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KEBUMIHAN



UNIVERSITAS GADJAH MADA
PUSAT STUDI PEDESAAN DAN KAWASAN



USC University of
Southern California

PROCEEDINGS

International Research Symposium 2026

Sensing Space, Ritual, & Economy

International Research Symposium

27 - 28 April, 2026

Proceedings of the International Research Symposium 2026

Sensing Space, Ritual, & Economy

27–28 April 2026

Auditorium Tjan Tjoe Som
Faculty of Humanities, Universitas Indonesia

A collaborative symposium by

Universitas Indonesia

Institut Teknologi Bandung

Universitas Gadjah Mada

University of Southern California

2026

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Welcome Remarks

It is a pleasure to welcome you to the proceedings of the International Research Symposium 2026, Sensing Space, Ritual, & Economy. The symposium grew from an ongoing effort to create sustained conversations across disciplines, institutions, and research contexts, while providing a shared space for researchers and practitioners to engage critically with the social, cultural, spatial, and economic transformations encountered in their work.

The symposium was developed in connection with the PUTI Top Tier EQUITY project “Luxury Tourism on a Hungry Island: Sumba Economic Transformations and their Impact on Food Sovereignty and Migration,” and it also continued discussions initiated during the Sensing Space, Ritual and Economy mini course held from March to April 2026. That earlier programme brought together approximately fifty academics and practitioners and established an important foundation for interdisciplinary exchange. The symposium extended this conversation through collaboration among Universitas Indonesia, Institut Teknologi Bandung, Universitas Gadjah Mada, and the University of Southern California, while also welcoming participants from a broader network of institutions in Indonesia and internationally.

These proceedings carry that exchange beyond the two days of the symposium. They bring together research contributions, thematic discussions, and reflections that show how questions of space, ritual, and economy can be approached from different empirical locations and methodological perspectives. I hope this volume will not only document the symposium, but also encourage further comparative inquiry, strengthen collaboration among researchers and practitioners, and open new possibilities for future work across institutions and fields of study.

I would like to express my sincere appreciation to the collaborating institutions, speakers, moderator, discussants, presenters, participants, organizing team, and all those whose contributions made the symposium possible. May these proceedings serve as both a record of our shared conversation and a point of departure for the discussions and collaborations that follow.

Dr. Abellia Anggi Wardani

Conference Chair and Principal Investigator

Symposium Committee

Advisory Board

Prof. Manneke Budiman, Ph.D.

Universitas Indonesia

Manneke Budiman is a Professor of Literature and Cultural Studies at Universitas Indonesia. His research interests include media and subculture studies, gender studies, memory studies, and community resilience. He contributes to international scholarly collaborations and serves on academic advisory and editorial boards.

Prof. Dr. Bambang Hidayana, M.A.

Universitas Gadjah Mada

Bambang Hidayana is a Professor of Anthropology at Universitas Gadjah Mada. His research focuses on economic anthropology, rural development, village governance, indigenous community empowerment, and social change. He has extensive experience in community-based research and participatory development.

Prof. Janet Hoskins

University of Southern California

Janet Hoskins is a Professor of Anthropology and Religion at the University of Southern California. Her research focuses on Sumba, material culture, religious movements, memory, and social life. Her publications include *The Play of Time* and *Biographical Objects*, alongside ethnographic films documenting cultural practices in Sumba.

Steering and Organizing Committee

Committee Chair

Dr. Abellia Anggi Wardani

Universitas Indonesia

Abellia Anggi Wardani is an Assistant Professor at the Faculty of Humanities, Universitas Indonesia, and Principal Investigator of Spatial Ethnography. She earned her Ph.D. from Tilburg University and has over ten years of experience in community-based research across Indonesia and Southeast Asia. Her academic work spans migration, community engagement, and interdisciplinary social research.

Vice Chairperson

Olga Aurora Nandiswara, S.Ant., M.A.

Universitas Gadjah Mada

Olga Aurora Nandiswara is a researcher at the Center for Rural and Regional Studies, Universitas Gadjah Mada. Since 2017, she has conducted ethnographic and collaborative action research, particularly in Indonesia's frontier and outermost regions. Her research focuses on cultural dynamics, gender, food sovereignty, and local community livelihoods.

Secretary

Caroline Andrea Windah, S.Hum.

Universitas Indonesia

Caroline Andrea Windah is a graduate of the French Studies Programme at Universitas Indonesia. She is involved in the Spatial Ethnography research project, supporting research coordination, administration, and organizational activities. Her academic interests include socio-cultural and community-based research.

Treasurer

Pratidina Sekar P., M.Si(Han)

Universitas Indonesia

Pratidina Sekar P. serves as Head of Community Engagement at the Faculty of Humanities, Universitas Indonesia, where she leads initiatives connecting academic research with community empowerment and social impact. She also has expertise in research management, researcher profile development, and research database administration.

Curriculum and Scientific Committee

Head of Curriculum Committee

Dr. Ratri Widyastuti, S.T., M.T.

Institut Teknologi Bandung

Ratri Widyastuti is a researcher and lecturer affiliated with Geodesy and Geomatics Engineering at Institut Teknologi Bandung. Her academic and professional work focuses on spatial systems, cadastre, settlement development, and geospatial research. She has contributed to research projects involving land consolidation, disaster mitigation, and three-dimensional cadastral modelling.

Research and Analysis Team

Damar Jinanto, M.Hum.

Universitas Indonesia

Damar Jinanto is a doctoral student at Universitas Indonesia whose research focuses on transmediality across literature, film, and games. Alongside his academic work, he is active as a film critic and cultural communicator, engaging broader audiences in discussions of contemporary culture and media.

Tunikannissa Arsy, S.Hum.

Universitas Indonesia

Tunikannissa Arsy is a French Studies graduate from Universitas Indonesia and a member of the Spatial Ethnography research team. She previously worked as a Research Associate at Ekspedisi Patriot and contributes to research coordination, documentation, and collaborative academic activities, with an interest in social research and place-based inquiry.

Operational Coordination

Program and Events

Anin Naimatul Kumala, S.Hum.

Universitas Indonesia

Anin Naimatul Kumala is a French Studies graduate from Universitas Indonesia with an academic interest in community-based research. She is involved in sustainability initiatives at UI GreenMetric and serves as Project Manager of Spatial Ethnography, supporting research coordination and collaborative academic activities.

Publication and Media

Mohammad Qhisyam, S.Hum.

Universitas Indonesia

Mohammad Qhisyam, French Studies Graduate from Universitas Indonesia. Interested in the interplay of space, power & culture.

Langit Masaha Putra Sabawana

Universitas Indonesia

Langit Masaha Putra Sabawana is a French Studies graduate from Universitas Indonesia with interests in international relations and community-based research. He is particularly interested in the intersection of culture, education, and community development.

Student Organizing Committee

Division/Position	Committee Members
Program and Events	Charyssa Aisyah Paramesti
Publication and Media — Photography	Aqeela Hamarthy Czecheska Humayra, S.Hum; Alisha Andira Danuputri
Logistics and Venue Coordinator	Kinanthi Redha
IT and Technical Support	Adjie Arya Putra
Merchandise	Skolastika Radira; Keisia Haneswari Cahyasasi
Volunteer Coordinator	Zhilfa Mutiara Azizah
Food and Beverage Coordinator	Mohammad Qhisyam, S.Hum.
Guest Reception Volunteers	Shabrina Meutia Caessariany; Bianca Ramadhanty Farisi
Technical Operations Volunteers	Rifdah Ghaisani Aqilah; Jose Ahmad Rizal; Yafi Pratama Edrian
Liaison Officers	Muhammad Faris Reswara; Inhannur Fikriyah Liandra; Aura Nur Aziba; Tricyntia Arshyanda Nurhikmah; Devina Aurellia Sandy; Anindya Haifa Azzaria

Food and Beverage Volunteers	Rizma An Nazira; Cut Aisyah Shaffiya; Leonora Michela Pramesti
Logistics and Venue Volunteers	Raya Putri Risani; Allicia Maharani Suwanto

About The Symposium

1. International Research Symposium 2026

1.1 Symposium Background

The International Research Symposium 2026, Sensing Space, Ritual, & Economy, was convened within the intellectual and institutional framework of the PUTI Top Tier EQUITY research project, “Luxury Tourism on a Hungry Island: Sumba Economic Transformations and their Impact on Food Sovereignty and Migration.” While rooted in questions arising from this project, the symposium deliberately opened the discussion to a wider set of empirical settings and disciplinary perspectives. It brought together academics, researchers, graduate students, and practitioners whose work engages with the ways space, ritual, and economic life are produced, experienced, negotiated, and transformed across diverse social and geographical contexts.

The symposium emerged through a collaborative academic initiative involving Universitas Indonesia, Institut Teknologi Bandung, Universitas Gadjah Mada, and the University of Southern California (USC). This collaboration was further enriched by the participation of scholars and practitioners affiliated with institutions in Indonesia and abroad, including the University of Leeds, Xi'an Jiaotong-Liverpool University, Cornell University, and the Koninklijk Instituut voor Taal-, Land- en Volkenkunde (KITLV) in Leiden. The resulting network reflects a commitment not only to international academic exchange, but also to forms of interdisciplinary dialogue that connect Indonesian research contexts with broader comparative and theoretical conversations.

At the center of the symposium was an effort to reconsider space as more than a fixed geographical setting or passive backdrop to social life. Space was approached as lived, sensed, inhabited, represented, regulated, contested, and continually remade through everyday practices and social relations. This perspective invites attention to the material and sensory qualities of place, as well as to the uneven capacities of individuals and communities to move through, access, claim, remember, and transform particular environments.

Ritual was similarly approached in an expanded sense. Rather than referring only to formal ceremonies or explicitly religious acts, ritual was considered as a set of embodied, repeated, and socially situated practices through which people organize relationships, express values, reproduce identities, negotiate change, and sustain connections with human and more-than-human worlds. Economic life, meanwhile, was examined beyond the language of markets and transactions alone. It included questions of livelihood, labour, tourism, migration, development, material exchange, resource access, and the unequal distribution of opportunities and vulnerabilities.

Bringing these dimensions into a shared analytical frame made it possible to ask how economic transformations become spatially and culturally embedded; how ritual practices shape, stabilize, or contest particular spatial orders; and how changing landscapes, mobilities, and material conditions are experienced in everyday life. Grounded in empirical research and lived experience, the symposium therefore served as a forum for exploring the intersections of place, practice, belief, movement, and material life. The contributions assembled in these proceedings extend that conversation and demonstrate the value of ethnographic, spatial, and interdisciplinary approaches for understanding contemporary social transformation.

1.2 Symposium Theme: Sensing Space, Ritual, & Economy

Sensing Space, Ritual, & Economy proposes an analytical conversation across three domains that are often examined separately. “Sensing space” foregrounds the embodied and relational ways through which people encounter place: through movement, memory, affect, sound, visibility, material form, and everyday routines. Space, from this perspective, is not simply occupied. It is continuously interpreted and produced through social relations and through the different capacities of people to access, use, claim, or transform particular places.

Ritual draws attention to practices through which communities give form to collective values, identities, histories, and relationships with both human and more-than-human worlds. Ritual practices may stabilize spatial orders, mark boundaries, reproduce belonging, or open spaces for negotiation and change. Their significance is therefore inseparable from embodiment and from the material environments in which they take place.

Economy introduces questions of livelihood, labour, exchange, development, tourism, migration, and resource distribution. Economic change can alter landscapes and patterns of mobility, while spatial and ritual practices can also shape the ways economic opportunities and constraints are understood and negotiated. Reading together, space, ritual, and economy provide a productive framework for investigating how social transformations become visible in everyday life and how large-scale processes are experienced at the level of communities, bodies, and places.

1.3 Symposium Objectives

The symposium was designed as both a forum for research dissemination and a space for sustained interdisciplinary exchange. Its objectives reflected the broader aim of connecting empirical research with conceptual and methodological discussion, while strengthening relationships among scholars and practitioners working across different institutions and fields. Specifically, the symposium sought:

- To provide an interdisciplinary platform for discussing spatial, ritual, and economic transformations.
- To facilitate dialogue among scholars, researchers, practitioners, and students from Indonesia and international institutions.
- To develop methodological conversations around ethnography, spatial methods, and embodied inquiry.
- To strengthen collaborative research networks.
- To disseminate empirically grounded research from diverse geographical contexts.

1.4 Scope and Thematic Areas

- **Spatial Practices and Everyday Life.** This theme examines how space is produced through ordinary routines, movement, dwelling, work, social interaction, and everyday negotiations over access and belonging. It invites attention to the ways apparently mundane practices reveal broader social, political, and material arrangements.
- **Ritual and Embodied Practices.** This theme focuses on the body as a site through which social values, identities, obligations, memory, and sensory knowledge are enacted. It considers ritual as lived practice and asks how repetition, performance, gesture, movement, and material objects participate in the making of social worlds.

- **Sacred Spaces and Religious Transformations.** This theme explores how sacredness is spatially produced, maintained, contested, or reconfigured. It considers the relationship between religious practice, landscape, architecture, memory, conversion, institutional change, and shifting forms of authority and belonging.
- **Culture, Economy, and Local Livelihoods.** This theme investigates economic life as culturally and socially embedded, with attention to livelihood strategies, labour, exchange, tourism, development, land and resource use, household economies, and the ways communities respond to changing material conditions.
- **Mobility, Migration, and Translocal Spaces.** This theme addresses movement across places and the social relations that connect them. It considers migration, circulation, displacement, commuting, and other forms of mobility as processes that reshape households, identities, livelihoods, attachments to place, and networks extending across local and translocal scales.
- **Representation and Narrative in Space.** This theme examines how places are imagined, narrated, mapped, visualized, remembered, and made legible through different forms of representation. It invites reflection on the relationship between representation and lived experience, including whose perspectives become visible and how narratives can reinforce or challenge dominant spatial understandings.

Taken together, these thematic areas provide an organizing framework without requiring all contributions to use the same conceptual language. They create points of connection across different empirical settings while preserving the distinct questions, methods, and scales of analysis represented in the symposium.

1.5 From the Mini Course to the International Symposium

The International Research Symposium 2026 formed part of a longer process of academic exchange initiated through the Sensing Space, Ritual and Economy mini course, organized from March to April 2026. The mini course brought together approximately fifty academics and practitioners from varied disciplinary and professional backgrounds and created an initial setting for exploring shared conceptual and methodological questions.

The mini course established a foundation for the symposium by creating a common vocabulary and testing the value of sustained exchange between academic and practice-based perspectives. The symposium then shifted the emphasis from collective learning toward

research presentation, comparison, and critical discussion, allowing participants to place ongoing and completed work in dialogue.

The proceedings represent the publication stage of this sequence. They preserve selected contributions from the symposium and make the intellectual trajectory of the 2026 program accessible beyond the event itself.

Research and Academic Collaboration

2. Institutional and Academic Collaboration

2.1 Research Collaboration

The symposium was developed through a collaborative initiative linking four core academic institutions: Universitas Indonesia, Institut Teknologi Bandung, Universitas Gadjah Mada, and the University of Southern California (USC). Each institution contributed to an academic environment in which different disciplinary strengths, research traditions, and geographical perspectives could be brought into dialogue.

The collaboration provided more than an organizational framework. It created a basis for joint intellectual exchange, comparative discussion, and the development of relationships that may support future research and teaching initiatives. The four core institutions are:

- Universitas Indonesia
- Institut Teknologi Bandung
- Universitas Gadjah Mada
- University of Southern California (USC)

2.2 International Academic Network

Beyond the four collaborating institutions, the symposium involved a wider network of universities, research institutions, government agencies, civil-society organizations, and independent initiatives. International participants included scholars associated with the University of Leeds, Xi'an Jiaotong-Liverpool University, Cornell University, and KITLV Leiden, while Indonesian participants represented a broad range of academic, governmental, cultural, and community-oriented organizations.

The significance of this network lay in the range of perspectives it brought into the same forum. Participants drew on anthropology, geography, cultural studies, development studies, public policy, arts practice, community engagement, and related approaches, enabling discussion across forms of evidence and professional experience that do not usually share a single platform.

This breadth was especially useful for examining phenomena that exceed conventional disciplinary boundaries. Questions of place, religious change, livelihood, mobility, and representation often involve institutional, cultural, material, and experiential dimensions at once. The symposium used the network to place these dimensions in relation without reducing them to a single analytical framework.

2.3 Research Context: PUTI Top Tier EQUITY

Research project: “Luxury Tourism on a Hungry Island: Sumba Economic Transformations and their Impact on Food Sovereignty and Migration”.

The PUTI Top Tier EQUITY project “Luxury Tourism on a Hungry Island: Sumba Economic Transformations and their Impact on Food Sovereignty and Migration” provided an important research context for the symposium. The project examines the social consequences of economic transformation in Sumba, particularly those associated with tourism, investment, development, livelihood change, food systems, and migration.

These concerns raise questions that are inherently spatial and relational. Changes in land use and resource access can reorganize landscapes and livelihood strategies; new labour and market opportunities can alter household decisions; and migration can connect communities in Sumba to wider economic and social networks. Food sovereignty, meanwhile, draws attention to the capacity of communities to shape how food is produced, accessed, exchanged, and valued under changing conditions.

The symposium expanded the analytical horizon of the project by placing these questions alongside research on ritual, sacred space, everyday spatial practice, representation, and mobility in other settings. Comparison was used not to treat different cases as equivalent, but to sharpen questions about how economic transformation is mediated by cultural values, social relations, embodied practice, and attachments to place.

The symposium therefore functioned as both an extension of the funded research and an interdisciplinary forum in its own right: one that connected a specific research agenda to a wider set of empirical and conceptual conversations.

Symposium Program and Participants

3. Symposium Program and Participants

This section documents the structure of the International Research Symposium 2026 and the academic community that contributed to it. In addition to the formal program, it distinguishes the roles of keynote and invited speakers, presenters, discussants, and moderators, while recognizing the range of institutions represented in the symposium. Together, these elements provide the institutional and programmatic context for the research contributions presented in the following sections.

3.1 Symposium at a Glance

This overview provides the principal information needed to situate the event within the proceedings. It summarizes the symposium title and theme, date and venue, participation format, host institution, participant profile, and research program. The table should be updated using the final confirmed event information before publication.

Symposium	International Research Symposium 2026
Theme	Sensing Space, Ritual, & Economy
Date	27 - 28 April 2026
Venue	Auditorium Tjan Tjoe Som, Faculty of Humanities, Universitas Indonesia
Format	Hybrid / Onsite and Online
Participants	Academics, researchers, students, and practitioners

Research Grant	This research is funded by the Indonesian Endowment Fund for Education (LPDP) on behalf of the Indonesian Ministry of Higher Education, Science and Technology and managed under the EQUITY Program (Contract No. 4302/B3/DT.03.08/2025 and 573/PKS/R/UI/2025).
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3.2 Symposium Program

International Research Symposium Event Schedule 2026

Day 1 – 27 April 2026

*Time zone: WIB (UTC +7)

Time*	Duration	Activities
08:20 – 08:50	30 min	Registration & Preparation
08:50 – 08:52	2 min	Opening by Master of Ceremony
08:52 – 08:55	3 min	Indonesia Raya
08:55 – 09:00	5 min	Opening Remarks by Principal Investigator of Spatial Ethnography, Dr. Abellia Anggi Wardani, S.Hum., M.A.
09:00 – 09:10	10 min	Opening Remarks by Dean of Faculty of Humanities, Universitas Indonesia, Dr. Untung Yuwono, S.S..
09:10 – 09:35	25 min	Keynote Speech by Prof. Janet Hoskins (University of Southern California College of Letters, Arts, and Sciences) Discussion moderated by Prof. Manneke Budiman (Department of Literature of Universitas Indonesia)
09:35 – 09:50	15 min	Coffee Break
09:50 – 11:05	Total: 1 hr 15 min	Panel 1: Spatial Practices and Everyday Life Discussant: Zulfirman Rahyantel, M.S. (Doctoral Candidate at Cornell University)
	10 min	<i>The importance of spatial data in risk assessment: a case study of tidal inundation in Eretan</i>

		Brian Bramanto (Institut Teknologi Bandung)
	10 min	<i>Hidup di Antara Infrastruktur : Aspirasi dan Praktik Spasio - Temporal Masyarakat dalam Lanskap Liminal Selokan Mataram–Tol Jogja Bawen</i> Rr Sheila Primadewi Sanjaya (Universitas Gadjah Mada)
	10 min	<i>Rumah Bukan Hanya Sekadar Rumah: Ruang Domestik, Kontestasi Makna, dan Pertanyaan tentang Ruang Keempat di Indonesia</i> Makkah Ramadhan Putra Rizal (Universitas Indonesia)
	10 min	<i>Contemporary Bandanese, Colonial Plantation Ruins, and Relational Space</i> Ode Zulkarnain Sahji Tihurua (University of Leeds)
	35 min	Discussion Session
11:05 – 12:35	Total: 1 hr 20 min	Panel 2: Ritual and Embodied Practices Discussant: Olga Aurora Nandiswara, S. Ant., M.A (Universitas Gadjah Mada)
	10 min	<i>Ritual, Ruang, dan Waktu: Studi Etnografis tentang Disrupsi Soundscape dan Ekonomi Orang Rimba</i> Alberta Prabarini (Sokola Institute)
	10 min	<i>Ritual dalam Tradisi Pengelolaan Pohon Lontar sebagai Penguatan Identitas, Kohesi Sosial, serta Pelestarian Nilai dan Warisan Budaya Orang Sabu, NTT</i> Daniel Hariman Jacob (Universitas Indonesia)
	10 min	<i>Lanskap Kerja Perawatan Arsip Hj. Azizah Ma'shoem Dalam Membentuk Infrastruktur Memori di Pesantren Putri Al Hidayat, Lasem</i> Tarlen Handayani (Universitas Gadjah Mada)
	10 min	<i>Bertetangga dengan Sampah: Smellscape dan Pengalaman Ruang di Sekitar TPA Suwung</i> Firstdha Harin Regia Rohmatunisa (Independent Researcher)
	45 min	Discussion Session

12:35 – 13:45	1 hr 10 min	Lunch Break
13:45 – 15:20	Total: 1 hr 35 min	Panel 3: Sacred Spaces and Religious Transformations Discussant: Dr. Wengki Ariando (Koninklijk Instituut voor Taal-, Land- en Volkenkunde / KITLV, Leiden)
	10 min	<i>Kitchen as a Sacred Laboratory: Women's Embodied Knowledge and Ritual Production in Tenganan Pegringsingan</i> Wilda Nurul Sukarno Putri (Universitas Gadjah Mada)
	10 min	<i>Rituals in the Performing Arts: The Structure and Function of Bloh Apui, West Aceh</i> Muhammad Fadli Muslimin (Institut Seni Budaya Indonesia)
	10 min	<i>Sensing the Submerged: Water Quality Indexing and Socio-Spatial Adaptation in the Sinking Village of Timbulsloko</i> Iwan Pramesti Anwar (Institut Teknologi Bandung)
	10 min	<i>Soa Dalam Konstruksi Ruang-Ruang Sosial di Desa Tumbur Kecamatan Tanimbar Timur Kabupaten Kepulauan Tanimbar</i> Dominggus E. B. Saija (Universitas Pattimura)
	10 min	<i>Nganyaran: Ruang Sakral, Ritual, dan Pengetahuan Perempuan Kasepuhan Anyar</i> Nova Scorviana H. (Universitas Indonesia)
	45 min	Discussion Session
15:20 – 15:30	10 min	Day 1 Closing and Documentation

International Research Symposium Event Schedule 2026

Day 2 – 28 April 2026

*Time zone: WIB (UTC +7)

Time	Duration	Activities
08:00 – 08:30	30 min	Registration & Preparation
08:30 – 08:35	5 min	Opening by Master of Ceremony
08:35 – 10.10	Total: 1 hr 35 min	Panel Session 4: Culture, Economy, and Local Livelihoods Discussant: Olga Aurora Nandiswara, S. Ant., M.A (Universitas Gadjah Mada)
	10 min	<i>The Production of (Hybrid) Space in Borobudur: Tourism and the Temporality of Everyday Life</i> Bagus F Apriadi (Xi'an Jiaotong-Liverpool University)
	10 min	<i>Too Loud to Belong? Sound Horeg and the Reclaiming of Urban Leisure Space in Malang City, East Java</i> I Made Teja Permana (Universitas Brawijaya)
	10 min	<i>Fails to Fit: Adat, State, and Contested Space in Tano Batak</i> Kalang Buwana Zakaria (KARSA)
	10 min	<i>Pergi yang Jauh, Biar Bapak di Sini Bertani: Paradoks Keruangan Transmigrasi dan Urbanisasi di Paleleh, Sulawesi Tengah</i> Pitaloka Ainun Yasmin (Universitas Gadjah Mada)
	10 min	<i>Strategi Konversi Kapital dalam Konstruksi Ruang Aman: Dinamika Agensi Spasial Etnis Karen di Perbatasan Myanmar-Thailand (2021–2026)</i> Langit Masaha Putra Sabawana (Universitas Indonesia)
	45 min	Discussion Session Panel 4
10:10 – 10:25	15 min	Coffee Break
10:25 – 12:00	Total: 1 hr 35 min	Panel 5: Mobility, Migration, and Translocal Spaces Discussant: Damar Jinanto, M.Hum. (Doctoral Candidate at Universitas Indonesia)
	10 min	<i>Strengthening Urban Centrality in Trenggalek: A</i>

		<i>POI-Based Spatial-Functional Framework for Regional Attractiveness</i> Purnama Alamsyah (Badan Riset dan Inovasi Nasional)
	10 min	<i>Resisting Precariousness: Struggles, Resilience, and Resistance of Undocumented Women Workers in Palm Oil Plantations, Sabah, East Malaysia</i> Raraa Rahmawati (Koalisi Buruh Migran Berdaulat/Perkumpulan Sembada Bersama Indonesia)
	10 min	<i>Analysis of Settlement Changes in the Baduy Area Using Multi-Temporal NDBI-Based Remote Sensing</i> Hermawan Setiawan (UIN Syarif Hidayatullah Jakarta)
	10 min	<i>Ruang yang Diamputasi: Kekuasaan dan Eksklusi Kebijakan terhadap Petani Perempuan Disabilitas di Kota Ternate.</i> Juliyanti Umabaihi (Kadera.id)
	10 min	<i>Degrading Nature by Surplus Labour Production: Territorial Development of Northern Bandung Region</i> Miqdad Fadhil Muhammad (Kuncup Padang Ilalang)
	45 min	Discussion Session Panel 5
12:00 – 13:15	1 hr 15 min	Lunch Break
13:15 – 14:40	Total: 1 hr 25 min	Panel 6: Representation and Narrative in Space Discussant: Nazaruddin, M.A. (Universitas Indonesia & Leiden University)
	10 min	<i>Jalan sebagai Ruang Ritual: Foto Vernakular Slametan dan Politik Ruang Publik di Jawa Masa Orde Baru</i> Aniendya Christianna (Universitas Kristen Petra Surabaya)
	10 min	<i>Spatial Politics and Power Contestation in the Meratus National Park Establishment Plan in South Kalimantan</i> Derri Ris Riana, S.S., M.Pd. (Badan Riset dan Inovasi Nasional)
	10 min	<i>Understanding Place through Mental Mapping of the Dayak Community in Pampang Cultural Village, East Kalimantan</i>

		Riezdqhy Amalina Farahiyah Al Husna (Universitas Mulawarman)
	10 min	<i>Contested Space in the Menoreh Corridor: Tourism Mobility and Cross-Border Governance</i> Sherlly Rossa (Universitas Gadjah Mada)
	45 min	Discussion Session Panel 6
14:40 – 15:00	20 min	Day 2 Closing and Documentation

3.3 Participating Institutions

- University of Southern California College of Letters, Arts, and Sciences
- University of Leeds
- Xi'an Jiaotong-Liverpool University
- Cornell University
- KITLV Leiden
- Badan Riset dan Inovasi Nasional (BRIN)
- BAPPERIDA Trenggalek
- Institut Seni Budaya Indonesia Aceh
- Institut Teknologi Bandung
- Kuncup Padang Ilalang (KAIL)
- Sembada Bersama / Koalisi Buruh Migran Berdaulat
- Sokola Institute
- UIN Syarif Hidayatullah Jakarta
- Universitas Brawijaya
- Universitas Gadjah Mada
- Universitas Indonesia
- Universitas Kristen Duta Wacana

- Universitas Mulawarman
- Universitas Pattimura
- Universitas Pendidikan Indonesia
- Universitas Sumatera Utara

Thematic Proceedings

The core of this volume is organized around six thematic areas that reflect the symposium's central intellectual concerns. The sections do not imply rigid disciplinary boundaries; rather, they provide a structure through which contributions can be read in relation to one another. Each thematic section begins with an editorial introduction and is followed by the papers, extended abstracts, or research notes assigned to that theme

Spatial Practices and Everyday Life

Thematic Introduction

Everyday life provides a useful scale for examining how spatial orders are made tangible. The contributions in this section attend to routine movement, dwelling, work, social interaction, and negotiations over access and belonging. Read together, they show how apparently ordinary practices can reveal wider arrangements of power, infrastructure, identity, and livelihood.

The importance of spatial data in risk assessment: a case study of tidal inundation in Eretan

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The coastal areas in Java, Indonesia, hold an important aspect for many sectors, including social, economic, and ecology. However, these areas are highly vulnerable to land subsidence as a contribution from both natural and anthropogenic factors. The natural factors are mainly associated with the relatively young geological formations, particularly unconsolidated sedimentary deposits, which are highly compressible. Meanwhile, the anthropogenic factors include excessive groundwater withdrawal and increased surface loading due to rapid urban development and infrastructure expansion. In addition these factors, climate change and global warming contribute to sea level rise, further exacerbating the vulnerability of coastal regions. Consequently, tidal inundation has been increasingly observed in many locations in Java, Indonesia. Eretan, located in West Java, is one of the low-lying areas that suffers from tidal inundation, particularly during high tide periods.

In this study, we investigate the driving mechanism of tidal inundation by means of geodetic observations, including Interferometric Synthetic Aperture Radar (InSAR) and Global Navigation Satellite System (GNSS) observations. Our analysis reveals that land subsidence occurs in the vicinity of the area with varying magnitudes, reaching up to 5 cm/year. Furthermore, analysis of multi-temporal satellite imageries indicates that the coastline has been retreating towards the land regions, as evidenced by comparing imageries between the 2003 and 2023 measurements. This shoreline change possibly highlights the combined effects of subsidence and marine processes on coastal dynamics.

To evaluate future risk, a digital elevation model (DEM) is utilized to simulate potential flooding conditions in 2050 under the assumption that both subsidence and sea level rise persist. The preliminary results suggest that affected residential areas will expand significantly compared to current conditions. These findings underline the increasing exposure of coastal communities to hydrological hazards. The integration of geodetic observations and spatial modeling in this study provides a robust framework for understanding the evolution of tidal inundation and its impacts. Therefore, this modeling approach is vital and essential for estimating potential economic losses associated with damage to infrastructure and buildings, and for supporting informed coastal risk management strategies.

Rumah Bukan Hanya Sekadar Rumah: Ruang Domestik, Kontestasi Makna, dan Pertanyaan tentang Tempat Keempat di Indonesia

Makkah Ramadhan Putra Rizal
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Konsep Tempat Keempat (Fourth Place) telah berkembang pesat dalam literatur kajian urban, mulai dari tempat in-between di perkotaan (Aelbrecht, 2016), ruang digital (Ogundele; Masuku, 2014), hingga kombinasi tempat hidup dan kerja dalam Economy of Knowledge (Morisson, 2019). Namun seluruh pendekatan tersebut berbagi satu asumsi yang jarang dipersoalkan, yaitu bahwa Fourth Place (Tempat Keempat) adalah kategori tempat yang dapat diidentifikasi melalui desain, fungsi, atau kombinasi tipologi yang sudah ada. Paper ini berangkat dari keraguan terhadap asumsi tersebut. Dengan mengacu pada kritik terhadap tipologi Oldenburg (1989), tulisan ini berargumen bahwa pertanyaan yang selama ini diajukan, yaitu tempat jenis apa yang bisa disebut Tempat Keempat, maka pertanyaan tersebut bisa jadi keliru. Jika makna adalah yang mendefinisikan sebuah tempat, maka bagaimana kita mengklasifikasikan tempat yang maknanya berbeda-beda bagi setiap orang yang menghuninya secara bersamaan? Tulisan ini mengajukan pertanyaan yang berbeda, yaitu dalam kondisi apa sebuah ruang menjadi situs di mana berbagai mode penghunian yang berbeda bertabrakan sehingga pertanyaan “ini tempat apa?” tidak lagi bisa dijawab secara tunggal. Untuk menjawab pertanyaan ini, tulisan ini mengusulkan konsep Spatializing Culture sebagaimana dikembangkan oleh Low (1996) melalui distinksi antara social production dan social construction of space sebagai pisau analisis yang lebih tepat dalam melakukan proses etnografi spasial. Pendekatan ini memungkinkan peneliti mendokumentasikan bagaimana ruang yang sama dihidupi dan dimaknai secara berbeda

berdasarkan gender, kelas, dan posisi sosial penghuninya, sehingga yang terlihat bukan jenis tempat melainkan proses pembentukan tempat itu sendiri.

Sebagai ilustrasi teoretis, paper ini menggunakan konteks rumah di Indonesia yang dalam tipologi Oldenburg ditempatkan sebagai First Place. Dalam praktik sosial Indonesia, rumah tidak pernah hanya menjadi First Place. Ia sekaligus menjadi ruang kerja bagi ibu rumah tangga, ruang produksi bagi pekerja rumah tangga, dan ruang sosialisasi bagi anak-anak. Kompleksitas ini mencapai puncaknya pada momen rumah duka, ketika tujuan berkabung bertumpang tindih dengan pertemuan teman lama dan rekan bisnis dalam satu ruang yang sama, namun tidak ada seorang pun yang mengalaminya dengan cara yang identik. Tulisan ini hendak berargumen bahwa Fourth Place, bila ia ada, bukanlah kategori tipologis melainkan kondisi situasional di mana ketidaksepakatan makna atas sebuah ruang menjadi visible dan tidak dapat diselesaikan hanya melalui desain atau konvensi institusional.

Living Together with Infrastructure : Spatial Ethnography of Liminal Space and Everyday Practice between Selokan Mataram and the Jogja - Bawen Elevated Toll Road

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Infrastructure is commonly understood as a technical instrument designed to improve mobility, regional connectivity, and public welfare. Within state planning, infrastructure is frequently represented as a neutral object whose benefits are assumed to be universally distributed. Yet such a perspective often obscures the uneven ways infrastructure reorganizes everyday spatial practice—the routines, rhythms, and tactics through which people move, inhabit, and reclaim space. Rather than functioning solely as an engineering project, infrastructure continuously produces new spatial realities that must be interpreted, inhabited, and negotiated through the ordinary, repeated acts of daily life.

This paper departs from a fundamental question: for whom is development ultimately intended? Instead of evaluating infrastructure through indicators of economic growth or transportation efficiency, this research investigates how residents produce and reproduce everyday spatial practice in the encounter with infrastructure. The study focuses on the landscape emerging from the intersection of two infrastructures with different historical trajectories: Selokan Mataram, an irrigation canal constructed during the agrarian modernization of Yogyakarta, and the ongoing Jogja–Bawen Elevated Toll Road, representing contemporary visions of accelerated development. Their intersection produces a space where two spatial regimes coexist and are continuously negotiated through the practices of those who live within it.

Rather than treating this encounter as a binary opposition between “traditional” and “modern” infrastructures, the research conceptualizes the resulting space as

liminal—a term deliberately extended here from its ritual-anthropological origins (Van Gennep; Turner) into a spatial register: a landscape that is no longer entirely rooted in its historical past, yet has not fully become the future imagined through development narratives. In this framing, liminality is not a claim about ritual process itself, but a heuristic for describing a spatial condition of in-betweenness that everyday practice must continuously work through. Infrastructure, in this sense, does not merely alter physical environments; it reorganizes rhythms of movement, embodied habits, and the tactical, improvised ways residents reclaim residual and ambiguous spaces for daily use.

The research adopts Spatial Ethnography as its principal methodological approach, enriched by phenomenological anthropology and sensory ethnography. Space is understood not as a passive container but as something continuously produced through everyday practice. Following Henri Lefebvre, spatial production emerges through the interaction between planned (conceived) space and lived, practiced space; following Michel de Certeau, everyday practice is read as a form of tactical improvisation within structures not of one's own making. Tim Ingold's dwelling perspective further suggests that landscapes are not simply occupied but continually inhabited through movement, memory, and practical engagement, while Sarah Pink's sensory ethnography enables attention to the embodied, sensory texture of that engagement, sound, dust, light, circulation. These perspectives are operationalized through walking ethnography, participatory spatial mapping, and photo-video elicitation, allowing residents to articulate their everyday practices and spatial knowledge in their own terms.

Preliminary analysis indicates that everyday spatial practice under infrastructural transformation is not uniform but stratified. The study develops a spatio-temporal typology of residents according to both spatial proximity to infrastructure and the extent to which daily rhythms are transformed. The first group consists of residents experiencing direct spatial displacement through full or partial relocation, whose everyday practices must be reconstructed in new settings. The second includes those who continue living alongside infrastructure without relocating, adapting circulation routes and domestic routines to an altered physical environment. The third comprises residents whose everyday practice is transformed primarily through disrupted social rhythms and relational encounters with infrastructure as a symbol of progress, even where no direct physical intervention occurs on their property. Within all three groups, disruption to routine practices historically organized around family, neighborhood, and communal occasions—among them ritual observance—emerges as one recurring domain of everyday life reorganized by infrastructural change, alongside circulation, domestic routine, and neighborhood sociality.

The findings further suggest that this condition should not be understood merely as loss or disorientation. Instead, the liminal spaces produced by infrastructure become an active field of everyday practice: residents adapt circulation routes, reinterpret residual spaces beneath elevated structures for informal and domestic use, reconstruct neighborhood relations, and relocate routine domestic activities. Walking ethnography demonstrates that these spatial

narratives are not merely descriptions of place but practices in their own right—active, repeated acts through which residents reclaim, reinterpret, and reproduce the spaces infrastructure leaves ambiguous.

Building on these observations, this paper proposes Living Together with Infrastructure as a framework for understanding infrastructure through the lens of everyday spatial practice rather than technical development alone. Infrastructure is approached as an evolving assemblage of humans, materials, and routines that continually co-produce lived landscapes through practice. By grounding phenomenological anthropology and spatial ethnography in the close observation of daily, embodied routine, the research contributes to discussions of spatial practice and everyday life in contexts of rapid infrastructural transformation, arguing that understanding infrastructure through lived, everyday practice enables more grounded approaches to spatial planning.

Contemporary Bandanese, Colonial Plantation Ruins, and Relational Space

Ode Zulkarnain Sahji Tihurua
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This presentation outlines a proposed research project based on literature reviews and other secondary sources. The study will investigate how contemporary Banda communities relate to the ruins of colonial nutmeg plantations. Drawing on Doreen Massey's concept of relational space and Ann Stoler's work on colonial ruins, the project conceptualizes these plantation remnants not as passive heritage objects but as active entities presences that shape the socio-ecological dynamics of the Banda Islands. By tracing what constitutes a colonial plantation ruin and examining how such remnants persist within the landscape, the study explores how Banda communities engage with, interpret, and negotiate these enduring structures. It further considers how encounters between human and non-human entities contribute to the ongoing production and transformation of spatial patterns in the islands. Through this analysis, the research argues that socio-ecological space in Banda emerges through dynamic relational processes in which colonial ruins involved through everyday practice.

Ritual and Embodied Practices

Thematic Introduction

The contributions in this section approach ritual through bodily action and sensory experience. Their shared concern is not ritual as an abstract category, but the ways gesture, movement, repetition, sound, material objects, and bodily discipline carry social meanings and relationships. The section therefore provides a basis for comparing how embodied practices sustain continuity, produce belonging, and respond to changing conditions.

Rituals in the Tradition of Lontar Palm Management as a Means of Strengthening Identity and Social Cohesion, and Preserving the Cultural Values and Heritage of the Sabu People, NTT

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This study focuses on the rituals associated with the management of the lontar (sugar palm) tree by the people of Sabu Raijua, East Nusa Tenggara (NTT). It explores the rituals performed by the Sabu people, ranging from those welcoming the lontar harvest to those involved in processing lontar sap into a food source. Performing these rituals is viewed not merely as a customary obligation but also as a means of fostering spiritual values and a harmonious relationship with nature. Furthermore, the rituals offer psychological benefits to the Sabu Raijua community, such as alleviating anxiety and instilling a sense of security. Through these rituals, collective values—including solidarity, courage, and respect for ancestors—are passed down through generations. The community holds the conviction that the sap-tapping process, the quality of the sap, and the harvest yield are governed by cosmic principles they deeply respect. Thus, for the Sabu people, these rituals serve as a way to mitigate concerns regarding the uncertainty of the harvest while reinforcing the belief that the safety of the sap tappers and an abundant yield are assured. This research employs concepts and theories related to oral tradition, ritual, and cultural identity, utilizing a qualitative approach. All data were gathered through interviews and face-to-face interactions. The study is conducted as a case study, observing and analyzing the lontar tree management traditions in Sabu Raijua through the lens of oral tradition. An ethnographic approach is used to reveal local knowledge regarding these rituals and cultural identity. The findings indicate that the rituals surrounding lontar sap tapping have transformed the tree management tradition into a core element of the identity of the Sabu people—known as Rai Hawu, Rai Due Nga Donahu (Island of Sabu, Island of Lontar, and Sugar).

When Time is Heard: Orang Rimba Soundscapes and the Loss of Forest Worlds

Alberta Prabarini, Jangat Pico
Sokola Institute

The Orang Rimba of Makekal Hulu, Jambi, understand time not through clocks or calendars but through the living rhythms of the forest. Temporal orientation emerges from sensory markers embedded within the forest soundscape (Schafer, 1977), where the calls of animals and other more-than-human beings guide everyday activities. This paper explores how these soundscapes constitute a non-linear system of temporality and how their gradual disappearance, driven by the expansion of oil palm plantations, has transformed not only the ecological landscape but also the ways Orang Rimba perceive and inhabit their world.

The Orang Rimba are semi-nomadic hunter-gatherers living in the lowland forests of Jambi, with the largest population residing around Bukit Duabelas National Park. Their lives are deeply rooted in *hutan tano*, a concept that refers not merely to the forest as physical territory but to a living environment in which humans, animals, rivers, plants, and spiritual beings exist through reciprocal relationships (Anindita et al., 2026). Within this relational world, knowledge is inseparable from everyday engagement with the forest. Listening, observing, and moving through the landscape are simultaneously ways of knowing, remembering, and inhabiting the world.

Drawing on participatory ethnographic research, this study argues that Orang Rimba temporality is fundamentally sensory and acoustemological. Temporal orientation is organized through recurring sound patterns produced by forest beings such as *ebut tebut* (cuckoo), *ngongolong buik* (cricket), and *hayom hutan* (forest chicken). These sounds are not merely environmental signals but sensory markers through which daily activities, mobility, ritual, and ecological awareness are organized.

Field observations reveal that different periods of the night are distinguished by changing acoustic compositions. Midnight, for example, is characterized by the sounds of *hayom hutan*, *ebut tebut*, and *kuau*. Among these, the *kuau* occupies a particularly sacred position. Orang Rimba describe it as the “bird of the gods,” whose call brings a sense of serenity and divine companionship. For those who now spend much of their time working in oil palm plantations, the absence of the *kuau* has become one of the most profound losses, symbolizing not only the disappearance of a species but the disappearance of an entire forest world. Other species also function as temporal and ecological indicators; the call of the *mergo* bird, for instance, warns of approaching large animals. Time, therefore, is experienced not as a linear sequence measured by clocks but as an ecological rhythm emerging through relationships with more-than-human life.

These sensory systems are increasingly threatened by rapid landscape transformation. Since the 1970s, logging, transmigration, conservation policies, and especially oil palm expansion have dramatically reduced forest cover across Jambi. Between 2012 and 2019 alone, more than 258,000 hectares of forest disappeared (Habibullah et al., 2024). Today, many Orang Rimba move between the remaining forest patches and surrounding plantations, collecting

loose oil palm fruits (brondol) while continuing to return to the forest simply to experience what they describe as the irreplaceable “sound of the forest.”

This paper argues that the disappearance of forest soundscapes represents not only ecological degradation but also epistemological and ontological disruption. As familiar sounds disappear, so do the sensory cues through which Orang Rimba read time, navigate space, and maintain relationships with human and more-than-human beings. Extractive development is therefore experienced not only as territorial dispossession but also as the silencing of the conditions through which knowledge is produced and transmitted. The replacement of biodiverse forests with monocultural plantations transforms the sensory architecture upon which Orang Rimba cosmology depends, making soundscape a sensory manifestation of developmental violence.

Methodologically, this research adopts regenerative listening (Knight, 2025) as both an ethical and epistemological approach. Conducted collaboratively between Alberta Prabarini and Jangat Pico, an Orang Rimba youth from Makekal Hulu and member of Kelompok Makekal Bersatu (KMB), the study recognizes Pico not as an informant but as a co-researcher and knowledge holder. Since 2019, Alberta has conducted long-term ethnographic engagement with the Orang Rimba through her work as a teacher at Sokola Institute. Together with Pico, she conducted participatory observation, collaborative dialogue, in-depth interviews, and environmental sound recording. Regenerative listening emphasizes listening not only to people but also to landscapes, silences, animals, and ecological rhythms, allowing knowledge to emerge through sustained relationships rather than extractive documentation.

Ultimately, this paper argues that Orang Rimba soundscapes are not merely objects of cultural preservation but living systems of knowledge that challenge dominant assumptions about time, development, and ecological futures. By listening regeneratively with the Orang Rimba rather than simply listening to them, this study contributes to broader debates on epistemic justice and demonstrates how Indigenous sensory knowledge offers important insights for imagining more plural and ecologically just futures.

Lanskap Kerja Perawatah Arsip Hj. Azizah Ma'shoem Dalam Membentuk Infrastruktur Memori di Pesantren Putri Al Hidayat, Lasem

Tarlen Handayani
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Penelitian ini mengkaji praktik perawatan arsip yang dilakukan oleh Hj. Azizah Ma'shoem di Pesantren Putri Al Hidayat, Lasem, dengan menggunakan perspektif lanskap (landscape perspective). Arsip dipahami bukan sebagai objek statis yang disimpan, melainkan sebagai medan relasional—lanskap memori—yang dibentuk oleh interaksi antara materialitas

dokumen, ruang penyimpanan, praktik sosial berulang, dan kondisi ekologis pesisir. Melalui pendekatan etnografis, penelitian ini menunjukkan bahwa kerja perawatan arsip Hj. Azizah merupakan infrastruktur sosial-budaya yang memungkinkan ingatan kolektif pesantren tetap hidup, dapat diakses, dan dinegosiasikan maknanya lintas generasi. Dengan meminjam konsep *taskscape* dari Tim Ingold dan pendekatan material-diskursif, perawatan arsip dianalisis sebagai kerja "menghuni" lanskap memori: menjaga jalur akses tetap terbuka, melindungi dokumen dari kerusakan material (kelembapan, hama, banjir rob), serta mengkurasi narasi dan klasifikasi yang mengarahkan cara arsip dibaca. Praktik ini tidak hanya bersifat teknis, tetapi juga etiko-politik—menentukan jejak mana yang tampak, siapa yang berhak mengakses, dan bagaimana sejarah pesantren diceritakan ulang. Dalam konteks pesisir Lasem yang rentan terhadap perubahan iklim, kerja perawatan arsip juga menjadi praktik adaptasi pada lanskap yang terus berubah. Penelitian ini berkontribusi pada pemahaman arsip sebagai proses becoming—terus dibentuk oleh intra-aksi antara penjaga arsip, pengguna, teknologi, dan materialitas—serta menegaskan pentingnya kerja perawatan informal dalam membangun infrastruktur memori yang berkelanjutan.

Bertetangga dengan Sampah: Smellscape dan Pengalaman Ruang di Sekitar TPA Suwung

Firstdha Harin Regia Rohmatunisa
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TPA Suwung merupakan infrastruktur kunci dalam sistem pengelolaan sampah untuk kawasan Denpasar, Badung, Gianyar, dan Tabanan (Sarbagita). Keberadaannya dapat dianggap sebagai solusi sekaligus indikasi akan seberapa seriusnya masalah pengelolaan sampah di kawasan ini. Berbagai kajian yang telah ada lebih banyak menyoroti aspek teknis, kebijakan, hingga kapasitas di berbagai level masyarakat. Studi ini menawarkan alternatif dengan menempatkan pengalaman sensorik sebagai titik tolak untuk memahami TPA Suwung sebagai ruang hidup yang dihuni oleh masyarakat urban. Secara khusus, penelitian ini mengeksplorasi bagaimana TPA Suwung, sebagai ruang hidup, dialami, dirasakan, dan dinegosiasikan oleh masyarakat melalui dimensi olfaktori atau indra penciuman dalam kehidupan sehari-hari. Bagaimana bau itu direspon dan dipersepsikan? Serta bagaimana respons tersebut termanifestasi dalam keseharian sebagai bagian dari pengalaman spasial?

Penelitian ini menggunakan pendekatan smellscape dan metode etnografi, termasuk smellwalks, untuk menelaah bagaimana bau hadir sebagai bagian dari keseharian masyarakat. Melalui pendekatan ini, bau dipandang mempunyai peran penting dalam urban place experience, di mana keduanya saling berkelindan dalam wujud relasi manusia dengan ruang. Terdapat aspek afeksi dari bau, yang mempengaruhi bagaimana manusia mempersepsikan dan mengingat suatu ruang ataupun tempat. Bahkan dalam proses membaui (active smelling) pun, ada usaha untuk mengkoneksikan keberadaan bau dengan sumbernya, dengan manusia, dan suatu tempat.

Hasil penelitian menunjukkan bahwa pengalaman ruang tidak hanya dibentuk dan termaknai secara visual, tetapi juga melalui dimensi olfaktori. Topik mengenai bau selalu muncul pertama dalam percakapan sehari-hari. Hal tersebut seolah-olah mewakili alam bawah sadar sekaligus wujud dari tubuh yang merespons dan menyimpan ingatan tentang TPA. Kualitas material bau sampah dari TPA Suwung memiliki kekhasannya tersendiri: ia menyeruak menembus batas-batas geografis dengan intensitas yang beragam. Keberadaannya yang sulit dikontrol menempatkan kita pada dua pilihan: menghindar atau beradaptasi.

Lebih jauh, bau TPA Suwung dapat menjadi penanda sekaligus medium dalam terciptanya sense of space bagi orang-orang yang bermukim di sekitar kawasan ini. Ia menjadi pintu masuk untuk memahami kehidupan di sekitar kawasan sebagai liminal space. Dengan demikian, kajian ini menegaskan pentingnya dimensi olfaktori dalam memahami pengalaman ruang serta relasi manusia dengan lingkungan.

Sacred Spaces and Religious Transformations

Paon as a Sacred Laboratory: Women's Embodied Knowledge and Ritual Production in Tenganan Pegringsingan.

Wilda Nurul Sukarno Putri
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Sacred space in Bali is commonly associated with temples and communal places where rituals take place. However, based on observation of everyday life in one of Bali Aga (ancient Bali) villages, Tenganan Pegringsingan, shows that sacredness is also created in domestic spaces, specially in the kitchen. This research argues that sacredness in Tenganan Pegringsingan does not originate solely from temples or ritual sites but is continuously produced within domestic space through women's reproductive labour. The kitchen emerges as a dynamic site where embodied knowledge, adat authority, and everyday practice intersect, revealing women's central role in reproducing both sacred space and the continuity of the customary community. Based on ethnographic fieldwork using participant observation and in-depth interviews with women who take part in ritual practices. The process of making banten (ritual offerings) called mejejahitan, turns paon or the kitchen into a "sacred laboratory", where natural materials are transformed into objects with symbolic and spiritual meaning. This process is connected to embodied knowledge, which women learned through watching, repeating, and participating with their mother. Skills such as choosing plants, arranging offerings, and following the correct order are learned from everyday practice. Paon is transformed throughout the ritual preparation process. As women gather for mejejahitan, the arrangement of bodies, materials, and tasks reorganizes the domestic kitchen into a collective ritual preparation workspace.

The concept of Habitus from Bourdieu (1977) helps explain how embodied knowledge is formed through repeated practice and becomes part of the body. Lefebvre's idea of The Production of Space helps explain how the kitchen becomes sacred through social practices, adat rules, and lived experiences. At the level of spatial practice or how they perceived space, paon becomes sacred through the repetitive activities carried out by women during ritual preparation. The representations of space or how they conceived space is reflected in the customary knowledge and spatial regulations that organize ritual preparation. Awig-awig (adat rules) determine who may participate, the proper way of preparing offerings, appropriate ritual conduct, and the symbolic meanings attached to different materials. While paon also operates as a representational space or lived space, where sacred meanings are continuously lived by women. Paon continues to change as women respond to modern life, tourism, and time limitations. Practices such as metulung (collective work, where women gather around the kitchen to prepare materials for rituals) and the use of alternative materials and modern technology tools, show flexibility while still maintaining important sacred boundaries. For them it all started from the kitchen of the house. In this way, space is something created through the interaction of practice, rules, and meaning. These rules shape

movements and interactions in the space, and create a boundary between what is sacred and what is not. The kitchen becomes an important space where ritual, knowledge, and social order are continuously produced through embodied and gendered practices. Women in Tenganan Pegringsingan actively shape and sustain the spatial and ritual life of the Tenganan Pegringsingan community.

Soa Dalam Konstruksi Ruang-Ruang Sosial di Desa Tumbur Kecamatan Tanimbar Timur Kabupaten Kepulauan Tanimbar

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This study aims to describe the role of soa in constructing and giving meaning to social spaces in Tumbur Village. The study used a descriptive qualitative method with observation techniques, in-depth interviews, and documentation studies. The results of the study indicate that Soa is not just a traditional institution but is the identity and character of the Tumbur community that is able to carry out the role of maintaining traditional values inherited from their ancestors. Soa has proven to be a solid foundation in the formation and regulation of all aspects of the social, economic and cultural space of the community, which include: 1). Residential space, in which socio-cultural relationships such as neighbors and kinship based on clans can live together and coexist in great harmony. In addition, the use of agricultural land is managed by each soa member according to their respective rights. 2). Space for social interaction and deliberation: Soa becomes a traditional institution that is able to bridge social relationships between members, both within soa and between soa. Soa serves as a forum for deliberation for each member, both within each soa and between soa, thus giving rise to various agreements for the benefit of the Tumbur community. 3). Space for solidarity and mutual cooperation: soa is able to carry out its role in maintaining social relations among residents, thereby strengthening a sense of solidarity and preserving the culture of mutual cooperation which is still well maintained. Soa plays an important role in the life of the Tumbur community. Every meeting and customary decision-making at the village level always involves the heads of soa who are representatives of each soa. Soa is involved in deciding the time for carrying out traditional sasi activities, starting from the opening to the closing of the sasi. In the current era of modernization, soa is able to maintain traditional values by preserving kinship relations among the Tumbur community, thus being able to survive the changing times.

Rituals in the Performing Arts: The Structure and Function of Bloh Apui, West Aceh

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It is an original research which study about Intangible Cultural Heritage in West Aceh, Bloh Apui in 2025. This study explores the rituals in the Bloh Apui performing arts of West Aceh

through a study of the history, structure, and function of Bloh Apui. While Indatu art in West Aceh has been preserved and revitalized through recording and data collection at the local and national levels, Bloh Apui has not. This is due to the lack of basic research on the rituals in this performing art. Using ethnographic research, data were collected through observation, interviews, and document analysis. The results of this study indicate that Bloh Apui is an Indatu art that explores the relationship between tradition, art, and Islamic values. Through a systematic analysis of the performance structure, including time, place, equipment, artists, presentation system, and performance structure, Bloh Apui has undergone a transformation from exclusive to inclusive. The functions of Bloh Apui encompass spiritual, socio-cultural, educational, and economic functions, demonstrating that Bloh Apui is not merely an art form for artists but has demonstrated its potential to elevate sacred, arts-based culture in West Aceh. Furthermore, the rituals in Acehese performing arts include fasting, hajat prayers, prayer recitations, and prayers. In practice, these rituals reinforce sacredness through the use of Acehese artistic instruments, such as the serune kalee and rapai. There is a harmony between Islamic values and music in shaping contemporary Acehese art. This research contributes to local and national discussions on how Acehese art can harmoniously intertwine with Islam, offer integration of local culture into the arts, and maintain Islamic values. The rituals in Bloh Apui add to the treasure trove of Islamic-infused Acehese art, emphasizing the role of art in the continued transmission of Islamic messages with a spirit of tradition.

Sensing the Submerged: Water Quality Indexing and Socio-Spatial Adaptation in the Sinking Village of Timbulsloko

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Timbulsloko Village in Demak, Indonesia, represents a “sinking village” where prolonged tidal flooding (rob) since the 1980s has fundamentally transformed everyday life and spatial practices. By the early 2020s, the area reached a tipping point, shifting from a terrestrial and aquacultural landscape into a permanently submerged marine environment. This study investigates the extreme socio spatial adaptations necessary for survival in a village where the coastline has effectively disappeared. This study investigates the extreme socio-spatial adaptations necessary for survival, characterized by the substitution of conventional connectivity infrastructure with elevated wooden “new paths” and the compelled transition of livelihoods towards opportunistic shell hunting or even to alternative employment outside the area. Methodologically, the study adopts a Sensing Space approach that integrates ethnographic observation with in-situ oceanographic measurements. Water quality conditions were assessed using the Water Quality Index (WQI), based on temperature, pH, salinity, total dissolved solids (TDS), and dissolved oxygen (DO). The findings reveal a fully marine environment characterized by high salinity of 26 to 31 ppt and elevated TDS of 2310–2980 mg/L, indicating the irreversible loss of freshwater influence. High thermal stress

occured, with temperatures in shallow, stagnant areas over old residential blocks reaching 31.4°C to 34.0°C. The WQI shows that the habitat has stabilized into a niche for “fisherman hunters,” even though the pH levels are still alkaline (8.4–9.0). Rather than framing environmental change solely as loss, this study highlights how new socio spatial and economic arrangements emerge under conditions of permanent inundation. By linking environmental sensing with everyday spatial practices, this research demonstrates how communities actively negotiate and reconstruct space, economy, and identity in response to extreme coastal transformation.

Nganyaran: Ruang Sakral, Ritual, dan Pengetahuan Perempuan Kasepuhan Anyar

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Tulisan ini hendak menelusuri bagaimana nganyaran sebagai sebuah praktik ritual berkaitan dengan hasil panen padi pertama kali dalam komunitas Kasepuhan Anyar, menghadirkan ruang sakral melalui keterlibatan tubuh perempuan, materialitas, dan lanskap ekologis. Penelitian- penelitian sebelumnya hanya melihat nganyaran sebagai bagian dari kajian nilai budaya secara general, melalui kajian ini ritual tidak sekedar menjadi representasi simbolik yang kaku, namun juga dipahami sebagai sebuah proses yang terus bergulir dari interaksi antara manusia dan alam melalui serangkaian praktik, perasaan yang mendalam, dan warisan tradisi yang terus dijalankan. Dengan demikian, nganyaran menjadi ruang manifestasi pengetahuan yang lahir dari kedekatan relasi antara manusia dengan lingkungannya. Berangkat dari feminist political ecology, tulisan ini membaca nganyaran melalui lensa ontologi relasional posthumanis dan feminisme material baru, untuk menyoroti bagaimana agensi tersebar di antara tubuh perempuan, benda-benda ritual, serta elemen ekologis seperti tanah dan tumbuhan. Dalam praktik ini, kesakralan tidak hanya hadir dan melekat pada tempat tertentu, melainkan senantiasa dihadirkan melalui rangkaian tindakan yang menghubungkan tubuh, materialitas, dan lanskap. Berdasarkan pembacaan etnografis, artikel ini menunjukkan bahwa perempuan Kasepuhan Anyar memainkan peran sentral dalam merawat dan mentransmisikan pengetahuan yang terwujud (embodied knowledge) melalui praktik ritual sehari-hari. Pengetahuan tersebut bersifat situasional, afektif, dan terinkorporasi, serta terbentuk melalui keterlibatan langsung dengan lingkungan ruang hidup mereka. Dalam konteks ini, nganyaran tidak hanya menjadi ruang ritual, tetapi juga menjadi medium di mana relasi sosial, ekologis, dan kosmologis dipelihara dan dinegosiasikan. Dengan menempatkan nganyaran sebagai praktik relasional, tulisan ini berkontribusi pada kajian antropologi tentang ritual, materialitas, dan kehidupan multispecies, dengan menunjukkan bagaimana kesakralan terus diproduksi melalui keterjalinan antara tubuh, lingkungan, dan praktik keseharian.

Culture, Economy, and Local Livelihoods

Go Far, Leave Father to Farm: The Spatial Paradox of Transmigration and Urbanisation in Paleleh, Central Sulawesi

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Since its establishment in 1998, the village of Pionoto in Paleleh, Central Sulawesi, has been characterised by a high degree of social heterogeneity. Originally a forested area, the village was formed following the resettlement of transmigrants from various regions. The government provided housing and farmland subsidies to the transmigrants. Recently, challenging natural conditions that have hindered the community's adaptation, pressure from land speculation by middlemen, limited market access, a lack of public facilities, and insufficient economic development have led to widespread urbanisation amongst the residents. The latest trends for 2025 indicate that the village's population continues to decline, particularly amongst young people. This phenomenon runs counter to the government's original objective of redistributing the population whilst seeking labour to cultivate the land.

This study aims to explore mobility choices amongst transmigrant communities; specifically, how they negotiate and make decisions regarding spatial arrangements in the form of agricultural land. The article offers a critique of established transmigration schemes. The article begins with a brief history of transmigration. This history is drawn from a review of the literature in previous publications discussing transmigration during the colonial era, the New Order, and the Reform era. Subsequently, the author presents the findings from fieldwork regarding residents' perspectives on space. Finally, the author provides an analysis of the phenomenon that constitutes a 'gap in understanding' between the government and the community. The analysis is conducted using a political ecology approach.

Previous studies show that transmigration has been systematically implemented since the colonial period. Its colonial model was later adopted and adjusted during the New Order and has continued into the Reform era (Kelly, 2011; Li, 2007). Despite these shifts across time, the programme's objectives have remained closely tied to land management. In the current context, the government seeks to establish new, socially heterogeneous centres of economic growth (Ministry of Transmigration, 2025; Redfield in Geertz, 1986). Yet in practice, many residents move to cities, while others return to their regions of origin.

Initially, areas of forest were cleared for the purposes of transmigration—becoming what is now Pionoto Village. Legally speaking, the land is indeed authorised for residential use. However, the issue of welfare goes beyond the legal status of the land as defined by regulations. The resettlement of transmigrants was not accompanied by adequate provision for their basic needs or suitable facilities. The transmigration programme requires the full commitment of the community to inhabit the designated locations, with limited livelihood

options (generally limited to agriculture and land cultivation). To date, the transmigration programme has been reluctant to accommodate livelihood choices for transmigrants that do not involve agricultural land or commodities. On the other hand, primary land cultivation also faces pressure from middlemen who are expanding their operations by exploiting farmers' debts. These various pressures make urbanisation the most sensible option.

When negotiations with official authorities break down, transmigrants tend to pursue urbanisation in one of two ways. The first is a more extreme route: resisting the rules, leaving the village in secret, selling their land and houses, and seeking a better livelihood in the city. This path is illegal and risky because it may lead to sanctions. The second is a subtler form of gradual, intergenerational urbanisation. Under this arrangement, older transmigrants—the first and second generations—remain in the village to satisfy administrative requirements and periodic supervision by the Department of Manpower and Transmigration, while younger generations move to the city in search of more viable livelihoods. In the end, those left behind are mainly older residents and vacant plots of land ready for sale, unless the land has already been taken over by speculators.

Fails to Fit: Adat, State, and Contested Space in Tano Batak

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Struggles over adat land in Tano Batak unfold within overlapping state forest classifications, administrative boundaries, and corporate concessions. This paper examines how the recognition of wilayah adat reorganizes land conflict by requiring customary relations to become legible as bounded territory, a coherent legal subject, and documentary evidence. Drawing on ethnographic fieldwork, participatory mapping processes, internal organizational discussions, and documentary analysis, the paper focuses on Nagasaribu Onan Harbangan and its struggle over land affected by the operations of PT Toba Pulp Lestari. It places this case in conversation with debates on state legibility, recognition, counter-mapping, and Indigenous spatial politics.

The analysis shows that Batak land relations are mediated through ancestors, kinship, settlement histories, household labour, and negotiated forms of use. These overlapping relations do not readily fit a single legal subject or a closed territorial unit. Mapping makes customary claims visible and politically actionable, but it also selects whose knowledge becomes authoritative evidence. Elders, male representatives, and organizational figures may be better positioned to formalize claims, while the knowledge of women, younger residents, and affinal kin can remain less visible. Recognition therefore changes both the external boundaries of territory and the internal distribution of representational authority.

The community proposed a customary territory of 2,508 hectares, while subsequent ministerial recognition covered approximately 1,586 hectares of customary forest. Around 215 hectares associated with eucalyptus planting, dispossession, and anticipated livelihood

recovery remained outside the recognized forest. The paper conceptualizes this unresolved area as residual space: excluded from formal recognition yet central to the community's political life and sense of justice. Here, uncertainty intensifies debates over management rights and ownership, collective access and parceling, youth aspirations and elder caution. Delaying boundary finalization can keep unresolved claims open, while requirements for legally secure, non-conflict areas restrict recovery programmes precisely where recovery is most urgent.

The paper argues that recognition and counter-mapping are necessary but partial instruments. Justice after recognition requires attention to who can return, cultivate, inherit, decide, and bear the costs of waiting. Legal documents and mapped boundaries strengthen political standing, but do not automatically restore the social and material relations through which land becomes livable and livelihoods can be sustained.

Too Loud to Belong? Sound Horeg and the Reclaiming of Urban Leisure Space in East Java

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Sound horeg emerges as a controversial form of street music because it challenges mainstream musical genres dominated by Western popular culture. As a material assemblage, it is publicly contested for producing loud, destructive bass blasts that are often perceived as noise pollution and spatial disturbance. Despite these criticisms, this sonic practice is widely embraced during local community celebrations as a medium of collective entertainment. Existing studies on sound horeg tend to focus on its cultural and moral dimensions, particularly as a contested symbol of class identity in digital discourse, but they largely overlook the material and spatial conditions that shape this contestation. This gap becomes especially significant within urban contexts, where leisure is typically organized through regulated and relatively quiet spatial arrangements. Within this uneven landscape, local communities respond by generating alternative forms of leisure, such as sound horeg. This paper examines how leisure space is created through the technological assemblages of sound horeg among lower-middle-class communities in Malang City and its surrounding areas. Data were collected through interviews with organizers, producers, performers, and audiences involved in sound horeg events. Sensory ethnography was employed to document ways of knowing, embodied perception, and the sensory and affective experiences of listeners. This sensory leisure experience, we argue, emerges through a dialectical relationship between human bodies and the materiality of sound systems. Accordingly, the paper positions sound horeg not merely as a musical genre but as technoculture: an active material actor that shapes physical space, embodied sensation, and immersive experience. Following Ross (in Lysloff & Gay, 2003), technoculture is understood as a cultural practice through which lower-middle-class communities enact resistance by adapting to technological change. Within sound horeg, the assemblage and the sound it produces are not simply a backdrop to leisure

but a central object—one that generates agency for those who engage with it. This is evidenced by the community's continual expansion of technical configuration, with setups considered adequate for a carnival reaching around 20,000 watts, 12 to 24 subwoofers, and an estimated value of Rp250,000,000.00, excluding the cost of transport trucks and generators. This technological formation is inseparable from the agency the community holds over it, an agency documented across three dimensions: interaction, experience, and knowledge. Interaction is evident in how the community conducts sound checks—arranging generators, speakers, and equalizers, testing vocalists' voices, adjusting musical genre, and positioning individuals at varying distances from the sound system. Experience is evident in how community members describe and interpret their own bodily sensations during exposure to the sound. Knowledge is evident in individuals' understanding of sonic balance—how treble, bass, and other elements are calibrated. Together, these dimensions of agency give rise to a collective pleasure that constitutes the sound horeg community itself. This agency, however, is not uncontested. It is negotiated across three discourses: cultural ownership, musical authenticity, and intellectual property. Cultural ownership is contested through sound battles held between rival sound communities. Musical authenticity is debated through disagreements over ideal aesthetic standards. Intellectual property surfaces through decibel restrictions imposed by government regulation. Beyond its sonic and social dimensions, technoculture also produces technotourism, transforming the landscape of rural roads. Roadsides become sites of economic activity and impromptu parking; cables are rerouted, and electricity poles rearranged to accommodate the event. Sound horeg carnivals are staged at night, accompanied by colorful lighting that flickers in time with the music—underscoring that the experience cannot be separated from its specific spatial and temporal context. Audiences do not attend merely to hear music; they come to consume a total sensory experience that can only be accessed at a particular place and time. That these carnivals are held repeatedly, as a recurring cultural obligation, demonstrates that this experience is continually sought after and institutionally reproduced—the clearest evidence of its technotourism dimension. Even as they disrupt dominant imaginaries of orderly urban leisure space, sound horeg carnivals reveal how communities enact agency by claiming public space, sonic pleasure, and cultural visibility on their own terms. In this sense, sound horeg functions as a form of leisure that actively reshapes embodied experience, social relations, and the everyday urban and rural landscape—positioning technology not as a passive tool, but as a co-producer of space, sensation, and community itself.

The Production of (Hybrid) Space in Borobudur: Tourism and the Temporality of Everyday Life

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In this work, I examine how tourism development produces hybrid space in Borobudur, Indonesia, and how this condition is experienced through everyday life across changing tourist seasons. Borobudur is not only a heritage site that must be preserved and controlled,

but also a major tourist destination and a place where residents continue to live and work. These functions do not exist separately. Instead, they function in the same spaces, shaping how those spaces are used, managed, and understood. I use the idea of hybrid space to describe that condition: a situation in which the same place serves at once as a protected heritage area, a tourism landscape, and a setting for daily life. Yet this condition is not stable. It becomes more intense or less visible depending on tourism seasonality.

I argue that hybrid space is not a fixed outcome of tourism development, but a changing spatial condition produced through the interaction of policy, tourism activity, and local practice over time. In Borobudur, this is especially visible through seasonality. During busier tourist seasons, local spaces are reorganized to accommodate visitor movement, commercial activity, access arrangements, and public display. Homes may function as homestays or places of trade, village streets may become routes for tourism circulation, and shared spaces may take on meanings tied to visitors and economic opportunity. During quieter seasons, many of these spaces return to residential and local uses. Hybrid space, therefore, is not constant, but shifts in intensity as tourism rises and falls across the period.

Drawing on ongoing dissertation fieldwork, including interviews and field observations, I explore how residents experience and respond to these changing spatial conditions in practice. I focus on how daily routines, livelihoods, and uses of space shift with tourism seasonality. These changes are not only economic. They also affect how people move through the area, organize their time, interact with others, and interpret the transformations taking place around them. By paying attention to these everyday experiences, my work shows that tourism development is not only a matter of policy or growth, but also a lived process that reshapes how space works over time.

This work offers a grounded account of tourism-led change in a heritage setting. I argue that hybrid space is produced through the coincidence of preservation and tourism agendas, but is most encountered through its changing intensity across tourist seasons.

Strategi Konversi Kapital dalam Konstruksi Ruang Aman: Dinamika Agensi Spasial Etnis Karen di Perbatasan Myanmar-Thailand (2021–2026)

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Kudeta militer Myanmar 2021 menghancurkan ruang hidup masyarakat adat, mengganti kedamaian desa dengan kekerasan birokrasi serta ancaman serangan udara. Di wilayah perbatasan, warga etnis Karen bukan sekadar korban pasif, melainkan aktor cerdas yang mengelola berbagai "modal" hidup demi menegaskan kedaulatan komunitas. Menggunakan perspektif Pierre Bourdieu, riset ini membedah pembangunan "ruang aman" sebagai hasil strategi warga dalam mengonversi kapital di arena konflik yang bergejolak. Melalui kacamata

Sensing Space, perbatasan dipahami sebagai ruang yang dirasakan secara mendalam dan dibentuk kembali melalui keberanian warga dalam menjaga martabat kultural mereka

Mobility, Migration, and Translocal Spaces

A Geospatial Assessment of the Pikukuh Tilu Conservation Philosophy

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The conversion of vegetated environments into built-up landscapes poses significant ecological risks if left unregulated. This research investigates the spatial dynamics of land cover within the Baduy indigenous territory from 2017 to 2026, examining its alignment with the traditional Pikukuh Tilu philosophy. Employing Geographic Information Systems (GIS), the study utilized the Normalized Difference Vegetation Index (NDVI) derived from Landsat 8 and 9 imagery. The classification stratifies vegetation density into three categories: high (representing forested areas), medium (agricultural zones), and low (settlements and bare land). Spatial overlays and heatmap analyses were conducted to observe transitional patterns. The findings reveal a remarkably resilient landscape, with an overwhelming 83.57% (3,361.96 hectares) of the unified customary territory remaining completely unaltered over the observation period. Transitions to lower vegetation density, indicating temporary agricultural clearing, were strictly bounded to 580.27 hectares, which were concurrently offset by robust natural vegetation regeneration spanning 401.19 hectares. These metrics illustrate a highly dynamic yet meticulously controlled cyclical land management system, directly reflecting the ongoing actualization of the Pikukuh Tilu concept. Crucially, hotspot analysis identifies that severe land-cover degradation is concentrated exclusively along the customary borders, exposing external agrarian encroachment and unauthorized structural developments as the primary drivers of localized environmental disruptions. Ultimately, this study offers robust empirical evidence that indigenous philosophical frameworks act as viable conservation mechanisms, ensuring long-term ecological resilience. Such traditional wisdom holds profound lessons for contemporary spatial planning, advocating for the recognition of indigenous communities as strategic partners in governmental environmental policies.

Amputated Space: Power and Policy Exclusion of Women Farmers with Disabilities in Ternate City

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The pace of urbanization and urban development has triggered the conversion of agricultural land, resulting in limited living space for farmers. Behind the development of Ternate City, these changes have not only led to unequal distribution of prosperity but have also created spatial exclusion that marginalizes vulnerable groups who depend on land as their source of livelihood. Ironically, the “amputation” is felt most acutely by the most vulnerable group: women farmers with disabilities. This study aims to analyze the concept of “amputated space” to explain how urban development and spatial planning

policies create spatial exclusion through the case study of Mrs. Nursan (53), a female farmer with a physical disability in Kayu Merah Village who struggles to farm on land leased from RRI to make ends meet amid urban expansion. The research employs a qualitative approach with a case study design. Data were collected through observation, in-depth interviews, and documentation. Data analysis was conducted thematically from an intersectional perspective to identify the interrelated layers of vulnerability involving gender, disability, and being a woman. The findings reveal that Mrs. Nursan faces spatial exclusion resulting from the rezoning of the land for development. The vacant lot in Kayu Merah Village, where Mrs. Nursan previously farmed, was repurposed, forcing her to rent land owned by RRI at a cost of approximately Rp. 2,000,000 per year. On a plot measuring 20 x 49 meters, Mrs. Nursan stands on one foot, striving to support her family, pay for her husband's therapy, and send her children to school. In addition to losing access to land, she faces physical limitations that restrict her productivity. Meanwhile, access to support programs, agricultural training, and decision-making spaces remains not fully inclusive. Nevertheless, Mrs. Nursan continues to develop survival strategies by learning from the experiences of fellow women farmers in Ternate City. This study concludes that the spatial exclusion experienced by women farmers with disabilities is not an individual limitation but rather the result of power dynamics in development that marginalize the rights of vulnerable groups to their living spaces. The concept of 'amputated space' illustrates that development not only erodes the right to farm but also deprives vulnerable groups of their economic, social, and political spaces. Therefore, urban development must be accompanied by protections that ensure the sustainability of farmers' livelihoods and the preservation of agricultural land, as well as the active involvement of women farmers with disabilities in the formulation of development policies so that these policies can foster inclusivity.

Strengthening Urban Centrality in Trenggalek: A POI-Based Spatial-Functional Policy for Global South Regional Attractiveness

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This study examines urban centrality in Trenggalek District and proposes a spatial-functional strategy to enhance regional attractiveness. Using 1,774 Points of Interest (POIs), representing 23.6% of the regency total and a density of 28.9 POI/km², the study identifies Trenggalek District as the primary urban core. The findings reveal a bipolar spatial structure: a northern administrative pole, a southern commercial corridor, and a mixed-use connector. Urban attractiveness is shaped by the functional synergy among Food and Beverage, Retail, and Education, showing that proximity and complementarity matter as much as facility numbers. These results suggest shifting from dispersed investment toward spatial

consolidation, mixed-use intensification, and better urban experience. Ethnographic perspectives complement the spatial analysis by grounding data-driven planning in everyday life. The study proposes six interventions: an Attractive Core Axis, compact mixed-use land use, southern main-street revitalization, northern civic-core activation, a data-driven Attractiveness Dashboard, and strengthened higher education capacity.

Resisting Precariousness: Struggles, Resilience, and Resistance of Undocumented Women Workers in Palm Oil Plantations, Sabah, East Malaysia

Raraa Rahmawati, Alfian Al-Ayubbi Pelu

Koalisi Buruh Migran Berdaulat, Perkumpulan Sembada Bersama

Research on irregular migration and the phenomenon of undocumented migrant workers frequently adopts an isolated perspective, concentrating on either migration policies and legality or conceptualizing them as an attempt by migrants to circumvent state authority. The present study aims to examine the relationship between migration policies, industry, and their impact on the high rates of irregular migration and the precariousness of migrant workers. Utilizing the case study of Sabah, Malaysia, this paper explores the migration and labour policies within the oil palm plantation sector that perpetuate undocumented migration and deportation. It also examines how undocumented migration is often perceived as a form of negotiation and resistance, necessitating a distinct form of resilience from migrants. The study focuses on women migrant workers and seeks to reveal the connections between the oil palm industry, irregular migration conditions, and the resilience of women migrant workers in Sabah. This study used qualitative methodology to examine the everyday lived experiences of women workers in palm oil plantations. Data were gathered through in-depth interviews and participant observation during live-in, collective activities, and women-only learning groups. Fieldwork was conducted across five visits over a nine-month period, from May 2024 to February 2025. The research involved 15 female respondents, predominantly undocumented, ranging in age from 25 to 50 years, with a mean age of approximately 30 years. The majority were married women whose husbands were also employed in the same plantation, and most had between one and five children, spanning ages from early childhood to adolescence. Fieldwork was carried out across three medium- scale grower plantations located in the East Coast and West Coast regions, which differed in geographical features, land size, as well as the variations in worker numbers, ethnic diversity, and legal documentation status. This analyzed the intertwined, multi-dimensional process generates precariousness to undocumented women workers in Sabah palm oil plantations which perpetuated in the form of illegalization, gendered invisibility, and cheap labor exploitation. The continuous precariousness is systematically enforced by Sabah migration regime as the state and palm oil companies as the state within the isolated zone of plantations, which productive and reproductive works converge, in order to maintain global palm oil supply chain. Amidst these layered vulnerabilities and systemic pressure from the migration regime, women workers develop survival strategies and everyday acts of resistance, demonstrating that they are more

than just victims, they also possess agency to sustain their lives and fight injustice. Social resilience is created through collective activities among women workers, including: 1) Collective cooking, becomes a space for sharing stories and daily problems that are difficult to discuss amidst their busy work and household management; 2) Gathering on payday, creating brief moments of happiness that provide a temporary escape from work routines to build social relations; 3) Sports clubs, serve as a means of entertainment, boost self-confidence through healthy competition, channel hobbies amidst limited access, and foster informal solidarity networks among migrant workers across plantations and surrounding communities. Women workers also develop everyday resistance strategies to combat the arbitrariness of companies and the state, through various more covert forms avoiding open confrontation, namely: 1) Subsistence act, by gardening and picking vegetables growing on the plantation without the employer's knowledge. They indirectly reject capital's control over living space by gradually mastering the land to meet daily food needs. 2) Protest on payday, undertaken only at specific times, especially on payday, when they experience wage theft. Despite the risks of being fired or reported to the police, they dare to protest because it concerns their daily survival. 3) Absconding, by escaping from old workplaces deemed no longer beneficial and moving to new plantations relying on kinship or ethnic-based informal networks. Lacking the freedom to advocate for basic rights, workers choose to leave their jobs directly for the promise of a better livelihood on another plantation. The daily resilience and resistance operate as the strategic practices through which the women workers reconstitute their humanity, dignity, and recognitions persistently negated by the intersecting logics of the border regime and the palm oil global industry, which systematically reduce them to disposable labor force. These findings illuminate a complex interplay of systemic vulnerabilities, including irregular immigration status, labor exploitation, gendered discrimination, and inadequate access to healthcare, which collectively define their lived experiences. However, the scope of this research represents only an initial foray into a deeply multifaceted issue. The intricate dynamics of power, resistance, and survival of women workers within the palm oil industry necessitate a more comprehensive level of analysis to be fully understood.

Degrading Nature by Surplus Labour Production: Territorial Development of Northern Bandung Region

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Northern Bandung Region (NBR) is a conservation zone, established in 1982 and renewed in 2016 by the West Java Government, to control landscape change and protect the hydrological function of Bandung Highland. It tried to solve environmental problems with technical solutions and regulations. However, such an approach fails to grasp the structural problems in NBR. Inequality among farmers could be found where the average income of landless farmers is only 600.000 rupiah per month, while the landlord could get dozens times higher

and continuously expand their landholdings. This condition is not a new phenomenon, but produced since the Dutch colonial era with the agriculture policy including Agrarische Wet in 1870. Those policies allowed foreign corporations to occupy land and hire local communities as plantation workers since they had to find new occupations after being expelled from their land. In Bukit Tunggul, a cinchona plantation established in the late 19th century and still operated until these days by PTPN. Although it supplied 97% of the world cinchona production in the 1930s, this plantation produced landless population by dispossessing the locals and hiring hundreds of workers from other regions. After global cinchona demand fell in the 1980s, most of the workers were laid off which ignited land occupation in the forestry area as the landless needed a new source of income. This was exacerbated by the development of the textile industry in Northern Bandung which brought a wave of workforce from other regions to build new settlements there. The latest phase was deindustrialisation in early 2000s which fully turned the working class of NBR into Surplus Labour, Marx's conception refers to a part of the active labour force but with extremely irregular employment. They had no access to land to gain agricultural income, while at the same time not absorbed by the urban industry. The dynamics of surplus labour production caused environmental problems in this region such as uncontrolled settlement expansion, deforestation, and water scarcity. This research explores how relations between agricultural and industrial mode of production in NBR make this space become a site of surplus labour which accelerates landscape change. Expanding Buch- Hansen and Nielsen's concept of territorial structure, this research aims to show that environmental problems are a product of power inequality in the production process. Highlighting surplus labour in our analysis is important to tackle not only the physical, but also the structural problems of environmental degradation.

Representation and Narrative in Space

Understanding Place through Mental Mapping of the Dayak Community in Pampang Cultural Village, East Kalimantan

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Spatial practices in everyday life reflect how communities organize, perceive, and inhabit their environment. In the Dayak Kenyah community of Pampang Cultural Village, Samarinda, East Kalimantan, space is structured through cultural values, social relations, and ecological knowledge. This study aims to understand the spatial practices of the Dayak Kenyah community by examining their mental map and territorial division. A qualitative descriptive approach was employed using semi-structured interviews and environmental ethnography questionnaires involving four local residents and cultural site managers. The findings reveal three interconnected spatial domains: private space structured around stilt residential houses; social space centered at Lamin Adat Pemung Tawai, which functions as the primary orientation landmark; and ecological space comprising ladang (shifting cultivation fields) and hutan adat (customary forest). Jalan Budaya Pampang serves as the main spatial corridor connecting these domains. Tourism development has introduced new dynamics, enhancing economic livelihood while partially opening ritual spaces to the public. Intergenerational knowledge erosion is identified as a critical threat, with younger residents losing familiarity with indigenous toponyms, forest resources, and customary land boundaries. These findings contribute to spatial ethnography by demonstrating how indigenous spatial practices support culturally sensitive environmental planning and sustainable landscape management.

Negotiating Public Space through Vernacular Photography: Visualising Slametan on Javanese Streets during Indonesia's New Order and Beyond

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Research on the *slametan* has been conducted for several decades, generating a rich body of scholarship that understands the ritual as a central social, religious, and cultural practice within Javanese society. Both classical and contemporary studies have demonstrated that the *slametan* functions as a mechanism for maintaining social harmony, reinforcing communal solidarity, and mediating relationships between human beings, ancestors, and the spiritual world (Geertz, 1960; Newberry, 2007; van den Boogert, 2017). Nevertheless, these studies have largely treated space merely as the setting in which the ritual takes place rather than as an active constituent of the ritual itself. Consequently, the spatial dimension of the *slametan*, particularly the temporary closure of public roads as part of the ritual, has received little

scholarly attention. Yet this practice reveals how local communities collectively claim, negotiate, and transform public space into a communal arena imbued with social, cultural, and symbolic meanings. In this sense, the *slametan* does not simply occur in space; it actively produces space through recurring spatial practices that are socially recognised and embedded within everyday life.

At the same time, scholarship on Indonesian photography has expanded considerably over the past two decades, attracting increasing attention from the international academic community. Researchers have begun to recognise photography as an important source for understanding Indonesia's social, political, and cultural history (Protschky, 2020; Strassler, 2020; Van Leeuwen, 2022). However, this growing literature has remained overwhelmingly focused on colonial photography, photojournalism, state documentation, and artistic photography. Vernacular photographs produced by ordinary citizens from the New Order period to the present have received remarkably little scholarly attention. These images, however, document everyday life from the perspective of the participants themselves rather than through the interests of the state, the media, or the art world. Family albums, neighbourhood documentation, and community archives preserve not only personal memories but also visual evidence of how people organised social relationships, appropriated public spaces, and constructed collective identities. As archives of everyday life, vernacular photographs provide perspectives that are rarely captured in official records or institutional documentation. Meanwhile, studies of space, power, and everyday politics during Indonesia's New Order have produced robust theoretical frameworks for understanding how the regime systematically managed public space through spatial regulation, infrastructure development, national symbolism, and various technologies of governance (Kusno, 2013; Pemberton, 1994). These studies convincingly demonstrate that public space functioned as an important instrument of political control and nation-building. Nevertheless, they have relied predominantly on official documents, state policies, architectural analysis, and institutional representations. Visual materials produced by ordinary citizens, particularly vernacular photography, have rarely been used as primary evidence to examine how local communities responded to, negotiated with, adapted to, or subtly subverted the state's spatial order. As a result, the everyday production and experience of public space from the perspective of citizens remains insufficiently understood.

This article is situated precisely at the intersection of these three scholarly gaps by bringing together Javanese ritual studies, vernacular photography, and the spatial production of everyday life. Employing spatial ethnography (Low, 2017) alongside the theoretical framework of vernacular photography (Batchen, 2004; Wallis, 2020), the study analyses a collection of vernacular photographs documenting *slametan* rituals produced by Javanese communities from the 1970s to the present day. The analysis focuses on spatial arrangements, bodily positioning, the expansion of woven mats into public thoroughfares, the placement of food and ritual decorations, temporary territorial markers, and the partial or complete closure of roads. Rather than treating these elements as merely visual compositions, the article

interprets them as material traces of collective social practices through which public space is continuously negotiated and reproduced.

Unlike official documentation, which generally portrays space as an administrative object of the state, vernacular photographs enable a reading of spatial experience from the perspective of ordinary citizens themselves. Through these visual archives, roads are shown to undergo a temporary transformation from state-controlled infrastructure into communal spaces that facilitate social interaction, mutual cooperation, religious expression, and neighbourhood identity. The photographs, therefore, document far more than ritual events; they capture the ongoing production of social space through repeated communal practices embedded within everyday life.

The article argues that vernacular photography should be understood as a form of spatial archive that preserves traces of everyday practices largely absent from official state records. In their apparent simplicity, photographs produced for private and familial purposes reveal some of the most authentic visual evidence of how Indonesians collectively inhabit, negotiate, and redefine public space beyond formal governmental frameworks. By positioning vernacular photography as a primary source for spatial analysis, this study extends existing scholarship on the *slametan*, contributes to the growing field of Indonesian photographic studies, and offers a new perspective on the relationship between ritual, public space, and everyday social practice. More broadly, it demonstrates that vernacular visual archives should not be regarded merely as supplementary historical evidence but as valuable epistemic resources for understanding how public space is actually produced, contested, and imbued with meaning through the lived experiences of ordinary citizens.

Spatial Politics and Power Contestation in the Meratus National Park Establishment Plan in South Kalimantan

Derri Ris Riana, S.S., M.Pd.

Badan Riset dan Inovasi Nasional

Rencana Taman Nasional Meratus di Kalimantan Selatan memunculkan dilema politik spasial dan kontestasi kuasa dalam pengelolaan hutan Meratus oleh para pihak yang berkepentingan. Dalam status hutan lindung, negara dianggap memiliki otoritas pada pengaturan spasial dalam pengelolaan hutan. Sementara itu, masyarakat Dayak Meratus selama ini telah memanfaatkan hutan sebagai ruang hidup dengan pengelolaan hutan sesuai dengan tradisi dan budaya lokalnya. Dalam hal ini, negara, dalam posisi dan kepentingannya, memperlihatkan kebijakan yang kontradiktif dan paradoks. Di satu sisi negara ingin melindungi masyarakat adat dan melestarikan lingkungan Pegunungan Meratus, di sini lain negara mendorong kebijakan konservasi yang berpotensi mengancam praktik pengelolaan tradisional masyarakat Dayak Meratus yang telah dijalankan secara turun-temurun. Rencana penetapan Taman Nasional tersebut memunculkan penolakan setempat. Sepanjang tahun

2024—2025 berbagai bentuk aksi sebagai bentuk resistensi dari masyarakat telah dilakukan, baik audiensi dengan pemerintah, demonstrasi turun ke jalan, maupun gerakan penolakan Taman Nasional di media sosial yang dilakukan oleh Aliansi Meratus. Kajian ini mencoba menelusuri bagaimana politik spasial dan kontestasi kuasa tersebut berlangsung hingga waktu batas penelitian ini (April 2026). Kajian ini mengintegrasikan teori Lefebvre tentang politik produksi ruang dan teori Foucault terkait dengan kekuasaan dan pengetahuan, bagaimana kekuasaan bekerja melalui politik (pengaturan) ruang sebagai rezim kebenaran konservasi. Metode yang digunakan adalah etnografi dengan teknik pengumpulan data, berupa wawancara mendalam, observasi, dan studi pustaka. Wawancara mendalam dilakukan dengan melibatkan berbagai pihak yang berkepentingan, antara lain 1) masyarakat adat Dayak Meratus; 2) pemerintah; 3) Aliansi Meratus. Observasi partisipatif dilakukan untuk memahami konteks konservasi tradisional. Penelitian ini juga memanfaatkan studi pustaka dengan menelusuri dokumen kebijakan terkait konservasi. Hasil penelitian memperlihatkan bahwa politik spasial dalam penetapan Taman Nasional Meratus memperlihatkan bagaimana ruang diproduksi melalui benturan antara representasi negara (melalui sistem zonasi konservasi, yaitu 1) zona inti; 2) zona rimba; 3) zona pemanfaatan; 4) zona tradisional; 5) zona rehabilitasi; 6) zona religi, budaya, dan Sejarah; dan 7) zona khusus) dan praktik ruang masyarakat Dayak Meratus (melalui skema kayuan (hutam rimba), hutan pamali, jaringan (hutan sekunder), balukar (lahan bekas berladang), dan pahumaan (lahan berladang)). Ruang bukanlah entitas netral, melainkan hasil dari kontestasi kuasa dan pengetahuan yang saling berhadapan. Oleh karena itu, kebijakan konservasi yang inklusif perlu membuka ruang dialog antara pengetahuan lokal dan kebijakan negara, sehingga produksi ruang di Pegunungan Meratus tidak hanya menjadi proyek negara, tetapi juga mengakui dan mengintegrasikan praktik budaya serta spiritual masyarakat adat. Dengan demikian, konservasi dapat berfungsi sebagai arena ko-produksi ruang yang adil, berkelanjutan, dan berakar pada tradisi lokal.

Contested Space in the Menoreh Corridor: Tourism Mobility and Cross-Border Governance

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This paper examines the development of the Menoreh corridor in Kulon Progo, Indonesia, as part of a broader infrastructure-led spatial transformation driven by the aerotropolis agenda surrounding Yogyakarta International Airport (YIA). Within national and regional spatial planning frameworks, the corridor is envisioned as a strategic route to integrate airport infrastructure, tourism destinations, and regional economies, particularly in enhancing connectivity between YIA and the Borobudur tourism area. Such planning reflects a technocratic and economic rationality that prioritises connectivity, transport efficiency, and financial feasibility as key indicators of spatial integration.

This study employs a qualitative approach based on secondary data, including spatial planning documents, feasibility studies, and existing empirical research. It adopts an ethnographically informed perspective to interpret how space is represented, organised, and lived by different actors, while highlighting the political dimension of space production articulated by Henri Lefebvre.

The findings show that, rather than producing seamless integration, the development of the Menoreh corridor reveals fragmented governance across administrative boundaries between Yogyakarta and Central Java. Overlapping policies, uneven authority, and coordination challenges expose the limits of state-led spatial coherence. At the same time, local communities actively negotiate and reinterpret space through everyday practices and community-based tourism initiatives, reflecting alternative spatial logics centred on livelihood and sustainability.

The paper concludes that infrastructure integration does not necessarily produce unified space; instead, it generates ongoing negotiation, contestation, and fragmentation in spatial governance. These findings highlight the importance of cross-jurisdictional coordination in addressing the complexities of infrastructure development in border regions.

Closing Reflection: Continuing the Conversation

The International Research Symposium 2026, Sensing Space, Ritual, & Economy, brought together a diverse range of perspectives on the ways space is experienced, negotiated, represented, and transformed through social, cultural, and economic processes. Across different research contexts and disciplinary traditions, the contributions presented in this volume demonstrate the value of examining space not as a passive setting, but as something continuously produced through everyday practices, ritual engagements, mobility, material relations, and changing forms of livelihood.

The symposium also highlighted the importance of placing ethnographic sensitivity in dialogue with broader spatial and social inquiry. By bringing together scholars and practitioners working across anthropology, cultural studies, spatial studies, development studies, linguistics, political ecology, and related fields, the discussions opened possibilities for comparative reflection across sites and scales. Rather than seeking a single framework through which all cases can be understood, the symposium encouraged attention to the particular histories, relationships, and lived experiences through which social worlds take shape.

The conversations gathered in these proceedings should therefore be understood not as a conclusion, but as part of an ongoing intellectual exchange. The themes of space, ritual, and economy remain deeply interconnected with wider questions of mobility, inequality, environmental change, cultural continuity, representation, and social transformation. The contributions presented here invite further research into these intersections while also encouraging methodological experimentation and closer engagement between academic knowledge, community experience, and practice.

The symposium further demonstrates the value of sustained collaboration across institutions and national contexts. The participation of researchers, students, practitioners, and discussants from Indonesia and abroad created a space for ideas to move across disciplinary and institutional boundaries. Such exchanges are particularly important for developing research that is both empirically grounded and responsive to the complexities of contemporary social change.

It is hoped that these proceedings will extend the discussions initiated during the symposium beyond the event itself. By bringing together the perspectives, questions, and research presented during the programme, this volume seeks to provide a foundation for future dialogue, collaborative research, and continued exploration of how space, ritual, and economy intersect in shaping everyday life and wider processes of transformation.



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