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## Village in the City: Spatial Practices and Ironic Behavior of Urban Community in Makassar, Indonesia

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### Abstrak

Daya tarik suatu kota dengan segala fasilitas lengkap yang dimilikinya menjadi faktor dominan yang menjadi alasan masyarakat desa berpindah dan tinggal di perkotaan. Fenomena seperti ini telah terjadi dalam sejarah panjang umat manusia, sehingga fenomena urbanisasi selalu dianggap sebagai pemicu munculnya permasalahan perkotaan khususnya dalam hal penataan ruang permukiman. Penelitian ini membahas tentang praktik sosial dan kehidupan masyarakat perkotaan di Makassar yang berperilaku seperti masyarakat pedesaan. Hasil penelitian menunjukkan bahwa perilaku dan kebiasaan hidup di pedesaan yang dilakukan masyarakat perkotaan kemudian menimbulkan berbagai permasalahan baik dari aspek lingkungan fisik maupun sosial. Unit analisis penelitian ini adalah beberapa titik kawasan permukiman di Kota Makassar yang menunjukkan praktik kehidupan sehari-hari warga kota bergaya pedesaan. Ada tiga hal pokok dari penelitian ini, yaitu alasan mereka tinggal di kota, pandangan mereka terhadap diri dan lingkungan, serta perilaku hidup sehari-hari.

Kata Kunci: *Praktik Tata Ruang, Corak Desa, Perkotaan, Kehidupan Masyarakat*

## Abstract

The attraction of a city with all the complete facilities it has is the dominant factor that is the reason why village people move and live in urban areas. This kind of phenomenon has occurred in the long history of mankind, so that the phenomenon of urbanization has always been considered as a trigger for the emergence of urban problems, especially in terms of residential spatial planning. This research discusses the social practices and lives of urban communities in Makassar who behave like village communities. The results of the research show that the behavior and habits of living in villages that are practiced among urban communities then give rise to various problems from both physical and social environmental aspects. The unit of analysis for this study is several points in residential areas in Makassar City which show the daily life practices of city residents in the village style. There are three main things from this study, namely their reasons for living in the city, their views about themselves and their environment, and their daily life behavior.

Keywords: *Spatial Practices, Village Style, Urban, Community Life*

## INTRODUCTION

As The study of cities (Lehan, 2023) with the complexity of problems that arise as a result of their development is still an interesting topic that is of great interest to researchers. One of the urban problem issues that is widely discussed in the discourse on sustainable development is residential space, namely places where people live in an unorganized manner and whose daily life practices are not accompanied by good ecological awareness. As a result, this behavior causes residential spaces to become dirty and damages the image of the city, which in Kevin Lynch's view is a representative image of an individual's image. For this reason, according to him, the group's image really determines the quality of an environment (Lynch, 2015).

One sociologist who has contributed a lot to the study of urban society and its problems is Manuel Castells. This University of Southern California professor, in his various researches, focuses on urban and regional planning studies. In one of his writings he explains that urban problems have become the center of political debate in industrial capitalist society. The results of his research in the United States, especially New York City, show a series of social contradictions that question the urban model in relation to the interests of society. In the case of France he revealed the emergence of divisions and disputes between different political forces caused by urban and regional policies (Castells and Castells, 1978).

This sociologist from Spain further examines the problems of urban space in relation to globalization and the information society. It was proven that on October 25 2013 he was specially invited to a round table discussion with doctoral and master's program students

at a city and regional planning department. On this occasion, Castells presented a paper entitled "Space of Flows and Space of Places in Networked Social Movements" and the lecture material discussed new forms of social movements that have emerged in urban communities in various countries (Castells and Kumar, 2014). In another paper, it is also explained about the importance of asking again what the actual subject of urban sociology is and whether the term urban still has the meaning that Castells questioned about forty years ago. An interesting recommendation put forward in this paper is that urban sociology should not only study big cities, but should also discuss suburban communities, small towns and rural areas. In its development, sociological studies with this scope are considered outdated, so a more politically and organizationally realistic alternative is offered, namely an urban sociology focus on settlement studies, community studies, and spatial sociological studies (Gans, 2009).

The importance of shifting the focus of sociological studies to settlement and community studies using a spatial sociology approach (Fuller and Löw, 2017) is the basic argument for the presence of a paper with a focus on Makassar City studies. Similar to the social conditions of society in various cities in the world and in Indonesia in general, Makassar, as a leading city in the eastern region of Indonesia, is also faced with various problems regarding settlements and communities. One of the problems of urban life which is the focus of discussion in this paper is the emergence of symptoms of social life in the city center where people appear to live in the city but still act like village people. Some of the habits of city people have a village style, such as: keeping livestock (chickens) around the house, throwing rubbish carelessly, using alleys as places for activities, making places to dry clothes on the side of the road, and others. This phenomenon raises two questions, namely whether it should be called a form of city people's creativity which is part of spatial practice or conversely interpreted as an action that can worsen the image of a city. In this regard, it is interesting to examine their perceptions of themselves (community) and residential space (spatial) as well as the meta-principles behind their practices in daily life. Then how can alternative solutions be provided to overcome the problems of urban social life in relation to settlements and the existence of communities whose members are many city people in a village style.

## RESEARCH METHOD

This research is a type of qualitative research that uses data from observations, interview results, and documentation (Ahmadin, 2022b). The data collection technique was carried out by observing the phenomena of daily life of people who live in the city but

behave like village people spread across several points in Makassar City. Interviews were conducted with several informants selected purposively (Creswell and Poth, 2016), namely individuals as parents and several children whose criteria were determined based on the characteristics of village community style life. The documentation technique consists of tracing several documents deemed necessary regarding their whereabouts in Makassar City, for example family cards, home ownership status, resident identity cards, and others. Research data analysis is not separated from the research time, that is, it is carried out simultaneously while data collection activities are taking place.

## RESULT AND DISCUSSION

### Reasons to Live in the City

As explained at the beginning of this paper, a city with its various living facilities is an attraction (Broitman and Koomen, 2020) that really determines many people's decisions to choose to live and work in the city. Behind this main reason, of course there is a special motive regarding rational choice or simply joining in choosing a city as a place to carry out social and economic life. Thus, if we examine further the motives of people from villages living in urban areas (Erman, 1997), we will find a variety of interesting arguments for comparison.

In a book chapter containing one article entitled "Why People Want to Live in the City?" written by Leo Lucassen and Wim Willes, explains the results of research conducted by Peter Clark on European cities both from the perspective of their residents and visiting tourists, showing that the topics of concern are health services, social services and hygiene. According to the author, the success achieved by popular cities in Europe such as London depends on political leadership and administrators who have a cosmopolitan spirit and are creative in creating economic, social and cultural innovations that are most decisive in creating an attractive living environment. It was also stated that the success of cities, especially in Northern Europe, according to Clark, is related to the urban traditions that have long existed on this continent (Lucassen and Willems, 2011).

Based on information from several informants in this research, it is known that there are several factors that are the reasons why they choose to live in Makassar City, such as: the availability of various job opportunities that can support meeting the needs of themselves and their families, the availability of good health services, the availability of various entertainment services, prestige social as people who live in the city, various events are available, and so on. The first reason for living in the city is because there are various job opportunities available, expressed by informant DL (36 years) that even though he only

works as a construction worker in Makassar, according to him, it is better than the conditions in his home area, namely Takalar Regency. This man with two children feels that living in a rented house with regular work in Makassar City is promising enough for him to be able to continue his life with his family. This case example is considered to represent the information of other informants even though the work is different, such as selling and other types of work. Some of them, both those who own their own homes and those who still have rented housing, consider Makassar City to be an ideal place to live due to the employment opportunities available in various forms.

Another attractive factor for living in the city is the availability of good health facilities (Dib, Sun, Minmin, Wei, and Li, 2010), represented by BT's statement (53 years) compared to his home area in remote Jeneponto. His confession shows that he admits that living in Makassar City can make it easier for him to get health services, because the health center is close and there are many hospitals available. In fact, according to him, he sometimes gets health services from doctors who practice at certain clinics. BT said that his parents had been suffering from illness for a long time, they received good health services where they could be taken to a clinic to get health services and the most important thing according to him was that it could be done at any time within a relatively short distance.

Specifically, the pull factor of living in the city is related to the availability of various entertainment facilities (Nichols Clark, 2003). Informant DR (55 years old) expressed that he and his family can enjoy various entertainment facilities, both free and requiring payment. From his confession, it was stated that working all day for a week is important as the head of a family to finance all his family's needs. However, according to him, behind all that, a certain amount of entertainment is also needed to unwind and relieve stress due to busy work. Thus, in a city that provides various entertainment facilities, according to him, it is very suitable as a place to live and according to him, their children can also go to school without having to be dropped off or picked up.

Another pull factor identified was social prestige as a person who lives in the city (Boswell, 1994), represented by the family of DL (43 years old) who believes that living in the city is a matter of pride. From his statement, it is known that he never cared about living in the city in his own house or in a rented house, which he certainly thought people in his native village would never know. He enjoyed his status as a city person enough that when he returned home for Eid al-Fitr, he received a fairly good welcome as family who came from the city. Even though he doesn't have a permanent job, according to him, he must maintain his appearance to portray himself as a city person. To support these life principles,

of course he has to work hard to get accessory facilities to support his lifestyle as a city person.

Based on some of the data from the results of the research described, it can be seen that job opportunities, health services, entertainment facilities, and other reasons for rural people living in cities are general reasons that apply to every city in other places. It's just that the problem lies in political will and the creativity of leaders whether they are able to provide these various facilities to support people's aspirations. Apart from that, what is no less important is whether the mental and psychological situation of all people who have the desire to live in the city are able to show themselves as ideal city residents. This is where problems arise, especially due to the issue of mental unpreparedness, causing people to sometimes have perceptions about the environment, both physical and social, that deviate from the general pattern of an urban community.

#### Views on Self-Existence and the Social Environment

Based on observations and several informants' statements, it shows that with a few exceptions, they generally view themselves as an inseparable part of the rest of the city community even though they live in the same place. Generally, they view themselves as immigrants to Makassar City and only live temporarily in a rented house. Everyone has their own business and it is best not to take care of other people's interests. This slightly selfish attitude and principles cause no sense of belonging to the environment (Meeuwisse, Severiens, and Born, 2010), so it is natural that in some cases ecological awareness is difficult to create. Their status as temporary settlers in rented houses makes it difficult for them to identify themselves as residents who are obliged to maintain social and environmental stability (Gilboa and Matsui, 1991). Apart from that, this principle also has implications for the emergence of the perception that other people around them have no relationship with themselves, thus making it difficult to create a sense of community (Harris, 2006) among those who live in the same space.

These views and principles of life can trigger the emergence of excessive ethnocentrism (Perreault and Bourhis, 1999), so that they always consider themselves and their family (ethnicity) to be better than others. Such an attitude also further harms the social environment, where it is difficult to create spatial-based solidarity among residents living in the same city. In similar conditions, it actually creates a type of social relationship in urban communities that is only physically close, but socially distant. If this happens, it does not rule out the possibility that one day in the same residential complex two events will take place at the same time, namely a grieving family holding a condolence for the death of one

of their relatives and on the other hand there is someone holding a festive celebration accompanied by a sense of enjoyment.

#### Spatial Practices and Social Behavior in Daily Life

Several spatial practices related to the social behavior of village-style urban communities (Kusenbach, 2008) can be found in several case examples. *First*, the habit of keeping livestock such as Bangkok, Kate, or ordinary chickens, where the chicken cages or coops are often placed on the side of the road in the hallway where they live. Apart from narrowing road space and disturbing road users, this tendency also destroys the beauty of the city view. Apart from that, animal waste that is not cleaned properly also results in the appearance of a foul taste which really disturbs the condition of the surrounding environment. Ironically, this habit is accompanied by an unfriendly attitude if other people reprimand them because in this context they feel like they are the owners of the space, including the road as if they claim it as their own.

*Second*, ironic behavior related to spatial practices is the tendency to throw rubbish anywhere, including in sewers, which causes blockage of water flows. The bad habit of throwing rubbish anywhere is triggered by at least two things, namely not feeling like you own the environment where you live and not being aware of the dangers that threaten you when it rains. Another thing is the emergence of the principle that cleaning up rubbish is not their job, but it is up to special officers who are obliged to clean it up.

*Third*, the dishonorable habit also emerged in the form of using certain places as drying places for their laundry. This can be seen in the habit of drying clothes on iron fences on the side of toll roads or other places that are considered functional. In this case, they also always assume that the container used as a drying area belongs to them, so that other people cannot use this place for similar purposes. Scenes like this actually damage the image of the city (Ahmadin, 2022a), but ironically it seems like there is neglect and it seems like things like this are considered normal things in city life.

*Fourth*, the claim to place as part of spatial practice can be seen in the habit of using roads in city alleys as places for activities. In several dense residential centers in the city of Makassar, it is seen that city residents have a habit of carrying out activities on the streets in the alleys, such as grilling fish, sitting together, hanging out, eating together, and various other types of activities. At the same time, when drivers or road users crossed the alley, the occupants of the alley spontaneously felt disturbed and their peace was disturbed. In fact, they actually forget that the space where they are active is a road which is public property so that anyone can cross it at any time.

The four case examples used as units of analysis in the context of spatial practice (Liggett and Perry, 1995) are a small part of the many ironic facts about the lives of city people which are similar to the habits of village people. What is interesting and tends to be ironic is that in the context of having to keep the environment clean, they treat the place where they live as if they don't own it, so they leave the scattered rubbish alone. On the other hand, in terms of using certain spaces in the city as places to hold various activities, there is a practice of claiming that these places are their own.

Referring to several ironic phenomena regarding the tendency of urban communities to behave like village communities, actually leaves an analytical question. Is it true that the spatial practices and lifestyles of city residents which are similar to those of village people are traditions brought to the city or in certain contexts are a form of lack of choice between the difficulty of finding alternative public spaces as places for joint activities? The answer, of course, could be yes for some examples of cases and conversely, it could also not be true for certain contexts.

## CONCLUSION

The reasons or motives that attract rural lifestyle people to choose the city as a place to live are related to the availability of various job opportunities, good health services, many alternative means of entertainment, social prestige as city people, and others. Their perception of their existence and social environment is that they generally view themselves as immigrants to Makassar City and only living temporarily in a rented house. Everyone has their own affairs and it is best not to take care of other people's interests, so it is natural that in some cases ecological awareness is difficult to create. Some examples of spatial practices and social behavior include: making the side of the road a place to raise animals, being able to throw rubbish anywhere, using iron toll fences as clotheslines, and others. Ultimately, this problem settles between two points of view, namely that this ironic phenomenon must be interpreted as an innate tradition from the village of origin or in certain contexts as a form of the absence of alternative spaces for joint activities and creativity.

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