

Ritual Practice and Cultural Continuity in Urban Diaspora: Nias Catholics in Bandung, Indonesia

Hadrianus Tedjoworo^{1*}, Stefanus Deliati Hulu²

¹ Department of Theology, Faculty of Philosophy, Parahyangan Catholic University, Bandung, Indonesia; htedjo@unpar.ac.id

² Department of Theology, Faculty of Philosophy, Parahyangan Catholic University, Bandung, Indonesia; stefhulu97@gmail.com

* Corresponding author

Received date: June 13, 2025; Accepted date: August 20, 2025; Published: June 13, 2026

Abstract

Purpose: This study examines how Nias Catholics in Bandung maintain their religious and cultural identity within a multicultural urban diaspora. It focuses on religious practices, community support, cultural preservation, and the need for inculturation in Church life. **Methodology:** The study employed a qualitative descriptive design supported by descriptive frequency counts derived from coded open-ended questionnaire responses. Data were collected through an online questionnaire completed by 32 respondents, one focus group discussion involving six participants, and in-depth interviews with six key informants. The data were analyzed thematically, while questionnaire responses were categorized and presented using frequencies and percentages. **Findings:** The findings show that religious practice remains an important foundation of identity. Twenty-nine respondents (90.6%) participated in church activities, and 20 respondents (62.5%) attended Sunday Mass. However, community support was uneven: 9 respondents (28.1%) reported receiving no support, while 10 respondents (31.3%) perceived no cooperation between KNKB and the local Church. In addition, 16 respondents (50.0%) reported the absence of culturally based faith formation. Respondents also emphasized Nias-language liturgy, stronger community formation, digital engagement, and intercultural dialogue as important strategies for sustaining identity. **Implications:** The findings highlight the need for stronger coordination between KNKB and the local Church, more inclusive community outreach, contextual catechesis, culturally grounded liturgy, and the use of digital media to support dispersed members. Intercultural dialogue is also important for maintaining cultural distinctiveness while encouraging openness and coexistence within Bandung's multicultural environment. **Originality and Value:** This study offers an integrated empirical analysis of religious practice, community support, and inculturation among an internal Catholic diaspora in Indonesia. Its originality lies in showing that Nias religious and cultural identities are maintained simultaneously and continually negotiated through liturgical participation, community relationships, and culturally meaningful practices.

Keywords: cultural identity; inculturation; Nias Catholics; pastoral theology; religious identity; urban diaspora.

Introduction

Internal migration and inter-island mobility have become increasingly significant features of contemporary societies. Migration and diaspora studies demonstrate that mobility reshapes social relationships and influences how individuals and communities maintain their identities within culturally diverse and rapidly changing environments (Levitt & Jaworsky, 2007; Ruscazio, 2020). In Indonesia, movement toward major urban centers is commonly associated with employment, education, and opportunities for social mobility. Bandung, West Java, represents one such urban setting in which people from

different ethnic, cultural, and religious backgrounds encounter one another.

Among these mobile populations are migrants from Nias Island in North Sumatra. Nias society is characterized by strong communal traditions, cultural attachment, and distinctive forms of social organization (Yayasan Pusaka Nias, 2025). Within this broader community, Nias Catholics maintain a religious identity shaped by family life, liturgical participation, and community relationships. In Bandung, Nias Catholics constitute a geographically dispersed community whose religious and cultural identities are maintained within an urban and multicultural environment. Their experiences demonstrate that being both Nias and Catholic is not merely a fixed identity inherited from the place of origin but one that is continually interpreted and negotiated in everyday life.

Urban diaspora life may create practical challenges for religious participation. Individuals seek to remain connected to the Catholic Church through the Eucharistic celebration, personal prayer, and participation in Church activities. However, work schedules, residential mobility, distance from parishes, transportation costs, and limited social networks may affect their ability to participate consistently. Ethnic and religious communities may therefore provide an important space for maintaining attachment, belonging, and identity. In Bandung, this role is associated with the Komunitas Nias Katolik Bandung (KNKB), or the Nias Catholic Community of Bandung, which had 120 registered members in 2025 (Komunitas Nias Katolik Bandung, 2025a, 2025b). Nevertheless, questions remain concerning the extent to which such a community supports religious participation, social relationships, and integration with the pastoral structures of the local Church.

Living in a multicultural environment also shapes the relationship between faith and culture. Nias Catholics in the diaspora seek not only to maintain Catholic practices but also to preserve cultural elements such as language, traditions, communal values, and patterns of social interaction. When opportunities for cultural expression within Church and community life are limited, religious practice and cultural identity may be experienced as separate domains. This condition highlights the importance of pastoral spaces in which Catholic faith and Nias cultural identity can interact meaningfully.

This issue can be examined through the perspective of pastoral theology, particularly the understanding of the Church's missionary identity in contexts of cultural diversity and human mobility. The Second Vatican Council describes the Church as the "universal sacrament of salvation" and emphasizes a unity that does not eliminate cultural diversity (Pope Paul VI, 1964, *Lumen Gentium*, no. 1; 13). Culture is therefore not merely an external context for religious practice but a concrete environment in which faith is lived, interpreted, and communicated (Pope Paul VI, 1965b, *Gaudium et Spes*, no. 53–62).

Ad Gentes provides an important theological basis for inculturation by encouraging the Church to recognize and integrate the values found within different cultural traditions while maintaining the integrity of Christian faith (Pope Paul VI, 1965a, Chapter 22). This principle is particularly relevant in diaspora settings, where believers regularly encounter different cultural and religious traditions. *Evangelii Gaudium* likewise calls the Church to move beyond passive pastoral maintenance and engage actively with people in diverse social circumstances (Pope Francis, 2013, Chapter 20). This orientation is reinforced by contemporary Catholic teaching on intercultural migrant ministry, which emphasizes encounter, participation, and inclusion in contexts of migration and human mobility (Franciscus, 2022; Holdsworth, 2023).

From this perspective, the pastoral role of the Church extends beyond maintaining formal religious practices. It also involves creating inclusive and contextual spaces in

which Catholic faith can be expressed in dialogue with the cultural identity of diaspora communities. In the case of Nias Catholics in Bandung, such an approach is relevant to religious participation, community support, social adaptation, and the integration of Nias cultural values into faith formation and Church life.

Existing scholarship offers several perspectives relevant to this issue. First, studies of diaspora and sociocultural adaptation show that migrant communities experience continuing tensions between adaptation to new environments and the preservation of inherited identities. Laia et al. (2023) demonstrate that Nias migrants in Medan seek to sustain their ethnic identity amid social change. Wirdawati (2024) identifies language, interethnic relations, and customary practices as important dimensions of migrant adaptation. Suwartiningsih and Samiyono (2017) further emphasize the role of values such as *banua* and *fatalifusöta* in maintaining social cohesion and cultural continuity. These studies indicate that cultural identity is neither static nor automatically preserved but is shaped through social interaction and changing environments.

Second, studies of Catholic diaspora communities highlight the importance of Church structures, liturgical practices, and community networks in sustaining religious identity. Chu and Mariani (2020) show how institutional and community structures support Catholic practice in challenging social contexts, while Maclellan (2023) emphasizes the significance of community networks, liturgical rites, and spaces of religious encounter in the Irish diaspora. Such studies demonstrate that the continuity of religious identity depends not only on individual commitment but also on the availability of relational and institutional support.

Third, scholarship on inculturation understands the relationship between Christian faith and culture as dialogical and dynamic. Ratzinger (2005) emphasizes the need to maintain doctrinal integrity while engaging local cultures, whereas Lonergan's approach views religious understanding as developing within historical and cultural contexts (Teevan, 2004). Contemporary scholarship further defines inculturation as an ongoing interaction through which Christian faith is expressed in culturally meaningful symbols, rituals, relationships, and everyday practices, while cultural traditions are critically interpreted in relation to the religious message (Arbuckle, 2010; Ballano, 2020a; Phan, 2022; You & Ji, 2023). Inculturation therefore extends beyond the incorporation of cultural elements into liturgy and includes faith formation, leadership, community relationships, and lived religious experience.

Despite these contributions, limited attention has been given to the simultaneous maintenance of religious and cultural identity within Catholic communities experiencing internal diaspora in Indonesia. Previous studies frequently examine ethnic identity, religious practice, community support, or inculturation as separate subjects. Consequently, the interaction among Eucharistic participation, ethnic community life, social support, and cultural preservation has not been sufficiently examined within a unified empirical framework.

This study therefore explores how Nias Catholics in Bandung maintain their religious and cultural identity within a multicultural urban diaspora. Specifically, it examines their diaspora experiences, religious practices centered on participation in church life and the Eucharist, and the role of community support in sustaining identity. It also analyzes the challenges of cultural preservation and social adaptation, as well as emerging pastoral needs related to contextual faith formation, community development, digital engagement, intercultural dialogue, and the inculturation of Nias cultural values within Church life.

This study argues that the maintenance of religious and cultural identity among Nias

Catholics in Bandung is sustained through the interaction of three interrelated dimensions: religious practices centered on the Eucharist, community relationships that provide social and spiritual support, and processes of inculturation that connect Catholic faith with Nias cultural identity. Within an urban environment characterized by mobility, social pressure, and limited opportunities for cultural expression, identity is not preserved automatically but is continually negotiated through religious participation, community involvement, and culturally meaningful practices. By integrating these dimensions, this study contributes to the development of a contextual pastoral understanding of religious and cultural identity in Indonesian urban diaspora communities.

Methods

The units of analysis were the individual and communal experiences, practices, and perceptions through which Nias Catholics in Bandung maintained their religious and cultural identity. Particular attention was given to religious practices, cultural preservation, community support, and everyday adaptation in relation to Church communities and the wider social environment. The study uses a qualitative descriptive design supplemented by descriptive frequency counts derived from coded open-ended questionnaire responses (Creswell, 2014). This design enables an in-depth understanding of the lived experiences, meanings, and practices through which individuals maintain their religious and cultural identity. The survey provides descriptive support for the qualitative findings, while the primary analysis remains interpretive. This approach is appropriate for the exploratory nature of the research objectives and the complexity of identity formation in a diaspora context.

The data sources in this study include both primary and secondary data. The researchers collected primary data from Nias Catholics living in Bandung who represent diverse backgrounds in terms of age, occupation, and length of residence in the diaspora. Meanwhile, they obtained secondary data from Church documents, theological literature, and scholarly articles related to Catholic diaspora, inculturation, and cultural identity. These sources strengthen the conceptual framework used to interpret the empirical findings.

Data were collected through three methods: an online questionnaire, one focus group discussion (FGD), and in-depth interviews. First, an online questionnaire containing 15 open-ended questions was distributed to 32 respondents ($N = 32$) from January 6 to January 29, 2025. It explored faith practices, cultural preservation, and challenges in diaspora life. Second, an FGD was held on March 25, 2025, at Jalan Nias No. 2, Bandung. It involved six participants: a priest serving as community moderator, three community officers (the chairperson, treasurer, and communication officer), and two community activists. The discussion explored collective dynamics, forms of community support, and pastoral needs. Third, six key informants were interviewed in Bandung on May 1–2, 2025: the community treasurer, chairperson, advisor, an activist, the communication and public relations officer, and the priest serving as community moderator. The interviews examined individual experiences, community leadership dynamics, and the challenges and expectations associated with maintaining religious and cultural identity.

The data were analyzed thematically (Braun & Clarke, 2006; Stanley, 2023). The researchers coded and categorized the open-ended questionnaire, FGD, and interview data into themes based on similarities in meaning and recurring patterns in participants' experiences. These themes were then examined to identify patterns in religious practice, cultural preservation, and the challenges and support structures found within the diaspora.

Church documents, theological literature, and relevant scholarly studies were used as an interpretive framework for relating the empirical findings to concepts of religious identity, inculturation, diaspora, and pastoral theology. Finally, the findings were interpreted qualitatively to generate contextual insights and relevant pastoral implications.

Results

1. Respondent Profile and Diaspora Context

This study involved 32 respondents (N = 32), all of whom were Nias Catholics living in Bandung and ranged in age from 15 to 70 years. This broad age range indicates that the diaspora community includes adolescents, adults, and older adults whose experiences of urban adaptation differ across life stages. Most respondents were male: 20 participants (62.5%), compared with 12 female participants (37.5%).

Most respondents had lived in Bandung for a substantial period. Eighteen of the 32 respondents (56.3%) had resided in the city for more than seven years, 8 (25.0%) for five to seven years, and 6 (18.8%) for fewer than five years. As summarized in Table 1, most participants were therefore established residents rather than recent migrants and had undergone a relatively long process of adaptation to urban life.

Table 1. Demographic Characteristics of Respondents (N = 32)

Characteristic	Category	Number (n)	Percentage (%)
Gender	Male	20	62.5
	Female	12	37.5
Length of Stay	< 5 years	6	18.8
	5–7 years	8	25.0
	> 7 years	18	56.3

For respondents, life in a large city such as Bandung presents opportunities as well as challenges in social and cultural adaptation. High mobility, work demands, and differences between the urban social environment and their place of origin shape their everyday experiences. Adaptation is particularly difficult for recent migrants and for those with limited social networks.

These challenges are reflected in respondents' social relationships. Some participants experienced difficulty interacting in unfamiliar environments because of cultural differences and psychological factors such as awkwardness, introversion, or limited confidence in building relationships beyond their ethnic group.

“I observe that many of our people experience difficulties in socializing. They prefer to gather with fellow Nias people and feel less confident interacting with others” (JT, FGD, March 25, 2025).

Diaspora life also encourages individuals to seek security through ethnic affinity. Many respondents found it easier to establish relationships with fellow Nias people because they shared a language, cultural background, and similar experiences. Cultural identity therefore remains an important factor in shaping social networks in the diaspora.

“Many Nias people in Bandung prefer to gather with fellow Nias because they feel more comfortable and find it easier to interact” (FX. SZ, FGD, March 25, 2025).

However, limited social networks and demanding work schedules often hinder the development of broader relationships. Some respondents also experienced frequent residential mobility, such as repeated changes of rented accommodation, which made it more difficult to establish stable social ties within the community.

Overall, the respondent profile shows that Nias Catholics in Bandung form a relatively established diaspora community but continue to face challenges in adapting socially to urban life. Their experiences are shaped not only by individual factors but also by their capacity to build social networks, maintain relationships with co-ethnic groups, and navigate changing social conditions. This context is essential for understanding the findings on faith practices, community roles, and cultural identity.

2. Maintenance of Religious Identity through Faith Practices and Participation in the Eucharist

Religious identity among Nias Catholics in Bandung is expressed primarily through Catholic practices, especially participation in the Eucharistic celebration. As shown in Figure 1, 29 of the 32 respondents (90.6%) reported attending church activities, whereas 3 respondents (9.4%) reported that they did not attend or participated irregularly. Regarding worship frequency, 20 respondents (62.5%) attended Sunday Mass, 4 respondents (12.5%) attended daily Mass, 1 respondent (3.1%) attended approximately once a month, and 2 respondents (6.3%) adjusted their attendance because of work-related conditions. Five respondents (15.6%) did not answer the relevant question. These data indicate that the Eucharist and participation in church life remain central to sustaining Catholic identity in an urban diaspora.

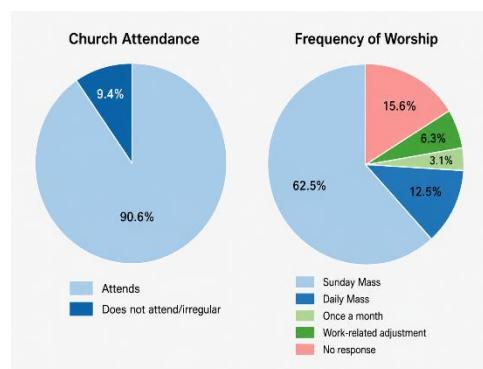


Figure 1. Church Attendance and Frequency of Worship among Respondents (N = 32; each panel represents a separate questionnaire item)

Figure 1 indicates that Catholic identity is not merely an administrative affiliation for most respondents but is actively expressed through regular liturgical practice. Mass provides a primary setting in which individuals maintain their relationship with God and

renew their commitment to faith amid the demands of urban life. For some participants, the Eucharist has both spiritual significance and symbolic importance as an identity marker within a religiously plural environment.

Respondents' experiences strongly highlight the meaning of the Eucharist as the center of faith life. Several informants emphasize the importance of consistency in worship practices, both communal and personal. The Eucharist provides spiritual strength that sustains faith resilience, especially when individuals face social and cultural pressures in diaspora environments.

"I maintain my Catholic identity by attending the Eucharistic celebration every day. This practice allows me to stay close to God and sustain my faith" (KT, Interview, May 2, 2025).

"As a baptized Catholic, I always maintain my faith by attending Mass every Sunday. Even though I cannot attend daily Mass, I remain committed to my faith" (JT, Interview, May 1, 2025).

In addition to liturgical practices, individuals also maintain religious identity through active involvement in Church and community life. Several respondents not only attend Mass but also participate in Church services, such as serving as community leaders, liturgical ministers, or Church activists. This involvement demonstrates that religious identity does not remain passive but develops through active participation in communal faith life.

Faith practices in the diaspora nevertheless face several challenges. Work demands, residential mobility, distance from parishes, transportation costs, and limited time are major obstacles to consistent participation in worship. Social factors, including the need for belonging and cultural familiarity, also influence where and how individuals practice their religion.

"The main obstacle is transportation costs. We try to go to Church wherever possible, but sometimes we choose the nearest one due to our conditions" (FX, SZ, FGD, March 25, 2025).

"Some Catholics want to join parish communities, but because the requirements are too complex, they decide not to join and instead attend other churches that are more accessible" (JT, FGD, March 25, 2025).

In some cases, social and economic pressures even influence the continuity of religious identity. A number of individuals adjust their religious practices to align with their social environment or work-related demands. This situation shows that maintaining faith in diaspora does not always occur under ideal conditions but involves negotiation between religious commitment and social realities.

"There are Nias Catholics who follow their employer's religion for work-related reasons. This situation shows that their understanding of faith still needs strengthening" (OYZ, FGD, March 25, 2025).

Community support also plays a significant role in sustaining worship practices. Figure 2 presents the forms of community support reported by respondents. Ten

respondents (31.3%) mentioned prayer and Mass, 8 respondents (25.0%) referred to active involvement in community activities, and 7 respondents (21.9%) identified general social support. One respondent (3.1%) reported receiving no support, while 6 respondents (18.8%) did not answer the question. Together, these patterns suggest that faith practices are embedded in social networks rather than carried out entirely in isolation.

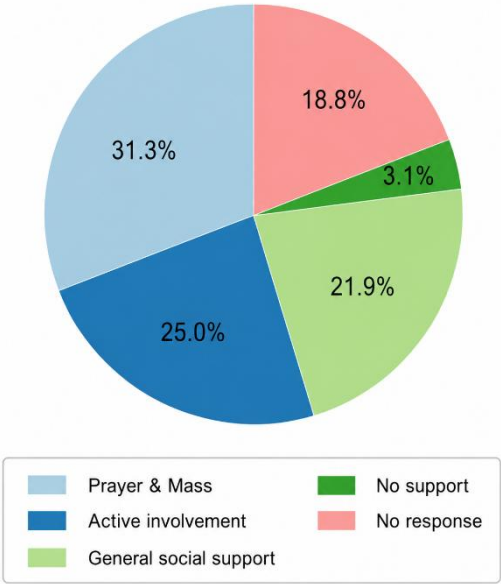


Figure 2. Forms of Community Support Reported by Respondents (N = 32, including nonresponses)

The patterns shown in Figure 2 underscore the importance of community support when individuals experience vulnerability in sustaining their faith. The community provides reinforcement, encouragement, and a connection between individuals and the wider Church. In this context, the Nias Catholic Community of Bandung (KNKB) can play an important role in supporting the continuity of faith practices among diaspora members.

Individual experiences further show that maintaining faith depends on personal commitment, which community support can reinforce. Because Nias Catholics live as both religious and cultural minorities, they often require greater resilience and intentionality in sustaining their faith.

“For me, maintaining Catholic identity begins with personal intention. When I arrived in Bandung, my first priority was to find a church before anything else” (EZ, Interview, May 1, 2025).

Therefore, Nias Catholics in Bandung maintain their religious identity through the interaction between liturgical practices, personal spiritual discipline, and community support. The Eucharist, particularly Sunday Mass, serves as the central practice that

sustains religious identity. However, the continuity of this practice depends heavily on structural conditions within diaspora life, such as employment, mobility, social pressure, and the presence of supportive communities. These findings show that religious identity in diaspora contexts does not remain static but continues to be negotiated within the everyday dynamics of life.

3. The Role of Community and Social Support in Maintaining Identity

The community plays an important role in maintaining the religious and cultural identity of Nias Catholics in Bandung. In the diaspora context, it functions not only as a social space but also as a source of spiritual, emotional, and relational support amid the pressures of urban life.

As shown in Table 2, 14 respondents (43.8%) identified the local Catholic community as their primary source of support for worship. Two respondents (6.3%) referred to family support, while 1 respondent (3.1%) mentioned support from the Church. In contrast, 9 respondents (28.1%) reported receiving no support, and 6 respondents (18.8%) did not answer the question. These findings indicate that the local Catholic community constituted the largest single source of support, although such support was not experienced equally by all respondents.

Table 2. Sources of Support for Worship (N = 32)

Source of support	n	Percentage (%)
Local Catholic community	14	43.8
Family	2	6.3
Church	1	3.1
No support	9	28.1
No response	6	18.8
Total	32	100.0

Collaboration between KNKB and the local Church was examined through a separate questionnaire item. As presented in Table 3, 10 respondents (31.3%) perceived no cooperation between the community and the local Church. Four respondents (12.5%) mentioned collaboration through social activities, 5 respondents (15.6%) referred to liturgical and prayer activities, and another 5 respondents (15.6%) identified collaboration through Eucharistic celebrations. Eight respondents (25.0%) did not answer the question.

Table 3. Forms of Collaboration with the Local Church (N = 32)

Form of collaboration	n	Percentage (%)
No cooperation perceived	10	31.3
Social activities	4	12.5
Liturgy and prayer	5	15.6
Eucharistic celebrations	5	15.6
No response	8	25.0
Total	32	100.0

Because Tables 2 and 3 summarize responses to two separate questionnaire items,

the percentages should be interpreted independently and should not be combined across the two tables. Taken together, the findings indicate that the local Catholic community represented the most frequently mentioned source of support for worship. However, the proportion of respondents who reported receiving no support, together with those who perceived no cooperation between KNKB and the local Church, suggests that community support and institutional collaboration remain uneven.

“We want a community that serves as a space for mutual support, strengthening faith, and preserving our cultural identity” (FX. SZ, Interview, May 1, 2025).

“This community is not only for gathering, but also a place where we strengthen one another and deepen our identity as Nias people and as Catholics” (KT, Interview, May 2, 2025).

These findings indicate that the community performs a dual function as both a spiritual and social space. Spiritually, the community helps individuals remain connected to their faith practices, while socially, it provides a sense of belonging that reduces feelings of isolation in diaspora life.

Respondents’ assessments also revealed variation in the fulfillment of their spiritual and social needs. As shown in Figure 3, 10 respondents (31.3%) indicated that their spiritual needs had been fulfilled, while another 10 respondents (31.3%) reported that their social needs remained unmet. Four respondents (12.5%) did not identify a specific area of need, and 8 respondents (25.0%) did not answer the relevant question.

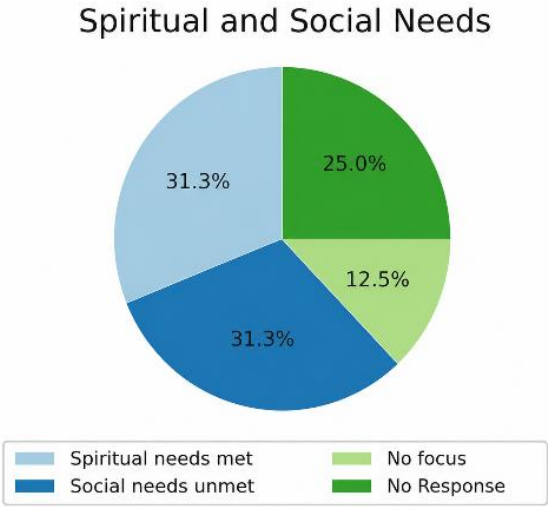


Figure 3. Respondents’ Spiritual and Social Needs (N = 32, including nonresponses)

The pattern shown in Figure 3 indicates that unmet social needs remained an important concern for a proportion of respondents, although they did not represent the experience of the majority.

This gap also appears in FGD findings, which reveal difficulties in reaching

community members and weak engagement among some individuals.

“We do not know their actual situation. They do not share their experiences and rarely ask for help” (OYZ, FGD, March 25, 2025).

“There are many Nias Catholics, but they do not attend Catholic churches; instead, they go to other churches” (JT, FGD, March 25, 2025).

These findings reveal a phenomenon of disconnection within the diaspora community, where some individuals remain unreachable or choose to distance themselves for various reasons, such as social comfort, accessibility, or weak attachment to the Catholic community. Several informants proposed developing smaller, more relationally oriented groups, including Basic Ecclesial Communities, as spaces for more regular and personal encounters.

Respondents also evaluated the current condition of the community and proposed several directions for its future development. As shown in Figure 4, 11 of the 32 respondents (34.4%) emphasized the importance of respecting Nias traditions, 6 respondents (18.8%) proposed strengthening the community structure, and another 6 respondents (18.8%) considered that no major changes were necessary. Nine respondents (28.1%) did not answer the question. These findings reveal varied expectations concerning cultural continuity, organizational strengthening, and the maintenance of existing community practices.

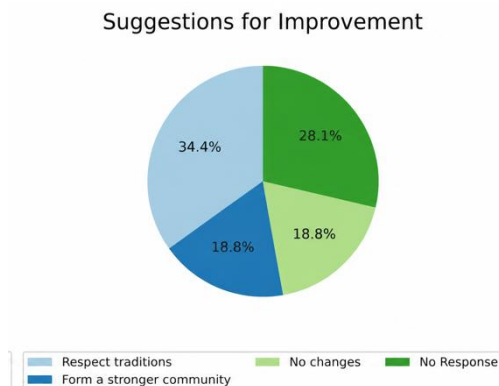


Figure 4. Respondents' Suggestions for Community Improvement (N = 32, including nonresponses)

Figure 4 shows that respondents expressed different priorities for community development. Respect for Nias traditions was the most frequently mentioned priority, while organizational strengthening represented one of several proposed directions.

“The desire to join comes from a longing for fellowship with fellow Nias believers” (EZ, Interview, May 1, 2025).

“Many fellow believers have started to distance themselves from the Catholic Church due to a lack of community support” (ML, Interview, May 1, 2025).

Therefore, these findings demonstrate that the community plays a crucial role in maintaining the religious and cultural identity of Nias Catholics in Bandung. However, this role still faces several limitations, particularly in terms of outreach, integration with the Church, and the fulfillment of members' social needs.

In the context of diaspora, the community does not function merely as a complementary element but as a key factor in sustaining identity continuity. These findings indicate that respondents associated the continuity of religious and cultural identity with the availability of inclusive, responsive, and relational community support.

4. Dynamics of Cultural Identity and the Need for Inculturation in Faith Life

The cultural identity of Nias Catholics in Bandung is closely connected to their cultural heritage, faith practices, and lived experiences within an urban diaspora. Figure 5 presents respondents' perceptions of the influence of local culture on their faith and the challenges they encountered in maintaining Catholic identity. Eighteen of the 32 respondents (56.3%) stated that Bandung's local culture did not influence their Catholic faith to a substantial degree, while 8 respondents (25.0%) reported some degree of cultural influence. Six respondents (18.8%) did not answer the relevant question. These findings indicate that the Catholic identity of most respondents remained relatively stable, although some participants continued to negotiate their faith within a multicultural social environment.

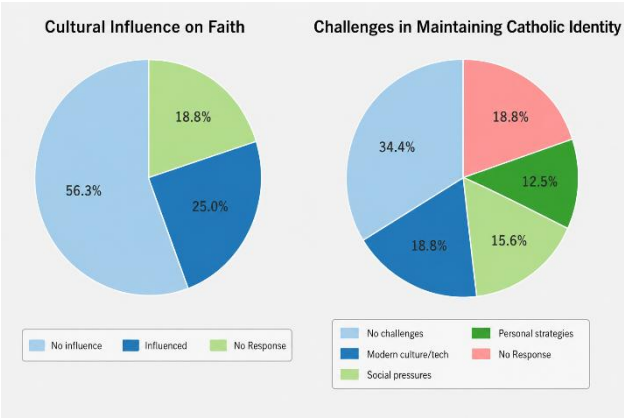


Figure 5. Cultural Influence on Faith and Challenges in Maintaining Catholic Identity (N = 32; each panel represents a separate questionnaire item)

As shown in the second panel of Figure 5, 11 respondents (34.4%) reported experiencing no major challenges in maintaining their Catholic identity. Six respondents (18.8%) referred to the influence of modern culture and technology, 5 respondents (15.6%) identified social pressures, and 4 respondents (12.5%) described personal strategies for maintaining their identity. Six respondents (18.8%) did not answer the question. These responses show that experiences of maintaining Catholic identity varied

among participants, ranging from the absence of significant difficulties to challenges associated with technological change, social pressures, and adaptation to the urban environment.

The qualitative findings further indicate that respondents did not necessarily experience Nias culture and Catholic faith as separate domains. Instead, cultural values such as togetherness, respect for elders, family solidarity, and communal gathering provided a social context in which respondents practiced, transmitted, and interpreted their faith.

“Nias culture emphasizes gathering and building relationships, and KNKB can serve as a positive medium if managed properly. This community can strengthen identity as Nias people, as Catholics, and as Indonesian citizens” (KT, Interview, May 2, 2025).

“This community is expected to become a space to strengthen faith and preserve Nias culture, so that it does not disappear amid modernization and intercultural interactions” (FX. SZ, Interview, May 1, 2025).

Cultural preservation nevertheless faced several obstacles. Informants explained that diaspora life did not always provide sufficient space for the expression of Nias identity. The relatively small number of Nias Catholics, geographically dispersed residences, demanding work schedules, and the greater accessibility of non-Catholic Nias communities limited participation in Catholic community activities. The FGD findings also indicated that some individuals preferred social spaces that offered greater cultural familiarity, even when those spaces were located outside Catholic environments.

“In Bandung, I see many Nias people from our hometown who are Catholic, but when they arrive here, they find it difficult to socialize. Since most Nias people in Bandung are Protestant, they attend services there because they find fellow Nias people” (FX. SZ, FGD, March 25, 2025).

“They prefer to gather with fellow Nias people and feel less confident interacting with others. One of the most noticeable challenges is their difficulty adapting to new environments” (JT, FGD, March 25, 2025).

The survey findings also indicate limitations in culturally based faith formation. As shown in the first panel of Figure 6, 16 of the 32 respondents (50.0%) reported that no faith formation activities specifically integrated Nias cultural values. Ten respondents (31.3%) identified Mass in the Nias language as a culturally oriented form of faith formation available to them, while 6 respondents (18.8%) did not answer the relevant question. These findings indicate that culturally grounded faith formation remained limited and was largely associated with occasional liturgical activities rather than systematic or continuous programs.

In a separate questionnaire item, respondents proposed several directions for future faith formation. As presented in the second panel of Figure 6, 8 respondents (25.0%) proposed community-based formation programs, while 7 respondents (21.9%) emphasized the integration of Catholic faith with Nias culture. Five respondents (15.6%) stated that no specific program was currently available, 3 respondents (9.4%) proposed liturgical activities, and 2 respondents (6.3%) referred to the need for greater Church support. Seven respondents (21.9%) did not answer the question. Together, these responses point to a need for more systematic programs that incorporate Nias language,

cultural symbols, narratives, traditions, and communal values.

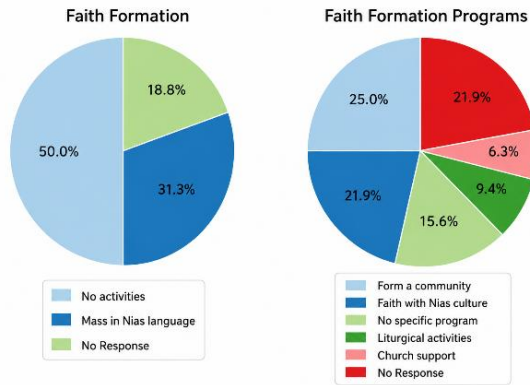


Figure 6. Existing Culturally Based Faith Formation and Proposed Faith Formation Programs (N = 32; each panel represents a separate questionnaire item)

Figure 6 shows that respondents' expectations concerning inculturation extended beyond the occasional use of the Nias language in worship. Participants proposed Mass and Rosary prayer in the Nias language, liturgical training grounded in Nias traditions, cultural seminars, retreats, and youth activities that integrate Catholic faith with cultural identity. These proposals indicate that respondents sought not only to preserve Nias culture as an ethnic marker but also to incorporate it meaningfully into their experience and practice of Catholic faith.

"An inculturated Mass has been conducted before and received strong enthusiasm from the community, although it has not yet been held regularly" (Pastor OOD, Interview, May 1, 2025).

"I hope KNKB can organize Mass regularly, at least once a month or every two months. Such Masses provide moments of encounter and faith reinforcement that are greatly needed" (JT, Interview, May 1, 2025).

The need for inculturation extends beyond liturgy to broader strategies for preserving Nias cultural values. As shown in Figure 7, respondents identified several ways of sustaining Nias cultural identity within the life of the Catholic community. Of the 32 respondents, 10 respondents (31.3%) proposed regular Mass in the Nias language, while 8 respondents (25.0%) emphasized the importance of stronger community formation. In addition, 6 respondents (18.8%) highlighted the need for inclusive leadership, and 2 respondents (6.3%) stated that no concrete steps had yet been taken. Another 6 respondents (18.8%) did not answer the relevant question. These findings indicate that the preservation of Nias cultural values was seen not only as a liturgical concern but also as a communal and organizational aspiration.

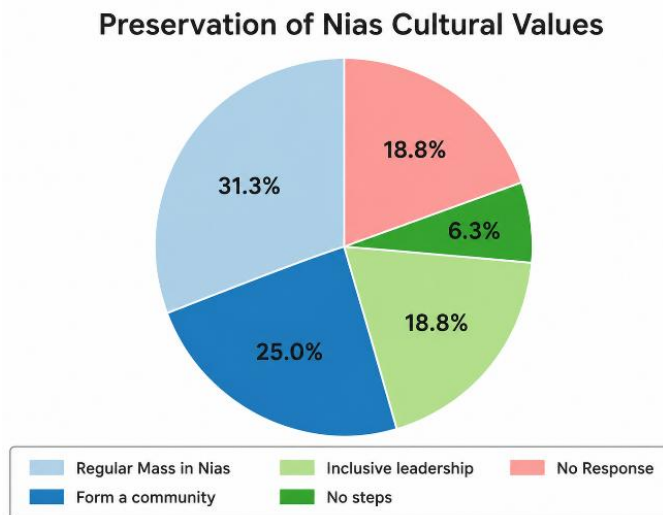


Figure 7. Preservation of Nias Cultural Values (N = 32; one dominant response category was assigned to each respondent)

Figure 7 indicates that respondents sought to preserve Nias language, traditions, and communal values through several interrelated approaches. The most frequently mentioned strategy was the use of the Nias language in regular Mass, followed by the strengthening of community formation. Other respondents emphasized inclusive leadership as an important condition for sustaining participation and cultural continuity. Although a small number of respondents stated that no concrete steps had yet been undertaken, the overall pattern suggests that cultural preservation was understood as both an institutional and a participatory process. Suggested practices included inculturated liturgy, cultural gatherings, leadership development, and community activities that allow Nias identity to remain visible and meaningful within urban diaspora life.

Respondents proposed both culturally grounded and digital approaches to strengthening faith engagement. As shown in Figure 8, 10 of the 32 respondents (31.3%) emphasized Mass in the Nias language as a culturally grounded form of faith engagement, while 8 respondents (25.0%) proposed the use of social media to support communication, faith formation, and connections among community members. Seven respondents (21.9%) indicated that these approaches had not received sufficient attention, and another 7 respondents (21.9%) did not answer the relevant question. These findings show that respondents valued both culturally rooted liturgical practices and digital communication. Social media may therefore complement, rather than replace, liturgical and community-based activities in sustaining religious and cultural identity within the urban diaspora.

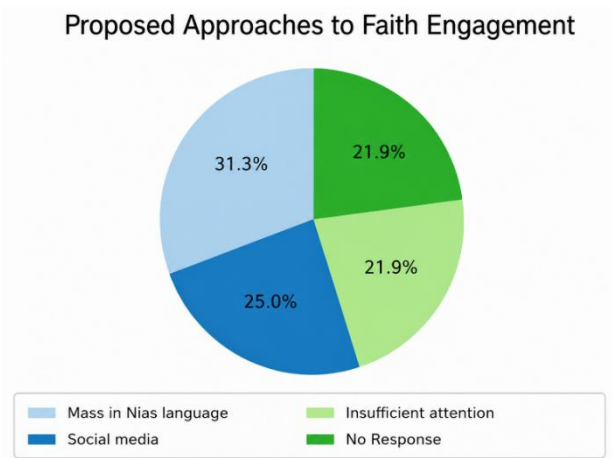


Figure 8. Respondents' Views on Proposed Approaches to Faith Engagement (N = 32, including nonresponses)

Intercultural dialogue also emerged as an important concern among respondents. As shown in Figure 9, 19 of the 32 respondents (59.4%) considered intercultural dialogue important in diaspora life. Six respondents (18.8%) regarded it as unnecessary, while 7 respondents (21.9%) did not answer the relevant question. These findings indicate that most respondents did not view the preservation of Nias culture as an exclusive or closed process. Instead, they sought to maintain their religious and cultural identity while remaining open to interaction, mutual learning, coexistence, and tolerance within Bandung's multicultural environment.

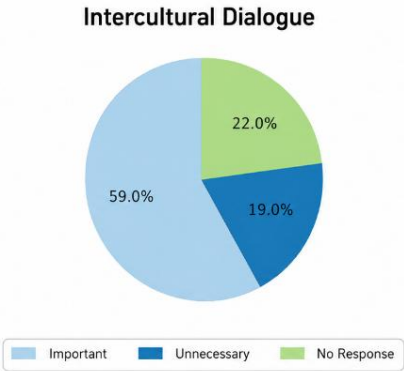


Figure 9. Perceived Importance of Intercultural Dialogue in Diaspora Life (N = 32, including nonresponses)

The pattern presented in Figure 9 suggests that intercultural dialogue was perceived as an important means of negotiating identity within an urban diaspora. For Nias Catholics in Bandung, maintaining cultural distinctiveness did not necessarily require withdrawal from the wider community. Rather, respondents emphasized the importance of preserving Catholic faith and Nias cultural values while developing constructive relationships with people from different ethnic, cultural, and religious backgrounds. These responses indicate that many participants associated the preservation of Nias identity with openness to interaction and coexistence within Bandung's multicultural environment.

This aspiration also appears in the informants' expectations for KNKB to become an inclusive community that strengthens internal solidarity while remaining open to the broader social environment.

"The main goal is for KNKB to become a shared home where we can rediscover our identity as Nias Catholics in a large city like Bandung" (EZ, Interview, May 1, 2025).

"I hope KNKB can become a living and solid community that restores both Catholic identity and Nias culture in harmony" (ML, Interview, May 1, 2025).

In summary, the cultural identity of Nias Catholics in Bandung involves both tensions and opportunities. Most respondents reported that the local urban environment did not substantially alter their Catholic faith, yet they expressed a strong desire to integrate Nias culture into religious practices through language, liturgy, faith formation, community participation, digital engagement, and intercultural dialogue. Cultural preservation therefore depends not only on memories of the homeland but also on concrete practices that keep Nias culture visible, meaningful, and relevant within the everyday experience of Catholic faith in an urban diaspora.

Discussion

This study shows that the maintenance of religious and cultural identity among Nias Catholics in Bandung is shaped by the interaction of religious practices, community support, and culturally grounded faith formation. Of the 32 respondents, 29 (90.6%) reported participating in church activities, while 20 (62.5%) attended Sunday Mass. The local Catholic community was the most frequently reported source of support, identified by 14 respondents (43.8%), although 9 respondents (28.1%) reported receiving no support. In a separate questionnaire item, 10 respondents (31.3%) perceived no cooperation between KNKB and the local Church. In addition, 16 respondents (50.0%) reported the absence of culturally based faith formation. Other findings included interest in social media for faith engagement (25.0%), support for intercultural dialogue (59.4%), and unmet social needs among 31.3% of respondents. Taken together, these findings indicate that religious practice remains relatively strong, but its continuity is also influenced by the availability of relational support and opportunities to integrate Catholic faith with Nias cultural identity.

The continuing importance of the Eucharist may be understood in relation to the role of regular liturgical practice in providing stability, meaning, and religious belonging. Sunday Mass functions not only as a form of worship but also as a recurring practice through which respondents affirm their Catholic identity amid the mobility and pressures of urban life. This interpretation is consistent with studies that emphasize the role of liturgy and religious routines in sustaining faith within changing social environments

(Thornhill, 2010; Trophimov, 2022). The findings therefore support the understanding of the Eucharist as an anchor of religious identity, although participation is still shaped by practical constraints such as work schedules, transportation costs, residential mobility, and distance from parishes.

Strong participation in religious practices did not necessarily correspond with equally strong community support. The unequal distribution of support may be associated with characteristics of urban diaspora life, including geographical dispersion, work demands, limited time, and unstable residential arrangements. These conditions can restrict interpersonal contact and reduce opportunities for regular community involvement (Ballano, 2020b). The finding that 31.3% of respondents perceived no cooperation between KNKB and the local Church further suggests a perceived coordination gap. This result should not be interpreted as a comprehensive assessment of Church structures, but it indicates that some respondents did not experience a clear connection between ethnic community life and the pastoral structures of the local Church.

The findings suggest uneven attention to spiritual and social needs within the community. Although community involvement supported faith practices, some respondents also identified unmet needs related to economic solidarity, emotional support, and spaces for togetherness. This pattern is reflected in the finding that 10 of the 32 respondents (31.3%) reported unmet social needs. In diaspora contexts, where individuals often face economic pressures and social isolation, insufficient social support may be associated with experiences of loneliness and disconnection. Therefore, the community has not yet fully optimized its role as a space of solidarity that addresses members' needs holistically.

The limited implementation of inculturation may be associated with faith formation models that remain general and insufficiently contextual (Loneran, 1972; Lourdunathan, 2022). Catechesis and liturgical practices that do not integrate local cultural elements, such as Nias language and symbols, create a gap between faith and cultural identity. The finding that 16 of the 32 respondents (50.0%) did not encounter culturally based faith formation highlights a lack of contextual pastoral approaches. This condition also appears in respondents' aspirations for Mass in the Nias language and faith activities that incorporate cultural values. Therefore, inculturation represents not only a theological necessity but also a practical requirement to maintain the relevance of faith in diaspora life.

Furthermore, emerging needs such as the use of social media and intercultural dialogue reflect responses to changing social contexts. The proposal from 8 of the 32 respondents (25.0%) to use social media demonstrates an adaptive strategy to overcome limitations related to time, distance, and mobility. At the same time, 10 respondents (31.3%) emphasized Mass in the Nias language as a culturally grounded form of faith engagement. These findings suggest that digital media may complement, rather than replace, liturgical and communal practices in sustaining religious and cultural identity. The importance attached to intercultural dialogue by 19 respondents (59.4%) also indicates awareness of the importance of coexistence in plural societies. In this context, individuals do not preserve identity in isolation but negotiate it through interaction with others (John Paul II, 2002). These dynamics show that the maintenance of religious and cultural identity among Nias Catholics in Bandung depends not only on internal factors but also on their ability to adapt to broader social changes.

These findings both align with and extend previous research on diaspora, identity, and inculturation. Regarding diaspora and ethnic identity, the results support the findings of Laia et al. (2023) and Wirdawati (2024), who show that migrant communities tend to

preserve cultural identity amid social change. They also confirm that language, tradition, and communal relationships remain important for social cohesion, as emphasized by Suwartiningsih and Samiyono (2017). This study extends those perspectives by showing that, among Nias Catholics, identity is both ethnic and religious, with participation in the Eucharist forming an integral part of identity construction.

Similarly, these findings align with global studies on Catholic diaspora, which highlight the importance of community and liturgical practices in sustaining faith identity. Chu and Mariani (2020) and Maclellan (2023) demonstrate that Church structures, liturgical rites, and community networks function as key supports for faith continuity. This study confirms these roles, particularly in showing that the Eucharist and community remain central in the lives of Nias Catholics in Bandung. However, the study also identifies contextual differences, as in the Bandung case examined here, community support appeared relatively informal, ethnically based, and only partially connected to local Church structures. This condition may contribute to fragmented experiences of community support, an aspect that has received limited attention in the studies reviewed in this article.

In the field of inculturation and theology, the findings support the view that the relationship between faith and culture is dialogical and dynamic, as proposed by Ratzinger (2005). The study also aligns with contemporary scholarship that understands inculturation as a dynamic and dialogical process through which Christian faith engages local cultures and is expressed in culturally meaningful rituals, symbols, and everyday practices (Ballano, 2020a; Phan, 2022; You & Ji, 2023). However, this study reveals that although inculturation is recognized theologically, it has not yet been fully implemented in practice. The limited integration of the Nias language, symbols, and values in faith formation and liturgical life demonstrates a gap between theological concepts and pastoral practice.

Thus, this study offers an integrative contribution that complements previous research. Unlike earlier studies that separate cultural and religious identity, this research demonstrates that both dimensions interact and are negotiated simultaneously in diaspora life. In addition, the study provides contextual empirical insights by presenting the lived experiences of Nias Catholics in Bandung, illustrating how faith practices, community roles, and cultural preservation interact within a unified framework. The novelty of this study lies in its integration of faith, culture, and community within an empirical analytical framework, thereby contributing to both theoretical development and practical understanding of identity dynamics in urban diaspora contexts in Indonesia.

The findings further indicate that religious and cultural identity among Nias Catholics in the diaspora is dynamic rather than static and is continually negotiated in everyday life. Under conditions of social mobility, economic pressure, and intercultural interaction, individuals do not simply preserve identity; they actively construct and reinterpret the meaning of faith and culture. Religious identity is therefore relational and contextual, shaped through practice, experience, and social interaction.

Within this dynamic, the Eucharist functions as an anchor of identity that sustains continuity in faith. The reported participation in church activities, including Sunday Mass attendance among 20 respondents (62.5%), indicates that the liturgy serves not only as a ritual practice but also as an important space where individuals find religious meaning and connection with the wider Church. This finding aligns with the view that liturgy becomes authentic when it accommodates cultural expression without compromising doctrinal substance (Ratzinger, 2000) and strengthens belonging when enriched by local symbols (Bevans, 2002; Shorter, 2006; Trophimov, 2022). From the perspective of

pastoral theology, this condition reflects the Church as a universal sacrament of salvation that unites diversity without eliminating cultural identity (Donovan, 1978; Pope Paul VI, 1964, para. 1 and 13).

The sustainability of identity, however, depends heavily on the community's role as a mediator of identity. The community is not only a social space but also a bridge connecting individuals to the wider life of faith. When it functions effectively, it fosters solidarity and belonging; when support is fragmented, individuals risk alienation. These findings reinforce the view that faith communities contribute to social cohesion and social capital in plural societies (Pepper, Powell, & Bouma, 2019). They also confirm that individuals cannot sustain faith entirely on their own without adequate relational support, a perspective consistent with *Gaudium et Spes*, which situates the Church within the concrete realities of human life (Pope Paul VI, 1965b, nos. 53–62).

The relationship between faith and culture further identifies inculturation as a critical bridge for maintaining the integrity of identity. When faith becomes disconnected from cultural roots, individuals may experience a gap between religious practice and cultural identity (Ariwibowo et al., 2025; Fahmi et al., 2025; Lensink, 2021; Wahid, 2022). Conversely, integrating cultural values into faith practices can make faith more meaningful and contextual. Inculturation is therefore not merely ornamental but an essential process that connects the Gospel with lived experience, consistent with *Ad Gentes*, which emphasizes the integration of cultural values without compromising the integrity of faith (Pope Paul VI, 1965a, no. 22).

At a broader level, these findings indicate that the Church must respond to diaspora dynamics through contextual, dialogical, and inclusive pastoral approaches. This call aligns with *Evangelii Gaudium*, which encourages outreach to marginalized groups (Pope Francis, 2013, no. 20), and with the emphasis on building a “culture of encounter” in migration contexts (Francis, 2022; Holdsworth, 2023). Therefore, the socio-theological significance of this study lies in affirming that the sustainability of religious and cultural identity among diaspora communities depends on the integration of faith practices, living communities, and contextual inculturation.

The findings also show that the faith life of Nias Catholics in Bandung contributes to the maintenance of religious and cultural identity, although several limitations require attention. Religious practice remains an important foundation of identity, as indicated by 29 of the 32 respondents (90.6%) who reported participating in church activities and 20 respondents (62.5%) who attended Sunday Mass. These findings point to the continuing importance of participation in church life, particularly Sunday Mass, while the qualitative accounts indicate that KNKB can function as a communal space in which religious and cultural identities intersect and reinforce one another.

Several shortcomings nevertheless limit the effectiveness of community and Church support. First, the finding that 9 respondents (28.1%) received no support points to limitations in inclusivity and outreach. Second, 16 respondents (50.0%) reported no contextual faith formation, indicating catechetical limitations. Third, 10 respondents (31.3%) reported unmet social needs, suggesting insufficient attention to solidarity and emotional support. Fourth, 10 respondents (31.3%) perceived no cooperation between KNKB and the local Church, suggesting limitations in coordination from the respondents' perspective.

These findings indicate that although Nias Catholics in Bandung possess strong faith foundations, the sustainability of their identity faces structural and pastoral challenges. Therefore, more systematic and contextual approaches are necessary to strengthen community functions and address the identified limitations. The study highlights the need

for contextual, integrated, and responsive pastoral strategies. Strengthening faith communities through small groups or Basic Ecclesial Communities (BEC), developing inculturated liturgy, implementing contextual catechesis, utilizing digital technology, and fostering intercultural dialogue represent key strategic directions. These approaches aim to address existing gaps while strengthening the Church's role as an inclusive and relevant space for diaspora communities within urban society.

Conclusion

This study concludes that the religious and cultural identity of Nias Catholics in Bandung is maintained through the interaction of religious practice, community relationships, and inculturation. Participation in church activities and Sunday Mass demonstrates that the Eucharist remains an important anchor of Catholic identity in urban diaspora life. However, the continuity of identity does not depend on religious commitment alone. Community support is experienced unevenly, with some respondents reporting no support, unmet social needs, and limited cooperation between KNKB and the local Church. Culturally based faith formation also remains limited, despite respondents' aspirations for Nias-language liturgy, community-based formation, inclusive leadership, digital engagement, and intercultural dialogue. These findings show that religious and cultural identity is not preserved automatically but is continually negotiated through worship, social relationships, cultural expression, and adaptation to a multicultural urban environment.

The principal contribution of this study lies in integrating religious practice, community support, and cultural preservation within a unified empirical framework. Rather than treating Catholic identity and Nias cultural identity as separate dimensions, the study demonstrates that they interact in everyday diaspora life. The Eucharist provides religious continuity, KNKB functions as a potential mediator of belonging and solidarity, and inculturation connects Catholic faith with Nias language, values, and communal traditions. The study, therefore, contributes contextual evidence to research on internal diaspora and pastoral theology in Indonesia, particularly by showing that the sustainability of identity requires not only strong individual faith but also inclusive community structures, culturally meaningful faith formation, and constructive engagement with the wider multicultural society. The findings also offer practical implications for pastoral ministry. Stronger coordination between KNKB and the local Church, more systematic outreach to less-engaged members, smaller relational groups, contextual catechesis, periodic Nias-language liturgy, and the responsible use of digital media may strengthen both religious participation and cultural continuity. Intercultural dialogue is equally important because cultural preservation in diaspora does not require isolation from the wider community. Instead, Nias Catholics may sustain their distinct identity while developing relationships characterized by openness, coexistence, and mutual respect.

This study nevertheless has several limitations. It was conducted within one urban community and involved 32 questionnaire respondents, one FGD, and six key informant interviews. Consequently, the findings cannot be generalized to all Nias Catholics or other Catholic diaspora communities in Indonesia. The study also relied primarily on self-reported experiences collected within a limited period, while the categorization of open-ended questionnaire responses into one dominant category may have reduced the complexity of some answers. Moreover, the descriptive design does not establish causal relationships between religious participation, community support, and identity maintenance. Future research should include comparative studies across cities, larger and

more diverse participant groups, longitudinal observation, and greater involvement of parish leaders, young people, women, and less-active community members. Such research could provide a more comprehensive understanding of how religious and cultural identities change across generations and how contextual pastoral strategies can respond effectively to the evolving realities of internal diaspora communities.

References

- Arbuckle, G. A. (2010). *Culture, Inculturation, and Theologians: A Postmodern Critique*. Liturgical Press.
- Ariwibowo, G. A., Fibiona, I., Rostiyati, A., . S., Tresnasih, R. I., & Harnoko, A. D. (2025). Preserving Cultural Heritage and Social Cohesion: The Tukuder Festival at Al-Muttaqin Mosque, Kendal, Indonesia. *Journal of Population and Social Studies*, 34, 813–838. <https://doi.org/10.25133/JPSSv342026.041>
- Ballano, V. (2020a). Inculturation, anthropology, and the empirical dimension of evangelization. *Religions*, 11(2). <https://doi.org/10.3390/rel11020101>
- Ballano, V. (2020b). The Social Sciences, Pastoral Theology, and Pastoral Work: Understanding the Underutilization of Sociology in Catholic Pastoral Ministry. *Open Theology*, 6(1), 531–546. <https://doi.org/10.1515/opth-2020-0132>
- Bevans, S. B. (2002). *Models of Contextual Theology*. Orbis Books.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Chu, C. Y., & Mariani, P. P. (2020). *People, Communities, and the Catholic Church in China* (C. Y. Chu & P. P. Mariani, Eds.). Singapore: Springer Singapore. <https://doi.org/10.1007/978-981-15-1679-5>
- Creswell, J. W. (2014). *Research Design, Qualitative, Quantitative and Mixed Methods Approaches*. London: Sage Publication.
- Donovan, V. (1978). *Christianity Rediscovered*. Orbis Books.
- Fahmi, M., Nuruzzaman, M. A., Hilmy, M., Alfiah, H. Y., Nadlir, N., Abdul Aziz, N. A., & Huriyah, L. (2025). Multicultural Islamic Education as Strategy for Strengthening Social Cohesion in Islamic School. *Nazhruna: Jurnal Pendidikan Islam*, 8(1), 154–175. <https://doi.org/10.31538/nzh.v8i1.67>
- Francis. (2013). *Evangelii Gaudium*. Vatican.va.
- Francis. (2022). Message of His Holiness Pope Francis for The 108th World Day of Migrants and Refugees 2022. *Vatican.Va*.
- Franciscus, P. (2022). Migrant Ministry of the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development, 24.03.2022. *Vatican.Va*. Retrieved from <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2022/03/24/220324d.html>
- Holdsworth, S. (2023). Learning to love. *Ecclesial Futures*, 4(2), 111–126. <https://doi.org/10.54195/efl4831>
- John Paul II. (2002). *The Church and the Internet: Message for the 36th World Communications Day*.
- Komunitas Nias Katolik Bandung. (2025a). *Dokumen Keanggotaan KNKB*. Komunitas Nias Katolik Bandung.
- Komunitas Nias Katolik Bandung. (2025b). Saudara-saudari KNKB Semakin Banyak.

- KNKB Official. Retrieved from <https://knkbofficial.blogspot.com/2025/07/saudara-saudari-knkb-semakin-banyak.html>
- Laia, S. D., Fitri, H., & Sumantri, P. (2023). Revolusi Kehidupan: Adaptasi Komunitas Orang Nias di Kota Medan (1980-2010) dalam Bingkai Sejarah. *Multiverse: Open Multidisciplinary Journal*, 2(2), 241–247. <https://doi.org/10.57251/multiverse.v2i2.1148>
- Lensink, J. (2021). Contextual Theology as Heritage Formation: Moluccan Culture, Christianity, and Identity. *Exchange*, 50(3–4), 238–269. <https://doi.org/10.1163/1572543X-12341601>
- Levitt, P., & Jaworsky, B. N. (2007). Transnational Migration Studies: Past Developments and Future Trends. *Annual Review of Sociology*, 33(1), 129–156. <https://doi.org/10.1146/annurev.soc.33.040406.131816>
- Lonergan, B. (1972). *Method in Theology*. London: Darton Longman and Todd Ltd.
- Lourdunathan, A. C. (2022). Intercultural Theology Competence for an Intercultural Faith Education. *Religions*, 13(9), 806. <https://doi.org/10.3390/rel13090806>
- MacLennan, Andrew. (2023). *The Irish Catholic Diaspora* (Alexandra MacLennan, Ed.). Oxford: Peter Lang Verlag. <https://doi.org/10.3726/b18486>
- Pepper, M., Powell, R., & Bouma, G. D. (2019). Social Cohesion in Australia: Comparing Church and Community. *Religions*, 10(11), 605. <https://doi.org/10.3390/rel10110605>
- Phan, P. C. (2022). MISSION AS INCULTURATION: Contextualizing God's Message in Local Cultures. In *The Oxford Handbook of Mission Studies* (pp. 420–436). <https://doi.org/10.1093/oxfordhb/9780198831723.013.25>
- Pope Francis. (2013). *Apostolic Exhortation EVANGELII GAUDIUM*.
- Pope Paul VI. (1964). *Lumen Gentium*. Vatican.va.
- Pope Paul VI. (1965a). *Ad Gentes*. Vatican.Va. Retrieved from https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html
- Pope Paul VI. (1965b). *Gaudium et Spes*. Vatican.va.
- Ratzinger, J. (2000). *The Spirit of the Liturgy*. Ignatius Press.
- Ratzinger, J. (2005). *Called to Communion: Understanding the Church Today*. Ignatius Press.
- Ruscizio, M. C. (2020). Christian diaspora and the inculturation of ecclesial law. *Quaderni Di Diritto e Politica Ecclesiastica*, 23(1), 105–126. <https://doi.org/10.1440/96919>
- Shorter, A. (2006). *Toward a Theology of Inculturation*. Orbis Books.
- Stanley, M. (2023). Qualitative Descriptive. In *Qualitative Research Methodologies for Occupational Science and Occupational Therapy* (2nd Editio, pp. 52–67). London: Routledge. <https://doi.org/10.4324/9781003456216-4>
- Suwartiningsih, S., & Samiyono, D. (2017). Kearifan Lokal Masyarakat Nias dalam Mempertahankan Harmoni Sosial. *Societas Dei: Jurnal Agama Dan Masyarakat*, 1(1), 235. <https://doi.org/10.33550/sd.v1i1.53>
- Teevan, B. (2004). *Lonergan, Hermeneutics, and Theological Method*. Milwaukee: Marquette University Press.
- Thornhill, J. (2010). The Ambiguities of 'Sin' Prompt a Review of Pastoral Orientations. *The Australasian Catholic Record*, 87, 272.
- Trophimov, S. (2022). Intercultural and interreligious dialogue in Catholic communities:

- internal and external aspects. *World of Science. Series: Sociology, Philology, Cultural Studies*, 13(3). <https://doi.org/10.15862/56KLSK322>
- Wahid, A. (2022). Transforming rituals: Creating cultural harmony among the Dou Mbawa of eastern Indonesia. *HTS Teologiese Studies / Theological Studies*, 78(1). <https://doi.org/10.4102/hts.v78i1.7748>
- Wirdawati, A. (2024). Dinamika Asimilasi Etnis Nias di Minangkabau: Identitas Budaya, Interaksi Sosial, dan Tantangan dalam Konteks Multikulturalisme. *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya*, 15(2), 116–124. <https://doi.org/10.31294/khi.v15i2.20854>
- Yayasan Pusaka Nias. (2025). Sejarah Nias. Retrieved from Yayasan Pusaka Nias website: <https://museum-nias.org/sejarah-nias/>
- You, B., & Ji, Q. (2023). “In Communion with God”: The Inculturation of the Christian Liturgical Theology of Giulio Aleni in His Explication of the Mass (Misa Jiyi). *Religions*, 14(10). <https://doi.org/10.3390/rel14101255>



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).