

**"Conformism" Space of Local Community Against Tourism Community's
space
in Tourism area of Teluk Palu**

By.

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Abstract

Space as a place for daily activities has evolved from just a personal space with distances and soft / hard elements limited into a space group with the meaning implied, but it still can be a traditional behavior of fishing community to make a space. Space for Fisherman community and space for Farmer of salt which passed from generation to generation in Teluk Palu area can represent traditional pattern on that statement.

The construction of Ring Road which offers a high mobility in 2003 and the establishment of the region as a tourism development area of Kota Palu in regional plan of 2011-2030 is like a sugar / honey to the ants, so that the mushrooming of new spaces in the area of both individuals and communities can include community space tourism. These conditions would bother the local community space. Therefore, it is necessary to develop a single case design (embedded) to trace the process of connection and disconnection between the two spaces by setting the bay area such as what happens in Palu, while the unit is the spaces community. Behavioral mapping method is also used to track the behavior, distribution within a certain time, the system of spatial setting as the effect of the birth of a new space on the existence of local space.

This research is expected to be able to answer the question why and how the local communities can maintain their space condition from space intervention and how they can face the challenges in maintaining the locality. This is done not only spatially but also culturally which can be seen from how the concepts of kinship in traditional societies can represent conformism spatial concepts to find the local space of the existence / presence of new spaces.

Key words: "locality and kinship between spaces"

A. INTRODUCTION

Awareness on the importance of development always becomes a crucial demand in many developing countries. This consequence is a mean to anticipate the lag behind eastern cultures during 1400s and western in 1990s. Various development programs with its implementation plans are stated in the governmental policies, from national to province, regency to the lowest level of an area, which is developed into economic, social, culture, defence and security sectors with purpose to raise people's living standard inter-sector in the development area. In order to put this purpose into realization, many regulations are arranged as a guide to reach the maximum goal of an integrated area development from central to the lowest level.

Arranging regulation or strategy for development in the context of area usually faced to a certain group / community. This condition demands a strategy which is not contra-productive with values contained in an area, thus impacted to spatial conflict. Harmony and cohesiveness are the priority. As stated in Governmental Regulation No. 15 of 2010 about the organization of Spatial Order, section 45 regulates the arrangement and determination of lay-out for a strategic area in order to develop, conserve, protect, and / or coordinate the cohesiveness of strategic values development of an area in supporting regional lay-out. This regulation is needed to guarantee the continuity of localities with interrelation among areas / territories by involving concept of community life from generation to generation although it is not documented but can be integrated with programs of area development.



Picture 1. The Development of Supporting Facilities in Tourist Area

Source: Documentation of 2011

However, there are many interesting phenomena found in the structure or concept of community space through the locality concept itself. Many efforts to conserve and protect spatial patterns—both in the social interaction and daily life—have been running since their ancestors occupy that area. The process of spatial development in Palu gulf, in line with the determination of that area as a tourist's area with many supporting facilities such as public park, gazebo café, restaurant café, restaurant, and hotels, becomes the dynamics of spatial development.

Meanwhile, the spatial layout of gulf fisherman which is in the past almost dominates the coastal areas for parking their ships now it's slowly concentrated to certain spots. The development of tourist area and the existence of local area for gulf fisherman give diversity impression in the coastal area. The welfare of fisherman community is slowly get positive value from the spatial development of an area such as good accessibility and social openness, thus facilitate their fish marketing and access towards information.

The existence of fisherman space as the early occupying community and the actor of activity in the area actually did not show rejection towards regulation and spatial development of an area. Their acceptance and openness towards the new comer is a part of community history which commonly comes from “*To Kaili*” sub-ethnic (local indigenous ethnic) with *patrilineal* lineage, both individual and community. Their history did not show rejection towards new comer. New comers from *Java*, *Gorontalo*, *Bugis*, *Makassar*, and *Manado* are assimilated without considering sub-ethnic backgrounds. Community acceptance is very dominant in daily life and spatial context. The intervention of tourist spatial development towards local space is very basic and sensitive. Spatial development in supporting tourism activity is almost dispersed in all coastal areas of the gulf. However, fisherman community with their humble and dependence on fishing catch not consider this as a threat. The development of tourist supporting facilities in the area is responded without showing any rejection. This process yields positive impact because of spatial synergism created among actors in the area. This phenomenon is very interesting because if we see the different case in the different location, there are many spatial conflicts created from intervention towards local space. Thus, it is interesting to understand the spatial concepts of fisherman from *To Kaili* sub-ethnic in the coastal area of *Lembah Palu* gulf.

B. UNDERSTANDING THE SPATIAL CONCEPTS OF FISHERMAN FROM *TO-KAILI* SUB-ETHNIC IN *LEMBAH PALU*

According to many sources, fisherman community gives explanation about individual or group activities, locations of the activity and where they stay. Kusnadi (2009:27) geographically illustrated that fisherman community is a society who live, grow, and develop in coastal area that is a transition between land and water area. Moreover, according to Imron, in Subri (2005:27), fisherman is a community who depend on their life on fishing catch, both catching and planting fish. They usually live in coastal area, in a residence which closes to their activity location. Whereas, Subri (2005:7) differentiate fisherman into 3 categories; labor-fisherman, owner-fisherman, and individual-fisherman. Labor-fisherman is defined as fisherman who catches fish using other people's equipment, on the contrary, owner-fisherman is fisherman who has the equipment and it is operated by other people. Later, individual fisherman if fisherman who has their own equipment and not involve other people in their operation.

Related to the concept of fisherman as a community who live in coastal area with their main activity fishing in the sea or planting fish, both individually and group, or act as the capital owner, all of them has a similarity. The different condition is showed by fisherman community in *Palu* gulf. This area usually occupied by small-scaled fisherman with small capital and equipment. Based on the data from *Yayasan Pendidikan Rakyat* (YPR), (2004), fisherman who live in the coastal area of *Palu* gulf is classified into three categories i.e. fisherman, part-time fisherman, and seasonal fisherman. *Fisherman* based their daily activity and basic production on economic income by catching fish in *Palu* gulf. *Part-time fisherman* based their daily activity and basic production not on catching fish. This activity is considered as part-time job, for relaxing, their catch is considered as subsistence, their main income comes from their activity as a worker, trading, or employee. Whereas, *seasonal fisherman* catches fish only in catching season.



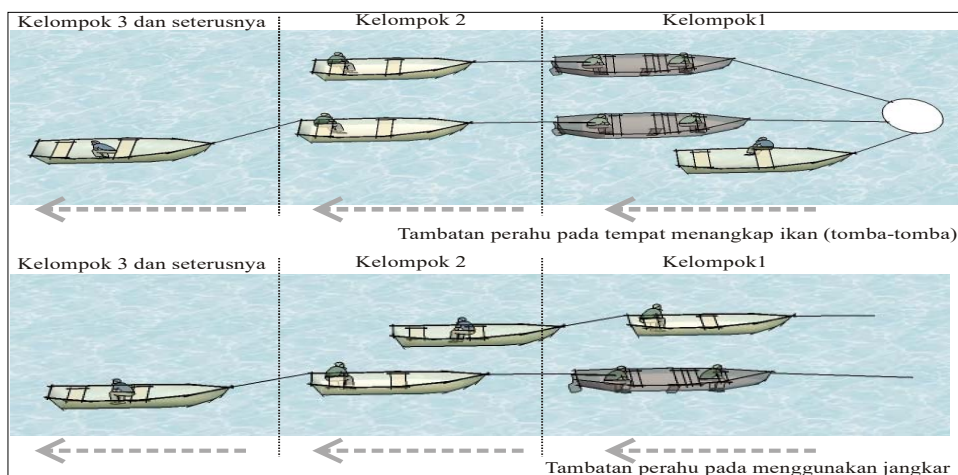
Picture 2. Catching Fish in Small Groups
Source: Documentation of 2011

This classification is created and influenced by seasonal factor in the area. According to fisherman's knowledge, there are 3 seasons in *Palu* gulf; East Season or *Timboro*, West Season or *Bara* and transitional season or called with *Posimpagonan* in locality. Fisherman's productivity depends on these three

seasons. Likewise, the pattern of catching activity is also based on seasonal facts with group classification except to **fisherman**.

This behaviour pattern, in psychology, is caused by environmental factor or the learning process. One of its applications is *geographical determinant* i.e. consider human behaviour more depends on environmental factor, in other words where the human lives, in coastal, mountain, or land area. This behaviour was also considered as ecosystem complexity by Hawley in Himman, Faturroman, (1994); it is assumed that human behaviour is related with environmental context, mutualism symbiosis between human and the environment. The interaction between human and the environment is dynamic; it is happened in many levels and depends on the function.

Fisherman's activity according to people in Palu gulf is very natural, following seasonal changes with their specific way in accessing oceanic resource, with togetherness in a group of people like a family. Togetherness among them is seen during fishing activity in groups or individual fisherman, whether with or without boat. These groups usually consist of several patriarchs, even a group of several fishermen who comes from various villages or other areas. Togetherness although unacquainted between one another illustrates that there is no administration limit among them. The concept of togetherness was also seen in *tomba-tomba* area (catching location or area for tying up the ship for fishing activity) which is located in water area. *Tomba-tomba* is a mean to help catching fish; it also functioned to attract fish to come together in one spot thus easier the catching activity. Other function of *tomba-tomba* it is used as the orientation of gulf fisherman, usually it is created individually but in the practice it can be used by anyone even without acquaintance. This area usually becomes the main destination of many fishermen because it is designed for the growing of various planktons and micro-organism for fish food.



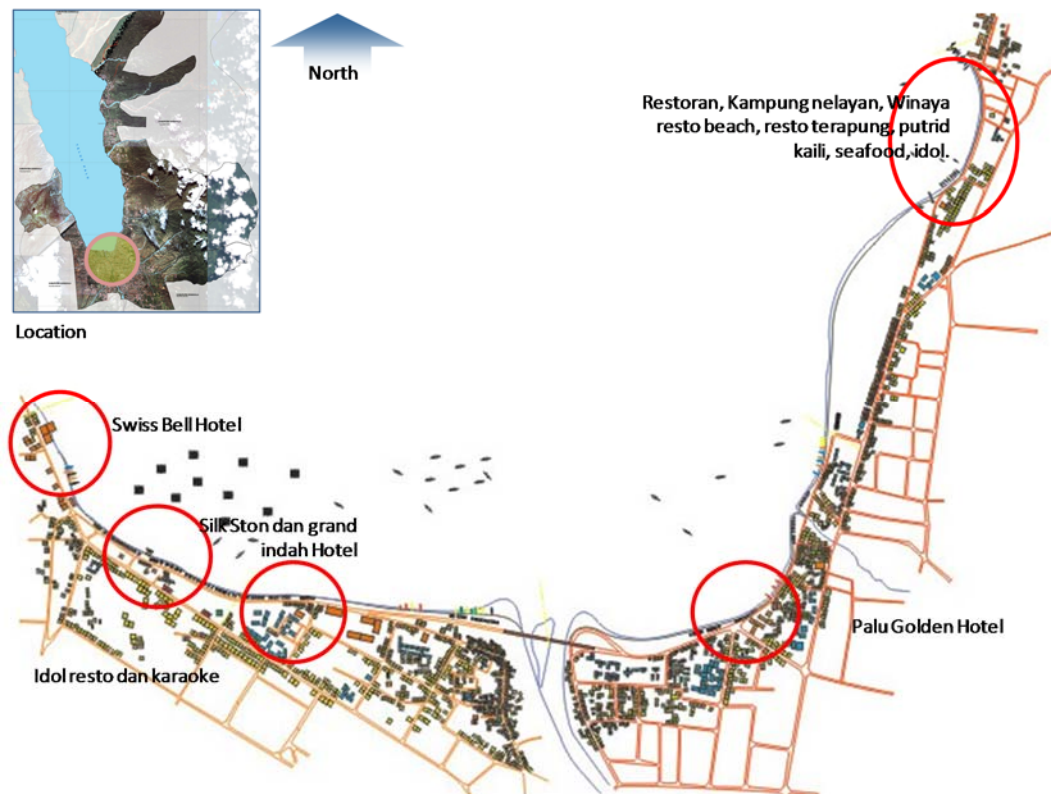
Picture 3. Collective / Kinship Tradition in Fishing Activity among Fishermen of Palu Gulf

Source: Muhammad Bakri, 2011

This concept more or less influences the spatial concept and daily life of fisherman in Palu gulf i.e. their acceptance towards group / community or individual around them. The foundation of this concept is locality which correlated to belief that a plenty catch (livelihood) is not an individual proprietary, rather it is collective proprietary which is granted from generation to generation since their expansion from mountain area to coastal area of Palu gulf.

C. PENERIMAAN KERUANGAN DAN PERKEMBANGAN KAWASAN

There is a shifting in social layers among the life of fisherman community in Palu gulf, from a profession with inherited structure and culture of fisherman, now it is dominated by part-timer fisherman. This phenomenon is the impact from ecosystem in Palu gulf area which become more crowded, besides the influence of urban syndrome which serve many facilities. Thus, it had an effect on the alternative economic sources to meet daily life. This condition is a reality in life as an effort to get improvement in life standard. However, kinship values are still buried among fisherman community, it spreads all over the gulf coastal area.



Picture 4. The Spread of Facility Development for Tourist Area

Source: Existing, 2012

The locus of this study is prioritized on the development of tourist area in Palu city especially on the segment of inner circle way. The focus of study is given to fisherman acceptance towards regulation and the development of supporting facilities for tourist area. Fisherman activities which become the criteria are residing, social interaction, fishing, parking ship, and the fish marketing. It is categorized as above in order to find the spatial phenomenon correlated to fisherman acceptance towards spatial activity of tourist area. The process is started by recording the empiric data, then cross-checking through the interview, and then included into thematic map to find concepts of spatial acceptance by gulf fisherman in two segments of observation area i.e. land and ocean.

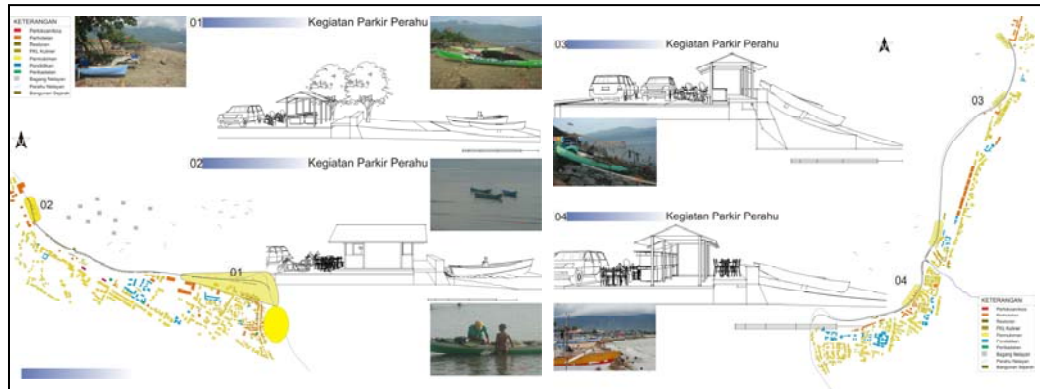
Before further discussing this topic, we must understand that the element of culture is very depend on regulations, and the custom for regulating its social interaction more or less will depend on territorial behaviour. Land appropriation is influenced by the ability of an individual or group to implement an appropriate occupancy, Brower (1980). In line with this discussion, there are four concepts of acceptance behaviour among fisherman towards tourist area which is based on kinship pattern of fisherman society. There are several acceptances from the analysis result i.e. acceptance towards regulation, supporting facility of the area, and the development of tourist area.

1. Acceptance towards Regulation (Policy and Implementation of the Development)

The development of tourist area which is stated in the lowest administrative unit (RT-RW) is understand in the form of regulation / policy and implemented by separating land and water area through the building of dike, road access, public park, and seating facilities which has direct impact towards the accessibility of ship parking. Problem of regulation in the form of policy is responded without showing any rejection both individually and representatively. In order to solve the physical challenges created by building elements, fisherman made an unusual parking activity i.e. by parking their ships in an area safety from waves or sea water and then tying it up using strap or even bringing it until closer to their homes.

The implications resulted from the building of separator wall (as wave absorber), road access, park, and seating facilities of concrete-based is in parking area. Through the kinship concept, all of these processes are responded by shifting parking area with several alternatives; parking ship near the river edge (although

fisherman must give extra power to row the ship), tying up the ship using anchor in the coastal area and lifting up the ship above the separator wall / wave absorber.

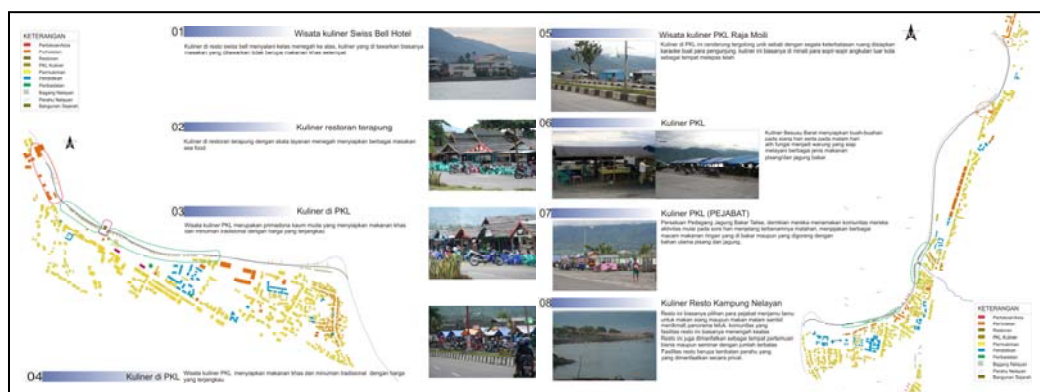


Picture 5. Fisherman’s Parking Behaviour after the Building of Dike

This pattern is developed and made the spatial phenomenon of an area more varies; parking activity becomes an indication of fisherman acceptance towards the development. The illustration given—according to the data—shows that there is a compromise taken by fisherman community in the gulf area. This made the activity of selling or unloads their catch practiced in the sea. On the other hand, in the context of road access, it gives accessibility towards fisherman to sell their catch by open stalls along the road border.

2. Acceptance towards the Building of Culinary Facility

Culinary area is dominated by tent stall, café, and restaurant. Its service level is started from low- to high-class. However, its existence along the coastal area blocks view to the beach. The dominance in coastal area by tent stalls forced the fisherman to park their ships in a concentrated area without any consideration of fisherman existence as the source of activity concentration in that gulf, but the fisherman are able to adapt with the existence of these culinary stalls.



Picture 6. Activities in Culinary Area

3. Acceptance towards Spatial Development of an Area

Spatial separation allows the creation of various settings for different settings, thus reduce conflicts, Brower (1980). This concept is practiced by fisherman community which is based on the kinship concept thus impacted towards the acceptance of both community and individual activities in the area. Structurally, the development of tourist area is divided into two groups i.e. tourist area of sea-based and tourist area of land-based. The development of supporting facilities for land tourism forced the fisherman to concentrate their territory. Meanwhile, gulf area becomes a territory for water tourism such as surfing, playing banana boat, or merely swimming and diving.

From other perspective, several fisherman communities showed several activities from semi-permanent buildings as a symbol of their territory. This condition is supported that territoriality is not a mechanism to regulate social interaction, Rapoport, 1977, page 341). The process of social interaction in fisherman society shows fisherman's dependence towards sea and land territories. The development of sea / land appropriation by the capital owner and government towards tourism as the regulation of spatial development made the territory of fisherman becomes more concentrated. This development spots are can be seen in Picture 4 which naturally directs the fisherman to the centre of concentration in fisherman villages in the gulf area.

D. CONCLUSION

Locality values embedded in fisherman community of Palu gulf are comes from the kinship concept when they are fishing in the sea. It is brought into the spatial process and daily life. Fisherman as the early society who lives in the area never questions this background as a legality for existence and their groups. Locality concept correlated to belief that a plenty catch (livelihood) is not an individual proprietary, rather it is collective proprietary becomes the foundation of this behaviour which finally create the concept of acceptance.

There are three elements that influence the process of fisherman acceptance in the gulf, thus can accept the existence of other individual and community around them.

1. *The dependence of spatial life towards sea territory that can give livelihood for individual and community.*

2. *Kinship* in the fishing process. It is embedded and brought into spatial life in the land.
3. *Togetherness* as fisherman community with their humble life.

However, it is undeniable that this acceptance concept was also created due to under-pressured condition and powerless in responding spatial development by still maintaining locality pattern. Thus, they hope that the local government can arrange a regulation in order to filter the conservation of locality patterns as wisdom in exploiting sea territory which can become a territorial identity. This locality of course brings positive impact towards spatial development because it can minimize conflicts resulted from land use.

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