

## Social Integration in Multiethnic and Multireligious Communities: A Socio-Cultural Analysis of Intergroup Relations in Makassar, Indonesia

Jamaluddin Arifin<sup>1\*</sup>, Noor Insyiraah Abu Bakar<sup>2</sup>, Rinaldi Rinaldi<sup>1</sup>

<sup>1</sup>Universitas Muhammadiyah Makassar, Indonesia

<sup>2</sup>Sultan Idris Education University, Malaysia

\*Correspondence: ✉ [jamaluddinarifin@unismuh.ac.id](mailto:jamaluddinarifin@unismuh.ac.id)

### Abstract

This study seeks to analyze the socio-cultural dynamics among multiethnic and religious communities within the Bosowa Indah housing area of Makassar city, with an emphasis on promoting social integration. Utilizing qualitative methods through a case study approach, data were gathered via direct observation, in-depth interviews, and documentation. The research focuses on social integration and socio-cultural relations, drawing upon theories grounded in functional structural paradigms, including Parsons' AGIL theory and Durkheim's concept of social solidarity, as well as symbolic interactionism and additional population theories. The findings indicate that Bosowa Indah is inhabited by a diverse urban population, with social interactions categorized into three types: formal interaction, informal interaction, and limited interaction. These interactions give rise to social and cultural products, reflected in established systems of values and norms, habits, and community practices that encourage social integration. Social integration is assessed through various dimensions: the establishment of trust among residents, the cultivation of shared values, cultural practices that foster a harmonious and peaceful society, and the development of a common identity. The results of this study offer significant theoretical insights for the advancement of sociology, particularly in the realm of urban sociology within a functional structural paradigm. Additionally, these findings can serve as a valuable reference for multiethnic community groups aiming to sustain social integration.

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## INTRODUCTION

Studies related to social integration in multiethnic societies have been widely studied by various experts, both sociologists and anthropologists, and have become theoretical references in the development of sociology and anthropology (Rahman, 2022). Social integration can be seen in the multiethnic community in Mojokerto Regency, which shows that the existence of an integration process that began with the entry of Balinese tribes caused controversy towards the resistance of the community as a process of social integration in the form of accommodation and coordination driven by divine and family values. The adaptation stage embodies cooperation and assimilation in interfaith activities, cultural acculturation, and language adjustment (Durkheim, 2018). The involvement of communities in the joint activities they carry out shows the success of the social integration process they carry out, thus eliminating the existence of tribal traits among them (Afifa & Sari, 2019). It can be explained that social integration in a community group does not always go well, as long as the process takes place with various supporting factors and inhibiting factors always accompanies as part of the dynamics (Elbakidze et al., 2025). Rural communities that have a simple or homogeneous social structure in the socio-cultural aspects still have factors inhibiting the integration of the community. On the contrary, in urban communities that have a very complex or heterogeneous social structure, the socio-cultural aspects are automatically very complex inhibiting

factors as well. One of the supporting factors for social integration is strong kinship relations while the inhibiting factors are competition and conflict (Pare, 2024).

The more complex the inhibiting factors of social integration of a group of people, the more complex the dynamics that occur (L. Liao et al., 2025). The dynamics of an increasingly complex society can be seen in various regions, especially urban areas, because it is an accumulation and representation of various ethnicities, tribes, and religions. The city has its own charm, so that it becomes the destination of everyone in various regions to come and live in the city. One of the fundamental reasons for coming to the city is work and continuing education (Lamichhane et al., 2025). Cities offer many things that may not be found in the area of origin, so choosing a city as a destination to meet these needs makes the dynamics of the city more complex. The complexity of the city can be seen from several fundamental aspects, such as: 1) social aspects include social structure, social interaction, and social identity (Nutarelli et al., 2025). 2) physical/spatial aspects include city structure, infrastructure, and land use (Chen et al., 2025). 3) Economic aspects include economic activity, employment, and social welfare. Based on the complexity of the city, one of the characteristics of the community is multiethnic with all its dynamics as stated by Indah (2022), that the complexity of urban life is characterized by the dynamics of its people who have a high level of mobility so that urban space forces the community to be conditioned to socio-political conditions and diverse cultural attitudes. The complexity of urban community dynamics demand that a city must facilitate various needs related to cultural aspects, in addition to technological criteria that are mechanistic, such as: efficiency and ease of accessibility, comfort, control, good security, and environmental friendliness that must be met (Nugroho & Suryani, 2021).

The city of Makassar, which is one of the urban centres in South Sulawesi, continues to undergo changes and developments that are as complex as those in cities in general (Ni et al., 2025). These changes and developments can be seen from various aspects, namely: population growth, city infrastructure development, economy, and culture. Makassar city, which continues to experience population growth in terms of quantity, is very significant. If we observe cities in general, they experience high population growth due to natural population growth and uncontrolled urbanization flows, giving rise to various problems. This is in line with the results of Radia's research (2024) that increased population growth can cause various problems in cities in relation to a number of demographic variables that affect various areas of urban life. In this regard, the book can provide statistical data on population growth in Makassar city through the Central Bureau of Statistics of Makassar City in 2023. The total population of Makassar city was recorded at 1,470,261 people, with 730,554 men and 739,705 women. The number is spread over 15 (fifteen) districts. The population growth rate of each sub-district varies, with some sub-districts having high density and some having medium and low density. One of the most significant factors affecting the population growth of the city of Makassar is the flow of urbanization, which has an impact on the increase in land use for housing development as a fulfilment of housing needs for urban actors. The following data are presented related to districts in Makassar with low, medium, and high density levels, which can be seen in table 1.

Table 1. Population Density by Sub-District in Makassar City

Sub-District	Population density by Sub-District in Makassar City		
	2022	2023	2024
Mariso	31.755	32.269	32.306
Mamajang	24.931	25.908	25.811
Tamalate	9.023	9.324	9.363
Rappocini	15.681	16.318	16.346
Makassar	32.645	32.634	32.530
Ujung Pandang	9.331	9.449	9.459
Wajo	15.131	14.826	14.769
Bontoala	26.304	26.286	26.307

Sub-District	Population density by Sub-District in Makassar City		
	2022	2023	2024
Ujung Tanah	8.211	8.351	8.346
Kepulauan	9.258	9.728	9.745
Sangkarrang	25.027	25.395	25.387
Panakukkang	8.197	8.458	8.468
Manggala	6.150	6.647	6.704
Biringkanaya	4.381	4.476	4.494
Tamalanrea	3.245	3.337	3.353
<b>Total</b>	8.148	8.388	8.408

The population density Data above shows that in the vulnerable time of 2022-2024, the population density continues to increase due to urbanization. The Mariso district has the highest density level. As previously explained, the distribution of grey hair flow in each district is uneven or varied. The developer or developers then utilize population growth through urbanization flow as a business opportunity that has high economic value by building housing on vacant land that is strategic through land conversion, stated Nur Alinda et al., (2021) that the transfer of land functions takes place in two stages, namely: a) release of farmers' land ownership rights to other parties. B) The use of such land for non-agricultural activities, the transfer of land functions can be carried out by persons or individuals to individuals and individuals with the government for non-agricultural activities, as specified in the spatial plan for the area. The availability of Housing to accommodate the needs of residents who come from various regions to live permanently changes the social structure of society, making it increasingly complex. The formation of a multiethnic society characterizes the complexity of the social structure. There are four major ethnicities in South Sulawesi, namely the Makassar, Bugis, Mandar, and Toraja ethnicities, which also inhabit the city of Makassar, plus other ethnicities outside South Sulawesi add to the diversity of ethnicity. There are ethnic groups who live in groups such as Bugis Village, Toraja village, Chinese ethnic village, and so on. Some live partially, as well as those who live in residential areas. One of the housing inhabited by people of various ethnicities is the Bosowa Indah Makassar housing located in Rappocicni District (Hidayat, 2021). Rappocini sub-district is one of the districts that has a medium density level based on the data in table 1. A lot of housing has been built, ranging from small-scale to large-scale, in the district to meet the needs of urban residents.

Bosowa Indah housing is one of the residential areas developed by Bosowa Propertindo, which has built various housing in the city of Makassar and its surroundings. As a residential area that continues to grow with various statics and dynamics, Similar to other housing estates in various regions that are inhabited by residents who have diverse social, cultural and religious backgrounds, they give the impression of plurality for the residents. The impression of plurality is further emphasized by the diversity of religions adhered by the residents, namely Islam, Christianity from the Toraja ethnicity and there are also adherents of the Confucian belief in some residents who come from ethnic Chinese. The diversity of religions embraced by the residents of Bosowa Indah housing based on different ethnicities and then able to coexist shows the strong awareness of the residents to create harmony in social life as stated by Michalski, (2024) that's religion, both institutionalized and non-institutionalized, plays an important role, not only in building and preserving the psychological well-being of the individual, but also in building societies and in interpersonal, intercultural, interracial and international relations.

In general, social relations between residents who live in housing tend not to be known to each other, be individualistic, and apathetic to the situation that occurs in the surrounding environment (Subbanarasimha et al., 2025). This happens because of various factors, differences in social backgrounds, and the malfunctioning of public housing facilities such as sports facilities, children's playgrounds, and green open spaces as a space for interaction as stated by Gehl, (2011)

that public facilities such as green open space have an important role in encouraging social interaction. The sparse interaction between residents in a settlement has an impact on the disharmony of relations between residents and is prone to conflict as Bahri, (2019) argued that conflicts between groups occur in Bumi Tamalanrea Permai (BTP) caused by the compartmentalization of the population based on identity, ethnicity, nation and even religion to be used as group differentiators.

Based on the previous research related to the study of urban multiethnic populations, both those who live in housing and those who live in settlements in general, no one has examined socio-cultural relations in depth as a driver of social integration in the urban housing environment. As the social conditions of the multiethnic population in general. People of diverse social, cultural, and economic backgrounds with individualistic and apathetic character basically inhabit Bosowa Indah housing. Individualism of each population is also not without reason because there is nothing that initiates the emotional connection between the population that can be built. Apathy can also be seen by the absence of indifference to environmental conditions in terms of cleanliness and environmental health. Concerns arise that lead to the vulnerability of conflicts between residential residents, even with residents who live outside the housing environment. Cleanliness and Environmental Health are not maintained, and various social practices, both natural and organized, are carried out, leading to the formation of social communities in the housing environment. General descriptions of the above conditions were collected by direct observation at the research site, in-depth interviews, and documentation. Social practices that continue as a social process in which interactions are found that seem to eliminate social and cultural distances between residents. Almost every resident has a social awareness that they are a single unit of living area that must know and interact with each other. Various public facilities such as sports facilities and means of worship in this case the mosque that is used by every resident without exception, the existence of majelis Ta'lim group is characterized by recitation activities that are carried out regularly in mosques or in people's homes in turns, gazebos that are always used as a gathering place by some residents, green open space arranged by each resident through mutual cooperation activities (Surya et al., 2021).

The aforementioned facts serve as a foundation for researchers to explore in detail the social and cultural dimensions shaped by processes that promote the integration of populations. The findings of this study provide a theoretical framework for scholars and researchers examining the social integration of multiethnic communities, as well as practical guidance for fostering social integration among multiethnic populations in other regions experiencing social distance and conflict.

## METHODS

This study used qualitative research methods (L.J Moleong, 2022) with a case study approach (Nurahma & Hendriani, 2021). It was focuses on socio-cultural relations of multiethnic and religious residents that encourage social integration in Bosowa Indah Makassar housing. This study was conducted from September to December 2024. The object of this study is to analyze the characteristics of the population in the aspects of social background, culture, and religious, social interaction between residents, socio-cultural products that become relationships, and the physical environment of beautiful Bosowa housing that encourages social integration. Informants in this study are residents of Bosowa Indah housing, consisting of community leaders, local government, in this case, the head of RT/RW, and residents of the housing who are considered to be able to provide information related to research needs. Data were collected through direct observation with field notes, in-depth interviews guided by a list of semi-structured interviews, and document collection. Informants in this study were determined by using the technique of chain (snowball) sampling by Sugiyono (2017), this technique is used by researchers to obtain in-depth data.

The collected Data is then mapped into two types of data, namely primary and secondary data and then reduced to obtain specific data according to the focus of the research, then display or present data (display) for interpretation, after which conclusions are drawn based on the data that

have been analyzed, (Sarosa, 2021). The data that has been analyzed by the scientific procedures was then validated by using triangulation (Creswell, 2024), namely source, time, and theory. This technique is used to ensure the correctness and scholarship of the data that has been obtained. The source triangulation was done to reconfirm the initial data obtained from the same informant to ensure the validity of the data that has been collected. Time triangulation is done to reconfirm the data by adjusting the information obtained from informants at different times. Moreover, triangulation is done to adjust the results of data analysis with relevant theories. This technique was used to ensure the truth and scientificity of the data that has been obtained.

## RESULTS AND DISCUSSION

### Characteristics of Residents of Bosowa Indah Housing in Makassar City

Based on data collected through direct observation at the research location, in-depth interviews with residents using semi-structured interview guidelines and documentation, various information related to the research objectives was obtained. This research aims to reveal the socio-cultural relations that encourage social integration of multi-ethnic residents in Bosowa Indah housing in Makassar City. Beginning with identifying the characteristics of the population with the dimension of analysis on the socio-cultural background and economic conditions, reviewed by the type of work. Approximately 400 family heads were recorded, with the number of members of each family varying, with an average number of four people in each family consisting of husband, wife, and two children. Based on a diverse socio-cultural background characterized by the regional origin of the population coming from various regions in South Sulawesi, namely Bone, Soppeng, Enrekang, Toraja, Bulukumba, Jenepono, Takalar, Luwu, and others. The differences in regional origin of the population result in cultural variations in aspects of language and customs. Each region has its own language and customs, which are mapped into several ethnicities, namely Bugis, Makassar, Toraja, Mandar, Javanese, and a few others, such as Southeast Sulawesi and Central Sulawesi, but only one or two families.

Bosowa Indah Housing which is very strategically located at the door of Makassar City bordering Gowa Regency makes the housing has a very high economic value because it is supported by various facilities and public service places that are easily accessible such as health services in the form of sub-district health centres, sub-district offices and civil records, markets or shopping centres and various other facilities which are the added value of this housing. Based on information -/approximately +400 housing units consisting of 14 blocks with house types, namely type 54 and type 70, the price of houses starts from IDR. 450,000,000, up to 1 billion depending on the type of house. The relatively expensive house prices indicate that Bosowa Indah housing is inhabited by residents who have upper-middle-class economic conditions with various types of jobs, such as government officials/civil servants, professionals in the private sector, and entrepreneurs. Based on the description of the data above, the population is categorized by regional origin, ethnicity and religion, which can be seen in table 2.

Table 2. Categorized by Regional Origin, Ethnicity and Religion

No	Regional Origin	Ethnicity	Religious
1	Bone	Bugis ethnicity	Islam
2	Wajo		
3	Pangkep		
4	Takalar	Makassar ethnicity	
5	Jeneponto		
6	Bantaeng		
7	Polman	Mandar ethnicity	Christianity
8	Toraja	Toraja ethnicity	
9	China	Chinese ethnicity	



Based on the categorized by regional origin, ethnicity and religion, it shows that there are different ethnic groups, each of which has a different language as a regional language that characterizes the ethnicity. Although one ethnic group is united, the language aspect of each ethnic group also has differences in terms of dialect and how to speak the language. For example, Bugis Bone and Bulukumba, as part of the same language family, have differences in dialect and vocabulary. The main difference can be seen in accent and intonation, where Bugis Bone tends to have a firmer accent and louder intonation than Bulukumba Bugis, which is softer and gentler. It is therefore not surprising to find differences in cultural elements among ethnicities that are allied, as several factors, including migration and dispersal, geographical isolation, cultural interaction, phonological change, and morphological change, cause these differences. The following describes in detail the factors that cause language differences in allied ethnic: (a) Migration and dispersal carried out by certain ethnicities in an area in that situation interact with the surrounding environment, which allows language development to occur. (b) Geographical isolation. Ethnic groups that are isolated due to geographical circumstances from other ethnic groups will develop their own language, so it will be different from the language in other regions. (c) Intercultural interaction is interaction with other cultures, be it in the form of acculturation, assimilation, can affect the language of a region, so that unique variations appear, for example the Konjo language in Sinjai Regency which is born from the process of different cultural interactions (Koentjaraningrat, 2005), acculturation as a social process that arises when a group of people is faced with elements of a foreign culture, which are then accepted and processed into their own culture without causing the loss of the personality of that culture. Assimilation is also mentioned by Koentjaraningrat, (1996), which is a social process that occurs in various human groups with different cultural backgrounds after they mix intensively, so that the distinctive nature of cultural elements. The groups are each transformed into elements of mixed culture. (d) Phonological changes include changes in the aspect of pronunciation of language sounds (phonology) in a continuous manner, which then creates variations in the pronunciation of language sounds. (e) Morphological changes are changes in word structure (morphology) that are also common, such as the addition or removal of affixes, which distinguish languages in one region from another. (f) Cultural and Historical Influences. Cultural and historical differences that exist in each region can affect the language used.

Through the above analysis, a lot of information was obtained to identify more specific characteristics of residents in housing Bosowa Indah Makassar from the aspect of language use. So that the characteristics of Bosowa Indah housing residents can be identified, namely Urban multiethnic, which is a city population consisting of various ethnicities and living temporarily in the residential environment. So, urban population refers to people or actors who move domicile or residence from a village to a city, referring to the opinion of Tjiptoherijanto, (1999) in Emmanuel & Prasodjo, (2022), related to urbanization, it can be defined as the displacement of the population from the countryside to the city. However, this notion is still very common with reference to the contextual conditions. True urbanization is the proportion of the population living in urban areas. An urban area is not the same as a city. Multiethnic urban residents in Bosowa Indah housing have unique characteristics, namely: 1) complex social interactions between residents. Ethnic diversity can create diverse social dynamics through the interaction between different ethnic groups, 2) and a simple social structure. The social structure of the multiethnic population in such housing is very simple, but it can create order and social awareness so that it forms its own social networks and rules or norms. Each population than the multiethnic population with its complex social structure as well, and 3) harmony among the harmonious population. The implication of a strong system of norms and interactions is to control the environmental situation and create harmony between residents. The system of norms serves to regulate and control the behavior of the population. According to Durkheim in Fathoni, (2024) the system of norms helps to regulate the behavior of individuals and groups in society, so that they can live together in a harmonious and structured way. A system of norms is essential in people's lives to help determine what is considered right and wrong, and to control how individuals and groups interact and understand themselves. With this

norm system, people can create a more harmonious and orderly quality of life, as well as improve cooperative relations and mutual understanding between them. The system of norms also helps to shape the identity of each individual and group, which can affect how they understand their roles, responsibilities, as well as the rights inherent in their lives. Therefore, this system of norms in the social system is very important in maintaining balance and harmony and promoting positive and constructive behavior. Thus, the system of norms helps to create a more prosperous, orderly, and harmonious quality of society.

Multiethnic urban residents who live in Bosowa Indah housing basically have the same characteristics as residential residents in general in other urban areas. The multiethnic urban population in urban areas is a group of migrant residents who live both in residential areas and at home. This diversity of ethnic and cultural identities can bring benefits such as increased creativity, innovation, and cultural exchange (Florida, 2002). However, on the other hand can also pose challenges such as vulnerable to conflict, misunderstanding, and difficulty in interacting (Judijanto, Et al), therefore, it is essential to build social awareness and understanding of ethnic and cultural diversity, as well as being a bridge to promote tolerance and cooperation between different ethnic groups. Therefore, this multiethnic urban population can create harmonious social integration by utilizing full diversity as social capital to improve the quality of life and progress of the city.

### **Social Interaction Patterns among Residents of Bosowa Indah Housing**

The pattern of social interaction between residents in Bosowa Indah housing is divided into three types, namely: formal interaction, non-formal interaction, and limited interaction. Formal interaction is a type of social interaction that occurs in a context that is structured and regulated by a clear system of norms or rules (Q. Liao et al., 2025). This formal interaction can occur in activities that have a clear organizational structure, such as RT/RW meetings, citizen meetings, recitations carried out regularly by mothers who are members of the Majelis Ta'lim group, this activity not only serves as a religious forum, but also a means of strengthening social relations between citizens (Nugroho & Suryani, 2021a). In the RT/RW meeting, residents had the opportunity to express their aspirations and discuss problems in the residential environment. According to Goffman (1959) in Saefudin & Amirudin, (2022), formal interaction can be known as a form of "self-appearance" governed by norms and rules applicable in a particular context. In formal interactions, individuals intend to adhere to a system of mutually agreed-upon norms or rules, as well as present themselves in accordance with the context in which the interaction occurs (Frissen et al., 2025). Meanwhile, Parsons (1951) states that formal interaction can be understood as a form of "structured social interaction" governed by the norms and rules in force in society. In this formal interaction, almost the that each individual is expected to comply with a system of norms or rules that have been agreed upon, and can play their roles and responsibilities in society in an appropriate way (Goffman, 1963).

Meanwhile, non-formal social interaction in the context of the lives of multiethnic Grayling residents in Bosowa Indah housing is a type of social interaction that occurs routinely and is not regulated by a system of norms or rules that have been mutually agreed upon. Non-formal social interactions tend to occur in more flexible social spaces such as parks, gazebos, mosques, and sports facilities. Residents often meet naturally in daily activities, such as exercising, going to pray in congregation at the mosque, and gathering in a gazebo built in one corner of the housing. The developer built sports facilities and mosques as a public facility that all residents can access without exception, while the gazebo was built on the initiative of residential residents who used it as a gathering place to discuss and address various technical matters, such as discussing security, order, and cleanliness of housing. Activities that are often found in a gazebo are activities to play cards or dominoes by young people and parents as a refresher from the daily grind. In addition, charity work is also regularly carried out by involving all residents of the housing so that the cleanliness of the housing environment is maintained, as well as a venue for residents to get to know each other (Ramli.AT & Muhammad, 2023).

Public facilities utilized by residential residents showed a very strong social interaction built because of the similarity of tastes, interests, and ideologies based on the attitude of openness between residents (Wang et al., 2025). The attitude of openness that exists between residents merges differences in socio-cultural backgrounds so that it does not become an inhibiting factor for social interaction. One form of informal interaction that is quite prominent is the recitation that is routinely carried out in residential mosques. This activity not only serves as a religious forum but also as a means of strengthening social relations between citizens (Nugroho & Suryani, 2021). In addition to recitation, there are also small groups formed based on common interests, such as sports communities, social gatherings, and reading clubs. According to Blumer (2012), non-formal social interaction can be understood as a process of "meaning formation" that occurs through the interaction between individuals and their social environment. In non-formal social interactions, individuals can form meanings and understand themselves and others through unstructured or more flexible interaction processes. Meanwhile, Mead & Morris, (2013) stated that non-formal social interaction can be understood as a process of "self-formation" that occurs through the interaction between individuals and their social environment. Based on the theoretical description above, it can be explained that non-formal social interaction can be understood as a process of meaning and self-formation that occurs through interaction between individuals and their social environment in a more flexible situation.

However, not all citizens have the same level of social involvement. Limited interaction is also found in this study. Limited social interaction is a type of social interaction that occurs in a beautiful Bosowa housing environment in a limited situation, either in terms of time, space, or the number of people involved. This limited social interaction can be seen where some residents only interact with their closest neighbors without actively participating in wider community activities. According to Simmel (1908) in Zannah et al. (2024) stated that limited social interaction can be understood as a form of "fragmented social interaction" that occurs in a limited context. In this limited social interaction, each individual can form limited and shallow social relationships. In the meantime Goffman, (1963) states that limited social interaction can be understood as a form of "focused social interaction" that occurs in a limited context. Through this limited social interaction, each individual can focus their attention on certain aspects of social interaction and ignore other aspects. In general, this happens to residents who have a busy work schedule or who have just moved to the housing Setiawan & Rahma (2023) Interviews with some respondents showed that although they lived in the same neighborhood, not all residents felt a strong social attachment. Therefore, the role of the community in creating an inclusive atmosphere becomes very important to improve social integration (Putnam, 2000). The three types of social interaction continue to take place in Bosowa Indah housing, which is a bridge for the formation of socio-cultural relations between residents. So, the socio-cultural relations referred to in this discussion are not formed just like that, but through a social process in which various dynamics are born as complex and dynamic processes that are influenced by several factors such as social, cultural, and economic structures. Weber. (1922) in Rianto & Sos (2024) states that social dynamics can be understood as a process of "rationalization" that takes place in modern society. In social dynamics, rationalization can affect the social, cultural, and economic structure of society (Stednitz et al., 2025).

### **Socio-cultural Relations Promote Social Integration of the Population**

The residents of Bosowa Indah Housing in Makassar are multiethnic urban dwellers with diverse social and cultural characteristics. The ethnic diversity of the inhabitants of such housing is not a reason not to build interaction between residents. Each resident has a social awareness that bridges the relationship with each other, social awareness is also a source of knowledge for each resident to understand the importance of reaction, in addition to social awareness that forms social solidarity. Cherniss & Goleman (2006) assert that social consciousness is the ability of an individual to understand the surrounding social conditions and empathize with others. Social awareness of the population plays an important role in building interaction because of the attitude;



a) empathic attitude that allows each individual to understand and feel the feelings of others b) effective communication patterns owned by each resident that allows for mutual understanding of the needs and preferences between residents so that effective communication is established c) attitude of appreciation for the diversity, culture, religion and background of others (Susanto, 2022).

Interactions that continue to exist in the form of formal, non-formal, and Limited have reflected the social integration of residents of the housing. Social integration is a condition of unity of living together of units of socio-cultural systems, ethnic groups, and communities to interact and cooperate Puspito (1989) in Kalsum & Fauzan (2020) This is done based on shared values and basic norms in order to realize a more moderate socio-cultural function, without forgetting the characteristics and diversity of the community, as mentioned by Maryati and Suryawati As Cited In Kalsum & Fauzan (2020) that social integration is the process of adjusting the different elements in society so that they become a single entity. The elements that are meant are differences in social position, race, ethnicity, religion, language, habits, value systems, and norms. It found some of the most dominant elements of the diverse population of Bosowa Indah housing, namely social position, ethnicity, language, and habits brought by residents from their local origins. The diversity of these elements is then integrated through adaptation in social interactions that occur Soekantoas cited in Afifa & Sari (2019), adaptation is the process of adjustment of individuals, groups, and social units to norms, change processes, or conditions that are created.

The empirical reality of Bosowa Indah housing residents with multiethnic characteristics is integrated through socio-cultural relations in formal, non-formal, and limited interaction activities in which there is a form of recognition and appreciation for differences in background regarding position, ethnicity, and instilling values of togetherness that support cooperation and harmony between residents. The spatial pattern of housing is built close to each other, which allows each resident to get to know each other (Wibowo, 2019). Each house is built together through the side walls of the house. The House of each block is connected with a broad street, and a nameplate is installed on each block with the house number so as to facilitate housing responsibilities and identify each resident.

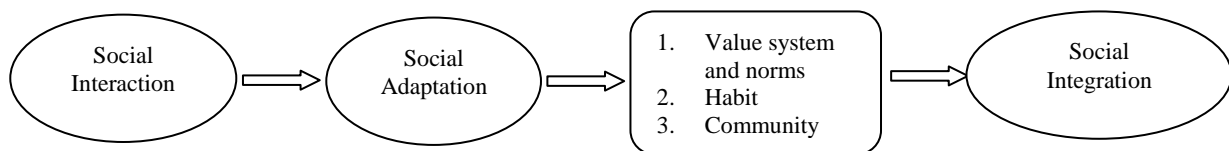


Figure 1. Process of Social Integration

Based on the picture above, we can see that the social integration of multiethnic residents in Bosowa Indah housing does not happen just like that but through a process that starts from social interaction activities that are both formal, non-formal and Limited which then form social adaptation as an attitude of mutual acceptance and appreciation of differences in socio-cultural backgrounds. The ongoing social adaptation then gave birth to several cultural products in the form of a system of values and norms, habits, and community as a relationship to form a multiethnic social integration of housing residents. The social process that occurs in the housing environment reproduces social and cultural relations as a penetration of various ethnic diversity. Mentioned in this study that the socio-cultural relations that encourage social integration of multiethnic residents in housing Bosowa Indah Makassar city is a social and cultural product that continues based on its dynamics. Social and cultural products that become relationships are a) value systems and norms that regulate, organize, and control behavior, b) habits that bring common interests together, and c) communities that are a means of friendship between residents. The three elements above are interrelated and have dimensions, as the most fundamental of the socio-cultural relations, can be seen in table 3.

Table 3. Elements and Dimensions of Socio-Cultural Relationships

No	Elements of Socio-Cultural Relations	Dimensions of Socio-Cultural Relations
1	Value System and Norms	a. Social Norms b. Law Norms c. Religion Norms
2	Habits	a. Positive Habits b. Daily Habits c. Social Habits
3	Community	a. Structure b. Cohesion c. Identity d. Participation

The system of values and norms whose dimensions are related to social norms about the rules that bind each resident in housing, legal and religious norms as general rules, and have been previously understood to be the reinforcement of social norms formed by housing residents as Parson, (1951), suggested that social norms are part of the social system that regulates the behavior of individuals and groups. The habit of residents related to daily social behavior that promotes positive things through sports activities and helping attitudes gives the impression of strong emotional relationships between residents. Communities formed by residents in an organized manner, directed to social and religious activities, allow each member of the community to play a role and actively participate in accordance with their functions and responsibilities through existing cohesion (Utami, 2021). A multiethnic urban population is a social group inhabiting a residential area in which diverse ethnicities with different cultural, religious, and linguistic backgrounds coexist. The social process in which interaction takes place between residents gives birth to a bit of dynamics that are unique and different from other community groups, as multiethnic urban residents in Bosowa Indah housing form a social and cultural relationship because the value system or norms, social habits/practices, and existing community structures influence it.

The existing value system is a set of beliefs and norms that regulate the behavior of every resident of the Bosowa Indah housing complex. In the social life of this multiethnic urban population, the value system is built on the basis of collective agreement by adapting to the conditions of the residential environment, an orientation that is collective in nature to the needs of the population by presenting compliance as a form of shared awareness and as a basis for creating social harmony. According to Kluckhohn in Sukma, (2025), a value system is an organized set of general conceptions of what society considers good and bad. Values function as relatively permanent guidelines for behavior and are the cultural basis for what desires are and are guidelines for choosing an action.

The ongoing social interactions in housing are also naturally patterned by residents' social habits and practices, which facilitate similarities in interests between residents. This habit can also be called *habitus*, which leads to behavioral patterns that are formed through social and cultural processes. According to Bourdieu (1986), *habitus* is 'a system of lasting and transferable dispositions' formed through social experience and interaction. *Habitus* can influence how individuals or groups view the world, make decisions, and behave in a variety of situations. Bourdieu's opinion regarding *habitus* includes how to interact, speak, dress, celebrate important events, and share interests. Habits are not only described as cultural identity but also function as patterns of adaptation in social interactions.

Communities within the scope of the multiethnic urban population in Bosowa Indah Housing can be mapped into two types, namely: First, formal community. A community formed based on collective needs and agreements between residents in which there is a set of rules or norms, social practices, and a common orientation, for example, the formation of the Ta'lim Council group. Second, non-formal community. Communities that are formed naturally based on similar interests

do not have a formal rule system (situational in nature), for example, sports communities and youth communities.

The three aspects above that have been explained are social products of a complex and ongoing social process in Bosowa Indah housing. This social product is a socio-cultural relationship because it is born from interactions or relationships between individuals, groups, or organizations that influence each other. This relationship is positive because it is a driving factor for the social integration of the multi-ethnic population in the Bosowa Indah Housing Complex. In the context above, it can be stated that socio-cultural relations play a very important role because they can form individual or group identities. As stated by Bourdieu (1986), socio-cultural relations can influence the position of individuals or groups in the social structure and shape their identity. Identity, as the most fundamental thing in understanding each individual or group, positions itself with other people in social life. The identity inherent in an individual or group will basically experience change through social processes and interactions with the surrounding environment. Social relationships that are born based on values, norms, habits, language, and cultural systems adhered to by individuals or groups in a society are social processes that can form relationships because they can influence interactions and the formation of social structures, as Giddens, (1984), socio-cultural relations can influence individual behavior and interactions, and shape social structures. Based on the description above regarding the role of socio-cultural relations, it can be explained through the opinion of Pratomo et al., (2021) that this is what encourages the formation of social integration of the multi-ethnic population in the Bosowa Indah housing complex, which can be seen from aspects;

First, the building of trust between residents, which encourages social interaction and cooperation, is firmly established. The building of trust between the inhabitants of multiethnic urban areas is fundamental and important in building social interaction and cooperation. Mutual trust between residents can create conditions for a safe environment, mutual respect, and openness in establishing communication. The establishment of trust between residents will ensure that it will be easier to establish harmonious relationships and work together in the common interest, such as creating rules or norms for the creation of residential environmental security. According to Putnam (2000b), social trust is a form of social capital that strengthens solidarity and accelerates the achievement of collective goals. With strong trust, society will be more inclusive and cohesive.

Second, develop shared values such as tolerance and empathy. The attitude of tolerance becomes the social capital of each population to accept each other's differences in perceptions, culture, and beliefs without prejudice, while the empathy that each resident has can foster a sense of brotherhood and acceptance of feelings and experiences between residents. These two values can build social awareness of the importance of interacting positively. According to Habermas as cited in Wibowo (2019), communication based on understanding and mutual respect can strengthen social solidarity. Embedded in the tolerance and empathy of each residential resident, environmental conditions will be more open, accepting of diversity, and able to find constructive conflict resolution.

Third, social practices that build a harmonious and peaceful society through community activities and social activities. Social practices through community and social activities play an important role in building harmonious and peaceful relationships between residents. Various activities such as community service, recitation, and mutual assistance are carried out by residential residents in space interaction spaces that allow interaction between residents across differences in social and cultural backgrounds. According to Durkheim (2018), social solidarity is formed from togetherness in carrying out social functions. All the social practices above strengthen socio-cultural relations between residents. Through regularly occurring community-based social practices, residential residents can build strong solidarity and become drivers of social integration of a multiethnic population.

Fourth, building a common identity that can foster a sense of unity and togetherness between individuals. Building a common identity is important for fostering a sense of unity and community among individuals in diverse societies. A shared identity is formed through collective values,

symbols, and goals that have been mutually agreed upon, for example, a spirit of mutual cooperation, and social activities that can foster a sense of belonging and maintain social cohesion. According to Anderson (1983) in Sudira (2023), a nation is an imaginary community united by a collective identity, even though its members do not know each other. A shared identity that is built strongly will make every resident feel like one unit, making it easier to work together, respect each other, and maintain harmony in the residential environment.

Based on the discussion above, one of the empirical facts about the social integration of the Bosowa Indah housing population through socio-cultural relations, by carrying out recitation activities by mothers by utilizing worship facilities, in this case mosques, can be seen in figure 2.



Figure 2. Qur'an Recitation Activities by Muslim Women

The multiethnic social integration of the Bosowa Indah housing population through socio-cultural relations is a social process in which there are many dynamics. Social dynamics that occur through adjustments to various existing elements. The social process that occurs in the Bosowa Indah housing population is in line with Parsons, (1951) thinking, regarding the AGIL theory (adaptation, goal entertainment, integration and latency) that the elements contained in society are connected by a system that understands its function and role so as to create a balanced social condition. The following explains that this balance is created due to the function: Adaptation is built through ongoing effective social interaction, enabling every resident of Bosowa Indah housing estate to adapt or adjust to various differences (Q. Liao et al., 2025). The ability of each resident to adapt to diverse differences fosters tolerance, mutual understanding, and the creation of a shared vision, mission, and orientation as goals to be achieved through a system of norms and values. The shared vision, mission, and orientation of the residents are integrated through compliance with the agreed-upon system of norms and values, community cooperation activities, active participation in *Majelis Ta'lim* (religious study groups), utilization of sports facilities, and tolerance towards religious celebrations of the residents. The social processes that occur also foster social awareness to continuously maintain and preserve harmony and unity among residents with diverse social, cultural, and religious backgrounds as a manifestation of preserving existing patterns (Frissen et al., 2025).

Additionally, the religious diversity among the residents of the housing complex further emphasizes the religious pluralism where everyone lives side by side. Each religion teaches values of goodness that emphasize the importance of doing good deeds for oneself, fellow human beings, and other living creatures. A tolerant attitude emphasizes the importance of respecting others'



beliefs, faiths, and religious practices, as well as valuing and accepting differences in belief. Based on this knowledge, it is then implemented in the daily lives of the residents of the housing complex without exception through social and religious activities such as providing assistance to less fortunate residents around the housing complex and voluntarily contributing to the construction of places of worship. The active participation of all residents in social and religious activities, as described above, indicates that the residents of the housing complex are integrated despite their religious differences.

## CONCLUSION

The residents of Bosowa Indah housing represent a multiethnic urban community characterized by a rich diversity of social, cultural, and religious backgrounds. The predominant ethnic groups within this community include Bugis, Makassar, Mandar, Toraja, Javanese, and Chinese. This ethnic variety is further reflected in the religious practices observed among the population, which primarily consist of Islam, Christianity, and Confucianism. Social interactions among these residents can be classified into three categories: (1) Formal interaction. It occurs within structured contexts governed by clearly defined norms and rules. (2) Non-formal interaction. It involves regular social exchanges that are not strictly regulated by an established system of norms or mutual agreements. 3. Limited social interaction. It refers to engagements between individuals or groups that are constrained by time limitations and varying communication abilities. These social interactions yield cultural products, which manifest in socio-cultural relations, including value systems and norms, social habits or practices, and social communities. The socio-cultural integration of the diverse population within Bosowa can be assessed through several key dimensions: the establishment of trust among residents, the cultivation of shared values, cultural practices that foster a harmonious and peaceful society, and the development of a collective identity. A commitment to tolerance and mutual respect for differing religious beliefs is a vital factor in enhancing integration among the religiously diverse populace. The findings of this research provide significant theoretical contributions to the field of Sociology, serving as a reference for future studies, particularly those focused on urban sociology from a structural-functional paradigm perspective. Practically, these findings facilitate a deeper understanding of diversity within society and offer guidelines for the promotion of harmonious relationships. Furthermore, the insights presented herein may assist governmental bodies and relevant institutions in crafting more effective policies that encourage integration and tolerance. Lastly, the results serve to inform the community, fostering awareness and engagement in initiatives aimed at building an inclusive and peaceful society.

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