



## Cultural Identity Shaping Intergroup Relations in Urban Society

Marianus Lamere

STISIP Silas Papare Jayapura, Indonesia

**Corresponding Author:** Marianus Lamere [marianuslamere@gmail.com](mailto:marianuslamere@gmail.com)

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### ABSTRACT

Urban societies are characterized by cultural diversity that at the same time creates opportunities for integration as well as challenges for social cohesion. This study aims to analyze how cultural identity shapes intergroup relationships in an urban context in Jayapura City, Papua, which is inhabited by a heterogeneous population with complex social interactions. Explicitly, this study focuses on the role of cultural identity in encouraging cooperation, tolerance, and potential conflicts between different groups. A qualitative approach was used through in-depth interviews, focus group discussions, and participatory observation of 32 informants representing diverse ethnic, religious, and generational backgrounds. The data were analyzed using thematic analysis techniques with triangulation to ensure validity. The results of the study show that cultural identity remains the main reference in daily interactions that affect the perception of inclusion and exclusion in relationships between groups. While shared experiences in urban spaces encourage adaptation and collaboration, strong attachments to cultural symbols and group boundaries often reinforce social distancing and create tension. This study concludes that cultural identity doubles as a unifying source as well as a distinguishing marker in intergroup relations in urban communities. Theoretically, this research contributes to the understanding of cultural identity as a dynamic factor in urban sociology, while practically providing input for policymakers and community leaders to strengthen inclusive urban governance as well as design programs that encourage intercultural dialogue and social integration.

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## INTRODUCTION

Modern cities around the world are now hubs for a very diverse cultural encounter. Migration, both domestically and interregionally, has created societies that consist of different ethnicities, religions, languages, and generations. Urbanization accelerates interactions between social groups that were previously rarely in contact. This situation brings great opportunities for cooperation and innovation, but it also poses serious challenges related to social cohesion, inequality, and potential conflicts (Yabe et al., 2022). In Indonesia, especially in Papua, Jayapura City is a real example. Recent research shows that differences in language, cultural perspectives, and environmental factors are often barriers to communication and adaptation between the Bugis and Papuan ethnicities in this city (Hasmar et al., 2023). In addition, there is an identity tension between Papuan locality and Indonesian nationality, especially among the younger generation who live with a historical narrative of inequality (Sabara, 2023). This condition shows the importance of understanding how cultural identity affects intergroup relationships in urban communities such as Jayapura.

Globally, social identity theory and recognition theory explain that group identity is not rigid, but is constantly changing through negotiations, recognition, and sometimes conflicts (Pertiwi & Faturochman, 2023). Many studies in Indonesia have highlighted the relationship between religion, ethnicity, and identity, for example in Makassar (Arifin et al., 2023). However, studies that really highlight Jayapura City are still limited. One relevant research is the work (Akhmad et al., 2023) that emphasizes the role of ethnic sentiment in maintaining the dominance of economic space from colonial times to the present. However, the study has not explored further how cultural identity shapes a sense of inclusion and exclusion in the daily lives of urban people.

The global context also shows that the diversity of cultural identities in cities is often a determining factor in the quality of intergroup relationships. Studies in Europe confirm that multicultural interactions in urban spaces can strengthen social innovation, but also increase the risk of segregation if not properly managed through public policy (Berry & Ward, 2022). Similarly, research in Latin America shows that the attachment of ethnic groups to traditional cultural symbols often strengthens internal solidarity, but can widen social distances with other groups, especially in fast-growing urban areas (Fernández & González, 2021). These findings are relevant for Jayapura, where Papuan cultural symbols often serve a dual function: as a source of pride as well as a social differentiator in intergroup interactions.

Furthermore, global research also shows that young people play an important role in reshaping cultural identities in multicultural cities. Research in the UK and Canada found that young people growing up in urban environments tend to develop hybrid identities, which are a mix of traditional and global values, which helps them adapt in a pluralistic society (Thomas & Koyama, 2020; Kim & Ward, 2023). However, this process is not always smooth as hybrid identities can also create dilemmas of loyalty and a sense of alienation. This situation is in line with the reality in Jayapura, where the young generation of

Papua is often at the crossroads between maintaining their ancestral cultural identity and adjusting to national and global identities.

From the literature, there are several research gaps. First, previous research has indeed addressed cultural barriers and the dual identity of the younger generation, but no one has examined the role of cultural symbols, language, rituals, or practices in creating perceptions of inclusion and exclusion. Second, most studies still focus on one aspect of identity, such as religion or ethnicity, so they have not comprehensively described cross-identity interactions. Third, studies that connect physical spaces (such as markets, villages, or city centers) with symbolic spaces (such as cultural identities) in shaping relationships between groups are also rare.

Based on this, this study aims to analyze how cultural identity shapes relationships between groups in Jayapura City. This research focuses on understanding how cultural symbols, language, and rituals are present in daily interactions, how a sense of inclusion and exclusion is formed among different groups, and under what conditions cultural identity can strengthen tolerance and cooperation or even give rise to tension and conflict. In addition, this study also seeks to see how people from diverse ethnic, religious, and generational backgrounds manage these differences in their social lives.

Theoretically, this research is expected to enrich the study of cultural identity in urban sociology by including the dimensions of urban space, generation, and cross-identity interactions. The results can expand the application of social identity theory, recognition theory, and intergroup relationship theory in the context of Papua which has a long history of inequality and internal migration.

Practically, this research provides input for local governments, community leaders, and community organizations in Jayapura. Research findings can be used to design policies and programs that strengthen social cohesion, for example through multicultural education, intercultural dialogue, urban planning that is friendly to local identity, and strengthening cultural symbols as bridges of integration. Thus, this research is not only academically important, but also relevant to support more inclusive and harmonious urban governance.

## LITERATURE REVIEW

### *Cultural Identity and Urban Life*

Cultural identity is one of the important foundations in shaping social interaction in modern cities. Recent research confirms that individuals place themselves in certain social categories that affect relationships between groups and affect social cohesion (Brosnan & Reynolds, 2021). In urban contexts, ethnic, religious, and linguistic diversity is often a source as well as a challenge to social cohesion. Research shows that cities with high levels of heterogeneity can present opportunities for the creation of solidarity across identities, but also have the potential to give rise to social segregation (Vertovec, 2022). This shows that cultural diversity in urban areas does not automatically result in integration, but requires a continuous adaptation mechanism.

### ***City Space as an Arena for Identity Negotiation***

The city is not just a physical space, but also a social arena in which identity negotiations take place. Studies show that urban public spaces, such as markets, streets, and community centers, are important locations for the formation of relationships between groups (Sandercock & Attili, 2022). The interactions that take place in these spaces can form inclusive identities, but they can also reinforce boundaries when groups maintain their cultural symbols and practices. In various multicultural cities, cultural attachment to local spaces plays a major role in maintaining collective identity in the midst of urbanization (Delanty, 2021). This is relevant to Jayapura, where cultural symbols and community spaces function as glue and social separators.

### ***Inclusion, Exclusion, and Social Cohesion***

Relations between groups in urban communities run on the spectrum of inclusion and exclusion. When diversity is recognized, cultural identity can be the basis for social cohesion. On the other hand, if differences are affirmed, then social distancing is widening even more. International studies confirm the paradox of inclusion, namely efforts to create integration can actually give birth to new forms of exclusion through symbolic and structural discrimination (Favell, 2022). In heterogeneous urban societies, social cohesion is often fragile because it is influenced by political dynamics, economic distribution, and perceptions of cultural differences (Wessendorf, 2020). Therefore, intercultural dialogue and recognition of collective identity are essential conditions for building inclusive cities.

### ***Young Generation and Hybrid Identities***

The younger generation plays a strategic role in shaping relationships between groups in the city. They often develop hybrid identities that combine local traditions with urban cosmopolitan values (Nayak, 2021). This kind of identity allows for the creation of new spaces for integration, while also presenting challenges when historical and political narratives come into play. Other research confirms that the experiences of young people in urban spaces have a great influence on how they build solidarity and social distance with other groups (Alba & Foner, 2022). Thus, understanding hybrid identities is key in seeing the dynamics of intergroup relationships in a multicultural city like Jayapura.

## **METHODOLOGY**

### ***Types and Approaches to Research***

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because it is able to explore subjective experiences, symbolic meanings, and social dynamics related to cultural identity in urban society. The case study design provides an opportunity to conduct an in-depth exploration of specific phenomena in Jayapura City as a representation of a multicultural city with complex social interactions. This approach is in line with the view (Creswell & Poth, 2021) that qualitative research is effective for understanding social processes that cannot be quantitatively measured.

### ***Population and Sampling Techniques***

The research population includes the people of Jayapura City who live in a multicultural environment with diverse ethnic, religious, and generational backgrounds. The sampling technique uses non-probability sampling with a purposive sampling strategy, which is the selection of informants based on certain considerations relevant to the research objectives. The main selection criteria were (1) active involvement in urban social interactions, (2) representation of local and migrant ethnic identities, (3) variation in social roles in the community, and (4) generational diversity.

A total of 32 informants were involved in this study, consisting of: (a) community and customary leaders (6 people) who were selected for their role in preserving cultural symbols and practices; (b) leaders of religious communities (4 people) who represent the influence of religious identity in social relations; (c) youth and students (10 people) representing the young generation with a hybrid identity between local and national; (d) cross-ethnic women (6 people) who were selected because of their position in the social networks of families and communities; and (e) ethnic migrants and local residents (6 people) who were selected to describe the dynamics of daily interactions in public spaces.

The composition is considered adequate to obtain rich, varied, and in-depth data on the dynamics of cultural identity in intergroup relationships. This is in line with the recommendations for determining qualitative sample sizes that emphasize data depth and diversity of perspectives, not just the number of participants (Malterud et al., 2021; Gentles et al., 2022).

### ***Data Collection Techniques***

Data collection was carried out through in-depth interviews, focus group discussions, and participatory observation. In-depth interviews are used to explore personal narratives about cultural identity and experiences of social interaction. Focused group discussions allow for the dynamics of dialogue between participants thereby enriching understanding of the patterns of relationships between groups. Participatory observations are carried out in public spaces such as markets, urban villages, and cultural activity centers to see the practice of direct interaction. The research instrument is in the form of semi-structured interview guidelines developed based on previous studies (Guest et al., 2021). Data validity is strengthened by triangulation of sources and methods, while reliability is strengthened through systematic field recording and discussions between researchers.

### ***Research Procedure***

The research procedure starts from the preparation stage, namely the preparation of instruments, research permits, and enumerator training. Furthermore, data collection was carried out, including in-depth interviews that were recorded and transcribed, focused group discussions with observation notes, and documentation of cultural activities in urban spaces. After that, data reduction is carried out through the process of transcription, initial coding, and categorization of the theme. To increase credibility, the researcher conducted member checking by confirming the initial results to several participants. The

final stage includes thematic analysis, data interpretation, and preparation of research reports.

### ***Data Analysis Techniques***

The data was analyzed using thematic analysis as developed by (Braun & Clarke, 2021). This analysis includes the stage of repeatedly reading interview transcripts, conducting open coding, identifying patterns, and developing main themes related to cultural identity, inclusions-exclusions, and dynamics between groups. The analysis was carried out with the help of NVivo 12 Plus software, which facilitates the organization of qualitative data and strengthens the transparency of the analysis process (Jackson & Bazeley, 2023).

## **RESEARCH RESULT**

### ***Cultural Identity as a Reference for Social Interaction***

Cultural identity has been proven to play a fundamental role in determining the pattern of social interaction in Jayapura City. The results of interviews with the informants show that cultural elements such as regional languages, customary symbols, and religious rituals are still used as the main reference in establishing communication, determining social acceptance, and accessing networks between groups. This cultural identity serves a dual function: on the one hand it strengthens internal cohesion, on the other hand it creates social distance with other groups.

One of the community leaders emphasized the importance of cultural symbols in strengthening internal solidarity, although he sometimes emphasized differences with migrant groups: *"If we still use regional languages and traditional clothes at village events, it is a sign that we are indigenous. But sometimes immigrants feel less able to be fully involved"* (MA-03, interview June 12, 2025).

In line with that, religious community leaders also highlight how cultural symbols often shape certain social boundaries. *"In churches or mosques, sometimes cultural identities still appear, for example, groups of indigenous people sit together, while immigrants also gather alone. It was evident at the big events"* (PA-01, June 14, 2025 interview). A similar view was expressed by Papuan youth who felt how local language could be a marker of membership of a certain group. *"If we talk about using the regional language on campus, it is immediately considered a group of indigenous people. Sometimes immigrant friends feel disconnected, so they end up creating their own circle of association."* (PM-07, June 18, 2025 interview).

For women across ethnicities, cultural identity also has implications in daily relationships at the family and community level. *"If there is a traditional event, we women must prepare food according to tradition. It makes us feel proud, but it is also a differentiator because women from outside the customs sometimes cannot participate."* (PL-02, June 20, 2025 interview). Meanwhile, migrants acknowledged the symbolic distance that still limits interaction. *"We have been here for a long time, the children also go to school in Jayapura. But there are still the names 'indigenous people' and 'immigrants'. It is very felt when there is a traditional party or village meeting"* (WM-05, interview June 22, 2025).

These findings confirm that cultural identity plays a dual role: strengthening the internal cohesion of local ethnicities while reinforcing

differences with migrant groups. Although cultural identity can serve as a source of pride and attachment, without an inclusive adaptation mechanism, it has the potential to reinforce social segregation in urban spaces.

### ***City Space as an Arena of Collaboration and Tension***

The urban space in Jayapura has proven to have an ambivalent function: on the one hand as an arena for cross-ethnic collaboration, on the other hand it is a source of tension that reinforces social segregation. Field observations in traditional markets, urban villages, and community centers show complex interaction dynamics. Traditional markets are often an inclusive economic space, while urban settlements still exhibit a strong segregation of identity. Traditional leaders emphasized that urban space is not just a physical space, but also a symbolic means to affirm group identity. *"If we look at urban villages, indigenous people tend to live nearby. It's not just about the house, it's about maintaining the traditional ties in the middle of the city."* (MA-05, interview June 10, 2025).

Religious leaders highlighted how places of worship can be inclusive spaces while showing barriers between groups. *"In a mosque or church, everyone does come together, but sometimes the difference in group is still visible, who is active and who is only present. It's also part of the city's social space."* (PA-03, June 14, 2025 interview). A young man stated that the market is more often a space for cross-ethnic collaboration. *"In the market, indigenous people and immigrants can work together. For example, buying and selling fish or vegetables, not looking at where it comes from, but more about price and trust."* (PM-09, June 17, 2025 interview). Cross-ethnic women reveal the reality of segregation in settlements. *"I live in a city village, and it really feels like there are areas called 'indigenous villages' and 'immigrant villages'. If there is an event, we women often become a bridge, but there are still limits."* (PL-04, June 21, 2025 interview).

Meanwhile, migrants emphasized the experience of symbolic exclusion in the city's cultural space. *"If there is a cultural festival, we will attend. But the dominant one is still Papuan culture. It makes us feel like we're just guests."* (WM-02, June 23, 2025 interview). These findings suggest that urban spaces mediate social interactions in a way that is not always balanced. On the one hand, the market creates an arena for inclusive collaboration, while settlements and festivals show the symbolic boundaries between identities.

### ***Dynamics of Inclusion and Exclusion***

This study found that inclusion and exclusion go hand in hand in urban social relations in Jayapura. Shared activities such as mutual cooperation, sports, and religious activities create a sense of inclusion, while ethnic stereotypes and attachment to certain symbols often lead to exclusion. A traditional leader explained how mutual cooperation is still a space for inclusion. *"If there is community service, everyone participates. Do not see the origin, because it is for the benefit of the village. That's what keeps us feeling one."* (MA-01, June 11, 2025 interview).

However, religious leaders caution that exclusion still emerges through historical narratives. *"There are still old stories about injustice against indigenous people. It makes some congregations feel that the relationship with immigrants is not fully*

equal." (PA-04, June 15, 2025 interview). A Papuan student expressed his experience of symbolic discrimination. *"On campus, we hang out with many immigrant friends. But sometimes when we talk about customs or politics, it immediately feels distant. Some say we are too 'hard'"* (PM-03, June 18, 2025 interview). Women across ethnicities said that inclusion is easier to create in family activities. *"If it's a wedding or thanksgiving, everyone can come. It became an inclusion space. But there are still limits, for example if there are land or customary matters."* (PL-05, June 20, 2025 interview).

Migrants affirm their feelings of exclusion even though they have lived for a long time. *"We have lived here for decades. But there is still a name for the immigrant. So it feels like there is still a fence that is not visible."* (WM-04, June 22, 2025 interview). These dynamics show that inclusion and exclusion are not fixed dichotomies, but rather a spectrum that is constantly being negotiated.

### ***Hybrid Identity of the Young Generation***

The young Papuan and non-Papuan generations in Jayapura show a tendency to form a hybrid identity. Higher education, social media, and urban interaction encourage identity flexibility that blends local, national, and global elements. However, a dilemma arises when loyalty to ancestral culture is perceived as contrary to the demands of adaptation. Traditional leaders consider that the younger generation has greater flexibility than their parents. *"Young people can now use the regional language at home, but outside they use Indonesian or even slang. It's different from our generation"* (MA-06, June 10, 2025 interview).

Religious leaders see this phenomenon as an opportunity for integration. *"In religious activities, young people easily adjust. They can combine local traditions with modern practices."* (PA-02, June 13, 2025 interview). A Papuan student affirms the dilemma of identity. *"I am proud of Papuan culture, but if it is too highlighted on campus, it is often considered different. So I adjust it to the national style, but at home I still follow the customs."* (PM-01, interview June 18, 2025). Women across ethnicities also admit that there is a mixed identity. *"My children at home can speak Bugis, but at school they use Indonesian. If you play TikTok, you even use mixed English slang."* (PL-03, June 19, 2025 interview).

Meanwhile, migrants see this change as normal. *"Now children can no longer be separated firmly, they have become mixed. It can be seen from the way they dress, make friends, and even worship."* (WM-01, June 23, 2025 interview). This hybrid identity phenomenon shows how the younger generation is the main agent in the process of social integration.

### ***Potential Collaboration and Conflict***

Cultural identity in Jayapura has a dual function: to strengthen internal solidarity while emphasizing differences that have the potential to cause conflict. Cross-identity collaboration is more common in economic, religious, and social activities, while tensions are usually triggered by political issues, economic distribution, and access to urban resources. Traditional leaders explained that customary-based collaboration is still strong in certain contexts. *"If there is a disaster or a traditional party, everyone is involved. It is proof that identity can be a unifier."* (MA-02, June 12, 2025 interview).

However, religious leaders caution that conflict can arise when cultural identity is politicized. *"If identity is brought to the political realm, that is dangerous. It can be a trigger for conflict. We always remind the congregation to maintain harmony"* (PA-04, June 14, 2025 interview). A Papuan student stated that cross-identity cooperation often works, although tensions persist. *"On campus, we can work together for events. But when it comes to land or political issues, it immediately feels like there's a wall."* (PM-08, June 18, 2025 interview). Women across ethnicities emphasized their role as mediators. *"If there is a small conflict in the village, usually women are the mediators. We are in a position to connect different groups."* (PL-01, June 21, 2025 interview).

Migrants are also aware of the cycle of collaboration and conflict. *"Sometimes we can get along, work together, help each other. But if there is a sensitive issue, such as land or positions in the government, it immediately feels hot."* (WM-06, June 23, 2025 interview). Thus, the potential for collaboration and conflict are two sides of the same coin. Cultural identity can be a source of solidarity as well as a source of friction, depending on the context of the interaction.

## DISCUSSION

This research shows that cultural identity is the main foundation in shaping social interaction patterns in Jayapura City. Cultural identity is not simply interpreted as a static symbol or tradition, but as a system of meaning that is continuously negotiated by individuals and groups in daily life. Cultural identities reflected through language, rituals, symbols, and social practices have played a dual function: strengthening the internal solidarity of communities while creating boundaries that separate one group from another. These findings are consistent with social identity theory which emphasizes that social categories shape the way individuals understand themselves while also determining how they treat others within the framework of cross-group interactions (Hogg, 2021). In other words, cultural identity plays a dual role as an instrument of social cohesion and at the same time as a marker of exclusivity.

In the urban context of Jayapura, ethnic diversity does not necessarily result in harmonious social integration. The results of the study show that the process of adaptation and identity negotiation is an important prerequisite in building inclusive social relationships. This strengthens the argument (Brubaker, 2023) that affirms that diversity in urban societies must be understood as a dynamic phenomenon, where relationships between groups are always negotiated through daily experiences. Thus, the diversity of the city is not a static condition, but an arena of social interaction full of integration opportunities as well as potential conflicts.

Jayapura's urban space shows ambivalence as an arena that facilitates collaboration while creating tension. Traditional markets, for example, are proving to be an inclusive socio-economic space that allows for cross-ethnic group interaction. On the other hand, urban villages and cultural festivals often show symbolic segregation, where group identity is highlighted as a differentiator. This phenomenon confirms the relevance of the study of the politics of urban space which explains that the distribution of physical space in the city reflects power relations and strengthens identity boundaries (Low, 2023;

Alatrash, 2024). This means that urban spatial governance not only has an impact on physical and economic aspects, but also affects the pattern of social cohesion and relationships between groups in it.

The dynamics of inclusion and exclusion that emerge in Jayapura show that urban social interaction cannot be seen in black and white. Collective activities such as mutual cooperation, participation in religious activities, or certain festivals can open up opportunities to build social bridges. At the same time, however, ethnic stereotypes, exclusive historical narratives, and the distribution of socio-economic inequality reinforce the practice of exclusion. This situation supports the view (Yuval-Davis, 2022) that inclusion in urban societies is often partial, while exclusion can be present in subtle forms such as symbolic discrimination or unequal representation. Thus, sustainable social integration requires an equal space for dialogue, where all groups can voice their identities and interests fairly.

The role of the young generation is very important in the context of social change in Jayapura. The findings of this study indicate that the younger generation tends to build a hybrid identity that combines local, national, and global elements. This liquid identity is in line with the concept of hybrid cultural identities which is widely discussed in the study of global urban societies (Choi, 2023; Mellor et al., 2024). The younger generation appears as actors who are able to bridge the boundaries of traditional identities, so that they have the potential to become agents of social integration. However, a dilemma arises when local cultural expressions are actually considered to be contrary to national norms or global standards, thus causing identity ambivalence. This phenomenon highlights the importance of supporting flexible expression of identity so that young people are able to play a strategic role in strengthening social cohesion, while also facing the challenge of deep-rooted symbolic exclusion.

The practical implications of this research are quite significant. Cultural identity has proven to have a dual potential, namely as a unifying instrument as well as a source of segregation. Therefore, inclusive urban governance is crucial to ensure that cultural identity can serve as a social glue, not a trigger for fragmentation. Strategies that can be taken include: providing public spaces that encourage cross-group interaction, strengthening intercultural dialogue programs, and diversity-sensitive urban policies. These findings are in line with the view (Schiller & Çağlar, 2020) and (Santos, 2022) that inclusion-based policies should take into account the daily living practices of urban citizens, not just formal and structural aspects.

However, this research also has limitations. First, the number of participants is relatively small, so it does not fully reflect the complexity of Jayapura's multiethnic society. Second, the data obtained through interviews and observations were carried out in a limited period of time, so they were not able to capture the dynamics of long-term social change. Further research is recommended to use a longitudinal approach, expand the number and diversity of informants, and integrate digital media analysis which is now increasingly playing a role in shaping the cultural identity of urban communities.

Theoretically, this study enriches the literature on urban sociology by emphasizing that cultural identity is a dynamic factor that is constantly negotiated in the social interaction of multiethnic urban communities. In practical terms, this research makes a real contribution to policymakers, community leaders, and civil society organizations in designing inclusive, equitable, and diversity-oriented urban governance. Thus, this study not only emphasizes the importance of cultural identity in inter-group relations in Jayapura, but also underscores the urgency of building an urban strategy that is able to bridge differences to create a more harmonious and equitable urban society.

## **CONCLUSIONS AND RECOMMENDATIONS**

This study confirms that cultural identity plays a central role in shaping the dynamics of inter-group relationships in Jayapura City which is characterized by ethnic, religious, and generational heterogeneity. Cultural identity not only serves as an instrument of social cohesion that strengthens the internal solidarity of the community, but also acts as a marker of difference that has the potential to widen social distance. These findings show that the life of a multicultural urban society is always characterized by ambivalence, where opportunities for integration and potential conflicts are present simultaneously. The results of the study show that urban spaces are the main arena for identity negotiation practices. Markets, public spaces, and shared activities open up opportunities for inclusion, while cultural symbols, group rituals, and the distribution of certain spaces reinforce exclusion. In this context, diversity-sensitive urban governance has a strategic role to ensure that cultural identities can function as bridges of integration, rather than as social barriers that lead to segregation.

Theoretically, this research contributes to the study of urban sociology by emphasizing that cultural identity is a dynamic factor that is constantly negotiated in the social interaction of multiethnic communities. In practical terms, the findings of this study offer input for local governments, policymakers, and community leaders in designing inclusive urban governance strategies. Intercultural dialogue programs, strengthening interactive public spaces, and diversity-based policies are important steps to strengthen social cohesion in Jayapura City. Thus, this research not only enriches the academic understanding of the relationship between groups in diverse urban societies, but also provides practical direction for the development of urban governance that is equitable, adaptive, and able to embrace the plurality of cultural identities in order to create social harmony in the midst of urban complexity.

## **ADVANCED RESEARCH**

Future research should expand the exploration of cultural identity and intergroup relations in urban Papua by integrating digital ethnography and spatial analysis to understand how online platforms and urban mapping shape patterns of inclusion and exclusion. Longitudinal and comparative studies between Jayapura and other multicultural cities in Eastern Indonesia could reveal how urban transformation and digital communication influence the negotiation of hybrid identities among younger generations. Moreover, interdisciplinary approaches that combine sociology, urban anthropology, and

media studies can provide deeper insights into how public policies, social media narratives, and urban spaces co-produce new forms of belonging and segregation. Such advanced studies are essential to formulate adaptive urban governance models that not only embrace cultural plurality but also strengthen sustainable social cohesion in dynamic, multicultural environments.

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