

The dynamics of place attachment and dependence among the Bugis community in the Oesapa Fishing Village, Kupang in Timor Island

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received April 19, 2025 Received in revised form May 18, 2025 Accepted July 10, 2025 Available online August 01, 2025</p> <p><i>Keywords:</i> Bugis ethnic Cultural identity Oesapa fishing village Place attachment Place dependence Qualitative research Social dynamics</p> <p>*Corresponding author: Yohanes Djarot Purbadi Department of Architecture, Faculty of Engineering, University Atma Jaya Yogyakarta, Indonesia Email: djarot.purbadi@uajy.ac.id ORCID: https://orcid.org/0000-0003-3398-0730</p>	<p><i>The issue of place attachment among the Bugis community in the Oesapa Fishing Village, Timor, emerges as a critical topic due to its substantial influence on community identity and sustainability. This study seeks to elucidate the various components that contribute to place attachment and place dependence within migrant communities, a field that remains inadequately understood. Employing a qualitative methodology grounded in a phenomenological framework, data were meticulously gathered through in-depth interviews and participatory observations involving the elder generation of Bugis in Oesapa. The findings indicate that place attachment is multifaceted, encompassing functional elements particularly those related to the marine economy emotional dimensions rooted in familial connections and collective memory, as well as cultural aspects that reflect identity and inherited values. These elements interact in a dynamic manner, effectively reinforcing the community's dependence on their place of residence. In conclusion, the dependence and attachment of the Bugis community to their locality is shaped not solely by physical characteristics but also by profound social and cultural influences. The insights derived from this research have significant implications for the formulation of policies and architectural practices that are attuned to the local cultural context.</i></p>

Introduction

Kupang City, as the capital of East Nusa Tenggara Province (NTT), is a region rich in cultural diversity, where various ethnic groups and communities interact and contribute to social and economic dynamics (Wula 2022). Among them, the Bugis ethnic group stands out as one of the most prominent communities (Ch. Lake 2016), with a long history and deep cultural roots. The Bugis migrated to Timor Island since the 20th century, particularly in the 1970s, spreading

across various areas including the Oesapa Fishing Village (Sera 2025). Their presence in this area has made a significant contribution to the local social, economic, and cultural life.

This study examines the concept of place attachment, which refers to the emotional bonds and meanings formed between individuals or groups and their places of residence. Understanding place attachment is critically important, especially within communities experiencing social and economic transformations as well as other supporting

factors (Tang 2019). Among the Bugis ethnic community in the Oesapa Fishing Village, this attachment is shaped not only by physical and economic aspects but is also profoundly influenced by emotional and cultural dimensions. These dimensions serve as the foundation for preserving cultural identity and function as adaptive strategies for coping with various challenges in a new environment. Furthermore, this place attachment constitutes both the starting point and a determining factor in the development of place dependence within the Bugis community in the area.

In the context of rapid modernization and urbanization, understanding how the Bugis ethnic community cultivates attachment to their residential environment in the Oesapa Fishing Village is of paramount importance. This study aims to explore the various factors driving the formation of place dependence and to comprehend the diverse forms of attachment present within the community. The findings of this research are expected to make a significant contribution to the literature on place attachment and to serve as a reference for developing sustainable policies and practices in architecture and spatial planning that are culturally sensitive and responsive to local community needs. Thus, this study is anticipated to be a foundational step toward understanding the social dynamics among the Bugis ethnic group and their implications for the everyday lives of residents in the Oesapa Fishing Village.

This study aims to identify and understand the underlying factors of place dependence among the Bugis ethnic community in the Oesapa Fishing Village. By analyzing the elements that contribute to place dependence, the research seeks to provide a comprehensive portrayal of the community's relationship with their residential environment. Furthermore, the study focuses on the characteristics of place attachment, encompassing functional, emotional, and cultural dimensions. The findings are expected to enrich the understanding of place dependence within the context of the culturally diverse Bugis coastal community and to make a meaningful contribution to the study of interactions between communities and their living environments.

This study is expected to enrich the existing literature on human place dependence within the Bugis ethnic community and serve as a valuable reference for scholars. The findings hold important implications for the development of

responsive and sustainable spatial planning policies and coastal zone management. Additionally, the study provides a foundational basis for cultural preservation programs and the strengthening of resilience among coastal communities. Overall, the research aims to enhance community welfare through local economic development and the reinforcement of cultural identity in the Oesapa Fishing Village.

Scope of the study

Spatial Scope: This research is concentrated on the residential area of the Fishing Village in Kelapa Lima District, Oesapa Subdistrict, Kupang City. The study focuses on the Bugis ethnic group inhabiting this area and the distinctive characteristics of the coastal zone that constitutes their habitat. The site selection is justified by the significant presence of the Bugis community and the local conditions that sustain their livelihood.

Temporal Scope: This study examines the place attachment of the Bugis ethnic group, particularly the older generation who have resided in the Oesapa Fishing Village since the 1980s. Field data collection was conducted over a three-month period, from September to November 2025. The study aims to capture the experiences and perspectives of those who have witnessed social and environmental changes over several decades.

Subject Scope: The research subjects consist of the Bugis ethnic community residing in the Oesapa Fishing Village, with a particular focus on the older generation (those born in the 1980s). This study explores how they develop attachment to their place of residence and the factors influencing their place dependence. Additionally, the research provides an avenue to examine the dynamics of interactions with other ethnic groups cohabiting within the area.

Research Theme Scope: This study addresses several core themes related to place attachment, including dependence on marine resources as a foundation for both economic livelihood and cultural identity; the availability of facilities and accessibility that support daily living needs; community support and social relations within the Bugis ethnic society; cultural values that foster social harmony and shared experiences; and the emotional dimensions that connect individuals to their residences and reinforce their sense of belonging. Overall, the research aims to provide a comprehensive and in-depth portrayal of the

experiences and factors shaping place dependence among the Bugis community in Oesapa Fishing Village, as well as its implications for local policy and practice.

Literature review

Place attachment is a central concept for understanding the relationship between humans and their physical and social environments. [Altman and Low \(1992\)](#) define place attachment as the emotional and cognitive bonds that develop between individuals or groups and specific places ([Altman and Low 1992](#)). This concept is multidimensional, encompassing affective, cognitive, and behavioral dimensions ([Lewicka 2011](#)). [Lewicka \(2011\)](#) emphasizes that place attachment is cultivated through repeated experiences and social interactions that imbue the space with meaning.

Previous studies have established a robust theoretical foundation for understanding place attachment holistically, encompassing functional, emotional, and cultural dimensions. However, the majority of these investigations have concentrated on urban contexts or general populations, resulting in a limited body of research specifically addressing fishing communities with distinct cultural backgrounds, such as the Bugis community along the Oesapa coast. The unique characteristics of this community including their relationship with the environment and cultural heritage necessitate a more contextualized and in-depth research approach to fully comprehend the dynamics of place attachment.

Place attachment is a fundamental concept that encompasses the emotional and functional bonds individuals form with their physical environment ([Altman and Low 1992](#)). This attachment develops through repeated experiences, social interactions, and cultural meanings associated with specific places ([Lewicka 2011](#)). [Stokols and Shumaker \(1981\)](#) emphasize the importance of place dependence as a complementary dimension underpinning this relationship, whereby individuals feel connected to environments that fulfill their specific needs. The phenomenological approach advanced by [Seamon \(2012\)](#) further underscores the significance of residents' subjective experiences and the meanings they attribute to their living spaces.

Place dependence refers to the functional relationship between individuals or communities and their environment that fulfills their specific

needs ([Stokols and Shumaker 1981](#)). Within the context of coastal societies, this dependence is often associated with livelihoods and the management of natural resources ([Cameron 2012](#)). Research on the socio-economic dynamics of the Bugis community in the Oesapa Traditional Market, demonstrating that the economic dominance of the Bugis influences the social structure and creates dependency among Timorese traders on market land ownership ([Karno et al. 2024](#)). This indicates an economic dependence that simultaneously generates social inequality. The study provides important empirical insights into the socio-economic dependence in Oesapa but lacks integration of emotional and cultural attachment aspects, which also significantly affect the community's relationship with place.

Economic dependence within the context of the traditional Oesapa market is evidenced by the market's pivotal role in sustaining the local economy. The market's robust infrastructure and the availability of diverse local products collectively bolster the incomes of both traders and farmers. Notably, the majority of agricultural produce traded originates from surrounding areas, thereby cultivating a reciprocal relationship between the market and neighboring farming communities. This dynamic underscores the critical function of traditional markets in maintaining local economic sustainability, wherein traders collaborate and reinforce their business networks to generate enhanced collective livelihoods ([Fahmi, Arifianti, and Hakim 2023](#)).

The traditional Oesapa market faces significant challenges amid the pressures of modernization, where there is an impetus to rejuvenate its appearance and facilities to attract a broader spectrum of visitors ([Fitria, Megayanti, and Surasetja 2018](#)). However, such modernization must be undertaken with a profound respect for the intrinsic cultural values embedded within the market to preserve the essence of longstanding traditions ([Julianto, Amin, and Kiat 2023](#)). Consequently, a nuanced understanding of the interplay between cultural trading practices and economic dependence within the Oesapa traditional market is imperative for devising sustainable development strategies that honor both heritage and contemporary demands.

[Pelras \(1996\)](#) elucidates that the Bugis community upholds strong cultural values

centered on the harmonious relationship among humans, nature, and ancestors (Pelras 1996). These values shape a distinctive pattern of attachment wherein place functions not merely as a physical space but also as a symbolic and spiritual realm. Previous researches investigated the religious and social practices of the Bugis community in migrant settings, asserting that traditions and rituals play a crucial role in reinforcing a sense of belonging and community identity. This cultural study enriches the understanding of place attachment from symbolic and spiritual dimensions, aspects that are often underexplored in environmental psychology-based place attachment research.

Place dependence describes the functional relationship between individuals or communities and their environment that fulfills their needs, particularly concerning livelihoods and natural resource management in coastal societies. Ludji, Bano, and Nampa (2021) study revealed the socio-economic dependence of the Bugis community on the Oesapa Traditional Market, which influences social structures and inequalities but insufficiently addresses emotional and cultural dimensions (Ludji, Bano, and Nampa 2021). In contrast, Pelras (1996) emphasize that cultural values, traditions, and religious rituals strengthen place attachment as both a physical space and a symbolic and spiritual realm. Therefore, place dependence within the Bugis community must be understood multidimensionally, encompassing functional, socio-economic, cultural, and spiritual aspects.

The Bugis community, recognized as a coastal society, maintains a profound connection with the sea, which serves not only as a livelihood source but also as an integral component of their cultural identity. Research by Ramli and Suminto (2018) demonstrates that the socio-cultural values of the Bugis-Makassar people are articulated through cultural practices such as folk theater, reflecting the concepts of *siri'* and *pacce* as their moral foundation (Ramli and Suminto 2018). The community's dependence on the sea and coastal resources has shaped a distinctive socio-economic structure, wherein fishing and trading activities play a central role in their daily lives.

In the Oesapa Fishing Village, the economic dominance attained by the Bugis community in the traditional market has generated a complex pattern of socio-economic dependence involving other ethnic groups acting as competitors, such as the Timorese, who rely on leasing commercial

land. This dependence reflects the intricate social interactions among diverse ethnic groups and its impact on the community's social structure.

Place attachment has been demonstrated to play a significant role in the social and economic adaptation of communities to environmental changes and external pressures. The phenomenon observed in the Oesapa Fishing Village further highlights how the Bugis community's attachment to the coastal environment and traditional marketplace is closely linked to economic aspects, while simultaneously fostering a cultural and social identity transmitted across generations. This identity is shaped not only by economic conditions but also by collective experiences and interwoven historical narratives that bind the community together.

Although numerous studies have examined place attachment and dependence within the contexts of coastal communities and Bugis culture, there remains a gap in research integrating cultural, socio-economic, and subjective experiential aspects specific to the Oesapa Fishing Village. This study aims to address this gap through an in-depth phenomenological approach, seeking to explore how place attachment and dependence are formed and transformed within the socio-economic dynamics of the Bugis community in Oesapa.

The study conducted by Utama, entitled "The Work Ethic of the Bugis Ethnic Group in Diaspora," focuses on understanding the work ethic of the Bugis community within the context of migration. The findings reveal that their work ethic is shaped by cultural and religious values, as well as their perception of work as a moral obligation (Utama 2022). Furthermore, the research identifies that Bugis migrants demonstrate a strong commitment to their labor and success in new social environments.

Field study findings indicate that the Bugis community has settled on Timor Island since the late 20th century, particularly during the 1970s, and has since dispersed across various regions including Kupang City. Additionally, the study reveals that the primary livelihoods of the Bugis people are fishing and trading. A significant proportion of those who choose to migrate are traders seeking opportunities beyond their native areas, a practice locally known as "Passompe."

The study conducted by Lampe (2012) expands the understanding of the distribution of the Bugis ethnic group throughout Indonesia, emphasizing that their occupational backgrounds

as fishermen and traders constitute the primary factors driving migration (Lampe 2012). This research also illustrates how the Bugis people's capacity to adapt to local cultures has contributed significantly to their successful interactions with host communities in their new settlements.

A study on the religious identity of the Bugis ethnic group recognized for their strong adherence to Islamic teachings demonstrates that Islamic values are an integral component of their social behavior. These values assist the Bugis in maintaining their identity within diverse environments, which in turn contributes to their success in establishing social and economic networks in diaspora settings.

Furthermore, a study by Suliyati and Rochwulaningsih (2019) examined the relationship between the strategy and adaptation of the Bugis community in new environments (Suliyati and Rochwulaningsih 2019). The findings reveal that dependence on a particular place is influenced not only by economic factors but also by social and emotional dimensions developed through long-term interactions within the new setting. This attachment enables the Bugis community to maintain robust social networks amidst diverse cultural challenges.

Research Gap. Although numerous studies have examined place attachment and place dependence, there remains a significant gap in research that integrates cultural, socio-economic, and subjective experiential dimensions within the context of the Bugis fishing community in Indonesia, particularly in Kampung Nelayan Oesapa. Empirical studies combining phenomenological approaches with socio-economic analysis are still very limited. This study aims to address this gap by comprehensively investigating the dynamics of place attachment and place dependence among the Bugis community in Oesapa, employing a phenomenological approach to explore the subjective meanings and social interactions that shape their relationship with the environment.

The phenomenological approach, as articulated by Seamon (2012), emphasizes the significance of subjective experience and the meanings ascribed by inhabitants to their spaces and dwellings (Seamon 2012). This approach is particularly relevant for examining the place attachment of the Bugis community in the Oesapa Fishing Village, as their attachment extends beyond the physical realm to encompass profound cultural and social meanings.

These studies explore various aspects of the social behavior of the Bugis community, including work ethic, social interactions within new residential settings, and the influence of their cultural and religious backgrounds. The findings provide a comprehensive understanding of how the Bugis ethnic group adapts and thrives across diverse environments. This research offers a distinct focus compared to previous studies by employing a multidimensional analysis of place dependence and addressing a research theme that has not yet been explored in the Oesapa Fishing Village.

Methods

In studies concerning the Bugis ethnic group and their social behavior within residential contexts, the commonly employed approach is qualitative research, particularly the phenomenological approach. This qualitative approach emphasizes understanding the meanings, experiences, and perspectives of individuals within their social and cultural contexts (Alhazmi and Kaufmann 2022). The research utilizes non-numerical data collection methods such as in-depth interviews, participatory observation, and document analysis. In the context of the Bugis community, the application of these methods is highly relevant, as it enables researchers to deeply explore the complexities of their social and cultural behavior, as well as to understand how they interact and adapt to new environments (Gugutzer 2020).

The phenomenological approach constitutes an integral part of qualitative research, emphasizing an in-depth understanding of individuals' subjective experiences. Within the context of the Bugis ethnic group, studies employing this approach focus on how individuals or groups experience their attachment to new places of residence, as well as how cultural and religious values influence their modes of interaction and adaptation (Englander 2020). This method offers a valuable opportunity to deeply explore the meanings that individuals ascribe to their experiences, thereby rendering the study more meaningful and contextually grounded.

By employing both of these approaches, researchers are able to gain comprehensive insights into the social behavior of the Bugis ethnic group within the context of their residential environment, as well as to understand the cultural

dynamics that shape their daily lives. This qualitative and phenomenological research not only advances scholarly knowledge in Bugis ethnic studies but also contributes to a broader understanding of social interactions within multicultural settings.

The data collection methods employed in the study of the Bugis ethnic group encompass several significant techniques, primarily in-depth interviews and participatory observation. In-depth interviews are a data collection technique

involving direct conversations between the researcher and participants, aimed at exploring individuals' views, experiences, and meanings related to a particular phenomenon (Creswell 2014). Within the context of researching the Bugis community, in-depth interviews enable the researcher to gain a more detailed understanding of the experiences and perspectives of the Bugis people, particularly concerning their attachment to their place of residence and cultural heritage.

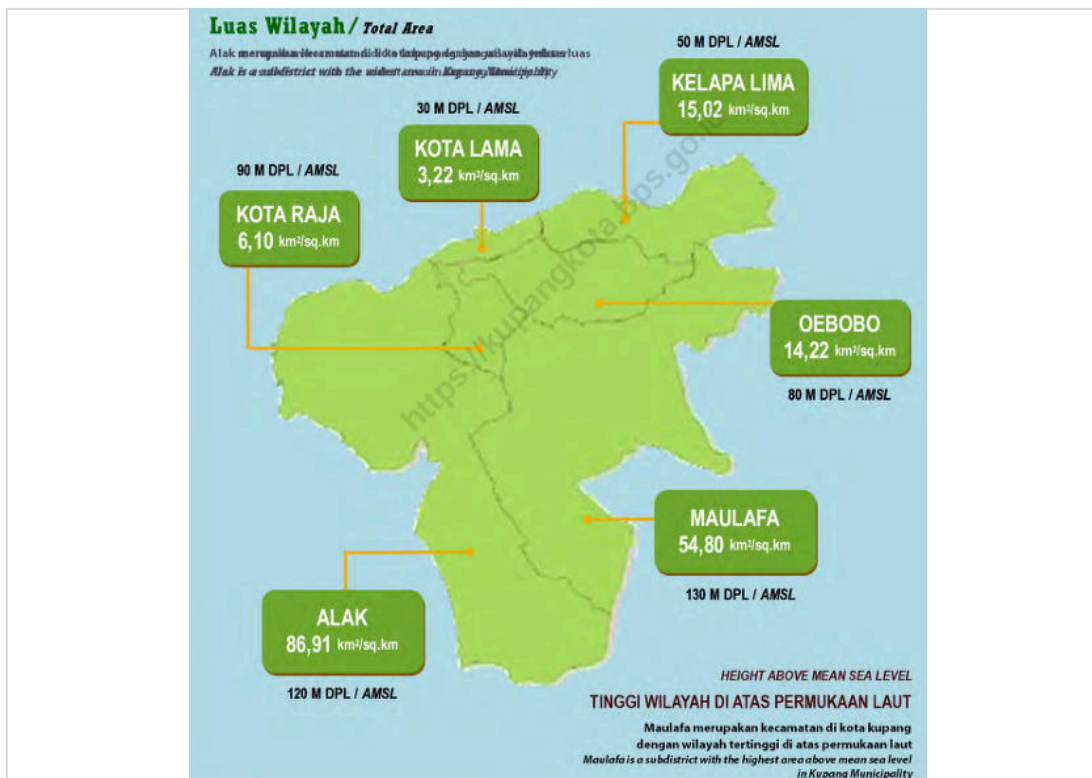


Figure 1. Map of the research area location in Kampung Nelayan Oesapa, Kelapa Lima district
Source: Kota Kupang in figures 2024

Participatory observation is a method whereby the researcher actively engages in the social activities of the community under study while simultaneously observing and recording the interactions that occur. This approach provides a richer contextual understanding of the daily life of the Bugis people, enabling the researcher to gain insights into how they interact and adapt within their new environment. According to Juanda and Azis (2018), participatory observation is highly effective in capturing the social dynamics of ethnic groups, including the complexities of

communication that arise in everyday interactions (Juanda and Azis 2018).

The application of these two data collection techniques is highly appropriate in the study of the Bugis ethnic group, as they emphasize the importance of individual perspectives and social interactions in understanding their behavior. For instance, research conducted by Arafah, Hadjam, and Hermita (2023) demonstrated that through a phenomenological approach, researchers were able to deeply explore the Bugis individuals' experiences of forgiveness, indicating that similar investigative methods can be effectively

employed to examine their attachment to new places of residence (Arafah, Hadjam, and Hermita 2023).

By employing a combination of in-depth interviews and participatory observation, researchers can achieve a more comprehensive understanding of the social behavior of the Bugis ethnic group. This approach also facilitates an in-depth comprehension of the cultural dynamics that influence their daily lives, as well as the attachment they have to their new environment.

Participatory observation is a data collection method that involves the researcher immersing themselves directly in the daily lives of the participants. Through this technique, the researcher can observe behaviors, interactions, and social dynamics within a community. In the context of research on the Bugis ethnic group, participatory observation provides an opportunity to gain a more holistic understanding of community life and the ways in which members engage with their surrounding environment.

According to Angrosino (2007), participatory observation is a crucial technique in qualitative research that enables the researcher to gain direct insights into social settings and the interactions occurring within them (Angrosino 2007). This approach facilitates an authentic understanding of the contextual realities and provides rich, in-depth information about the subject under study. Through this method, the researcher does not merely act as an observer but also engages actively in the social activities of the community, thereby enriching the data collected.

Overall, by employing various data collection techniques such as in-depth interviews and participatory observation, the researcher is able to gather extensive and profound information regarding the experiences and perspectives of the Bugis ethnic group within the context of their residential environment. This approach facilitates a more comprehensive and contextualized understanding of the social and cultural dynamics that influence their lives (Averina 2024).



Figure 2. Map of the distribution of public facilities in Kampung Nelayan Oesapa in 2025

as well as their attachment to their place of residence.

Life experience: Participants aged between 40 and 70 years are expected to possess rich and diverse life experiences, including the social and economic changes that have occurred in Kampung Nelayan Oesapa. They have lived through significant events, such as economic crises and social inequalities, which have profoundly influenced their perceptions of their surrounding environment.

Integration of factors: The research data indicate that place dependence among the Bugis is formed through the integration of three primary factors: functional, emotional, and cultural. Participants articulated their reasons for choosing to remain in the area despite environmental challenges, including risks of flooding and high waves, emphasizing the significance of cultural aspects in their daily life within the village.

Community attachment: The participants involved in this study are community leaders who

maintain strong social bonds with their communities. Family emerges as a critical element reinforcing their attachment to their place of residence, where they feel a deep sense of responsibility toward their family and social environment.

Occupation and Identity: The majority of participants work as traders or fishermen, which strengthens their functional attachment to the physical environment of Kampung Nelayan Oesapa. These economic activities also contribute to the formation of their social identity as integral members of the Bugis community.

Length of Residence and Place Attachment: Participants who have lived in Kampung Nelayan Oesapa for between 20 and 50 years provide insights into how the duration of residence influences their identity and relationship with the place. They share personal narratives that reflect profound love and attachment to their hometown.

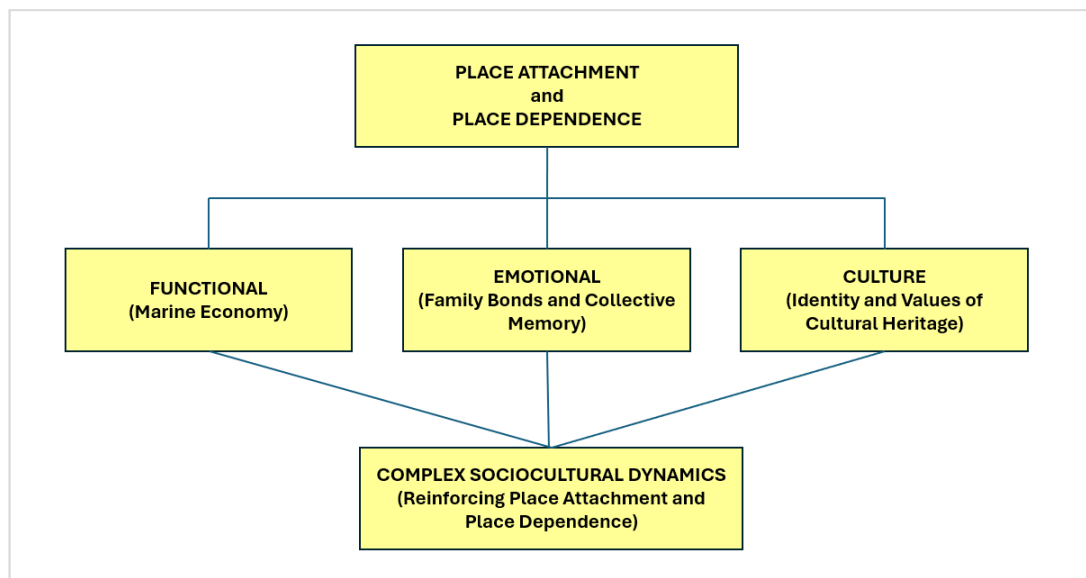


Figure 4. Place attachment and place dependence in Kampung Nelayan Oesapa are determined and reinforced by a complex socio-cultural dynamic comprising functional, emotional, and cultural dimensions

The data gathered from participants in this study provide a deeper understanding of the underlying factors driving place dependence and illustrate how their presence in Kampung Nelayan Oesapa has shaped their experiences and identities both as individuals and as part of a broader community.

Elements constituting place dependence

The three principal elements shaping place dependence among the Bugis ethnic community in Kampung Nelayan Oesapa encompass functional, emotional, and cultural factors. Each of these elements is interrelated and collectively contributes to forging the community's deep-seated bond with their place of residence.

First, the Functional Aspect: This element focuses on the practical facets of daily life, including economic activities and access to marine resources. For the Bugis community, marine resources are recognized as the primary economic foundation, where fishing and fish trading activities serve not only as sources of livelihood but also as integral components of their cultural identity. Engagement in fishing activities not only fulfills economic needs but also strengthens the social fabric of the community, wherein fishermen rely on one another and share information and resources. Furthermore, the availability of supporting facilities such as markets, schools, and transportation access plays a vital role in reinforcing this attachment. These facilities meet basic community needs while simultaneously fostering social networks that enhance individuals' connection to their locality. Consequently, despite challenges such as natural disasters, the economic dependence on marine resources combined with adequate infrastructure generates a reluctance to relocate, thereby sustaining community resilience and reinforcing emotional attachment to Kampung Nelayan Oesapa.

Second, the Emotional Element: The emotional factors influencing place attachment among the Bugis ethnic group include family bonds and collective memories. Family plays a highly significant role in shaping individual life experiences, where each family member shares pivotal moments, challenges, and achievements within their village. Relationships among family members cultivate a profound sense of belonging and affection toward their place of residence, which is perceived as an integral part of their identity. Collective memories arising from shared experiences such as traditional celebrations, social activities, and struggles in confronting disasters or conflicts further strengthen individuals' emotional attachment to their village. These moments create a collective narrative that imbues deeper meaning to their place of living, rendering Kampung Nelayan Oesapa not merely a physical location, but a "home" rich with shared memories and historical significance.

Third, the Cultural Element: Cultural factors that influence the development of place attachment among the Bugis ethnic group include their identity and the values they uphold. Identity as Bugis is a key element in forging the community's connection with their place of residence. This identity encompasses their

origins, way of life, and traditions that distinguish them from other ethnic groups. This attachment is reinforced through cultural practices such as religious rituals, oral traditions, and festivals, which underscore their existence as a group with distinctive characteristics. Cultural values, including *siri* (a sense of dignity) and *pesse* (solidarity), serve as foundational pillars in everyday social interactions. These values encourage individuals to respect, support one another, and maintain harmony within the community. The mutual assistance rooted in these values strengthens social bonds among them and fosters a harmonious environment. Thus, cultural values function as the basis that connects individuals with their community and place of residence, rendering Kampung Nelayan Oesapa a space rich in cultural meaning and collective identity.

Discussion

In exploring the dynamics of place attachment within the Bugis ethnic community in Kampung Nelayan Oesapa, the research reveals that this attachment arises from interconnected factors spanning functional, cultural, social, and emotional dimensions. These findings are further compared with similar phenomena observed in the highland village of Kaenbaun (Purbadi 2010), focusing on place attachment and place dependence despite their contrasting geographical settings Oesapa as a coastal fishing village and Kaenbaun situated on elevated terrain. This comparison deepens the understanding of how diverse environmental contexts influence the ways communities forge and sustain their bonds to place.

Functional Aspect: The sea is regarded as the primary source of livelihood, underpinning both the economy and cultural identity of the Bugis people. The community's dependence on marine resources extends beyond economic sustenance, reinforcing their bond with their living environment, as fishing activities constitute an integral part of their daily lives. The availability of adequate facilities and good accessibility around Kampung Nelayan Oesapa fosters residents' comfort and fulfills their life needs. Infrastructure elements such as roads, mosques, and other public spaces play a vital role in supporting harmonious social life among the inhabitants.

Social and Emotional Aspects: Support from the Bugis family community significantly

reinforces their emotional attachment to the village. The presence of established families provides a sense of security and acceptance for newcomers. The growth in the number of Bugis families in Oesapa has fostered a solid social cluster, strengthening the bonds among community members. The dynamics of place attachment are also influenced by social harmony among different ethnic groups in Kampung Nelayan Oesapa, where residents coexist harmoniously and respect one another despite diverse backgrounds. Cultural values such as *siri* (self-esteem) and *pesse* (solidarity) serve as foundational pillars for creating social harmony. The community's emotional attachment to their village is evident in their perception of Oesapa as a "home" imbued with profound meaning. Collective memories, shared history, and communal experiences further deepen the sense of identity and togetherness among community members.

Adaptation and Resilience: The Bugis community demonstrates remarkable resilience in facing challenges, including natural disasters and climate change. Their capacity to adapt is closely intertwined with their emotional attachment, which reinforces their commitment to remain in the Oesapa Fishing Village despite the risks and hardships encountered. Thus, the dynamics of place attachment in Kampung Nelayan Oesapa emerge from a complex interplay of economic, social, cultural, and emotional factors, rendering the village a symbol of identity and continuity for the Bugis ethnic community.

Compared to the case of Kaenbaun Village on Timor Island, place attachment is also reflected in several significant aspects. For instance, the customary house (*Umesuku*) functions as the focal point of community life, serving as a symbol of cultural identity and reinforcing social interactions as well as traditional ceremonies (Purbadi 2010). Faotkana and Oekana, regarded as sacred springs, not only provide water resources but also hold profound spiritual significance. These sites serve as venues where the community conducts rituals that connect them with their ancestors, thereby deepening their emotional attachment to the environment.

This attachment is also evident in the community's approach to natural resource management, characterized by a philosophy of "harmonizing with nature," which denotes a cooperative relationship between the living generations and their forebears in sustainably

managing the ecosystem. In this context, the sea plays a role for the Oesapa community commensurate with that of Faotkana and Oekana for the Kaenbaun people; both act as functional, social, and spiritual mediators between the community and the natural world.

The implications of the relationship between individuals and place in the context of the Bugis community in Kampung Nelayan Oesapa can be analyzed from multiple perspectives, encompassing social, economic, cultural, and environmental dimensions. A strong bond between individuals and their place is vital in reinforcing the cultural identity of the Bugis people. The values and traditions inherited across generations contribute to a profound sense of pride and emotional depth toward their homeland. This connection enables them to preserve the Bugis cultural heritage, which includes language, customs, and religious practices that are integral to their daily life.

A strong sense of attachment to their village motivates individuals to remain despite various challenges, fostering significant emotional dependence. This dependence not only influences decisions to stay but also supports community stability and social cohesion among the Bugis members. Individuals with a close connection to their place tend to be more proactive in confronting crises and changes, including efforts in disaster mitigation and sustainable natural resource management.

Attachment to place also fuels individuals' passion for investing in community development. With a heightened concern for their social and physical environment, the Bugis people actively participate in various social activities and local development programs, thereby enhancing the overall quality of life in Kampung Nelayan Oesapa. Community empowerment is closely linked to their resilience in facing challenges, and individuals who are strongly attached to their place are better prepared to adapt to environmental and social changes.

The relationship between individuals and place carries significant implications for public policy. Understanding the place dependence of the Bugis community can provide a foundation for the government to formulate more inclusive and responsive policies addressing community needs, especially concerning spatial planning and disaster management that take into account their cultural values and social requirements. Consequently, the bond between individuals and

place in Kampung Nelayan Oesapa not only shapes community identity and resilience but also contributes to sustainable social and economic development.

In comparison with the Kaenbaun village case on Timor Island, the relationship between individuals and place in both locations shows similarities, particularly regarding place attachment derived from traditional and spiritual values. The customary ceremonies conducted in the Umesuku at Kaenbaun symbolize the interconnection between the present generation and their ancestors, with prayers aimed at invoking ancestral spirits within ritual contexts (Purbadi 2010). This fosters a sense of unity among community members, both living and deceased. Furthermore, the presence of sacred springs in Kaenbaun serves as a symbol of respect and sustainable natural resource management, where individuals contribute to environmental preservation in accordance with inherited values.

Place attachment in both Oesapa and Kaenbaun reinforces collective identity, as manifested through spatial behaviors and social interactions that honor local history and traditions. The sea holds a significance for the Oesapa community equivalent to the sacred springs in Kaenbaun; both influence the functional, social, and spiritual aspects of the respective communities. They embody local identities that continue to be preserved and lived by the societies today.

Community challenges in maintaining place attachment

The Bugis community in the Oesapa Fishing Village encounters several challenges in maintaining their attachment to their place of residence. One of the primary challenges is environmental change, including natural disasters such as floods and high waves, which threaten the safety and sustainability of their living environment. Climate change-induced weather uncertainties further impact fish catches and other natural resources that constitute the community's primary livelihood.

Although interethnic relations in Oesapa remain relatively harmonious, there remains potential for social conflict arising from jealousy or differing interests among various ethnic groups. A history of past conflicts can impose psychological burdens that disrupt social interactions and generate insecurity within the

community, ultimately affecting their emotional attachment to the place.

The pressures of urbanization and modernization compound these challenges for the Bugis community. Coastal area degradation due to infrastructure development and increased land demand restricts their access to vital resources while simultaneously threatening the identities and traditions cultivated over many years. Limited access to public facilities and services such as education, healthcare, and social welfare also presents serious obstacles. Imbalances in the provision of these amenities may diminish residents' comfort and quality of life, thereby weakening their attachment to their place of residence.

High dependence on natural resources, particularly fisheries, renders the Bugis population highly vulnerable to economic fluctuations and market conditions. A lack of access to more sustainable economic alternatives reduces the incentive to remain in the Oesapa Fishing Village, especially among younger generations who often seek better opportunities beyond their community. Furthermore, the absence of modern technologies in fishing practices and economic activities adversely affects the productivity and competitiveness of the Bugis people.

These challenges underscore the urgent need for deliberate interventions that enable the community to adapt and sustain their place attachment. Innovation and capacity building emerge as critical responses to these issues. Additionally, rapid globalization and shifting societal values risk eroding traditional cultural values that underpin the community's connection to their place. Therefore, effective cultural preservation efforts are vital to safeguarding the Bugis identity and heritage, ensuring these remain integral to daily life in the Oesapa Fishing Village.

Comparison with the Kaenbaun Community

In comparison, the challenges faced by the fishing community in Oesapa are similar to those encountered by the farming community in Kaenbaun, who are likewise affected by modernization and social change. As a consequence of globalization, traditional values and practices are often displaced by more homogenized external cultures, impacting lifestyles and social interactions. This phenomenon can lead younger generations to be

more attracted to urban lifestyles, potentially diminishing their participation in customary ceremonies and cultural practices.

For instance, traditional ceremonies held in the customary house (*Umesuku*) in Kaenbaun exemplify the connection between the living generations and their ancestors (Purbadi 2010). These rituals invoke the presence of ancestral spirits and foster a sense of unity among community members. Moreover, the sacred springs, serving as symbols of reverence for natural resources, highlight the paramount importance of environmental conservation in accordance with norms inherited from the ancestors.

Thus, place attachment in the village of Kaenbaun closely parallels that of Oesapa, with both communities reflecting spatial behaviors and social interactions enriched by historical values and traditions. Maintaining this attachment is essential for the sustainability of cultural identity and the community's continuity amid rapid societal transformations.

Conclusions

This study examines the concept of place dependence among the Bugis ethnic community, specifically the generation born in the 1980s, residing in the Oesapa Fishing Village. Place dependence is defined here as a profound attachment to the residential environment, shaped through various functional, emotional, and cultural elements. The research identifies six principal themes underpinning the Bugis community's attachment to Oesapa Fishing Village: Sources of Livelihood, Facilities and Accessibility, Family and Community Bonds, Social Harmonization, Personal Assets and Economic Stability, and Emotional Attachment.

A key theme highlights that the sea is regarded as the primary source of life for the Bugis community, supporting not only their economy but also reinforcing their cultural identity. The availability of adequate facilities and good accessibility provides comfort in daily activities. Moreover, strong family structures and settlement clusters play a critical role in strengthening the community's emotional attachment to their place of residence. Interethnic cooperation and a secure social environment further enhance this sense of comfort and deepen psychological attachment.

The Bugis community in Oesapa Fishing Village demonstrates remarkable resilience despite facing challenges such as natural disasters and historical conflicts. Their way of life persists, with attachment to the village motivated not only by economic factors but also by deep cultural and historical values. The sea and coastal environment function as pivotal elements in shaping their identity, rendering the place more than a mere physical location; it becomes a symbol of community and history.

This study also proposes recommendations for infrastructure development aimed at protecting the community from environmental threats, improving public facilities, and preserving their cultural heritage. These efforts seek to enhance the quality of life for the Bugis community in Oesapa Fishing Village. The findings reveal a robust place dependence supported by interrelated factors, notwithstanding the significant challenges they encounter in their daily lives.

Implications

The findings of this study underscore the critical importance of developing spatial planning policies that are responsive to the economic, cultural, and environmental needs of the Bugis community in Kampung Nelayan Oesapa. Policies that incorporate the community's place dependence will not only support sustainability but also facilitate the sustainable development of coastal areas. In light of environmental challenges such as flooding and high waves, disaster management policies must integrate the social and cultural dimensions inherent within the community. Such an approach can be effectively implemented by actively involving the community in planning and risk mitigation strategies to enhance their resilience against disasters.

Furthermore, this research strongly emphasizes the necessity of cultural preservation programs aimed at strengthening the Bugis community's identity. By promoting local cultural values related to place dependence, policies can motivate the community to engage more actively in the development and conservation of their environment and cultural heritage. Policy development should also prioritize the enhancement of facilities and infrastructure within coastal zones, including improved accessibility to public services, healthcare, education, and social amenities. These improvements will bolster the community's

quality of life and reinforce their attachment to their place of residence.

Support from family networks and social communities plays a crucial role in facilitating place dependence. Therefore, development policies should encourage community participation in social activities that have the potential to strengthen social bonds and promote collective well-being. Moreover, policies must aim to elevate public education and awareness regarding the importance of environmental sustainability and ecosystem preservation. This includes implementing training and educational programs that empower the community to understand and conserve natural resources within their surroundings.

Active participation of the community in decision-making processes related to policies impacting their lives is vital. Involving the community in the design and implementation of policies enhances their sense of ownership and responsibility toward their environment. The implications of this research highlight the need for holistic and inclusive approaches in policy-making and community development, taking into account the significant social, cultural, economic, and environmental factors that underpin the place dependence of the Bugis community in Kampung Nelayan Oesapa.

Recommendations

Future research could be directed towards exploring the place dependence of the younger generation of the Bugis community in Kampung Nelayan Oesapa, who have been raised in the digital era. This study holds potential to examine the influence of cultural values, such as *siri* (self-esteem) and *pesse* (solidarity), on their attachment to the community. In addition, the impact of technology on the younger generation's relationship with their residential environment constitutes a significant focus. The scope of investigation could be broadened to include other ethnic groups residing in Kampung Nelayan Oesapa, such as the Flores and Javanese communities, to explore the factors shaping their place dependence and the cultural values that contribute to strengthening their attachment to the locale.

Methodological approaches suitable for this inquiry may encompass interviews, surveys, and spatial analysis. Further studies could place special emphasis on the emotional attachment of the Bugis community to Kampung Nelayan

Oesapa by exploring how collective memories, cultural heritage, and lived experiences contribute to a strong emotional bond with the place. Narrative and ethnographic methods could also be employed to delve into personal stories that enrich the understanding of place attachment within the context of local culture.

Research initiatives might also include an analysis of the impacts of climate change on place dependence and the resilience of the coastal community in Kampung Nelayan Oesapa. This study would examine how the community adapts to environmental changes and the mitigation strategies implemented in the context of their dependence on their place of residence. Moreover, this research is expected to capture the social and economic transformations occurring in Kampung Nelayan Oesapa and to observe the relationship between these changes and place attachment. Consequently, researchers are anticipated to generate deeper insights into the dynamics of place dependence and social attachment in Kampung Nelayan Oesapa, thereby contributing to the advancement of theory and practice that are responsive to the local context.

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