

Multiethnic Social Interaction and Cultural Acculturation among Kapuas Riverbank Communities in Pontianak City

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Received: 28-02-2025 | Revised: 28-05-2025 | Accepted: 28-08-2025

ABSTRACT

This study is motivated by the development of multiethnic social interaction and cultural acculturation among communities living along the Kapuas River in Pontianak City as part of multicultural urban society. The study aims to analyse interethnic social interaction patterns and cultural acculturation processes formed through the social activities of riverbank communities. This research employed a qualitative approach with a descriptive design. Data were collected through participant observation, in-depth interviews, and documentation involving communities in Kampung Wisata Benua Melayu Laut. The findings reveal that social harmony develops through intercultural communication, shared social spaces, river-based economic activities, and collective participation in cultural activities. Cultural acculturation is reflected in the use of Pontianak Malay as a shared communication language, cross-ethnic involvement in socio-cultural activities, and the presence of local cultural symbols representing multicultural cultural integration. The study also found that modernisation and digital technological development have influenced the sustainability of local riverbank culture. These findings highlight the importance of inclusive social spaces and cultural communication in strengthening social cohesion within multicultural urban communities.

Penelitian ini dilatarbelakangi oleh berkembangnya interaksi sosial multi-etnis dan proses akulturasi budaya pada masyarakat bantaran Sungai Kapuas di Kota Pontianak sebagai bagian dari kehidupan masyarakat multikultural perkotaan. Penelitian bertujuan menganalisis pola interaksi sosial antaretnis serta proses akulturasi budaya yang terbentuk melalui aktivitas sosial masyarakat tepian sungai. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif. Data diperoleh melalui observasi partisipatif, wawancara mendalam, dan dokumentasi terhadap masyarakat di Kampung Wisata Benua Melayu Laut. Hasil penelitian menunjukkan bahwa harmonisasi sosial masyarakat berkembang melalui komunikasi antarbudaya, penggunaan ruang sosial bersama, aktivitas ekonomi sungai, dan partisipasi kolektif dalam kegiatan budaya masyarakat. Proses akulturasi budaya terlihat melalui penggunaan Bahasa Melayu Pontianak sebagai bahasa komunikasi bersama, keterlibatan lintas etnis dalam aktivitas sosial budaya, serta keberadaan simbol budaya lokal yang merepresentasikan integrasi budaya masyarakat multikultural. Penelitian ini juga menemukan bahwa modernisasi dan perkembangan teknologi digital mulai memengaruhi keberlanjutan budaya lokal masyarakat tepian sungai. Temuan penelitian menegaskan pentingnya ruang sosial inklusif dan komunikasi budaya dalam memperkuat kohesi sosial masyarakat multi-etnis perkotaan.

Keywords: acculturation, kapuas river, multiethnic interaction, social cohesion

Introduction

Indonesia is widely recognised as a multicultural nation characterised by ethnic diversity, cultural plurality, religious heterogeneity, and complex social interactions that have evolved through historical migration, trade networks, and interregional mobility. Within this context, social interaction among different ethnic groups does not merely function as a mechanism of communication but also serves as a social process through which cultural identities, collective values, and patterns of social cohesion are continuously negotiated and reconstructed. The

development of multicultural societies in Indonesia demonstrates that intercultural communication, social adaptation, and collective tolerance are essential foundations for maintaining social harmony in plural communities. Recent studies have shown that multicultural interaction in Indonesian society is strongly influenced by everyday social practices, collective rituals, and local cultural traditions that create spaces for dialogue and cultural negotiation among diverse communities. Maesurah et al. (2025) explained that open cultural communication and inclusive religious values play a crucial role in maintaining social harmony among multiethnic communities in Malaka Regency, East Nusa Tenggara. Similarly, Syamsidar et al. (2026) found that intercultural communication and adaptive social interaction significantly contribute to the strengthening of social cohesion within multicultural urban communities in Makassar. These findings indicate that social harmony within multicultural societies is not formed naturally, but rather constructed through continuous interaction, adaptation, and the collective willingness of communities to preserve diversity within shared social spaces.

The dynamics of multicultural interaction become more visible within riverbank communities, where rivers function not only as environmental and economic resources but also as socio-cultural spaces that shape the social organisation of surrounding communities. Historically, river-based settlements in Indonesia have developed as centres of economic exchange, migration, and intercultural encounters that facilitated the emergence of multiethnic societies. Rivers therefore possess both material and symbolic meanings within community life, serving as spaces where cultural interaction and social integration occur simultaneously. Agustian et al. (2020) demonstrated that multiethnic settlements along the Musi River in Palembang were shaped by interactions among local communities, Chinese descendants, and migrant populations, influencing settlement structures, economic activities, and communal identities. In a similar context, Kusnoto et al. (2026) explained that the socio-cultural life of communities along the Kapuas River in Pontianak was constructed through communal infrastructures such as wooden pathways, shared public spaces, and collective dining traditions that strengthened social solidarity and cultural memory among riverbank societies. These studies illustrate that riverbank communities represent complex multicultural spaces in which ethnic diversity, social interaction, and cultural adaptation continuously influence the formation of community identity and collective social relations.

Cultural acculturation within multicultural societies emerges through intensive and sustained interaction among communities with different cultural backgrounds. Rather than eliminating original cultural identities, acculturation allows cultural groups to negotiate, adapt, and reconstruct cultural practices within shared social environments. Previous studies have shown that acculturation processes often manifest through language use, religious practices, communal rituals, culinary traditions, and patterns of social cooperation. Winaja et al. (2019) found that Balinese and Chinese communities in Catur Village, Bali, created social harmony through shared religious activities, local language adaptation, and collaborative village administration practices. Likewise, Marhayati and Suryanto (2017) explained that the Tabut community in Bengkulu maintained its traditional cultural identity while simultaneously adapting to local cultural practices through integrative social strategies that strengthened interethnic harmony. In urban multicultural contexts, Pradhana et al. (2024) demonstrated that interactions between Muslim communities and Chinese cultural heritage sites such as Sam Poo Kong in Semarang reflected forms of cultural tolerance and intercultural integration embedded within everyday social life. These findings suggest that cultural acculturation should be

understood as a dynamic and negotiated social process shaped by intercultural communication, collective adaptation, and inclusive social relationships within multicultural communities.

In addition to cultural adaptation, social interaction among multicultural communities is also shaped by historical experiences, social structures, political conditions, and socioeconomic realities. Abidin (2025) argued that social cohesion within majority–minority relations in Jombang was strongly influenced by shared historical experiences, inclusive leadership, and the ability of communities to transform diversity into a source of collective resilience. Similarly, Arifin et al. (2024) found that socio-cultural dynamics within Indonesia–Malaysia border communities were influenced by economic inequality, cross-border interactions, and local cultural empathy that shaped social integration processes in border regions. Atmaja et al. (2026) further explained that Chinese temples in Semarang functioned not only as places of worship but also as spaces for cultural diplomacy and intercultural interaction that contributed to reducing social prejudice among ethnic communities. These studies demonstrate that multicultural interaction is closely connected to broader social realities, including historical memory, economic structures, communal spaces, and collective experiences that shape how communities negotiate diversity and social coexistence.

The transformation of contemporary society through technological development and digital communication has further altered the patterns of multicultural interaction and cultural identity formation. Social interaction within multicultural societies increasingly occurs not only in physical communal spaces but also within digital environments that facilitate broader intercultural communication and identity negotiation. Saud et al. (Saud et al., 2025) explained that Indonesian youth actively utilise social media platforms as spaces for strengthening multicultural values, cultural integration, and national identity construction based on Pancasila principles. Meanwhile, Kaharuddin (2020) found that the *Forum Kerukunan Umat Beragama* (FKUB) employed digital platforms to promote interreligious tolerance and conflict resolution within plural communities despite challenges related to digital literacy and institutional limitations. Harmi et al. (2022) also emphasised the importance of cultural sensitivity among younger generations in strengthening multicultural education and social tolerance in Indonesia. These developments indicate that multicultural interaction in contemporary society has expanded beyond traditional communal spaces into digital social environments that significantly influence intercultural communication, social adaptation, and collective identity formation.

Methodologically, studies concerning multicultural communities and cultural acculturation have predominantly employed qualitative and ethnographic approaches to understand the lived experiences of communities in greater depth. Participant observation, in-depth interviews, and document analysis are frequently used to capture the complexity of intercultural interaction and social adaptation processes within multicultural societies. Kusnoto et al. (2026) and Abidin (2025) emphasised that qualitative approaches allow researchers to explore the symbolic meanings, social practices, and cultural experiences embedded within community life. In contrast, Tullah et al. (Tullah et al., 2024) highlighted the growing use of mixed-method approaches in studies of global migration and cultural identity to provide more comprehensive understandings of acculturation and social adaptation processes. Despite the increasing number of studies concerning multicultural interaction and cultural acculturation in Indonesia and Southeast Asia, existing research has largely focused on urban multiculturalism, migration, or religious harmony, while studies specifically examining the intersection between river social spaces, multiethnic interaction, and cultural acculturation remain relatively limited.

This gap is particularly evident in studies concerning the Kapuas River communities in Pontianak City, West Kalimantan. Although the Kapuas River has historically functioned as an important socio-economic and cultural corridor connecting diverse ethnic groups such as Malays, Chinese, Dayaks, Bugis, and Madurese communities, limited scholarly attention has been given to understanding how riverbank social spaces contribute to the construction of multicultural interaction and cultural acculturation within local communities. Previous studies have generally discussed river communities from environmental, economic, or settlement perspectives, while the socio-cultural dimensions of multiethnic interaction along the Kapuas River remain underexplored. Therefore, this study seeks to analyse the patterns of multiethnic social interaction and cultural acculturation among Kapuas Riverbank communities in Pontianak City by examining how intercultural communication, communal traditions, and shared social spaces contribute to social cohesion and cultural harmony within multicultural river societies. This research is expected to contribute to the broader discourse on multiculturalism, intercultural interaction, and cultural acculturation within river-based communities in Indonesia and Southeast Asia.

Methods

This study employed a qualitative approach with a descriptive research design to examine in depth the dynamics of multiethnic social interaction and cultural acculturation among communities living along the Kapuas River in Pontianak City (Sugiyono, 2023b; Suhirman et al., 2026). A qualitative approach was selected because the study focused on understanding social meanings, cultural experiences, and interethnic relationships embedded within the natural setting of community life. Creswell (2018) explains that qualitative research is used to explore and understand meanings derived from the social experiences of individuals and groups within specific contexts. The research was conducted in Kampung Wisata Benua Melayu Laut, Pontianak City, West Kalimantan, which was purposively selected because it represents a Kapuas Riverbank community characterised by strong multicultural social interaction. The research was conducted over a period of three months, from February to April 2024. The research subjects included community leaders, members of POKDARWIS (Tourism Awareness Group), local residents, and individuals actively involved in socio-cultural activities within the riverbank community. Informants were selected using purposive sampling techniques based on their knowledge, experience, and involvement in the socio-cultural life of the Kapuas Riverbank society.

Data collection techniques consisted of participant observation, in-depth interviews, and documentation to obtain comprehensive information regarding patterns of multiethnic social interaction and cultural acculturation processes within the community. Sugiyono (2019) explains that triangulation techniques in qualitative research are used to enhance data validity through the combination of multiple data collection methods within the same research context. Participant observation was conducted by observing social activities, communal space utilisation, cultural traditions, and interethnic communication patterns occurring within the daily life of riverbank communities. Semi-structured interviews were conducted using interview guidelines developed based on the research focus concerning social interaction, intercultural communication, social tolerance, and cultural acculturation practices within multicultural communities. Documentation techniques included collecting field photographs, socio-cultural activity records, and supporting documents related to the life of Kapuas Riverbank communities. In this study, the researcher functioned as the primary instrument (human

instrument) who directly conducted observations, interviews, data interpretation, and analysis of the socio-cultural phenomena under investigation.

Data analysis was conducted interactively following the model proposed by Miles, Huberman, and Saldaña (2014), consisting of data reduction, data presentation, and conclusion drawing. During the data reduction stage, the researcher selected, categorised, and focused on information relevant to the themes of multiethnic social interaction and cultural acculturation within Kapuas Riverbank communities. The reduced data were subsequently presented in descriptive narrative form to facilitate interpretation of social relations, intercultural communication patterns, and cultural practices within multicultural societies. The final stage involved drawing conclusions and continuously verifying findings throughout the research process. To ensure data validity, this study employed source triangulation and technique triangulation by comparing findings obtained from observations, interviews, and field documentation. In addition, member checking was conducted with several informants to ensure that the interpretations accurately reflected the lived experiences of the community under study. This methodological framework enabled the study to produce a deeper understanding of the dynamics of multiethnic social interaction and cultural acculturation among Kapuas Riverbank communities in Pontianak City.

Result

Multiethnic Social Interaction within Kapuas Riverbank Communities

The social life of communities living along the Kapuas River in Pontianak City demonstrates the emergence of dynamic multiethnic interaction patterns shaped through continuous social, economic, and cultural activities embedded in everyday community life. Kampung Wisata Benua Melayu Laut functions not merely as a residential riverbank settlement but also as a socio-cultural space where Malay, Chinese, Dayak, Bugis, Madurese, and several migrant communities coexist and interact within shared communal environments. Social interaction among these communities occurs through traditional trade activities, riverfront tourism, neighbourhood communication, religious gatherings, and participation in collective cultural events. Field observations revealed that the Kapuas Riverbank community maintains relatively open and inclusive social relations despite existing ethnic and cultural differences. Shared communal spaces such as wooden pathways, riverfront areas, local food stalls, and public gathering spaces serve as important social arenas facilitating intercultural communication and everyday interaction among residents from diverse cultural backgrounds. These communal spaces contribute significantly to the formation of social solidarity and collective belonging within the multicultural river society.

Interviews conducted with members of POKDARWIS (Tourism Awareness Group) further indicated that multicultural coexistence has become an integral part of the historical and social identity of the Kapuas Riverbank community. Social interaction among ethnic groups extends beyond formal community relations and develops naturally through daily encounters that foster emotional closeness and mutual social support among residents. One informant explained: *“People here are already accustomed to living together despite differences in ethnicity and culture. Malays, Chinese, Dayaks, and Bugis communities know each other because they meet every day within the same environment. Whenever there are village activities or cultural events, everyone usually participates and helps one another regardless of ethnic background.”* (Interview with POKDARWIS (Tourism Awareness Group) member, 2024)

This statement illustrates that social interaction within the Kapuas Riverbank community is characterised by adaptive and kinship-oriented relationships. Ethnic diversity is not perceived as a social boundary creating separation among groups; rather, it is understood as an inseparable aspect of the multicultural social reality historically formed within riverbank society. Continuous and sustained social interaction strengthens social cohesion and contributes to the development of harmonious interethnic relations among community members. Findings from field observations and interviews are presented in Figure 1.



Figure 1. (a) Field observation activities conducted in Kampung Wisata Benua Melayu Laut; (b) Interview activities with members of POKDARWIS during the data collection process.

Beyond shaping social relations among residents, the Kapuas River also functions as an important socio-cultural space influencing communication patterns and community activities within Pontianak's multicultural society. Economic activities such as traditional trading, river tourism, and water transportation create high levels of social encounter within the riverbank environment. Observational findings indicated that residents from various ethnic groups utilise the same communal spaces without demonstrating rigid social segregation in their daily activities. Such naturally occurring interaction patterns facilitate more open and inclusive intercultural communication among communities. In this context, the Kapuas River serves not only as a geographical and economic resource but also as a shared social environment connecting multiple cultural identities within Pontianak society. The river's presence as a communal living space contributes significantly to the construction of collective identity among Kapuas Riverbank communities as a multicultural society characterised by relatively harmonious social relationships.



Figure 2. Kapuas River as a shared socio-cultural space supporting social interaction and intercultural communication among multiethnic communities in Pontianak City.

Cultural Acculturation among Multicultural Communities along the Kapuas River

The findings of this study demonstrate that cultural acculturation within Kapuas Riverbank communities develops through continuous and sustained social interaction embedded in everyday community life. Cultural acculturation can be observed in communication patterns, language use, economic activities, cultural practices, and social relationships involving cross-ethnic participation. Malay and Chinese communities, for example, maintain harmonious social relations through collective involvement in local cultural events, economic activities, and social gatherings within the riverfront environment. The use of Pontianak Malay language as a shared medium of communication represents a form of social adaptation that strengthens interethnic relations among multicultural communities. Within the social life of riverbank society, cultural diversity is not perceived as a source of social division but rather as a collective social identity that characterises the Kapuas Riverbank community.

Interview findings revealed that cultural adaptation processes have evolved across generations, contributing to the formation of relatively harmonious social relationships within the multicultural community. Intensive and continuous social interaction enables residents to understand and appreciate the cultural traditions, social practices, and values of different ethnic groups. One informant explained: *“People here are already used to participating in each other’s cultural traditions. Sometimes Malay communities attend Chinese celebrations such as Lunar New Year or Cap Go Meh, while Chinese communities also participate in village activities and Malay cultural events. The cultures blend together, yet each still maintains its own identity.”* (Interview with local community member, 2024)

This statement demonstrates that cultural acculturation within Kapuas Riverbank communities develops through open, tolerant, and adaptive social interaction. Sustained social relations create cultural exchange processes without eliminating the original cultural identities of each ethnic group. In this context, cultural acculturation should not merely be understood as cultural mixing but rather as a form of social negotiation that enables multicultural communities to coexist harmoniously within shared social environments. Representations of local cultural expressions within Kapuas Riverbank communities are presented in Figure 3.

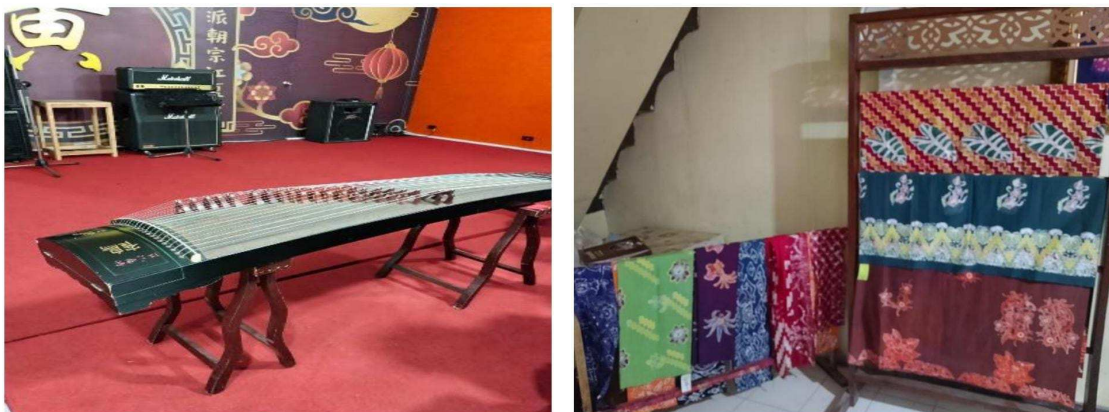


Figure 3. (a) Chinese traditional musical instrument displayed within the cultural tourism area; (b) Local batik products representing cultural adaptation and preservation practices among Kapuas Riverbank communities.

In addition to social interaction, cultural acculturation is also reflected through cultural symbols and local creative products developed within Kapuas Riverbank society. Observational findings revealed the integration of Malay and Chinese cultural elements within local cultural tourism activities and the existence of local batik products that have become part of the cultural

identity of the riverbank community. These cultural products possess not only economic value but also symbolic meaning representing ongoing cultural adaptation processes within multicultural society. The presence of local cultural symbols indicates that Kapuas Riverbank communities are capable of preserving local cultural identity while simultaneously embracing external cultural influences through everyday social interaction. Consequently, cultural acculturation within the Kapuas Riverbank community develops dynamically through social relationships, cultural activities, and shared communal life among multicultural residents.

Social Challenges and Cultural Harmony Preservation within Kapuas Riverbank Communities

This study also found that modernisation and urban development have gradually influenced the socio-cultural life of communities living along the Kapuas River. Urban infrastructure expansion, technological advancement, and changing economic patterns have transformed communication practices and cultural activities within riverbank society. Several informants explained that younger generations within the riverbank community have begun to experience shifts in cultural orientation due to the growing influence of social media and contemporary popular culture. These changes have reduced participation in certain traditional communal activities that previously functioned as important spaces for multiethnic social interaction. Such transformations indicate that Kapuas Riverbank communities are currently facing challenges in maintaining the continuity of local cultural traditions amid broader social changes occurring within modern society.

Interview findings further revealed that although community members are aware of these socio-cultural transformations, they continue to make efforts to preserve local cultural identity through collective activities and community-based cultural programmes. One informant stated: *“Nowadays young people spend more time on social media than participating in village cultural activities. However, we still try to organise cultural festivals and tourism activities so that the culture of river communities remains recognised and does not disappear.”* (Interview with POKDARWIS member, 2024)

This statement indicates that Kapuas Riverbank communities do not entirely reject modernisation; instead, they attempt to negotiate social adaptation while maintaining cultural values and local identity that have historically shaped multicultural community life. In this regard, cultural festivals, riverfront tourism programmes, and community activities function as social strategies for preserving local culture and strengthening multicultural social relationships within the riverbank environment. Furthermore, the existence of Kampung Wisata Benua Melayu Laut plays a significant role in supporting cultural preservation efforts among Kapuas Riverbank communities. Cultural tourism activities not only provide economic benefits for local residents but also function as educational media introducing younger generations and visitors to the multicultural social life of riverbank society. The findings indicate that local communities perceive cultural preservation as an essential component of maintaining the social identity of the Kapuas River area. Therefore, social harmony within this multicultural society is constructed not solely through everyday social interaction but also through collective awareness in preserving tolerance, mutual cooperation, and cultural diversity as integral aspects of Pontianak’s multicultural identity.

Discussion

The findings of this study demonstrate that multiethnic social interaction within communities living along the Kapuas River in Pontianak City develops through continuous and intensive social relations embedded in everyday community life. Social relations among ethnic

groups are not constructed solely through formal mechanisms but emerge organically through economic activities, cultural communication, shared social spaces, and collective participation in river-based community life. The social life of the Kapuas Riverbank community illustrates that cultural diversity can develop harmoniously when communities possess inclusive social spaces that facilitate continuous intercultural communication and social adaptation. These findings are consistent with Syamsidar et al. (2026), who explained that intercultural communication and social adaptation play significant roles in strengthening social cohesion within multicultural urban communities in Indonesia. Similarly, Kusnoto et al. (2026) found that social spaces such as wooden pathways, riverbank areas, and communal spaces within Pontianak river communities function as important media for constructing social solidarity and collective cultural memory among multicultural societies. In this context, the Kapuas River functions not merely as a geographical and economic resource but also as a socio-cultural space that enables multiethnic communities to establish more open, inclusive, and adaptive social relationships.

The findings also reveal that river-based economic activities contribute significantly to strengthening social relations among ethnic groups. Social interaction occurring through traditional trade, river tourism, and community mobility along the riverbank creates high levels of social communication within everyday community life. These findings reinforce the study conducted by Agustian et al. (2020), which demonstrated that multiethnic communities along the Musi River developed through collective economic and social activities embedded within river environments. Within the Kapuas River community, economic activities function not only as mechanisms for fulfilling livelihood needs but also as social arenas facilitating fluid interaction among cultural groups. The intensity of social encounters within economic activities allows interpersonal relationships to develop more closely, enabling communities to build mutual trust and social solidarity despite existing cultural diversity.

In addition to economic activities and shared social spaces, social harmony within Kapuas Riverbank communities is also shaped through intercultural communication that develops naturally within everyday social interaction. Continuous social interaction creates adaptive social processes enabling communities to understand cultural practices, social values, and communication patterns of other ethnic groups. These findings support the research conducted by Juliana and Arni (2025), who explained that repeated intercultural interaction within multicultural communities creates pragmatic adaptation processes that strengthen intergroup social relations. Within the Kapuas River community, the use of Pontianak Malay language as a shared communication medium represents a form of social adaptation that strengthens interconnectedness among multicultural residents. The local language functions not merely as a practical communication tool but also as a symbol of collective social identity enabling communities to establish more inclusive and egalitarian social relationships.

This study further demonstrates that cultural acculturation within Kapuas River communities develops through layered social interaction occurring simultaneously across multiple dimensions of community life. Cultural acculturation is not limited to formal cultural activities but also evolves through everyday practices such as the use of local language, cross-ethnic participation in cultural festivals, involvement in local economic activities, and the presence of cultural symbols representing the integration of multicultural identities within river communities. These findings are consistent with Marhayati and Suryanto (2017), who explained that cultural acculturation within multicultural societies can develop harmoniously without eliminating the original cultural identities of each ethnic group. Similarly, Winaja et al. (2019)

found that shared cultural practices, local language use, and cross-ethnic social participation constitute important factors in strengthening social integration and cultural tolerance within multicultural societies. Therefore, cultural acculturation within Kapuas River communities should not be understood as a process of total cultural assimilation but rather as a form of social negotiation enabling communities to preserve their cultural identities while simultaneously constructing harmonious social relationships within shared communal spaces.

Nevertheless, the findings of this study are not entirely consistent with several previous studies indicating that multicultural societies often experience social segregation, identity conflict, and weak social tolerance. Waluyajati (2022), for example, found that religion-based segregation continues to occur within rural-urban communities, creating separation among social groups within communal spaces. Similar findings were reported by Yandi (2015), who explained that spatial segregation within urban societies may trigger social conflict and confrontational intergroup relations. Furthermore, Tirtosudarmo (2022) argued that multiculturalism in Indonesia does not always successfully foster social integration because cultural diversity may become a source of conflict when not effectively managed. Within the Kapuas River community, however, such conditions were not strongly evident because residents maintain high levels of social interaction through shared communal spaces and continuous community-based activities. These findings therefore suggest that social harmony within multicultural societies does not emerge automatically but is strongly influenced by communication patterns, historical intergroup relations, and the existence of social spaces that enable inclusive and sustained social interaction within everyday life.

This study also demonstrates that modernisation and digital technological development have gradually influenced the socio-cultural life of Kapuas Riverbank communities, particularly among younger generations who are becoming less involved in traditional cultural activities. This condition reflects changing cultural orientations resulting from the increasing influence of social media and global popular culture within contemporary society. These findings support Efendi (2023), who explained that social media and global popular culture may contribute to cultural identity crises among younger generations and reduce their involvement in local cultural traditions. Nevertheless, Kapuas River communities do not entirely reject modern social transformation; instead, they attempt to negotiate adaptation through cultural festivals, river tourism, and community-based cultural programmes as strategies for preserving local socio-cultural identity. In this regard, community-based cultural activities function not only as mechanisms for preserving local traditions but also as media for social education and strengthening solidarity among multicultural communities within the digital era.

Theoretically, this study contributes to the development of social cohesion theory, intercultural communication studies, and everyday multiculturalism by demonstrating that social harmony within multicultural societies evolves through everyday social practices occurring within shared social spaces. Wise and Noble (2016) explained that multiculturalism develops through informal relationships, everyday practices, and the use of shared social environments that facilitate natural intercultural communication. Vertovec (2019) also argued that modern multicultural societies construct collective identities through continuous cultural negotiation and everyday social interaction. From a practical perspective, this study highlights the importance of developing inclusive social spaces, multicultural river tourism, cultural festivals, and multicultural education as strategies for strengthening social tolerance and preserving local cultural identity within multicultural urban communities. Therefore, the Kapuas River should be understood not merely as a geographical and economic entity but also as a

socio-cultural space that plays a strategic role in shaping collective identity, social solidarity, and cultural harmony within Pontianak's multicultural society.

Conclusion

This study demonstrates that multiethnic social interaction among communities living along the Kapuas River in Pontianak City develops harmoniously through intercultural communication, collective social activities, shared social spaces, and continuous cultural adaptation embedded within everyday community life. The Kapuas Riverbank area functions not only as a geographical and economic environment but also as a socio-cultural space connecting diverse ethnic groups such as Malays, Chinese, Dayaks, Bugis, Madurese, and other communities within relatively inclusive and adaptive social relationships. Cultural acculturation processes are reflected through the use of a shared local language, cross-ethnic participation in cultural and economic activities, and the presence of cultural symbols representing social integration within multicultural society. The findings strengthen the argument that social harmony within multicultural communities does not emerge automatically but is constructed through repeated social interaction, open intercultural communication, and the existence of communal social spaces that enable continuous and intensive social engagement among community members.

On the other hand, this study also reveals that modernisation, digital technological development, and changing social lifestyles have gradually influenced the sustainability of local cultural traditions among Kapuas Riverbank communities, particularly among younger generations who are becoming less involved in traditional cultural activities. Nevertheless, local communities continue to preserve their socio-cultural identity through cultural festivals, river tourism, and community-based cultural programmes as adaptive strategies toward modern social transformation. Theoretically, this study contributes to the development of social cohesion studies, intercultural communication, and everyday multiculturalism by highlighting the importance of everyday social practices and shared social spaces in strengthening multicultural social integration. Practically, the findings emphasise the importance of developing inclusive social spaces, multicultural education, and community-based cultural activities as strategic efforts to maintain social tolerance, community solidarity, and the sustainability of local cultural identity within multicultural urban societies such as Pontianak City.

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