Solidarity in Urban Divide: Sociological Study Community BTN. Citra Persada Nyamarai, Labuapi West Lombok

Sumitro Sumitro *, Rakhmat Nur Adhi, Mila Noviana, Tauhid Hidayat

Sociology Education Study Program, Faculty of Teacher Training and Education, University of Mataram, **Indonesia.**

✉ sumitro@staff.unram.ac.id

Abstract. This study examines the forms and dynamics of social solidarity among urban communities living in the BTN Citra Persada Nyamarai housing complex, West Lombok. This area reflects the social reality of urban communities living in physical and social barriers due to the design of residential spaces, high mobility, and diverse socio-economic backgrounds. A qualitative approach was used in this study with data collection techniques through participatory observation, in-depth interviews, and documentation. The findings show that although interactions between residents tend to be limited and fragmented, there are patterns of solidarity that develop through informal mechanisms such as social gatherings, religious activities, and environmental emergency response. This study reveals that solidarity in urban spaces does not always weaken, but undergoes a transformation in form from mechanical solidarity to organic solidarity based on shared needs and interests. The results of this study contribute to the understanding of how urban communities build social cohesion in the context of changes in spatial planning and modern lifestyles.

Keywords: Social solidarity, Urban Community, Social Barriers, Community.

1. Introduction

The social transformation that occurs due to urbanization and the development of residential areas has changed the pattern of community interaction, especially in suburban areas such as BTN Citra Persada Nyamarai, West Lombok [1]. This area represents a form of modern housing designed to meet the housing needs of urban communities, but often brings its own challenges in building cohesive social relations amidst the diverse backgrounds of its residents [2]. Unlike traditional societies that are generally supported by kinship and emotional closeness, housing communities such as BTN Citra Persada tend to be heterogeneous and individualistic ([3]. Physical and social barriers, whether in the form of house fences, work activities, or differences in economic status can reduce the intensity of social interaction between residents. However, social solidarity can still grow and develop in new forms, such as mutual cooperation in environmental management, religious activities, social gatherings, and participation in community forums [4]. This phenomenon is interesting to study sociologically because it shows how urban communities build solidarity patterns in a different context from agrarian or traditional societies. Solidarity that is formed and is mechanical in nature as explained by Jaster et al. [5], or has shifted to organic solidarity with characteristics of specialization and role differentiation. Citizens respond to social dynamics such as minor conflicts, disasters, or big day celebrations as part of forming social cohesion [6].

Through this study, researchers understand the dynamics of social solidarity that is developing in BTN Citra Persada Nyamarai, and reveal the factors that strengthen or weaken it. This study is important not only as a scientific contribution in the field of urban sociology, but also as a reflection for policy makers and managers of residential areas in building inclusive and empowered communities [7]. The ongoing urbanization process in

Indonesia has created various forms of new communities in suburban areas, including in West Lombok Regency. One concrete manifestation of this dynamic is marked by the growth of formal housing such as BTN Citra Persada Nyamarai.

This area reflects a shift from traditional settlement patterns to urban housing models that are private, fragmented, and tend to be exclusive [8]. In this context, it is important to examine social solidarity that in traditional societies is inherently built, maintained, or even eroded in a more complex and individualistic environment [9]. Ruiu and Ragnedda [10], in his theory of social solidarity, distinguishes between mechanical solidarity and organic solidarity. Mechanical solidarity emerges in homogeneous societies with bonds based on shared values, norms, and work [11]. Meanwhile, organic solidarity develops in complex modern societies, where role differentiation and functional dependence between individuals form the basis of social cohesion [12]. BTN Citra Persada, as an urban residential area, is a relevant social field to examine how this form of solidarity works. Social ties between residents are formed due to practical needs (organic), or are still based on emotional closeness and shared values (mechanical) [13].

Furthermore, the concept of "imagined communities" from Benedict Anderson and "gemeinschaft vs gesellschaft" from Ferdinand Tönnies are also relevant to reading this phenomenon [14]. BTN Citra Persada residents come from diverse social and economic backgrounds. People live close together physically, but do not necessarily have strong social ties. In the terminology Rautakivi and Yolles [15], the relationships created in this environment are likely to tend towards rational, contractual, and functional relationships compared to gemeinschaft, which is emotional and traditional. However, there are social spaces that allow for the formation of bonds of solidarity. Religious activities, community forums, women's social gatherings, and participation in community service become venues for the articulation of collective values [16]. The practice of mutual cooperation in environmental management and concern for others when disasters occur (for example, death of residents, disasters, or other social activities) show that there is a form of solidarity that continues to grow within these urban barriers [17]. This is in line with the thinking of Xu et al. [18] about the importance of social capital or social capital of networks, norms, and reciprocal trust that allows coordination and cooperation for the common good.

However, challenges remain, physical barriers such as fences, environmental designs that are less conducive to interaction, and busy urban lifestyles often become barriers to the growth of solidarity. According to Hewer [19], modern society often experiences a condition of "liquid modernity" where social relations become fluid, fragile, and change quickly. In the context of BTN Citra Persada, this can be reflected in the weak participation of residents in collective activities, low social cohesion, and the growth of apathy [20]. This study aims to sociologically reveal how forms of social solidarity are formed amidst a fluid and fragmented social reality by combining theoretical approaches and field findings. This research is expected to contribute to the development of urban/community sociology theory as well as become a foothold for building a more inclusive and cohesive community amidst an increasingly complex urban reality.

2. Method

This study uses a qualitative approach with a case study design. This approach was chosen because it enables researchers to describe and understand in depth the phenomenon of social solidarity within urban residential communities, particularly in BTN Citra Persada Nyamarai. By applying a case study, researchers can explore in detail the

social dynamics occurring in a specific social setting while taking into account the historical, structural, and cultural contexts that shape it.

The research was conducted at BTN Citra Persada Nyamarai, located in Labuapi District, West Lombok Regency. This location was purposively selected because it represents an urban housing complex characterized by diverse and dynamic social interactions. Informants in this study were chosen purposively based on several criteria. They included residents who have lived in BTN Citra Persada for at least two years, representatives from RT/RW and neighborhood management, local community or religious leaders, housewives, youth, and residents from various occupational backgrounds. The selection also considered the participation level of residents, involving both those who are active and those who are less active in social activities. The total number of informants was flexible and determined according to the principle of information sufficiency, with an estimated range of 5 to 10 people until data saturation was achieved.

Data collection was carried out using three techniques. First, participatory observation was conducted to observe residents' social interactions, their involvement in collective activities, and their daily social dynamics. All observations were documented in field notes. Second, in-depth interviews with a semi-structured format were conducted with selected informants to gather detailed insights about their views, experiences, and practices related to social solidarity. Third, documentation was used to collect supporting materials, such as photographs of community activities, neighborhood organizational structures, minutes of community meetings, and RT/RW administrative records.

Data analysis was carried out qualitatively using the interactive model proposed by Miles and Huberman in Younas et al. [21]. This included data reduction, where researchers selected, simplified, and organized relevant information; data presentation, which involved arranging findings in narrative form or presenting them in matrices and tables to make interpretation easier; and drawing conclusions and verification, in which researchers continuously refined the emerging patterns and relationships until reaching comprehensive findings. To ensure data validity, the study applied several strategies. Triangulation of sources and techniques was used by comparing findings from observations, interviews, and documentation. Member checks were conducted by asking informants to confirm and clarify the researchers' interpretations of the data. Finally, prolonged engagement in the field allowed the researchers to build trust and gain a strong contextual understanding of the social environment studied.

3. Result and Discussion

3.1 Social Solidarity in Collective Activities of Citizens

During approximately one month of participatory observation at BTN Citra Persada Nyamarai, researchers saw how mutual cooperation activities and community meetings were still important spaces for building togetherness. In a community service activity to clean the gutters, around 25 residents gathered on Sunday morning. Researchers noted:

"That most of those present were residents who had lived there for more than five years. Meanwhile, several houses looked deserted because their residents rarely participated in activities together".

In an in-depth interview with Mr. Hadi, the local RT head, he said that the main challenge in maintaining solidarity was the busyness of residents working in the city, so they were rarely directly involved. According to him,

"If it's only through a WhatsApp group, many people read it but don't come to the activity."

This shows a gap in participation that needs to be addressed wisely. In addition, Mrs. Siti, a housewife who is active in social gatherings and religious studies, said that moments of gathering together such as the August 17 celebration really help foster a sense of togetherness. She said,

"If there's no big event, it's like we're just neighbors passing by."

This statement was agreed by Mr. Rahman, a resident who had just moved three years ago. According to him, symbols of togetherness such as *gotong royong* uniforms, red and white flags that were put up simultaneously, and RT jargon written on banners were simple ways to foster a sense of belonging. However, he also emphasized that not all residents felt comfortable, especially those who felt like newcomers. In terms of documentation, researchers collected photos of community service activities, RT meeting attendance lists, and the organizational structure of neighborhood administrators. The data showed that the role of administrators was quite central as a liaison between active and less active residents. In the data analysis process, the results of interviews and observations were arranged in narratives and tables to make them easier to understand. Triangulation was carried out by matching informant stories, field notes, and supporting documents. After several confirmations (member checks) with the main informant, the researcher ensured that the interpretations compiled were in accordance with the residents' experiences and understanding.

In modern urban society, such as in the BTN Citra Persada Nyamarai environment, forms of social ties often change due to high mobility, individualism, and social fragmentation. However, behind the physical and social barriers that separate one house from another, collective activities of residents remain an important arena for the emergence of strategic social solidarity. From a classical sociological perspective, Saracino [22] divided social solidarity into two forms, namely mechanical solidarity, which is rooted in shared values and norms, and organic solidarity, which arises from the differentiation of functions and interdependence between individuals in a complex society. At BTN Citra Persada, both coexist. Mutual cooperation in community service or religious events reflects the remnants of mechanical solidarity inherited from traditional society [23]. On the other hand, the division of roles in the RT activity committee, or security coordination through the residents' WhatsApp group, reflects organic solidarity that arises from the functional needs of residents with different social backgrounds.

Collective activities such as the August 17th celebration and community service not only function as a means of togetherness, but also as a means of internalizing norms and forming a shared social identity. Residents are not only present as individuals living in private spaces, but as part of a social community that has symbolic and practical ties. In this context, the values of mutual cooperation, concern for others, and active participation are a reflection of social capital built from below [24].

Furthermore, the symbolic interactionism sociology approach helps explain how collective activities function as a stage for social interactions that build meaning and identity. Through interactions in community forums, a "situation definition" is created that allows individuals to understand their position as part of a larger community. This is where solidarity is no longer just physical, but also symbolic from mutual cooperation uniforms, RT jargon, to shared rituals that foster a sense of belonging [25].

However, the dynamics of this solidarity are not free from challenges. The presence of residents who are diverse in terms of economy, culture, and lifestyle creates structural

tension between active and passive communities, between those who feel like "hosts" and "newcomers". Therefore, social solidarity in areas such as BTN Citra Persada is never static, but rather the result of a continuous social negotiation process, as explained in the theory of structural conflict. In this context, neighborhood administrators (RT/RW) play an important role as agents of integration, but also often face a dilemma between bridging common interests and facing inequality of participation.

Thus, the study of social solidarity in collective citizen activities is not only about "cooperation" in practical form, but also concerns social structure, individual agency, symbolic meaning, and the struggle for a just and inclusive social space. Amidst the current of individualism that erodes communal ties, the collective space of citizens becomes a vital remnant of social practices that are able to unite, maintain trust, and form a civilized life together.

3.2 Functional Solidarity in Daily Life

Social solidarity is not always born from blood ties, cultural similarities, or homogeneous values as is commonly found in traditional societies. In the context of urban societies such as BTN Citra Persada Nyamarai in West Lombok, solidarity is more often built through functional relationships based on needs, roles, and social dependencies in everyday life.

> *"The researcher observed that many residents frequently exchange practical support without necessarily having strong emotional ties. For example, during weekdays in the afternoon, it was common to see neighbors picking up each other's children from school. On several occasions, residents gathered spontaneously to fix shared facilities, such as cleaning the clogged drainage and repairing broken street lamps. The WhatsApp group of the neighborhood was very active, especially when urgent issues occurred, such as water pipe leaks or security concerns. Messages were often responded to within minutes, indicating a high level of functional coordination despite limited face-to-face interaction".*

This phenomenon can be studied through the perspective of organic solidarity, as introduced by Urhahne and Wijnia [26] in his theory of social differentiation in modern society.

a. The Emergence of Solidarity Due to Social Dependence

In the lives of BTN Citra Persada residents, social relations between individuals are not always formed by emotional closeness, but rather by practical dependency. Examples that are often encountered are the exchange of services between residents, such as leaving children when parents are working, sharing vehicles to take children to school, to sharing information about job opportunities or public services. These practices are a form of functional solidarity because each individual realizes that they cannot meet all their needs independently.

The concept of "interdependence" is key here. In complex societies, people have different skills, free time, or resources. It is these differences that allow them to complement and depend on each other. When people give and receive help based on these functional needs, a network of trust is formed that is the basis of horizontal social capital.

b. Functional Solidarity Functions for Social Sustainability

Functional solidarity becomes a social mechanism that bridges physical and social separation in urban society. BTN Citra Persada residents may not know each other in depth, but remain connected through certain social functions such as members of a

neighborhood security group, treasurer of arisan, administrator of TPQ, or volunteer in social activities. In this framework, individual identity is built not from "who I am" but from "what role I play".

The daily life of residents also reflects forms of functional solidarity through the management of shared resources, such as: (1) Division of tasks in the night patrol system (guard shift). (2) Coordination of payment of security and cleaning fees. (3) Management of RT activity schedules. Digital forums such as residents' WhatsApp groups, which serve as fast and efficient coordination channels in responding to urgent issues (e.g. pipe leaks, power outages, lost items). The existence of local social structures (RT/RW) and informal systems such as mothers' groups or religious study groups, become a bond that strengthens the social function of each citizen. This social structure acts as a container for role distribution, and at the same time a tool for reproducing functional solidarity that maintains social integration in a heterogeneous context.

> *Ms. Ani, a resident who works at the district government office, said, "We don't have much time to visit each other's houses, but when I need help, like picking up my son or borrowing tools, I know whom to contact." She added that in return, she contributes by preparing food when there are religious gatherings.*

> *Mr. Hadi, the coordinator of the night patrol, explained, "The guard duty roster includes everyone, regardless of whether they join other events or not. Even people who prefer to keep to themselves will still do their shift because it is about shared security."*

> *Ms. Laila, who manages the neighborhood women's savings group, described, "We all have different roles—some collect fees, some handle announcements, others prepare logistics. Without this division of tasks, it would be impossible to run our activities smoothly."*

These observations and interviews illustrate that functional solidarity in BTN Citra Persada arises not from deep personal relationships but from practical interdependence. Residents recognize that each person has unique capacities and resources that benefit the collective. This creates a network of trust and obligation that sustains cooperation in everyday life. The pattern of participation shows that while social bonds may be limited in intimacy, they are strong in purpose and function.

3.3 Virtual/Digital Solidarity

In the increasingly digitalized landscape of contemporary society, social solidarity is undergoing a transformation in form and medium. If previously solidarity was born from direct meetings, mutual cooperation activities, and communal rituals, now we are witnessing the growth of a new form of solidarity in the form of virtual solidarity, which takes place in digital spaces [27]. In communities such as BTN Citra Persada Nyamarai, West Lombok, virtual solidarity has become an important part of the daily social life of residents.

Residents are no longer solely dependent on face-to-face meetings to build togetherness. RT WhatsApp groups, online religious study groups, and community forums on social media have become spaces where residents interact, greet each other, express sympathy, organize activities, or even raise donations for sick neighbors. This is where we witness that solidarity is no longer only physical, but also comes in symbolic and digital forms [28].

> *"The researcher observed that the RT WhatsApp group was used daily, with dozens of messages exchanged about various topics such as reminders for monthly dues,*

updates about neighborhood security, and expressions of sympathy when residents experienced illness or loss. During a two-week observation period, it was noted that on average, more than 70% of households in the neighborhood read messages posted in the group. Although not everyone actively replied, the majority acknowledged important announcements by sending short responses such as "noted" or a thumbs-up emoji".

Virtual solidarity is flexible, efficient, and adaptive. It allows anyone, including busy citizens, the elderly, or even people with disabilities to stay connected and participate in social life. From a sociological perspective, this reflects a shift from mechanical solidarity based on similarity, to organic solidarity based on interdependence and differentiation of functions. Citizens who actively convey information, respond to complaints, or mediate conflicts in online groups are actually playing an important social function in maintaining community harmony. Mr. Amir, an active member of the WhatsApp group, shared,

"I don't have much time to attend meetings because of my job, but I always follow updates on my phone. If someone needs help, at least I know and can respond quickly."

Meanwhile, Ms. Rina, who coordinates the online religious study group, explained,

"During the pandemic, we started using Zoom and WhatsApp for weekly prayers and discussions. Even older residents have learned to join, and it makes them feel connected."

She added that digital platforms help bridge the gap between those who are often at home and those who are busy outside. These findings indicate that digital interaction has become a vital complement to traditional face-to-face engagement. Virtual solidarity in BTN Citra Persada is not only about information sharing but also about creating a sense of collective presence, even when physical gatherings are limited. Residents perceive online spaces as an extension of their social environment, where roles, responsibilities, and empathy are performed in new forms.

However, virtual solidarity is not without challenges. Inequality in digital literacy, the passivity of some group members, and the emergence of miscommunication due to limited nonverbal expression are risks that must be managed. Therefore, virtual solidarity requires digital ethics, collective responsibility, and an understanding that online space is part of real social space. Thus, virtual solidarity not only reflects social adaptation to technology, but also broadens the sociological horizon of how humans create new attachments amidst changing societal structures. In this networked era, solidarity is not only about physical presence, but also about meaningful digital engagement.

4. Conclusion

This study shows that although BTN Citra Persada Nyamarai as an urban housing area is characterized by social, physical, and cultural barriers, forms of social solidarity continue to grow and develop among its residents. Solidarity does not appear automatically, but is the result of social interactions that are continuously negotiated through daily practices, such as religious activities, community service, and social gatherings. Residents collectively form alternative social spaces to bridge the alienation that is common in fragmented urban environments. The solidarity that is formed is fluid and adaptive, combining elements of mechanical solidarity typical of traditional communities and organic solidarity that reflects the complexity of modern society. Thus, this study confirms that urban communities are not empty spaces of shared values. In

fact, within the limitations of interaction and the dominance of individualistic lifestyles, social creativity emerges in building and maintaining solidarity. These findings enrich our understanding of how social solidarity transforms in the context of urbanization and shifts in the social structure of society.

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6. Declaration

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