



Ahmadin



Sociologizing Urban Space



*Makassar In The Colonial
and Post-colonial Period*

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Penulis:
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Desain Cover:
Fawwaz Abyan

Sumber Ilustrasi:
www.freepik.com

Tata Letak:
Handarini Rohana

Editor:
Aas Masruroh

ISBN:
978-623-500-033-6

Cetakan Pertama:
Maret, 2024

Hak Cipta Dilindungi Oleh Undang-Undang
by Penerbit Widina Media Utama

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PENERBIT:

WIDINA MEDIA UTAMA

Komplek Puri Melia Asri Blok C3 No. 17 Desa Bojong Emas
Kec. Solokan Jeruk Kabupaten Bandung, Provinsi Jawa Barat

Anggota IKAPI No. 360/JBA/2020

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FOREWORD

The study of urban space in various scientific disciplines has recently become an important topic that is of great interest to researchers, including sociologists. In the realm of Sociological studies, what is called spatial sociology and sociology of urban public spaces emerged. Some literature states that the tendency to study space in urban sociology is inspired by the idea of the importance of space as part of social change. Through this book Dr. Ahmadin, S.Pd., M.Pd describes that (urban) space is not a passive natural entity, but always experiences dynamics along with changes in meaning, value and function. The study of city dynamics in relation to changes in social spaces from the colonial to post-colonial period, takes Makassar City as the unit of analysis. Historically, the capital of South Sulawesi Province was laid out in a European-style city setting during the Dutch colonial period and was characterized by the emergence of ethnic-based residential centers.

In its development, the agglomeration of ethnic-based residential areas as the building blocks of Makassar City then experienced degradation until finally what could be seen in this city were only symbolic traces. The increasing population of Makassar from year to year, accompanied by city spatial planning policies and new residential arrangements, has given rise to housing complexes as new residential spaces with different characteristics. The author of this book describes that the emergence of housing complexes has led to the creation of a type of city dweller who is only physically close but psychologically far apart. Those who live in housing complexes need time to become a community.

One of the important ideas presented by the author of this book is what he calls "sociologizing urban space", where the scientific vision implied in this study is the importance of space studies from a sociological perspective. Starting the study of this book, the concept of space and theories about cities are revealed as a pre-understanding of space in relation to the dimensions of sociological studies. In other parts of this book, the changing elements that are the factors causing the breakdown of ethnic settlements are also revealed, the meaning of space in the new

social vision, and using a dialectic theory approach, it is explained about the meeting point between the polar meanings of space and the process of social production.

Hopefully this book will be useful for all readers, especially those interested in urban sociology studies.

PREFACE

The dynamics of the city and various problems that arise accompany their changes, always an interesting topic among researchers to study it from various disciplines. The complexity of problems in the development of a city often involves various variables that are related to each other, such as: social systems, spatial structures, and ecological conditions. A city is also imagined not just a passive natural entity, but is a social entity that is always changing from time to time through the dynamics of institutions and social relations. Social reality in the lives of the people of Makassar City found today is actually a fruit or product of a series of events in a social process that is seen cumulatively. Likewise, the social process in the life of the city community must be seen as the creation of agents (individual or collective) through their actions. The dialectics between actions and structures, in turn, determine the patterns of social spaces in the future.

The book "Sociologizing Urban Space" examines the dynamics of the city, spatial dialectics, and social reproduction in relation to ethnic residential centers in Makassar City. The emphasis is on changes in social spaces and the meeting point between the pole of the meaning of space and the social production process. The city in this study is imagined as a space that is given and has a meaning in such a way that changes are constructed through social processes. The desire to study space and place in relation to this social production process, is another dimension of modern sociology which has so far more questioned the time considered as a dynamic field of social change. Thus, the discussion of this book answers the anxiety and longing of a Foucault about the importance of writing the entire history of space through the study of history sociology.

The discussion of this book includes: the conception of space and theories about the city; Makassar City Forming Space Element; the direction of changes in social spaces; Sketch of history, geographical, demographic and agglomeration of settlements; History of ethnic arrival in Makassar; ethnic-based settlement spaces; changes in settlement patterns and social reproduction; the face of the space in a new social vision; and

the meeting point between the pole of the meaning of space and the social production process. The study of the conception of space and theory about the city at the beginning of this book is intended as a theoretical concept and foothold in analyzing the problem of space in urban areas. The element of city-forming space is an element of residential space that grows to form artificial layers and the direction of changes in social spaces is an analysis point of the dynamics of the city and its changes.

Historical, geographical, demographic and agglomeration of settlement sketches, each outlines the brief history of the city of Makassar which starts from the meaning of the name, geographical facts that describe the structure of the Makassar city spatial, demographic facts that have the growth of the population, as well as settlement agglomeration which illustrates that Makassar is a formation of various villages that are united to manifest the city. Likewise, the diversity of the people of Makassar is described as a historical formation, which starts from the process of arrival of various ethnicities in Makassar and creates settlement space based on their ethnic groups.

The following discussion about this book about changes in settlement patterns and social reproduction; the face of the space in a new social vision; and the meeting point between the pole of the meaning of space and the social production process. Hopefully this book will benefit especially in the study of urban sociology, city history, urban anthropology, urban spatial planning, and other fields of study.

Makassar, January 10, 2024

Author

(Dr. Ahmadin, S.Pd., M.Pd)

TABLE OF CONTENTS

FOREWORD	iii
PREFACE	v
TABLE OF CONTENTS	vii
CHAPTER 1 INTRODUCTION	1
A. Conception Of Space and Theory About the City	1
B. Space Elements Forming the City of Makassar	24
C. Population Growth, City Spatial Planning, and Settlement	27
D. Motive and Direction of Space Changes.....	30
CHAPTER 2 HISTORICAL, GEOGRAPHICAL, DEMOGRAPHIC AND AGGLOMERATION SETTLEMENT SKETCHES	33
A. Meaning Of Makassar	33
B. Makassar History Track	35
C. Geographical Facts	37
D. Demographic Facts	39
E. Ethnic Division of Labor	43
F. Village Agglomeration: The Foreign of The City of Makassar.....	44
CHAPTER 3 BECOME MAKASSAR: HISTORY OF ETHNIC ARRIVAL	51
A. Malay People	51
B. Chinese People	56
C. Bugis Wajo People	64
D. Ambon People	66
CHAPTER 4 ETHNIC BASED RESIDENTIAL SPACES IN MAKASSAR	69
A. Establishment Of Ethnic Villages	69
B. Kampong Melayu	86
C. Kampong Wajo	92
D. Kampong Maluku and Ambonkamp	95
E. Kampong Cina (Chieesche Wijk).....	99
F. Other Ethnic Village.....	107
CHAPTER 5 CHANGES IN SETTLEMENT PATTERNS AND SOCIAL REPRODUCTION	115
A. Increase In Population and Geographical Expansion Of the City	115

B. City Spatial Policy (Master Plan)	119
C. City Modernization: The Domination Of Capitalism and Lifestyle Changes	121
D. Housing Sector Policy	126
E. Professional Demands and The World of Work	128
F. Mixed Marriage (Exogamy)	131
G. Redefining The Meaning of Space	135
H. The Growth of New Residential Centers	149
CHAPTER 6 THE FORM OF SPACE IN A NEW SOCIAL VISION	157
A. Ethnic Based Associations as Political Communities	158
B. The Informal Sector as A Social Reality	163
C. Family Based Land Procurement	167
D. Ethnic Based Cemeteries: Associations In the Grave	168
CHAPTER 7 THE MEETING POINT BETWEEN THE POLE OF SPACE MEANING AND SOCIAL PRODUCTION	173
A. The Meaning of Space in The Paradigm Of Social Facts and Social Definitions	173
B. Social Reproduction as Synthesis	175
CHAPTER 8 EPILOG	179
REFERENCES	182
INDEX	196
AUTHOR BIOGRAPHY	200

1

INTRODUCTION

A. CONCEPTION OF SPACE AND THEORY ABOUT THE CITY

Examining the shape and dynamics of a city with the various problems that exist in it, involves a number of accompanying variables that are correlatively related to each other. Likewise, social systems, spatial structures and ecological conditions always change along with the dynamics of cities from time to time. The inextricable interconnection and unity between city dynamics and change leads us to assume that the city is not actually a natural entity but a social entity.

This shows that cities are socially formed not without human intervention, but are full of the dynamics of institutions and social relations. In fact, various spaces in the city that have been given and have meaning in such a way, are actually formed by a social process that continues to change from time to time. This kind of thinking, according to Pradadimara (2005), is supported by the premise that space is an objective entity (like a blank sheet of paper) that simply exists naturally and is ready to be filled by anything. In fact, inspired by Lefebvre's (1991) perspective, he said that an objective understanding of space like this is called second nature, where the objective conditions of space have been transformed and interpreted socially and historically.

Based on the idea that space is not something that is dead and does not move (static), in fact it is not always oppressed by historical movements, this study departs from the desire to question space and place in relation to the social production process. Apart from that, the focus of attention in this study is another dimension of modern social theory which has so far focused more on time which is seen as a dynamic field of social change. Thus, Foucault's anxiety and longing (Barker, 2005; see also Soja 1995b) regarding the importance of writing the entire history of space, has become part of reality, especially in the realm of historical sociology studies. Starting this study, we describe the concept of space

2

HISTORICAL, GEOGRAPHICAL, DEMOGRAPHIC AND AGGLOMERATION SETTLEMENT SKETCHES

Describing the dynamics of the city of Makassar historically, it feels incomplete without a description of the concept of Makassar, geographical, demographic, socio-political and other conditions that coincide with its development. For this reason, first we will discuss Makassar: its conception and history which is intended for understanding the definition of Makassar which will be used as the unit of analysis for this study.

A. MEANING OF MAKASSAR

Mentioning or hearing the term Makassar, various perceptions and multiple meanings will arise in our minds. This means that Makassar words or terms will be associated with multiple meanings based on the context, namely in what category is it being talked about or discussed? This is important because Makassar can be interpreted as the name of an ethnic group and language, the name of a city in eastern Indonesia (both a port city and a trading city), the name of the Strait, a trading port, and some even associate it as the name of a Kingdom.

If we refer to Mattulada's version of the Makassar conception and understanding (1982), several meanings will be obtained as described below:

- a. Makassar as the name of an ethnic group and language (ethnic group), namely. ethnic group that inhabits the southern part of Sulawesi Island. The areas inhabited by the Makassar ethnic group in South Sulawesi include: Gowa, Maros, Galesong, Takalar, Topejawa, Cikoang, Laikang, Jeneponto and Bangkala. These areas generally use Makassar language in carrying out various daily activities. The Makassar language has a script known as the Lontaraq script or letters which

3

BECOME MAKASSAR: HISTORY OF ETHNIC ARRIVAL

Makassar's long history as a multicultural and heterogeneous city based on religion, origin, ethnicity, language and various other socio-cultural identities, in its development cannot be separated from the social processes that took place previously, including the arrival or presence of these various ethnic groups. Therefore, efforts to identify the existence of this ethnic group must start from an investigation into the history of its arrival and work in the early period.

A. MALAY PEOPLE

The issue of the presence of Malays in Makassar is an inseparable integrative part of several factors, including the socio-political conditions of 16th century Indonesia. The condition in question is the period after Malacca fell into Portuguese hands (1511) which caused many Malay Muslim traders to flee and look for new places to carry out trade transactions. This condition was also accompanied by the Malays' view of the Portuguese as infidels who should be shunned. The displacement of Malay-Islamic traders, in turn accelerated the growth of ports along the coast of the archipelago (Mappangara, 2004: 321; Ahmadin, 2009).

One of their sailing destinations was the Kingdom of Gowa, which is famous for its city, Somba Opu. Regarding the arrival of Malays in Gowa (Makassar) as explained in the lontara, namely around 1561, namely during the reign of King Gowa X Tunipallangga 1561-1565 (Mappangara and Irwan Abbas, 2003). In fact, according to other historical sources, since half a century earlier many Malays had come to Gowa to trade (Pelras, 1985).

4

ETHNIC BASED RESIDENTIAL SPACES IN MAKASSAR

A. FORMATION OF ETHNIC VILLAGES

If we refer to the previous explanation that settlement patterns based on ethnicity are not a new study in sociology, then this shows that apart from Makassar, social mapping of ethnic groups has become a characteristic of cities in general. In relation to this study, it can at least be used as comparative material in an effort to determine a number of similarities and differences as well as to characterize each.

This is interesting to study, especially in relation to the process of ethnic-based population grouping, along with the dominative forces that influence it. Even interactions with the environment and social interactions between community members in various activities in living together are no less important to explore. This means that there is a historical background and sociological reasons that accompany this grouping process which is thought to be caused, among other things, by ties of primordialism based on the spirit of ethno-centrism and the "pressure" of socio-political conditions.

The results of social interaction within these groups, in turn gave birth to a settlement culture, as seen by Evers (1996), which was formed because of the existence of a separation system. In fact, according to him, settlement patterns that are separated according to ethnicity are strengthened by the absence of complete mixing between ethnic groups and social classes.

To describe the population settlement structure in the city of Makassar, it is interesting to link it with Burgees' "Concentric Circle Theory" (See Evers, 1986). In his scientific career, he once compiled a thesis which revealed that social areas with the social and economic characteristics of cities are arranged in the shape of a tiered circle

5

CHANGES IN SETTLEMENT PATTERNS AND SOCIAL REPRODUCTION

A. INCREASE IN POPULATION AND GEOGRAPHICAL EXPANSION OF THE CITY

The increase in the population of Makassar from year to year due to waves of migration from the interior of South Sulawesi and from other places, has in turn given rise to new problems related to settlement. Rural residents who moved to Makassar because they were haunted by political upheaval that lasted 15 years, then established settlements on the outskirts of Makassar city on land that was considered unoccupied. As a consequence, in several corners of the city there are many illegal villages.

The strategy for dealing with population problems related to these settlements demands that urban expansion policies be implemented as soon as possible. Therefore, through the Decree of the Governor of the Regional Head of South and Southeast Sulawesi, No. 1100, dated August 16 1960, it was determined that the Makassar City area had 8 sub-districts. The sub-districts in question include: Ujung Tanah, Tallo, Wajo, Bontoala, Mariso, Mamajang, Ujungpandang, and Makassar. This is, among other things, intended to make it easier to administratively manage the interests of city residents.

The application for expansive expansion of the Makassar city area was then accepted (approved) by the central government, which was partly due to the willingness of several regional governments to provide their territory. Gowa Regency handed over Barombong, Karuwisi, Panaikang, Tello Baru, Antang, Tamangapa, Jonganya, Maccini Sombala, and Mangasa. Meanwhile, Maros Regency handed over Bira, Daya, Tamalanrea, Bulurokeng and Sudiang. Pangkep Regency itself handed over Barrang Caddi, Barrang Lompo and Kodingareng.

6

THE FORM OF SPACE IN A NEW SOCIAL VISION

The current meaning of space and the various interests that accompany it are a consequence of the dynamics of a city, including Makassar. Thus, this progressive effect in turn presents us with several realities and characteristics of new social ties. This can be seen in several facts, such as: (1) the struggle for ownership and use of space, caused by social heterogeneity; (2) blurring of ethnic ties due to secondary relationships; (3) the fragility of urban communities, because the style of social relations is characterized by physical closeness and social distance; (4) voluntary ties which give a person the opportunity to join any group, (5) spatial segregation due to competition for space, giving rise to the distribution of residences or at the same time socio-economic activities as well as certain social areas.

The logical consequence of the fragility of communities and the breakdown of ethnic-based social ties, in turn, gives rise to new perspectives on social space. It even gives rise to a tendency for certain people to take defensive action in the form of discovering new social spaces as well. This kind of phenomenon is synonymous with the term third space as proposed by Soja (1996), heterotopia as stated by Foucault (1989), and the idea of social space according to Lefebvre (1992).

The various variables that accompany the process of construction and reconstruction of social space are sociologically very interesting to elaborate, especially in formulating and creating new social maps. In fact, efforts to find new social bonding tools by each ethnic group that are spatially (ecologically) separated today are no less important to study. This is especially true if based on several empirical realities, that the inability of members of certain ethnic groups to form their own groups in turn causes them to try to find integration mechanisms to unite themselves.

7

THE MEETING POINT BETWEEN THE POLE OF SPACE MEANING AND SOCIAL PRODUCTION

A. THE MEANING OF SPACE IN THE PARADIGM OF SOCIAL FACTS AND SOCIAL DEFINITIONS

Based on previous theoretical studies, the analysis of this study uses two sociological paradigms, namely the social facts paradigm and social definitions. In Rizer's (2003) view, the social facts paradigm focuses on social structures and institutions, such as: groups, certain societal units, social systems, positions, roles, values, government, and so on. Meanwhile, the social definition paradigm is related to meaningful social actions. The first paradigm in relation to this study is related to ethnic groups (their social structure and institutions) in the city of Makassar as the unit of analysis, while the social definition paradigm is related to the social actions of members of ethnic groups related to the meaning of certain social spaces.

The desire to use a dual paradigm in an effort to identify the connection between the meaning of space and the process of social production is based on a concern about the problem of theorizing social reality. The problem referred to in this context is the controversy regarding the emphasis on one pole of social reality, whether "individual" or "society". This is very important, especially in determining what "super energy" makes an important contribution to the process of production and reproduction of social space in Makassar City? Even with a more general question, namely what processes shape the structure of today's urban agglomerations?

8

EPILOG

Changes in ethnic settlement patterns in Makassar are related to several things, such as population growth, which has encouraged the city government to expand its territory and integrate ethnic villages into sub-district and sub-district administrative areas. In addition, urban modernization and the pressure of global capitalism have given rise to consumerist lifestyles and housing sector policies have given rise to artificial localities.

The social production initiated by the hegemonic class led to a redefinition of space and even changed the meaning of shared space from cultural to economic value. The impacts caused include: the struggle for ownership and use of space, caused by social heterogeneity; blurring of ethnic ties due to secondary relationships; the fragility of urban communities, because the style of social relations is characterized by physical closeness but social distance; voluntary ties that give a person the opportunity to join any group; Spatial segregation due to competition for space, gives rise to the distribution of residences or at the same time socio-economic activities as well as certain social areas.

Population settlement patterns also changed from a differentiated ethnic-based settlement agglomeration structure to a residential agglomeration based on exclusive social classes. In fact, Makassar City seems to have turned into spaces of collective exclusion for individuals, characterized by the emergence of patterns of social interaction that are only linked by markets and communication technology. This phenomenon also marks a shift in communication space from concrete social reality to abstract virtual reality.

The globalization of economics, information and culture which causes the disappearance of spatial, territorial, ethnic, religious and national boundaries at the point of its development, creates spatial segmentation, spatial duplication and ultimately spatial hallucinations. Because of this,

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INDEX

A

Aceh, 37
Afdeeling, 37, 40
Agglomeration, vii
Ambon, vii, 44, 66, 67, 97, 98, 99, 128, 195
Antonio Gramsci, 14, 120
Arab, 48, 83, 96, 101, 103, 108
Archipelago, 35, 36
Asia Tenggara, 186, 188, 192

B

Banjar, 25, 44, 76
Batak, 41, 191
Budaya, 188, 190, 192, 194
Bugis, vii, 25, 36, 40, 43, 44, 46, 47, 64, 65, 66, 71, 76, 77, 81, 86, 88, 89, 90, 91, 92, 93, 94, 122, 130, 169, 170, 171, 183, 187, 189
Buton, 36, 44, 107

C

Capitalism, viii, 14, 120, 186
China, 4, 35, 36, 44, 55, 56, 57, 58, 59, 60, 61, 62, 63, 90, 101, 102, 106, 136
Chinese, vii, 11, 21, 25, 27, 40, 44, 46, 47, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 71, 72, 74, 75, 77, 79, 80, 85, 88, 99, 100, 101, 102, 103, 104, 105, 106, 108, 112, 121, 131, 132, 147, 160, 169, 192

Cina, vii, 25, 31, 44, 45, 48, 75, 79, 101, 103, 108, 183, 186, 193
City, iii, v, vii, viii, 7, 8, 15, 17, 22, 23, 29, 31, 32, 35, 36, 37, 39, 47, 64, 71, 72, 75, 84, 85, 95, 96, 97, 100, 109, 111, 112, 114, 117, 118, 119, 127, 137, 140, 141, 144, 146, 147, 152, 160, 164, 165, 168, 170, 173, 174, 175, 177, 178, 179, 180, 185, 189, 190, 193, 202
Colonial, 2, 81
Company, 28, 72, 73, 77, 80, 86, 126, 148, 149, 192, 193, 194
Concentric, 69, 140
Culture, 186, 194

D

David Harvey, 14
Dialectics, 20
Differentiation, 12, 26, 184
Dinamika, 185, 195
District, 7, 42, 45, 48, 49, 93, 94, 98, 107, 131
Durkheim, 43, 184, 186
Dutch, iii, 21, 22, 24, 25, 26, 30, 34, 35, 36, 37, 38, 40, 46, 47, 52, 60, 61, 62, 63, 64, 67, 71, 72, 73, 74, 75, 76, 77, 78, 79, 81, 83, 84, 86, 87, 89, 90, 100, 104, 105, 108

E

Ecology, 4
Economy, 186

Edward Soja, 14, 16
Ekologi, 185
Ekonomi, 184, 185
English, 36
Enrekang, 109, 110, 111, 112, 171
Ethnic, vii, viii, 10, 40, 83, 85, 106, 109, 184
Etnik, 184
Europe, 21, 22, 24, 26, 36, 73, 77, 78, 79, 81

F

Facts, vii, viii
Fort Rotterdam, 7, 25, 35, 47, 60, 72, 75, 76, 79, 80, 84, 98, 99, 100

G

Geographical, vii
Gowa, 33, 34, 35, 36, 37, 38, 40, 43, 45, 46, 49, 51, 52, 54, 55, 64, 65, 73, 75, 80, 81, 86, 88, 98, 114, 115, 116, 117, 168, 184, 191, 193

H

Harbor, 101
History, v, vii, 22, 184, 202

I

Ince, 47, 86, 87, 92
India, 8, 35, 36, 37, 44, 109, 124
Indonesia, 22, 24, 26, 28, 33, 34, 36, 37, 39, 47, 51, 52, 53, 54, 56, 58, 68, 78, 83, 85, 125, 126, 148, 149, 150, 168,

183, 184, 185, 186, 187, 189, 191, 192, 193, 194
Inggris, 189
Islam, 54, 56, 87, 131, 191

J

Java, 37, 40, 53, 58, 61, 83, 100, 101, 186
Jawa, 2, 76, 183, 186
Johor, 52, 94

K

Kampung, 25, 26, 31, 44, 45, 46, 47, 48, 49, 55, 71, 74, 75, 76, 77, 79, 80, 87, 88, 89, 97, 98, 103, 111, 112, 117, 171
Kapitalisme, 183, 186
Kebudayaan, 185, 187, 191, 194, 195
Kolonial, 187, 190, 193, 194
Kompeni, 72
Kota, 72, 183, 184, 185, 187, 188, 189, 190, 191, 192, 193, 194, 195

L

Lefebvre, 1, 13, 14, 16, 23, 24, 120, 135, 136, 137, 144, 152, 153, 154, 157, 185, 187, 189
Life space, 15
Lifestyle, viii, 122
Losari, 67

M

Madura, 44, 53, 194
Madurese, 40, 41, 92, 160

Makassar, 2, iii, v, vi, vii, 2, 3, 6, 7, 8, 9,
12, 13, 15, 17, 20, 22, 23, 24, 25, 26,
27, 28, 29, 30, 31, 32, 33, 34, 35, 36,
37, 38, 39, 40, 41, 42, 43, 44, 45, 46,
47, 48, 49, 51, 52, 53, 54, 55, 56, 57,
58, 59, 60, 61, 62, 63, 64, 65, 66, 67,
68, 69, 70, 71, 72, 73, 74, 75, 76, 77,
79, 80, 81, 83, 84, 85, 86, 87, 88, 89,
90, 91, 92, 93, 94, 95, 96, 97, 98, 99,
100, 101, 102, 103, 104, 105, 106,
107, 108, 109, 110, 111, 112, 114,
115, 116, 117, 118, 119, 120, 121,
123, 124, 125, 126, 127, 128, 129,
130, 131, 132, 135, 137, 138, 139,
140, 141, 142, 143, 144, 145, 146,
147, 148, 150, 152, 153, 154, 157,
158, 160, 163, 164, 165, 167, 168,
169, 170, 171, 173, 174, 175, 176,
177, 178, 179, 180, 183, 184, 186,
188, 189, 190, 191, 192, 193, 194,
195, 196, 202

Malacca, 35, 36, 40, 51, 52, 53, 54, 58,
61

Malay, vii, 36, 47, 48, 51, 52, 53, 55, 56,
61, 72, 77, 86, 87, 88, 89, 90, 91, 92,
147, 160

Malaysia, 21

Maluku, vii, 25, 26, 31, 35, 36, 37, 44, 48,
53, 55, 67, 68, 76, 80, 83, 95, 96, 97,
98, 99, 147, 160

Map, 8

Marx, 3

Marxian, 13, 181

Melayu, vii, 25, 26, 31, 44, 48, 55, 71, 74,
76, 77, 86, 87, 88, 89, 90, 91, 92, 93,
101, 103, 117, 147, 183, 187, 190,
191

Michel Foucault, 13

Migrasi, 189, 190

Minangkabau, 41, 52, 91, 92, 189, 190

Mobilitas, 190

Mobility, 124, 138

Modernization, viii

N

NICA, 41

Nusantara, 72, 90, 101, 103, 108, 152

P

Paradigm, viii

Patani, 52

Pemukiman, 184

Perubahan Sosial, 193, 194

Perumahan, 150, 151, 152, 188, 195

Portuguese, 35, 36, 40, 51, 52, 54, 58, 60,
61

Public, 28, 119, 126, 148, 149, 186, 187,
202

Publik, 188, 194

R

Realitas Sosial, 195

Reality, viii, 185, 202

Ritzer, 12, 14, 16, 17, 20, 141, 174, 192

Ruang, 184, 186, 188, 193, 194

S

Sejarah, 183, 184, 185, 186, 188, 189,
190, 191, 192, 194, 195

Settlement, vii

Social, v, viii, 2, 4, 5, 6, 8, 9, 11, 12, 21,
26, 82, 92, 184, 185, 186, 187, 192,
193, 194, 195, 202
Sociology, 2, 137, 185, 187, 192, 194,
202
Somba Opu, 34, 35, 51, 52, 54, 62, 63,
67, 75, 81, 88, 100, 186
Sosial, 185, 186, 189, 190, 191, 193, 194,
195
Sosiologi, 183, 185, 186, 187, 188, 190,
192, 193, 194, 195
Southeast Asia, 21, 54, 57, 63, 79, 100,
134, 142, 186, 192
Spasial, 195
Spatial, vii, viii, 7, 11, 12, 13, 23, 179,
192, 202
Sztompka, 2, 3, 4, 194

T

Tionghoa, 183, 187, 188, 189, 190, 192,
194
Toraja, 40, 44, 111, 112, 113, 160, 169,
171
Transformation, 186, 194

U

Ujung Pandang, 34, 37, 42, 46, 71, 74, 75,
81, 85, 98, 100, 101, 117, 183, 184,
189, 191
Urban, v, 26, 135, 137, 166, 184, 185,
187, 189, 190, 192, 193, 194, 195,
202
Urbanisasi, 186, 188, 193
Urbanization, 81, 186, 187, 193

V

Village, vii, 25, 45, 46, 47, 49, 67, 71, 76,
77, 80, 90, 93, 94, 95, 96, 98, 99, 103,
107, 169, 170
Vlaardingen, 25, 72, 73, 75, 76, 77, 79,
86, 88, 89, 101

W

Wajo, vii, 25, 26, 31, 42, 43, 44, 48, 64,
65, 66, 71, 75, 77, 79, 90, 92, 93, 94,
95, 107, 108, 114, 117, 147, 160, 183,
191
Wallace, 72, 73, 200

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Sociologizing Urban Space

Makassar In The Colonial and Post-colonial Period

The dynamics of cities and the complexity of the problems that arise accompanying the movement of change have always been topics of interest to researchers from various scientific disciplines. The complexity of problems in the development of a city involves various interrelated variables, such as: social systems, spatial structure and ecological conditions. A city is imagined to be not just a passive natural entity, but a social entity that is always changing through the dynamics of institutions and social relations.

The book "Sociologizing Urban Space" examines city dynamics, spatial dialectics, and social reproduction in relation to ethnic residential centers in Makassar City. The emphasis is on changes in social spaces and the intersection between the poles of spatial meaning and social production processes. The city in this study is imagined as a space that is given and has meaning in such a way that changes are constructed through social processes. This desire to study space and place in relation to the process of social production is another dimension of modern sociology which has so far focused more on time, which is considered a dynamic field of social change. In this way, this book answers Foucault's anxiety and longing for the importance of writing the entire history of space through the study of historical sociology. The discussion of this book includes: spatial conceptions and theories about cities; spatial elements that form the city of Makassar; direction of change in social spaces; historical, geographical, demographic and settlement agglomeration sketches; history of ethnic presence in Makassar; ethnic-based residential spaces; changes in settlement patterns and social reproduction; the face of space in a new social vision; and the meeting point between the poles of spatial meaning and social production processes.



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ISBN 978-623-500-033-6



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