



Development of Ibu Kota Nusantara: The Threat of Mechanical Solidarity to Indigenous Communities

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ABSTRACT: The development of the Ibu Kota Nusantara gave rise to the degradation of mechanical solidarity in indigenous communities. This article aims to examine the threat of mechanical solidarity that occurs in indigenous communities as a result of the development of the Ibu Kota Nusantara. The consequences of this threat must be recognized by various parties. This is important to provide space for existence, especially for local indigenous communities. The use of qualitative methods of the phenomenological type is the basis for the line of thought in this paper, where data is obtained through an observation process; interview; and document study. The data obtained was then analyzed using phenomenological analysis techniques. Based on Emile Durkheim's theory of mechanical solidarity, the results show that indications of threat have clearly occurred as a result of IKN development. Threats to mechanical solidarity occur starting from land conversion which results in a crisis of local community identity and disintegration and leads to marginalization of local communities.

KEYWORDS: Development of the Ibu Kota Nusantara; Mechanical Solidarity; Local Community; and Indigenous Peoples

INTRODUCTION

Mid-March 2022 will be the beginning of a new social and cultural order for the Penajam Pasir Utara community. Marked by the enactment of Law number 3 of 2022 concerning the Ibu Kota Nusantara (IKN), the Penajam Paser Utara area officially becomes the new capital city of Indonesia (Ibu Kota Nusantara) (Assyam & Hasan, 2023; Dayanti & Hidayat, 2023; Nugrohosudin, 2022; Ulhaq et al., 2023). Moving the IKN from Jakarta to East Kalimantan is a major policy projected to encourage equitable development and reduce Jakarta's economic and social burden. This transfer is also expected to be a catalyst for economic growth in the eastern region of Indonesia, as well as encouraging the development of better infrastructure and public services outside Java (Ulhaq et al., 2023).

Likewise, in detail, the relocation of the country's capital was based on the high number of Indonesian people living on the island of Java. Data records that 57% of Indonesia's population is on the island of Java. Apart from that, the transfer is for the sake of equalizing the economy between islands in terms of national gross domestic product (GDP). The issue of DKI Jakarta's water availability, the land crisis that is occurring on the island of Java, and the high growth of urbanization in DKI Jakarta are also reasons for moving the country's capital. Finally, the crisis of increasing Jakarta's burden which has resulted in a decrease in environmental carrying capacity and has an impact on national losses is also the basis (Yuli Nurhanisah, 2019).

It seems that moving the capital of country is not the first time this has happened. Data from Kominfo Jawa Timur shows that at least more than 5 countries have moved their national capitals (Jatim Newsroom, 2024). Among these countries, Australia made Canberra the national capital to replace Melbourne in 1927. The replacement of the national capital was based on considerations of landscape, topography and beauty of the location. In 1960, Brazil changed its capital from Rio de Janeiro to Brasilia. The move was based on the concept of modern city development so that it was also made a UNESCO world heritage site in 1987. A year after Brazil, Pakistan moved its country's capital from Karachi to Islamabad in 1961. The move emphasized the concept of traditional Islamic buildings with modern ones. In 1991, Nigeria moved its capital from Lagos to Abuja. The choice of Abuja was based on its central location with good access, cool climate, low density, and the availability of sufficient land to accommodate the development expansion process. Then, in 1997, Kazakhstan changed Almati to Astana as its capital. The transfer was a form of respect and appreciation for former president Nursultan Nazarbayev. The move was accompanied by a futuristic development concept that combines Russian, Mediterranean, European and Chinese architecture. Of the 5 examples of countries



that have moved their national capital, they are considered successful. So that the changes and developments carried out have a quite significant positive impact. The question then arises, what about moving the Indonesian capital?

As a local community unit in the area around the IKN, there are 21 indigenous communities (Hidayat, 2022). These indigenous communities each have local wisdom (Firnaherera & Lazuardi, 2022). The community lives with various local wisdom, the identity of the local community.

However, behind the narrative of modernization and development, this policy also raises various social challenges, especially related to changes in the social structure of local communities, especially in terms of mechanical solidarity that underlies interactions in traditional communities in East Kalimantan. Mechanical solidarity is a concept introduced by Emile Durkheim to describe a strong form of social cohesion in a homogeneous traditional society, where social relations are based on shared values, norms and beliefs (Durkheim, 1994). In East Kalimantan, indigenous peoples and local communities have very strong mechanical solidarity. Human relationships in this society are established through cultural values, traditions and collective consciousness that bind individuals in their social structure. When the IKN transfer began to be implemented, concerns arose regarding the possibility of disruption of this solidarity due to the entry of external actors, rapid modernization, and shifts in social values.

The relocation of IKN not only presents economic opportunities through increased investment, infrastructure development and job creation, but also poses a threat to the local social structure (Hidayat, 2022). Elshaboury, et.al (2022) and Koenane (2019) notes that modernization often brings with it significant social impacts, such as mass migration and changes in local socio-economic dynamics (Elshaboury et al., 2022; Koenane, 2019). The entry of workers from outside the region and new actors in the IKN development process can cause changes in demographic composition that disrupt the social balance in the traditional communities of East Kalimantan. This threat can cause economic inequality, social conflict, and marginalization of local culture (Amila et al., 2023).

One form of real threat is the potential for erosion of cultural identity and loss of control of indigenous peoples over the land and natural resources they own (Boni et al., 2014). Furthermore, conflicts of interest between the government, investors and local communities in land management in East Kalimantan can trigger social disintegration if not regulated fairly (Syaban & Appiah-Opoku, 2023, 2024). Relocation of IKN, which involves large infrastructure projects, has the potential to marginalize local communities, especially if they are not given sufficient space to participate in decision-making processes (Pashya et al., 2024).

On the other hand, if managed well, the transfer of IKN can be an opportunity to strengthen mechanical solidarity among local communities. The government has stated its commitment to involving indigenous communities in development projects, including in land management and creating economic opportunities for local residents (Wibisono & Mawardi, 2023). Active community involvement in the development process can provide opportunities to mobilize local resources, strengthen social ties, and strengthen the collective identity of the people of East Kalimantan in the midst of rapid modernization.

Judging from the consequences presented by development, Hermawan (2016) revealed that the development of Nglangeran Village had a positive impact on the local community (Hermawan, 2016). In the economic realm, for example, development provides space for increasing the income of local communities, increasing employment and business opportunities, strengthening ownership and participation of local communities in making and making strategic decisions. Besides that, Pratomo et.al., (2021) explained that the development of the City of Harapan Indah Bekasi resulted in 89% of the local population having to accept relocation which had an impact on the economic and social structure of the community (Pratomo et al., 2021).

In the Indonesian context, research on the mechanical solidarity of indigenous communities is often more focused on areas far from large urban centers and less affected by modernization. Several studies, such as those conducted by Halimah et.al (2023), reveal that the indigenous people in Kampung Naga Tasikmalaya still maintain the value of mechanical solidarity even though they are exposed to external changes (Halimah et al., 2023). Meanwhile, several other studies, such as those conducted by Dayanti & Hidayat (2023), highlight how modernization has threatened the mechanical solidarity of indigenous communities in several regions, with a decline in social participation and a shift in traditional values (Dayanti & Hidayat, 2023).

Based on the explanation above, it can be concluded that very few studies have examined how to strengthen the mechanical solidarity of indigenous communities around IKN, an area that is undergoing massive development planning and has become the focal point of modernization in Indonesia. Therefore, this research has an important contribution in filling existing research gaps, especially by providing an understanding of how strengthening mechanical solidarity can be applied in the context of development in the IKN area.



IKN as the new capital city that is being built has unique characteristics that are different from other urban centers in Indonesia, both in terms of development policies, demographics and the culture of the surrounding indigenous communities. Therefore, this study attempts to fill this research gap by focusing on indigenous communities around IKN who are facing an intense process of social and cultural change.

This research also aims to identify the main threats to the mechanical solidarity of indigenous communities in the context of IKN development. Infrastructure development, land transfer, population migration, and government policies that favor urban center development can potentially weaken the solidarity of indigenous communities. On the other hand, this research will also explore opportunities to strengthen mechanical solidarity through preserving traditions, strengthening traditional organizations, and policies that are sensitive to the existence of indigenous communities.

Therefore, the author will explore how the transfer of IKN has the potential to threaten mechanical solidarity in indigenous communities in East Kalimantan. Using a sociological approach based on Durkheim's theory, this article will examine how the threat of social disintegration arises as a result of conflicts of interest, economic inequality and cultural marginalization.

RESEARCH METHODS

This research was conducted using qualitative methods with a phenomenological approach. This approach was chosen to elaborate on the local community's in-depth experience of the development phenomenon of the Ibu Kota Nusantara. With this approach the author can get an idea of the subject's experience regarding the informant's perceptions, thoughts and emotions (Creswell, 2007). The author then uses this to produce generalizations that focus on the essence of the phenomena experienced by the subject, in this case the local community. Therefore, this research discusses the community around IKN.

In the data collection process, researchers used observation techniques related to activities carried out by local communities after the construction of the IKN. Then, interviews with interview guides were conducted with informants to dig up in-depth information about the consequences experienced by local communities after IKN development. Finally, study documents regarding secondary data as well as various cloudy information from scientific journal articles regarding the consequences faced by local communities around the Indonesian capital by linking this phenomenon to Emil Durkheim's theory of mechanical solidarity. The data obtained was then analyzed using the Moustakas and Van Manen approach which consists of *bracketing, reading and re-reading, coding, structural and textural description, And synthesis of meanings* which is carried out interactively and reflectively in order to obtain accuracy of interpretation. Apart from that, to ensure the validity of the data, researchers carried out a data triangulation process.

RESULTS AND DISCUSSION

In the development of an increasingly complex society, mechanical solidarity based on direct attachment between individuals can be disrupted by structural and cultural changes. The development taking place around IKN poses various challenges for indigenous communities in maintaining their traditional solidarity. One of the biggest challenges is the influence of modernization which brings with it changes in the social, economic and cultural structures of indigenous communities (Berawi, 2022; Putri et al., 2024).

Mechanical solidarity is rooted in similarities in the daily lives of less diversified societies. In this case, solidarity is created through direct relationships between members of society who are influenced by very strong social norms and beliefs. Indigenous communities in Indonesia, including those around the IKN area, often maintain this mechanical solidarity even though there have been many external changes that have affected them. Development that occurs around IKN will create pressure on existing lifestyles and norms, affecting the patterns of social and cultural relations of these indigenous communities.

Indigenous societies usually have more egalitarian and traditional social structures, which are not dominated by complex hierarchies as in modern societies. However, with rapid development planning around IKN, the sharp differences in culture and way of life between indigenous communities and modern society are increasingly visible. Therefore, it is important to analyze how strengthening mechanical solidarity can be done in facing these challenges.

This mechanical solidarity is connected with the maintenance of traditional values and the sustainability of the social system that exists in indigenous communities. On the other hand, challenges to this solidarity come from modernization, where the presence



of markets, media and technology can erode direct relationships and replace them with more organic forms of solidarity, which depend more on the division of labor and specialization.

A. TRANSFER OF LOCAL COMMUNITY LAND FUNCTIONS

As a local community, one of the biggest threats is the loss of customary land due to IKN infrastructure development. Changes in land use cause indigenous peoples to lose access to resources that have been the basis of their solidarity, such as land, forests and water sources. This not only affects economic aspects, but also erodes the symbolic meaning attached to customary land.

IKN development in Kutai Kartanegara Regency and Penajam Paser Utara Regency has a land area of approximately 256,142 hectares. 6,671 hectares are in Sepaku District, Penajam Paser Utara region and three others, namely Samboja District, Muara Jawa District, and Loa Kulu District in Kutai Kartanegara Regency. In detail, the development is divided into three parts, namely ring one with an area of 5,644 hectares, ring two with 42,000 hectares, and ring three with an area of 180,965 hectares (Firnaherera & Lazuardi, 2022; Hidayat, 2022).

The IKN location where development will be carried out is not empty land, but land that is related to various things, including the land being traditional community land that they have owned for generations from their ancestors. The existence of this forest has been used as a space for the existence of local communities from the earliest generations. They depend on the natural surroundings for their livelihood. This location is also used as a residential space which has the status of customary rights or customary land. Land control and ownership is managed based on customary law, both on land owned by individuals and communally owned. The function of this customary land for local communities is as agricultural land, plantations, pastures, cemeteries, ponds, rivers and forests throughout.

In relation to the function of the land, ownership of communal land is not based on formal legality such as correspondence such as land certificates. Ownership is based on a land seal that is known to Village officials and is jointly owned. The Alliance of Indigenous Peoples of the Archipelago (AMAN) noted that 21 communities said that almost half of the 30,000 hectares of customary land they owned had been used as land for IKN development. This reality of course leads to land conversion of owned communal land (Firnaherera & Lazuardi, 2022; Hidayat, 2022).

Referring to mechanical solidarity according to Durkheim, land ownership of communal land is a realm of deliberation to build the existence of mechanical solidarity. If almost part of the land is converted into IKN, there will be a threat to the destruction of the mechanical solidarity that has been built in local communities (indigenous communities). The existence of settlements, plantations, fields, and so on, which are rites of passage in building social and economic order, will experience shocks due to the development of IKN. Society will experience changes in social structural patterns regarding existing land use. This resulted in a change of function which resulted in the destruction of mechanical solidarity in local indigenous communities.

The process of mutual dependence that gives rise to mechanical solidarity in local communities will be uprooted from the grass roots. Because economic processes based on the principle of mechanical solidarity can no longer be implemented as a result of land conversion. As a result, activities that could initially be a catalyst for communal activities are forced to undergo a shift which certainly does not rule out the possibility of the birth of organic solidarity that does not prioritize the principle of communality.

B. DISINTEGRATION OF LOCAL SOCIETY

With the conversion of land and the uprooting of local communities based on the principle of collectivity, this leads to disintegration of itself. This is because customary land for indigenous communities is a means of social cohesion. They depend for their lives and activities as traditional communities on communal land. Various social structures were born through this communal land. For example, the existence of a traditional head is an integral part of the customary land. He has authority and also functions as a regulator and manager over the dynamics of communal land. Its existence is very much needed in relation to its relationship with society. The traditional head is a figure who is also a lifeline in the midst of various catalysts for the dynamics of customary land.

Its presence is very important and urgent when talking about communal land. In fact, not only that, its existence also influences other social structures in the form of the birth of land owners, social hierarchies in the local community order. If the existence of customary land no longer exists, of course the status and role of several established social structures will experience



disintegration. So that their role is no longer used and needed in the realm of local order, especially in the management of customary land.

This is in line with the principle of mechanical solidarity explained by Durkheim, where solidarity is built not based on profit and loss like formal work. However, the cohesion that is built is born due to a sense of the same fate and responsibility without calculating profit and loss. Mechanical solidarity emerges as a process of social interaction that is built between communities with the principle of communality. The reality is that if the role of various elements of society no longer functions, it will have an impact on reducing mechanical solidarity in local communities living around IKN. Furthermore, the existence of an urbanization process where the influx of outside communities due to IKN development threatens the social structure of indigenous communities. Many indigenous people move to urban or suburban areas in search of work, leaving their traditional communities behind.

C. LOCAL COMMUNITY IDENTITY CRISIS

The identity crisis of local communities in Indonesia is a quite complex and deep problem, often related to the impact of globalization, social change and cultural transformation that occurs due to urbanization and modernization (Goma et al., 2024). In the context of indigenous communities around the Indonesian Capital City (IKN), an identity crisis can arise as a result of the convergence between local traditions and more dominant modern influences.

This reality will lead to an identity crisis for local communities (indigenous communities). This fragmentation reduces the intensity of social interaction which is the basis of mechanical solidarity. With the increasing contact of indigenous peoples with foreign cultures, the values of individualism began to penetrate, replacing the values of collectivism that had previously been characteristic. The principle of collectivity will be replaced by the principle of exchange like economic law. The calculation of the same fate and responsibility shifts to understanding what benefits I get (Chatterjee & Dwivedi, 2023).

Instead of progress, damage to the social order in the form of status and roles of traditional people in local communities is caused by modernization. Mechanical solidarity based on collectibility will shift to a social structure that prioritizes organic solidarity with a more complex division of labor. Rites that were previously used as a means of building cohesion and a means of strengthening the identity of indigenous communities between generations are experiencing a crisis which has an impact on hampering the regeneration of local traditions and values. Moreover, urbanization provides space for the expansion of the concept of modernization. Modernization often brings global cultural influences that erode local identity. As a result, the younger generation is more interested in technology and popular culture than traditional traditions. Loss of local languages and minimal participation in traditional rituals are clear indicators of this threat. In short, there will be a time when the younger generation of local indigenous communities will experience the loss of their identity. They do not understand and are no longer familiar with their own cultural customs due to being touched by modernization.

It seems that various examples can be seen that are growing in local communities today. The Dayak people, who are famous for their tattoos and long ears, are now not difficult to find among their people. This cannot be separated from the touch of modernization values which have given rise to hegemony and negative dichotomies over this tradition. As a result, the local community experienced a crisis of self-identity which resulted in the traditions and self-identity of the local community as their identity and wealth were eroded by adherents of that culture. It is as if he no longer has that identity, even though it is an identity that is his attraction and wealth.

D. MARGINALIZATION OF LOCAL COMMUNITIES

In the context of ambitious IKN development, this process of marginalization does not only occur in the economic aspect, but also in the social and cultural life of indigenous communities. The threats and at the same time the consequences that arise from the existence of IKN have also led to the marginalization of local communities in Indonesia, especially around IKN area. This reality is a complex social issue. This then intersects with the marginalization of indigenous peoples in the social and cultural realm. The presence of large development projects often threatens the continuity of their traditions, values and cultural identity. Many indigenous peoples feel that their culture is threatened because of the modernization that comes with the construction of new cities such as IKN. This process can make them lose their sense of ownership of their own land and weaken the social bonds formed in traditional communities. A development approach that is not sensitive to local culture causes them to feel alienated in their own



country (Syaban & Appiah-Opoku, 2024). This marginalization includes various dimensions, including loss of access to natural resources and alienation from decision-making processes that affect their lives.

Indigenous communities are often marginalized in terms of natural resource management. Large development projects such as the construction of IKN can result in the takeover of land and natural resources which have been an integral part of their lives. According to data from several studies in Indonesia, indigenous communities are often not involved in development planning which threatens the sustainability of their natural resources (Pavlenko et al., 2019; Pratama et al., 2024). Land that has been managed traditionally could be threatened with conversion for the purposes of city infrastructure development. This causes indigenous communities to become dependent on external assistance and reduces their ability to maintain economic independence.

Marginalization can also be seen in the loss of access to natural resources that they have managed for generations. Many development policies do not take into account the traditional ways of indigenous peoples in managing natural resources. As expressed by Syaban & Opoku (2024), indigenous communities around IKN must face pressure from the exploitation of natural resources based on a capitalist system that does not respect local values. For example, large areas that have been used for farming and hunting could be converted into land for settlements or commercial facilities that do not take into account the way of life of indigenous peoples.

CONCLUSION

The development of IKN provides a breeze of heaven for the development and progress of Indonesia. However, amidst the splendor and beauty of its echoes throughout IKN, there is a crisis and threat to the regeneration of the mechanical solidarity of society, especially for local indigenous communities there. IKN development is considered negligent and neglectful in providing space for deliberation for local indigenous communities. Their rights and space were taken away and it was as if they were forced to be uprooted from their grass roots. This crisis needs to be of concern to various stakeholders because ambitious projects which are touted as the greatness of the nation should not result in the loss of the culture of indigenous peoples which is part of the greatness of the nation.

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