

Cultural Communication and Digital Mnemonic Practices: The Case of *Orang Sungai* in Urban Pontianak, Indonesia

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Abstract

This study aims to analyze how the *Orang Sungai* community in Pontianak, Indonesia, reproduces identity through cultural communication channels and digital platforms. Amid increasingly intensive pressures of urbanization, the local identity of riparian communities is often marginalized by formal development narratives that overlook the cultural dimensions of riverbank life. Using an interpretive qualitative approach to narrative texts and digital representations, this study finds that identity communication is articulated through three main domains, namely the use of river cosmology as a moral anchor of communication, the conversion of water-based work ethics into economic-communicative resilience, and mnemonic practices through digital

commemoration. The findings show that adaptive cultural communication enables the community to negotiate its presence in urban public space without losing the ecological roots of its identity. This study recommends the integration of riparian local wisdom into urban development communication policy.

Keywords: *Cultural Communication; Digital Identity; Mnemonic Practices; Urbanization; Riparian Habitus*

1. Introduction

Riverine community identity in an urban setting such as Pontianak, Indonesia, cannot be understood merely as a geographical marker that moves along with the physical mobility of its population. Rather, this identity is formed through a long history of social interaction, interwoven traditions, and systems of cultural communication transmitted across generations. In this context, *Orang Sungai* refers to a community whose identity, livelihood, and worldview have been shaped by a historical relationship with the Kapuas River ecosystem and its network of tributaries (Prasojo, 2017). Yet, in the era of contemporary urbanization, this community faces layered pressures. On the one hand, modernization introduces new values, economic logics, and patterns of communication that do not always align with the lifeworld of riparian communities (Casola et al., 2021). On the other hand, structural marginalization places them in socially, economically, and spatially vulnerable positions (Das et al., 2020). Within these tensions, cultural communication becomes a crucial arena in which *Orang Sungai* identity is negotiated amid the changing urban landscape.

Studies on the cultural communication of marginalized communities in urban contexts have shown that identity is not a static entity that can be maintained through passive modes of cultural preservation. Rather, identity is a discursive product that must be actively and continuously reproduced through symbolic interaction (Nugraha, 2018). In the context of the *Orang Sungai* community in Pontianak, Indonesia, previous studies have provided important insights into the transformation of ethnic identity (Nugraha, 2018), the role of women in sustaining riparian household economies (Ruslan & Hasriyanti, 2018), and the history of Islam in the Kapuas riverine region (Efendi, 2021). However, these studies have not sufficiently explained how river cosmology, informal economic communication,

and digital mnemonic practices operate together as mechanisms through which Orang Sungai identity is reproduced in urban Pontianak, Indonesia. This gap provides the point of departure for the present study.

The urgency of this study lies in the growing risk of local knowledge erosion as information technologies increasingly reshape the worldview and communication patterns of younger generations within riparian communities. This is not merely a technological shift, but a restructuring of the communicative spaces in which identity is produced, circulated, and reproduced. Social media platforms, which now dominate the landscape of public communication, introduce new logics concerning what is considered worthy of communication, how it should be communicated, and which audiences are deemed relevant. These logics do not necessarily align with the cultural communication system of the Orang Sungai community (Abugbilla, 2025). Without a deeper understanding of how identity is communicated in public space, the risk of intensified cultural marginalization will continue to threaten the communal cohesion of riparian communities (Sumai et al., 2017). Thus, examining the digital mediation of Orang Sungai identity is essential for understanding how riparian communities negotiate cultural continuity amid the communicative pressures of urban modernity.

This study examines how the Orang Sungai identity is reproduced through cultural communication and digital mnemonic practices in urban Pontianak. The analysis is guided by three research questions. First, how does river cosmology function as a system of moral communication for the Orang Sungai community in an urban environment? Second, how is the work ethic of orang air converted into communicative capital within Pontianak's informal economy? Third, how do digital mnemonic practices function as a mechanism for the intergenerational reproduction of Orang Sungai identity? Together, these questions frame identity reproduction as a communicative process that connects river cosmology, informal economic practice, and digital memory.

This study integrates the concept of 'riparian habitus' to analyze the communicative behavior of the Orang Sungai. Drawing on Bourdieu's (2021) notion of habitus as dispositions shaped by historical processes and repeated social experiences, riparian habitus is contextualized within the ecological landscape of riverine life. It refers to dispositions formed through long-term interactions between human

communities and river ecosystems, involving the body, the mind, and aquatic environments. As a way of knowing, sensing, and communicating, riparian habitus emerges through repeated encounters with tidal rhythms, river currents, and the broader logic of aquatic life (Lestari et al., 2026). In cultural communication, this habitus generates idioms, metaphors, narratives, and gestures through which communal identity is communicated. Identity is therefore understood as a discursive and performative process reproduced through symbolic interaction across physical, social, and digital arenas (Giroux, 2019; Sumai et al., 2017). Thus, riparian habitus provides the conceptual basis for explaining how embodied experience with the river is transformed into symbolic repertoires, social practices, and mediated forms of communication through which Orang Sungai identity is continuously reproduced.

The concept of *mnemonic practices*, understood as a set of communicative actions aimed at maintaining the continuity of collective memory, provides a useful analytical framework for understanding how the Orang Sungai use digital media to reproduce identity. Pentzold et al. (2023) define ‘communicative remembering’ as a social process through which memories of past experiences are communicated, negotiated, and consolidated through interactions mediated by communication media. In digital contexts, mnemonic practices take on new forms by utilizing the capacity of social media platforms to produce, circulate, and archive content on a large scale and across geographic boundaries. For Orang Sungai communities dispersed across urban Pontianak and its surrounding areas, digital platforms have become an important medium through which collective memories of riverine life are communicated and transmitted to younger generations born and raised in the city.

In this study, sense of place is used to understand the river not merely as a physical environment, but as a meaningful social space shaped through communal experience, collective memory, and shared narratives (Paul et al., 2020). For the Orang Sungai community, the river functions as a foundation of identity that continues to be communicated through moral narratives, informal economic practices, and digital representations. This place-based attachment provides a narrative resource through which marginalized communities maintain identity cohesion amid social and spatial change (Rooksby, 2017), while digital media extend such attachment into mediated spaces of memory, presence, and intergenerational connection (Al Humam,

2025). This study aims to examine Orang Sungai identity reproduction as a communicative process that connects river cosmology, informal economic practice, and digital memory in urban Pontianak.

2. Method

This study uses a qualitative interpretive design to examine how Orang Sungai identity is communicated in Pontianak, West Kalimantan, Indonesia. The analysis begins from the understanding that this identity is not carried into the city as a fixed inheritance, but is continually expressed through stories, visual materials, market interactions, and digital communication. These materials show how river-based experience remains meaningful in urban life through memories of the river, everyday economic practices, and mediated forms of belonging. Through this approach, the study reads Orang Sungai identity as a communicative process shaped by the movement between riverine background, urban experience, and digital mediation.

The materials analyzed in this study consist of social narratives and digital cultural practices related to the Orang Sungai community in Pontianak. These materials were drawn primarily from Facebook, YouTube, Instagram, WhatsApp, and publicly available documentation of community cultural activities. They were selected because memories, values, and everyday meanings of river-based life now circulate not only through direct interaction but also through mediated forms of communication. The search focused on materials that explicitly referred to the Orang Sungai community or riparian life in Pontianak, especially those containing narratives, images, videos, or exchanges related to identity, collective memory, river cosmology, informal economic practice, and cultural negotiation. The selection prioritized materials that were directly relevant to the study's focus on river cosmology, informal economic communication, and digital mnemonic practices. Together, these materials formed the corpus for analyzing how Orang Sungai identity is communicated across narrative, economic, and digital contexts.

Data analysis was conducted through the interrelated stages of restatement, description, coding, and interpretation (Fernando et al., 2023; Lestari, 2026b; Maulana & Hendri, 2025). The process began by organizing the selected texts, images, videos, and digital materials according to the contexts in which they appeared, whether as narratives about the river, visual representations of river-based life, market-related expressions of trust, or digital memories shared through social media.

This stage helped keep each material close to its original narrative or representational setting before further interpretation was made. The materials were then read repeatedly to identify recurring patterns, including river cosmology, ecological memory, orang air work ethos, informal economic trust, product-origin narratives, digital commemoration, and intergenerational transmission. These patterns were coded and grouped in relation to the three research questions. Expressions concerning the river were read as moral communication, market-related narratives and practices as communicative capital, and digital contents as mnemonic practices that support intergenerational identity reproduction. The final interpretation connected these categories with riparian habitus and cultural communication to explain how Orang Sungai identity is reproduced across narrative, economic, and digital contexts.

This study is situated within an interpretive-constructivist paradigm, which views social reality as a construction produced through communication processes within specific historical and cultural contexts. This position is also in line with cultural studies approaches that understand identity as a process of meaning-making shaped through representation, discourse, and social practice (Giroux, 2019). Accordingly, the Orang Sungai identity is not treated as a fixed fact that can be directly observed but as a phenomenon expressed through narratives, visual representations, market interactions, and digital practices. Since the study relies on publicly available materials, the analysis was conducted with caution toward the limits of digital and textual traces. These materials tend to privilege visible, documented, and easily circulated expressions of identity, while less visible experiences, silences, conflicts, and everyday embodied practices may remain underrepresented. The credibility of the analysis was strengthened by comparing patterns across platform-based materials, community documentation, contextual news items, policy materials, and relevant academic literature. To address this limitation, the analysis avoided making claims about the totality of Orang Sungai life and focused instead on how identity is communicated through available narrative, visual, economic, and digital traces.

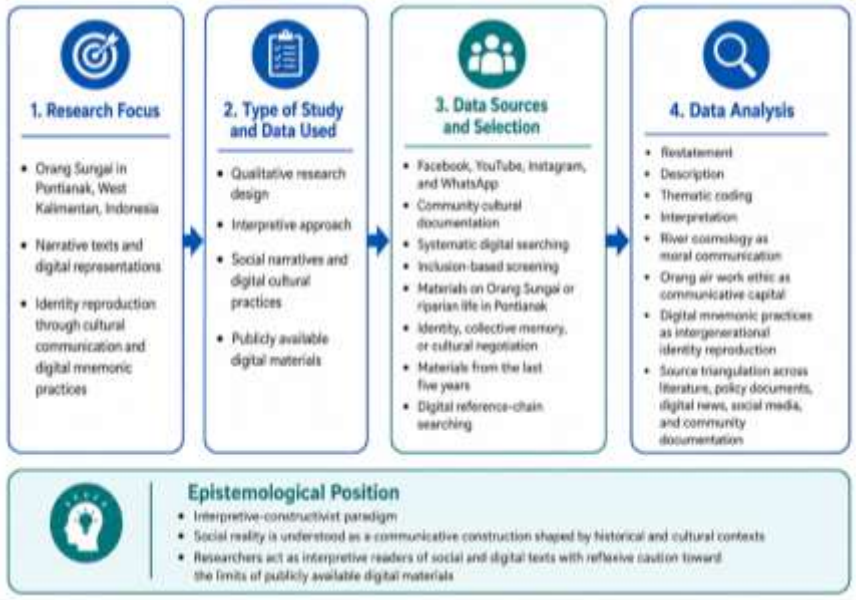


Figure 1. Research Flow Diagram

3. Results

3.1. River Cosmology as a Moral Anchor of Cultural Communication

To clarify how river cosmology operates as a system of moral communication, this section traces narrative expressions that articulate the relationship between the Orang Sungai community, the river, and urban life. Expressions such as “anger” (*marah*), “sulking” (*merajuk*), and “clear flowing water” (*air mengalir jernih*) are not treated merely as figurative language, but as communicative signs through which ecological relations are translated into moral meanings (Lestari, 2026a). These expressions show that the river is represented not only as an ecological setting, but also as a moral and relational presence through which values, boundaries, and communal identity are communicated. The mapping of these expressions is presented in Table 1.

Table 1. River Cosmology as Moral Communication in Orang Sungai Narratives

No.	Expression	Narrative Context	Communicative Representation
1	“Anger” (<i>marah</i>)	Narratives of ecological	The river is represented as a moral subject that

		disturbance and human misconduct toward the river	responds to ecological violation.
2	“Sulking” (<i>merajuk</i>)	Narratives of disrupted reciprocity between humans and the river	The river is represented as a relational entity whose balance with humans can be disturbed.
3	“Clear flowing water” (<i>air mengalir jernih</i>)	Narratives linking water clarity with social openness and ethical conduct	Water becomes a moral metaphor for honesty, sincerity, and social openness.

Sources: Lestari (2026).

The narrative expressions presented in Table 1 show that river cosmology operates through a moral vocabulary that personifies the river as an ethical and relational subject. The expression “anger” (*marah*) frames ecological damage as a violation of moral boundaries, while “sulking” (*merajuk*) emphasizes the fragility of reciprocal relations between humans and the aquatic environment. The phrase “clear flowing water” (*air mengalir jernih*) extends this moral vocabulary by linking the physical quality of water with honesty, sincerity, and social openness. Taken together, these expressions indicate that the Orang Sungai community communicates ecological responsibility and moral identity through river-based narratives.

The significance of these expressions lies in their ability to transform ecological experience into moral communication. Through narratives of anger, sulking, and clear flowing water, the river becomes a symbolic medium for interpreting disturbance, reciprocity, and ethical conduct in urban life (Lestari, 2026a). These expressions show how Orang Sungai identity is sustained through a moral language rooted in riverine experience rather than through abstract claims of cultural belonging. In a Bourdieuan sense, they may be understood as symbolic resources that give moral weight and communicative legitimacy to river-based identity within an urban setting (Bourdieu, 2021). When these expressions circulate through digital media, they also support the transmission of river-based memory across communicative spaces, a process that can later be read through

communicative remembering (Pentzold et al., 2023). In this sense, river cosmology functions as a moral anchor of cultural communication connecting ecological responsibility, social relations, collective memory, and Orang Sungai identity.

3.2. Orang Air Work Ethic as Communicative Capital

The second finding shows that the orang air work ethic is converted into communicative capital within Pontianak's informal economy. This conversion occurs through everyday market interactions in which occupational flexibility, resilience, the ability to read uncertainty, product-origin stories, local idioms, and trust-building practices become resources for communicating Orang Sungai identity. In traditional market arenas such as Batara Market, dispositions formed through long-term engagement with a dynamic and unpredictable river system are not expressed only as practical skills, but also as communicative qualities. Adaptability, calculated risk-taking, endurance, and openness in interaction become visible through hospitality, consistency in exchange, and the ability to explain the ecological and cultural origins of river-based products. In this context, economic interaction functions as a communicative space where river-based knowledge, work discipline, and social trust are translated into recognizable urban value.



Figure 2. River-Based Food Commodities in a Traditional Market in Pontianak, Indonesia.

Source: [Abdullah \(2021\)](#)

Figure 2 provides visual context for the type of market space in which river-based commodities, face-to-face exchange, and everyday trust-building practices become visible. The image shows processed fish

and other river-based food products displayed in a traditional market setting, indicating how ecological products from riverine life enter urban consumption. In this setting, commodities such as fish, *ikan salai*, *kerupuk basah*, and other riparian foods are not only traded as goods but also communicated through narratives of origin, freshness, taste, skill, and trust. These products carry meanings that connect the commodity to river knowledge, processing techniques, and the credibility of sellers who can explain where the products come from and how they are prepared. Market exchange, therefore, becomes a communicative arena in which river-based knowledge, product authenticity, and social reliability are made legible within everyday urban economic life.

Viewed through this lens, the market representation shows how ordinary economic exchange becomes a space where the *orang air* work ethos gains communicative value. Fish, *ikan salai*, *kerupuk basah*, and other river-based foods are not only part of livelihood, but also carry ecological knowledge, sensory memory, and stories of origin through taste, aroma, texture, and everyday interaction (Lestari, 2026b; Lestari et al., 2026). When these river-based meanings enter market exchange, they can be read as a form of transcontextual communication, in which cultural codes move across social and economic settings while remaining recognizable as identity markers (Smart & Lin, 2007). In Pontianak's informal economy, hospitality, Kapuas Hulu idioms, communal values, product-origin stories, and culinary practices help sellers build trust and make riparian identity socially visible (Amandaria et al., 2025; Lestari, 2026b; Stockly et al., 2020). WhatsApp-based exchanges extend these relations by supporting product coordination, circulation, and everyday contact between sellers and buyers (Lestari et al., 2026; Pentzold et al., 2023). In this sense, the *orang air* work ethos becomes communicative capital because it allows river-based experience to be recognized through trust, product knowledge, and everyday market relations.

3.3. Digital Mnemonic Practices and Intergenerational Identity Reproduction

The third finding shows that digital mnemonic practices function as a mechanism for intergenerational identity reproduction among the Orang Sungai community. In urban Pontianak, the collective memory of river life is no longer sustained only through direct bodily experience with the river but also through mediated forms of communication across digital platforms and semi-private communication channels. These media enable memories of the Kapuas Hulu river world,

including traditional boats, Robo-Robo rituals, fishing techniques, riparian food, ecological change, and family narratives, to be communicated, archived, and reactivated in everyday interaction (Lestari, 2026a). Such practices should not be understood as individual nostalgia, but as collective communicative work through which the community maintains continuity between older generations who experienced river life directly and younger generations who encounter it increasingly through digital representation. Table 2 presents the platform-based representations, mnemonic functions, and identity reproduction outcomes through which Orang Sungai identity is reproduced and made visible within urban life.

Table 2. Digital Platforms, Mnemonic Functions, and Identity Reproduction among Orang Sungai

No.	Platform	Digital Content Forms	Mnemonic Function	Identity Reproduction Outcome
1	YouTube	Videos on fishing, <i>ikan salai</i> processing, river life, and ecological change	Functions as a digital archive of practical river knowledge and ecological memory	Preserves riparian knowledge for younger generations who may no longer experience river life directly
2	Facebook	Posts on rivers, boats, Robo-Robo rituals, village memories, and community comments	Enables dialogic remembering through sharing, commenting, and responding to collective memories	Maintains communal belonging and connection to the place of origin
3	Instagram	Visual content on river aesthetics, riparian food, and waterfront activities	Produces visual and sensory memory through images of river life, food, and place	Makes river-based identity visible in urban and digital public spaces

No.	Platform	Digital Content Forms	Mnemonic Function	Identity Reproduction Outcome
4	WhatsApp	WhatsApp-based exchanges on river conditions, fish stock, family coordination, and crisis response	Supports practical memory, everyday coordination, and semi-private communication	Sustains everyday relational continuity among dispersed community members

Sources: Lestari (2026)

Table 2 shows that each platform contributes differently to the reproduction of Orang Sungai memory and identity. YouTube functions as a digital archive for practical knowledge related to fishing, *ikan salai* processing, river life, and ecological change. Facebook provides a more dialogic space in which memories of rivers, boats, rituals, and villages are shared and responded to through comments and community interaction. Instagram foregrounds the visual and sensory dimensions of river-based identity by displaying river aesthetics, riparian food, and waterfront activities. WhatsApp-based exchanges, by contrast, operate through semi-private communication that supports everyday coordination, crisis response, and practical memory. Together, these media show that digital mnemonic practices do not operate through a single platform, but through multiple communicative forms that connect memory, visibility, and everyday social continuity.

The platform-based representations in Table 2 show that digital mnemonic practices function as a mechanism of intergenerational identity reproduction and as a strategy of resilience and meaning negotiation among the Orang Sungai in urban Pontianak. Videos, posts, images, and WhatsApp-based exchanges about river life, Robo-Robo rituals, fishing techniques, riparian food, ecological change, and family narratives demonstrate how collective memory is communicated, archived, and negotiated across digital platforms and semi-private channels (Lestari, 2026a). These contents operate through sensory, narrative, and cosmological registers that activate memories through visual, textual, and moral-symbolic forms. This pattern can be

read through the broader concept of communicative remembering, in which memory is sustained through mediated acts of communication (Pentzold et al., 2023). In this context, YouTube can be understood as a digital community archive, while WhatsApp functions as a semi-private space for coordination, crisis response, and practical memory (Al Humam, 2025; Handayani et al., 2024). Digital visibility also creates negotiation between authenticity and algorithmic expectation, a broader dynamic of social media communication (Abugbilla, 2025). In the Orang Sungai case, this tension appears through strategic self-representation across public platforms and internal WhatsApp-based exchanges (Lestari, 2026a). Thus, the community appears not as a passive recipient of digital media, but as active communicative actors who use digital platforms to sustain resilience, negotiate meaning, and reproduce riparian identity within urban life.

4. Discussion

The findings of this study can be interpreted through the interrelation of riparian habitus, cultural communication, and communicative remembering. River cosmology, the work ethos of the Orang Sungai, and digital mnemonic practices are not separate cultural domains, but interconnected communicative mechanisms through which identity is reproduced in urban Pontianak. Drawing on Bourdieu's concept of habitus, this article understands riparian habitus as a situated system of dispositions shaped by long-term engagement with the river environment (Bourdieu, 2021; Lestari et al., 2026). The value of this concept lies in showing that river-based identity persists not simply as attachment to place, but as a set of communicative dispositions that can move across moral narration, informal exchange, sensory memory, and digital representation. These dispositions are articulated through river-based moral vocabularies, market interaction, culinary memory, product-origin narratives, and platform-based remembering. In this sense, Orang Sungai identity is not merely inherited from the past, but continuously reorganized through symbolic, economic, sensory, and mediated practices. This study, therefore, interprets riparian identity as an active communicative formation rather than a passive cultural residue.

These findings contribute to studies of marginalized communities by addressing a conceptual gap in previous literature. Existing studies on Pontianak have examined ethnic identity transformation, women's roles in Kapuas riverbank economies, and the historical formation of

Islam in the Kapuas region, offering important insights into symbolic change, household economy, and religious history (Efendi, 2021; Nugraha, 2018; Ruslan & Hasriyanti, 2018). Scholarship on identity reproduction and place attachment also helps explain how social meaning and attachment to place sustain communal belonging (Paul et al., 2020; Sumai et al., 2017). However, these bodies of literature do not fully explain how river cosmology, informal economic practice, and digital memory interact as a coherent system of identity communication in the case of the Orang Sungai. The present study, therefore, places these issues within a relational frame by showing that river-based identity is reproduced through the interaction of moral communication, embodied dispositions, informal economic exchange, and digital mnemonic practices. This perspective allows riparian identity to be understood not as a single cultural marker, but as a communicative formation that moves across urban and digital spaces.

The study answers its three research questions by showing that the Orang Sungai identity is reproduced through three interconnected communicative domains. First, river cosmology functions as a system of moral communication by transforming ecological relations into symbolic language through which human conduct, responsibility, and urban belonging are evaluated. Second, the water-based work ethos of the Orang Sungai is converted into communicative capital in Pontianak's informal economy through hospitality, local idioms, product-origin stories, and trust-building practices. Conceptually, this process can be read as the movement of riparian habitus across social arenas and as a form of transcontextual communication, in which cultural codes formed in one ecological and social context remain recognizable when translated into another arena of urban life (Bourdieu, 2021; Smart & Lin, 2007). Third, digital mnemonic practices enable collective memory to be transmitted across generations through mediated communication, a process that resonates with communicative remembering (Pentzold et al., 2023). Together, these three domains form an adaptive ecosystem of identity communication that enables the Orang Sungai to negotiate urban life without severing their ecological and cultural roots.

The implications of this study are both theoretical and practical. Theoretically, the study extends cultural communication studies by showing that marginalized identity is not sustained only through resistance to dominant discourse, but also through the conversion of ecological experience, moral cosmology, work ethos, sensory memory,

and digital representation into communicative resources. Concepts such as habitus, symbolic capital, transcontextual communication, and communicative remembering help explain how identity moves across cosmological, economic, sensory, and digital arenas (Bourdieu, 2021; Pentzold et al., 2023; Smart & Lin, 2007). In the Orang Sungai case, river cosmology gives moral authority to identity claims, informal economic exchange turns river-based skill and reliability into social trust, and digital mnemonic practices make memory visible and shareable across generations. Practically, the findings suggest that urban development communication should not treat riparian communities as passive recipients of modernization. Policies concerning riverbank communities, relocation, or empowerment need to recognize river-based moral vocabularies, product-origin narratives, informal economic relations, and digital memory practices as resources for participatory planning and culturally grounded communication.

This study also has several limitations. Its focus on narrative texts and digital representations provides a basis for interpreting symbolic and mediated forms of Orang Sungai identity, but it cannot fully capture all embodied and affective dimensions of everyday communication. The study is also context-specific, since the analysis is centered on Orang Sungai communities in urbanizing Pontianak. In addition, digital materials tend to privilege practices that are visible, documented, or platform-friendly, which may leave less visible forms of memory, silence, conflict, or exclusion underrepresented. This means that digital mediation should not be understood as a seamless process of cultural continuity, because it may also filter, select, and reshape which aspects of riparian identity become publicly communicable. Communicative remembering must therefore be read not only as a mechanism of transmission, but also as a process of mediation shaped by platform logics, audience expectations, and uneven visibility. These limitations define the scope of the argument. This article should therefore be read as an interpretive analysis of available narrative and digital traces, rather than as a comprehensive ethnographic account of everyday Orang Sungai life.

Future research should build directly on these findings in three directions. First, comparative studies could examine whether similar patterns of river cosmology, communicative capital, and digital mnemonic practices appear among riparian communities in other Indonesian and Southeast Asian cities. Such work would help distinguish context-specific dynamics in Pontianak from broader

regional patterns of riparian identity communication. Second, longitudinal research is needed to trace how Orang Sungai digital practices change over time as platform logics, ecological conditions, and generational experiences shift. Third, future studies should focus more specifically on younger generations, especially how they negotiate inherited riverine memory with urban education, labor mobility, and post-digital forms of cultural participation. These directions would extend the present study by examining not only how riparian identity is reproduced, but how it may be transformed in the future.

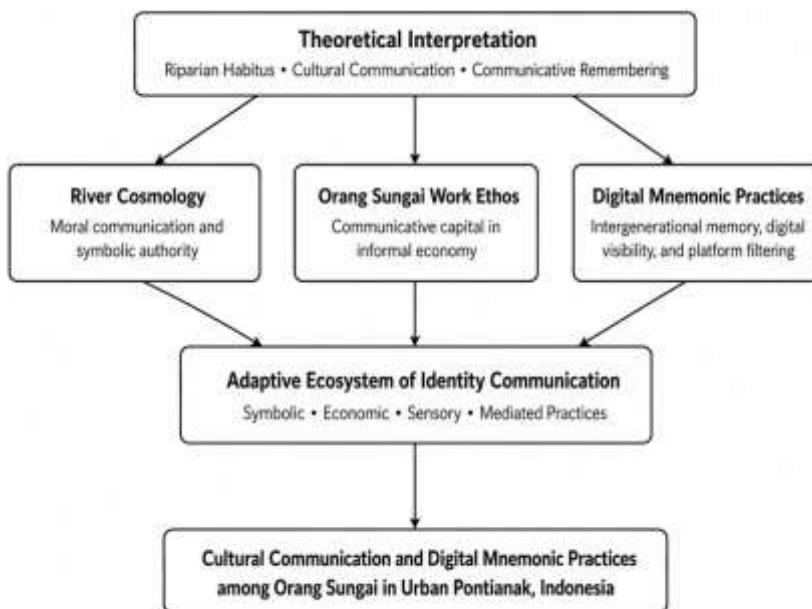


Figure 2. Discussion in this Study

5. Conclusion

This study shows that the reproduction of Orang Sungai identity in urban Pontianak cannot be reduced to cultural preservation in the conventional sense. What persists is not simply a set of inherited symbols, but a communicative capacity to translate river-based experience into forms that remain meaningful within urban life. River cosmology provides a moral language for interpreting relations between humans, water, responsibility, and belonging. The *orang air* work ethos becomes communicative capital when river-based knowledge, reliability, hospitality, and product-origin narratives are recognized in

informal economic exchange. Digital mnemonic practices further extend this process by allowing memories of river life to circulate across generations through platform-based and semi-private communication. These findings show that riparian identity is sustained through an adaptive interaction of symbolic, economic, sensory, and mediated practices.

The contribution of this study lies in showing that riparian habitus does not remain fixed in its original ecological setting, but can move across changing social, economic, and digital spaces. Through cultural communication and communicative remembering, river-based experience is reorganized into moral narratives, market trust, culinary memory, and digital visibility. This perspective may be useful for understanding other riparian communities whose identities are shaped by urbanization, displacement, platform mediation, and shifting relations to place. At the same time, the argument remains bounded by the study's method. Since the analysis draws on narrative texts, digital representations, and publicly available materials, it cannot fully capture less visible embodied, affective, conflictual, or everyday dimensions of Orang Sungai life. The study, therefore, offers an interpretive account of communicative traces, rather than a comprehensive account of all dimensions of Orang Sungai's everyday life.

Practically, the findings suggest that urban development communication should begin from the cultural systems already used by riparian communities to organize memory, trust, and belonging. For local governments, urban planners, and community development institutions, this means treating river-based narratives, informal economic relations, product-origin stories, and digital memory practices as resources for participatory planning rather than as residues of a pre-urban past. Future research can extend this argument through comparative studies of riparian communities in Indonesia and Southeast Asia, longitudinal analysis of changing digital mnemonic practices, and youth-centered research on how younger generations negotiate inherited riverine memory within urban and post-digital forms of participation.

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