

Makassar City and Public Space Without Siri' and Pacce

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Abstract

This paper examines Siri' and Pacce which are a philosophy of life as well as a value system that guides the lives of the Bugis and Makassar people and other ethnic groups in South Sulawesi. The importance of this value is that the essence of existence and the meaning of human life according to the people in this area is largely determined by the practice of the Siri' value, as in the classic expression Siri' is what differentiates humans from animals. This research is a sociological study that uses qualitative methods and descriptive analysis. The research results show that along with the times and social changes, the value of Siri' has experienced a shallowing of meaning and even tends to no longer be part of society's social system. This research examines the phenomenon of social life in Makassar City, especially in public spaces which have ignored the values of Siri' and Pacce, forms of shallow meaning, and the importance of revitalizing these local noble values. This is important as the expression of the condition of a city is a reflection of the people who live there.

Keywords : *City, public space, siri', pacce*

1. INTRODUCTION

The city of Makassar as the capital of South Sulawesi Province that we find today, with all its progress, is the result of the social production of its people which has taken place over a very long history. In the history of cities in Indonesia, Makassar is recorded as a port city which was once a commercial center during the spice trade era, before and after (Sutherland, 2001). The trade network which then gave rise to social and economic interactions in commercial activities across ethnicities and nations, made Makassar a world city that developed rapidly in its time. Thus, if recently the tagline of Makassar becoming a world city (Beaverstock et al., 2000) has appeared, it is actually not appropriate because it has already held that title. On the other hand, the expression that has become a new spirit for building a city, namely Makassar, has returned to being a world city (A. Ahmadin, 2009).

As a city that has developed so advanced, Makassar has become a space for everyday life that can make its residents comfortable. Not only shopping centers as a means of economic activity are built by the government, but public spaces as places for leisure, sports and entertainment are provided for the community. Thus, in various places in Makassar City, everyone can enjoy public spaces, such as: city parks, squares, squares, sidewalks, and others, including highways which are used as public spaces in an activity called Car Free Day (CFD) (Nieuwenhuijsen & Khreis, 2016). The large number of visitors to these places is proof that public space is one of the city infrastructures that is really needed by the community. Apart from that, it is also a sign that the level of activity/work in the community is high, requiring a new atmosphere to unwind, especially on holidays, either for exercise or just to come enjoy the atmosphere of the public space.

Behind Makassar's popularity as a city with a glorious past as recorded in history, its people are also known for their social and ethnic groups who have a value system as well as a philosophy of life (Ventegodt et al., 2003), namely *Siri'* and *Pacce*. In its implementation, the value of *Siri'*, which linguistically means "Shame", has become a motivation in a broad sense that has a great influence on social life. Likewise, "*Pacce*", which means pain or pain, later became the values of caring and social solidarity. Nevertheless, the interesting question then is whether these values are still implemented in various daily life activities of the people of Makassar City? This question is important as a form of self-criticism for all of us, especially those who live in Makassar City. The results of the latest study regarding *Siri'* and *Pacce* in South Sulawesi link it to good governance that is free from corrupt practices from the aspect of implementing local wisdom (Nurdin, 2020).. Likewise, the book *Sociology of Bugis Society* (M. Ahmadin, 2021) only explains *Siri'* and *Pacce* in relation to the value system without relating to its implementation in the public sphere. Is it true that *Siri'* and *Pacce* are still a philosophy of life and a system of norms in everyday life or are they just pride of the past whose substance is slowly disappearing? From these questions, the existence of *Siri'* and *Pacce* will be studied, especially their relationship with the social and economic activities of the community in public spaces in Makassar City.

2. RESEARCH METHOD

This research is qualitative research in sociological studies that uses data and descriptive analysis (Creswell, 1999). This type of research data is the result of direct observations (Cohen et al., 2017) of spatial practices in relation to the Siri' and Pacce values carried out by the community in public spaces in Makassar City. Apart from that, the type of data collected is various people's views on the importance of Siri' and Pacce in life. The data collection technique used was the observation method at several points in public spaces in Makassar City as well as free and in-depth interviews (Rahman et al., 2022) with visitors to these public spaces. To facilitate the data collection process, research instruments were used in the form of observation sheets and interview guides. The population of this research is all visitors to various public spaces, but they are not divided into research samples. Through various predetermined criteria, several visitors were deliberately selected to be interviewed. The data analysis process is not carried out separately, namely after completing the research, but goes hand in hand with the data collection process. Qualitative data analysis was carried out using the stages of data reduction, data presentation, and drawing conclusions (M. Ahmadin, 2022). To obtain accurate data, data analysis was also carried out in the form of content analysis, theme analysis, narrative analysis and discourse analysis.

3. FINDINGS AND DISCUSSION

3.1 Public Spaces in Makassar City: Past and Present

Long before we knew about the public spaces that exist in Makassar today, the city, which is also popularly known as Kota Daeng, has long had public spaces (Habermas, 1991) and their existence cannot be separated from the historical movement of this city. From the past until now, when one mentions Losari (A. Ahmadin, 2021), what is imagined in everyone's mind is a place to hang out on the best and legendary beach in Makassar City (Radja et al., 2022) as well as being a landmark of this city. The popularity of Losari, along with the narrative about its comfortable atmosphere, has been beautifully etched in the collective memory of people who have stopped by or enjoyed the beauty and atmosphere of the beach in the afternoon or evening. Since ancient times, especially in the 1980s, the people of Makassar City and immigrants to this city have made Losari a destination to enjoy a relaxed atmosphere. In fact, everyone who comes to this city is considered incomplete if they haven't taken the time to visit Losari Beach. The existence of Losari Beach has

also been immortalized in the lyrics of the song *Sumpah Benang Bulaeng* (Golden Thread Oath) sung by Elvi Sukaesih.

A typical menu available in the Losari Beach area is Pisang Epek, which is a half-ripe banana that is roasted over hot coals then pinched until the shape is almost flat and served with a mixture of runny brown sugar. The sellers occupy this area by lining up along the Losari Beach embankment and this condition is what has caused this public space to be called the longest restaurant in the world. The traditional atmosphere of Losari's public spaces will only last until the end of 2021, because in early 2022 this place will become part of a revitalization project from the Makassar City government (Ali, n.d.). The Losari Beach revitalization program, at a cost of 40 billion, then changed the face of this public space to a modern appearance. Apart from the emergence of controversy over changes in the shape and atmosphere of Losari, what is certain is that the former longest restaurant in the world is also present in a new atmosphere. In its new face, Losari is equipped with a room bearing the names of the four ethnic groups in this area, namely: Makassar, Bugis, Mandar and Toraja (M. Ahmadin, 2021).

Another famous public space in Makassar is the Karebosi field which functions not only as a sports facility, but also as a hangout place with various activities. The shady trees that grow on the side of the Karebosi field and the open buildings in this area allow many people to relax in this place. For those of you who often visited the Karebosi field before it was revitalized, you will see activities such as playing dominoes, chess, watching medicine sellers, watching entertainment, and other types of activities. Some visitors to the Karebosi field use this area as a place to sell or promote certain products. The function of Karebosi is a public space (Dollah et al., 2023), a place to relax and share with friends or a green open space, which later turned into a commercial space which the city government also called revitalization.

In recent times, various public spaces have been created and can be enjoyed in various places in Makassar City. Some of them include: Pakui Sayang Park, Macan Park, Losari Beach, Center Point of Indonesia (CPI) area, Car Free Day (CFD) area on Panakukang Boulevard, Car Free Day Jalan Jenderal Sudirman, and other busy places. Several other types of places that are used as hangout places are coffee shops which can be found in various corners of Makassar City. The phenomenon of

crowded public spaces is proof that the people of Makassar City, in between work activities, also need a new atmosphere that seems relaxed.

3.2 Revitalizing Siri' and Pacce Values

The importance of making *Siri'dan Pacce* values part of community activities in Makassar City public spaces is interestingly linked to ecological awareness (Schleicher, 1989) and social concern. Makassar and Bugis people culturally have a value system called "*Siri' Butta*" or "*Siri' Kampong*", namely self-esteem or shame related to the surrounding environment where they live together (M. Ahmadin, 2019). This self-esteem embodies collective awareness to always maintain a good name and conducive to the continuity of social relations. Makassar residents certainly still remember a slogan entitled "*Makassar Teduh Bersinar*" (Makassar Shady Shines) which was popular until the first half of the 1990s with the spirit of creating a green city and a clean environment. During Danny Pomanto's administration, Makassar had the slogan "*Makassar Tidak Rantasa*" (Makassar is not dirty) which had the same essence as the first slogan, namely the importance of collective awareness throughout society to always maintain a clean environment.

The dreams and aspirations of the Makassar government to make this city appear clean, in reality are still far from expectations. Several corners of the city still appear dirty with scattered rubbish and even at this location there has been an announcement that it is forbidden to throw rubbish here. This city's public spaces are no exception, public awareness of maintaining cleanliness by not throwing rubbish anywhere seems to be lacking. Many people, after tasting food or drink, then throw the rubbish carelessly. This bad habit originates from two things, namely the act of following other people who he previously saw also doing the same thing and the habit of throwing away rubbish as a carryover from his daily life at home. This is where the importance of collective shame must be created along with the awareness that the city environment, including public spaces, is dirty with rubbish. The people of Makassar should be aware that other people who come to our city will say that Makassar people are not clean and the view of the city space is an example of this. Other people's opinion that public spaces are not clean from rubbish, for example, will be a negative impression that will worsen the city's image as a place where the people of Makassar live.

Another interesting fact that was revealed was the phenomenon of the increasing loss of attitudes of care and compassion towards other people whose economic conditions were worrying. This attitude of indifference and loss of compassion for seeing these conditions is actually not part of the nature of the Makassar people because they have a value system called *Pacce*. It's just that the feeling of pity and care for others is tainted by the emergence of acts of making seemingly poor economic conditions an opportunity to earn money by begging. In fact, many people know that many of the people who beg are rich people who pretend to be poor. Not only that, some people also believe that there are certain elements who organize and exploit them to gain profits from their begging.

CONCLUSION

Makassar, as a developing and advanced city, in reality has public spaces that were created long before the conditions found today. Losari Beach, which has been famous since colonial times, is a public space and a landmark of this city and throughout its history has been a witness to how people have made it their favorite hangout place. Likewise, the Karebosi field, which has long been famous for its unique atmosphere, has functioned as a public space that is popular with not only the people of Makassar but also people who come from other areas. The development of the city and government policy called revitalization have made these two public spaces appear with a new, more modern face. In their modern appearance, public spaces in Makassar City, namely Losari Beach, Karebosi and others, do not appear to be fully colored by people's love in the form of environmental awareness to keep them clean in the name of *Siri'* together. Likewise, public spaces, which are often used as places to hang out for people who look like they have no property, have failed to generate an attitude of compassion and care among the community. The reason is because certain individuals apparently use it as a means of earning money without having to work. As a result, it has a bad impact on people who really don't have it from an economic perspective.

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