintain cultural traditions. Conclusions are obtained through a continuous process of reflection and data verification by comparing findings from various sources, such as observations, interviews, and documentation.	This provides a comprehensive understanding of how the Durenseribu community experiences social transformation while maintaining its cultural identity amidst the process of urbanization.

Sumber: Diadaptasi dari tahap analisis data oleh Miles and Huberman (Miles & Huberman, 2009).

Based on these data analysis stages, the analysis process in this study was conducted continuously, from data collection to conclusion drawing. Through data reduction, data presentation, and conclusion verification, the researchers attempted to identify patterns of social change and forms of cultural resilience developing within the multicultural society in the Durenseribu area.

RESULT AND DISCUSSION

Social and Cultural Diversity in the Durenseribu Community

The Durenseribu area in Depok City exhibits the characteristics of a multicultural society with a high degree of ethnic, religious, and socioeconomic diversity. This diversity was formed through a long historical process, particularly related to the development of Depok City as a buffer zone for Jakarta, which since colonial times has served as a meeting place for various community groups. The history of population mobility in this area demonstrates how various ethnic groups, such as the Betawi, Sundanese, Makassarese, Balinese, and Chinese communities, interact and shape complex social configurations within urban life. In urban sociological studies, conditions like this are often understood as a form of multicultural society, namely a society consisting of various cultural groups with different identity backgrounds but living in the same social space (Parekh, 2001). Multiculturalism refers not only to the diversity of identities, but also to how these groups negotiate to establish relatively stable patterns of social relations in everyday life. In the context of Durenseribu, this diversity is reflected in various social practices that demonstrate relatively harmonious cross-cultural interactions.

Various social activities such as mutual cooperation (gotong royong), family religious studies, and community participation in local arts and traditions provide spaces for social interaction that bring together diverse community groups. These practices serve not only as routine social activities but also as mechanisms of social integration that strengthen relationships between residents. One example of a cultural practice that is still maintained is the palang pintu tradition in wedding processions, which is part of Betawi tradition. In the increasingly urban and multicultural context of Durenseribu, this tradition not only symbolizes Betawi cultural identity but also serves as a cultural meeting place that demonstrates the process of cultural adaptation and acculturation in urban society.

This phenomenon can be understood through the perspective of social integration theory which emphasizes the importance of shared norms and social interaction in maintaining the stability of a diverse

society (Durkheim, 1933). In multicultural societies, social integration is not always formed through shared identity, but through social practices that enable diverse groups to build cooperative relationships and social solidarity. In this context, community-based social activities such as mutual cooperation or religious activities can serve as social spaces that strengthen community cohesion. However, studies of multicultural societies also show that diversity does not always coexist harmoniously. Several studies emphasize that multiculturalism often presents challenges in balancing the recognition of different cultural identities with the need to build broader social cohesion (Kymlicka, 2012). In urban societies experiencing high population mobility, differences in ethnic, religious and social class identities can become potential sources of tension if not managed through inclusive social mechanisms.

Efforts to build social harmony amidst this diversity are reflected in the increasing Interfaith Harmony Index in recent years. This increase indicates a relatively good level of tolerance and cooperation between religious communities. However, this does not mean that the potential for identity conflict has completely disappeared. Several studies of urban communities in Indonesia indicate that differences in religious and socioeconomic identities can still give rise to dynamics of social competition that require wise management by communities and local governments (Hefner, 2000).

Therefore, the social and cultural diversity in the Durenseribu area can be understood as an ongoing process of social negotiation. Communities not only live within diversity but also actively develop social mechanisms that allow these differences to remain within the framework of shared life. In this context, various social and cultural activities involving the participation of various community groups play a crucial role in strengthening social solidarity while maintaining the sustainability of multicultural life in urban areas. Thus, the social dynamics occurring in Durenseribu demonstrate that cultural diversity is not merely a demographic characteristic but also part of the social processes that shape community identity. Cross-cultural interactions, local traditional practices, and various community-based social activities are crucial factors in maintaining the balance between diverse identities and social cohesion in a multicultural society.

The Transformation of Social Interaction Amidst Technological Developments and Urbanization

The development of information and communication technology over the past two decades has brought significant changes to social interaction patterns, particularly in urban areas. The Durenseribu area, part of Depok City, within the Jakarta metropolitan area, has also experienced these dynamics. Expanded access to the internet, smartphones, and various social media platforms allows people to quickly obtain information while expanding their social networks beyond the boundaries of their local communities. From the perspective of the sociology of modernity, the development of communication technology is often understood as part of the process of social transformation in a network society, where social relations no longer depend entirely on geographical proximity, but are increasingly mediated by digital technology (Castells, 2010). In this case, people in urban areas such as Durenseribu not only interact in physical social spaces, but also in digital social spaces that enable the formation of wider communication networks.

On the one hand, these technological developments are opening up new opportunities for society, particularly in the economic and educational sectors. Digital-based economic activities such as online commerce, business promotion through social media, and the use of digital platforms to market local products are gaining popularity. This demonstrates how technology can be a tool to increase economic mobility, particularly for small and medium-sized businesses that previously faced limitations in reaching a wider market. Furthermore, technology is expanding access to education through various online learning platforms, enabling people to acquire knowledge without the constraints of time and space.

However, various sociological studies also show that developments in communication technology do not always have a positive impact on social relations within society. Some studies highlight that the increasing

intensity of digital communication can reduce the quality of direct social interactions within communities (Putnam, 2000). In the context of local communities that previously had a strong tradition of social interaction through communal activities such as mutual cooperation, community meetings, and religious activities, the shift in communication to the digital space has the potential to weaken the social bonds that have been built through face-to-face interactions.

This finding is also evident in the social life of the Durenseribu community, where some social interactions have shifted from community spaces to digital ones. Communication between residents, previously conducted through in-person meetings, is now often replaced by communication through instant messaging apps or social media. While these forms of communication still allow for the rapid exchange of information, the social relationships formed tend to be more pragmatic and less in-depth than those that occur in person. In addition to technological developments, the process of urbanization and economic modernization also influences the transformation of social interaction patterns in society. As a region within a continuously developing urban area, Durenseribu is experiencing a shift in its economic structure from a more community-based lifestyle to an increasingly competitive and market-oriented economic system. This change is often accompanied by the emergence of a more individualistic and consumption-oriented urban lifestyle. From the perspective of modernization theory, this change is part of the societal transition process from a traditional social structure to a modern society, characterized by increased social mobility, job differentiation, and changes in value orientations in community life (Giddens, 1991). However, a number of critical studies also highlight that modernization does not always have a uniform impact on all social groups. In some cases, the process of urbanization can actually weaken the social solidarity that previously served as the foundation of local community life.

Furthermore, the influence of global culture through digital media also influences the consumption patterns, lifestyles, and value orientations of young people in urban areas. Exposure to various forms of global popular culture often leads to lifestyle aspirations that differ from the local cultural values that have developed in society. This situation has given rise to debate in the study of cultural sociology regarding whether cultural globalization will lead to cultural homogenization, namely the process by which local cultures are gradually replaced by a more dominant global culture (Ritzer, 2019). However, several studies also show that local communities do not always passively accept the influence of globalization. In many cases, communities actually adapt and reinterpret various global influences according to their local cultural context. Therefore, the transformation of social interactions occurring in the Durenseribu area cannot be understood solely as a process of loss of traditional social values, but also as a form of social negotiation between local values and the ever-evolving dynamics of modernity.

Thus, technological developments and the process of urbanization have created new dynamics in the social interaction patterns of the Durenseribu community. On the one hand, technology opens up opportunities for increased economic mobility and access to knowledge, but on the other hand, it also presents challenges in maintaining the quality of social relations and local cultural values that have long been the foundation of community life. This condition demonstrates that social transformation in urban society is a complex process, involving the interaction between structural change, technological development, and the community's ability to negotiate their social and cultural identities within the context of modernity.

Local Cultural Resilience in a Multicultural Society

Although the Durenseribu community has experienced various social changes due to modernization, urbanization, and the development of digital technology, various local cultural practices remain intact as part of the community's collective identity. Religious traditions and community-based social activities such as thanksgiving (selametan), tahlilan (religious gatherings), family religious studies, and religious celebrations are still routinely held to strengthen social solidarity and relationships between residents. These

practices demonstrate that local culture has not been completely eroded by social change but rather adapts to increasingly complex societal dynamics.

From a classical sociological perspective, these communal cultural practices can be understood as mechanisms for building social solidarity, as explained by Emile Durkheim. Durkheim emphasized that collective rituals play a crucial role in strengthening social cohesion and fostering a collective conscience within society. Through shared rituals such as slametan (celebration) or tahlilan (religious remembrance), communities not only engage in religious practices but also strengthen social networks and a sense of togetherness among community members. Thus, local cultural practices serve as social institutions that maintain societal integration amidst social change.

Moreover, from a cultural anthropology perspective, these practices can also be understood as a form of cultural reproduction that allows local values to be passed down sustainably from one generation to the next. Clifford Geertz, In his study of religion and culture in Java, he demonstrated that communal rituals such as the slametan (celebration) have profound symbolic significance in fostering social harmony and societal stability. These traditions not only represent religious beliefs but also serve as a system of symbols that regulate social relations in everyday life.

The phenomena occurring in the Durenseribu community demonstrate a form of cultural resilience, namely the community's ability to maintain local cultural values amidst the pressures of social, economic, and technological change. This concept of cultural resilience is widely discussed in contemporary anthropological studies, which emphasize that culture is not a static system, but rather an adaptive and dynamic one. Culture survives not because it remains unchanged, but because it is able to transform and adapt to new social contexts.

However, within academic studies, there is debate regarding the relationship between modernization and the sustainability of local culture. The classical modernization perspective tends to view the development of modern society as a process leading to the rationalization and homogenization of culture, thus predicting the weakening of local traditions. This view is based on the assumption that modernity brings values of individualism, efficiency, and rationality that have the potential to replace traditional cultural practices. Conversely, a number of contemporary studies show that modernization does not always lead to the erosion of local culture. Many communities are able to adapt their traditions to the modern context, resulting in new forms of cultural practices. In this context, modernity often coexists with tradition in a process known as cultural hybridization. Local traditions can be maintained while undergoing reinterpretation to suit the social needs of modern society.

In the Durenseribu community, this dynamic is evident in how local cultural practices have begun to interact with digital technology. Documenting cultural activities through social media, publishing religious activities online, and disseminating information about community activities through digital platforms are all part of a new strategy for maintaining the existence of local culture. Digital technology is not only a means of communication but also functions as a medium for cultural documentation and promotion, expanding the reach of community identity into a wider public sphere. Thus, the cultural resilience of the Durenseribu community is reflected not only in the continuity of traditional practices but also in the community's ability to integrate elements of modernity into their cultural life. This process demonstrates that local culture does not merely survive passively but actively adapts and evolves in the face of ongoing social change.

CONCLUSION

In the Durenseribu community, this dynamic is evident in how local cultural practices have begun to interact with digital technology. Documenting cultural activities through social media, publishing religious activities online, and disseminating information about community activities through digital platforms are all part of a new strategy for maintaining the existence of local culture. Digital technology is not only a means of communication but also functions as a medium for cultural documentation and promotion, expanding the reach of community identity into a wider public sphere. Thus, the cultural resilience of the Durenseribu community is reflected not only in the continuity of traditional practices but also in the community's ability to integrate elements of modernity into their cultural life. This process demonstrates that local culture does not merely survive passively but actively adapts and evolves in the face of ongoing social change.

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