

IMPOSSIBLE SPACE: SOCIO-CULTURAL ASPECTS BEHIND THE FAILURE OF THM LOCALIZATION IN MAKASSAR CITY

Ahmadin

Faculty of Social Sciences and Law, State University of Makassar,
e-mail: ahmadin@unm.ac.id

ABSTRACT

Localization of Nightlife Places or in Indonesian it is called THM was once a hot discourse discussed in public spaces in Makassar City, especially in 2005. This discourse went wild since a daily newspaper in this city published news about the approval of Makassar City DPRD members and several other members of the commission for coming up with this idea. Some of the reasons that support the idea that is still playing out at this level of discourse, are covered by the postulates of urban planning and order. Another reason is related to the development of the Makassar City tourism sector. This paper examines the socio-cultural problems that have caused this localization policy discourse to not be realized. Socio-culturally, the act of localizing THM is seen as an effort to facilitate immoral activities, whereas on the other hand, the local population is a community of adherents and adherents of siri' values. In fact, this discourse coincided with the rise of the movement for the enforcement of Islamic Sharia in South Sulawesi.

Kata Kunci: Impossible Space, Localization, THM, Socio-culture

ABSTRAK

Lokalisasi Tempat Hiburan Malam atau dalam bahasa Indonesia disebut THM pernah menjadi wacana hangat yang diperbincangkan pada ruang-ruang publik di Kota Makassar terutama pada 2005. Wacana ini mengemuka liar sejak sebuah koran harian di kota ini memuat berita mengenai sikap setuju anggota DPRD Kota Makassar serta beberapa anggota komisi lainnya atas munculnya gagasan ini. Beberapa alasan yang mendukung gagasan yang masih bermain dalam tataran wacana ini, dibungkus oleh dalil penataan dan penertiban kota. Alasan lainnya dihubungkan dengan pengembangan sektor pariwisata Kota Makassar. Tulisan ini mengkaji problematika sosial-budaya yang menyebabkan wacana kebijakan lokalisasi ini tidak berhasil diwujudkan. Secara sosio-kultural tindakan melokalisasi THM dianggap sebagai upaya memfasilitasi kegiatan maksiat, padahal di sisi lain penduduk lokal merupakan masyarakat penghayat serta pangamal nilai-nilai siri'. Bahkan wacana ini bergulir bersamaan dengan masa maraknya gerakan penengakan Syariat Islam di Sulawesi Selatan.

Keywords: Lokalisasi, THM, Kota Makassar, Sosial-budaya

INTRODUCTION

Cities and development are two things that are inseparable from one another in the history of their development. Likewise changes in the physical space of a city and its social community are part of its dynamics which are always interesting to study in various scientific study approaches. It is not surprising that studies of cities photographed using a disciplinary approach can be found in various literature today (Mansyur et al., 2022). For example, in social science disciplines we know urban sociology, urban anthropology, urban spatial sociology, urban geography, and others.

The dynamics and movement of development which is often used as a parameter for the development of a city, on the one hand lays out bright hopes for the future of a city, but on the other hand it often draws criticism and social protest from the public (A. Ahmadin, 2013). This study examines development issues and discourse, namely in Makassar, which has drawn protests from various groups due to differences in perceptions regarding the flow/direction of policies.

City development plans in the form of spatial planning policies related to Night Entertainment Places (THM) in Makassar City some time ago drew protests from residents. Why not, the city government, under the pretext of law enforcement and spatial planning, plans to localize the THM along Jalan Nusantara (Ilahi & Adnas, 2021) to Kayangan Island (Tanring, 2009). This plan, which only stopped at the discourse stage, was inspired by several policies, including those of the Malaysian government, which in the end were still considered to be facilitating immoral activities.

The fundamental challenge of the THM localization plan in Makassar City is related to the socio-cultural aspects of society, especially siri' values and Islamic teachings which do not justify the practice of facilitating immoral activities. Through this study, the reasons for the residents' rejection and the views of various parties regarding this policy, including academics, are reviewed.

METHOD

The research data was obtained through observation, interviews and documentation. Observations were made by directly observing the situation in the field where nightclubs in Makassar City and Kayangan Island were planned to be localized. The interviews were conducted with academics and documentation techniques in the form of using documents as sources (M. Ahmadin, 2022). In addition, a literature study was also carried out, namely the method of studying and understanding concepts and theories from various literature related to this

problem. The results of researching concepts and theories from a number of literature are presented in the form of a description and analysis in this paper (Rahman et al., 2022).

RESULT AND DISCUSSION

Thursday, March 10 2005, a daily newspaper in Makassar City published news about the approval of members of the Makassar Regional People's Legislative Council (DPRD) and several other commission members on the plan to localize Night Entertainment Venues (THM). Even this good welcome came from the chairman of Commission B DPRD Makassar and the chairman of Commission D DPRD. The DPRD version of the government plan, although still limited to this discourse, is driven by several considerations. First, the reasons for organizing and controlling the city regarding the THM jarrah are not clear. Second, the rationale for THM management is that localization will have a positive impact on the city government's cash if it is managed properly. This is based on the fact that so far only certain individuals have fully tapped into the THM entrepreneur's payments. Third, the reason for localization as a place to support the tourism sector for foreign tourists (Versi Magazine, January 2007)

The plan targeting Kayangan Island as the new location has so far not been realized in the form of a policy; still settles with the hopes and doubts of the government. Meanwhile, on the other hand, public unrest over this multi-functional entertainment facility is increasingly causing serious concern. It even presents an ironic condition between the dream of making Makassar and South Sulawesi in general the Verandas of Medina. Localization of THM by some people is considered as facilitating immoral activities which, in the view of religion, are legally sinful. Conversely, those who think secularly will agree with the assumption that THM with all the activities that accompany it is a social need that is absolutely needed (Versi Magazine, January 2007).

Another consideration is that facilities like this are fertile ground for regional income. For example, the Kepulauan Seribu Tourism Association (1999) once proposed to the DKI Jakarta government to localize gambling activities to the Pulau Seribu (Versi Magazine, January 2007) which is an important tourist destination in the DKI Jakarta area (Anna et al., 2022). Apart from that, the Minahasa government has also issued a Regional Regulation (Perda) regarding the development of the Likupang area as the location for a gambling area. This government effort is intended to boost Central Sulawesi Regional Original Revenue (APBD). Since 1971 the localization policy has been practiced by the Malaysian government in a place called Genting Highland (Aziz & Zainol, 2009). Based on the Eastern Economic Review report, the casino owned by Lim Goh Tong has a turnover of billions of US dollars every year (Backman & Backman, 2005).

If using a development perspective by using Minahasa government policies, suggestions from the Seribu Island Tourism Association, and/or the Malaysian government's business strategy model as a reference, then our analysis will come to ambivalent logical considerations. The government's desire to boost PAD through streamlining THM tax receipts will have a significant effect on the construction of other facilities in Makassar City. It's just that the government's innovative wish will be confronted with the question whether Makassar, which is known for its people as admirers of values in the form of self-esteem called *siri'* and adherents of Islamic teachings, is the majority from THM profit funds with the various immoral activities that exist in it.

This question is important as material for discussion considering that South Sulawesi has been and has even intensively promoted the movement to enforce Islamic law. This movement, which acts in the name of "purification of teachings" which has been vigorously promoted, has its orientation arriving at the discourse zone of the state constitution with the establishment of an Islamic state as its ideal. Thus, if the two interests, namely the Islamic Sharia Movement which is anti-social facilities with immoral nuances, collide with government policies through the concept of developing the tourism sector by legalizing localization, what are the conditions.

Elaborating on this problematic discourse, it is interesting to pay attention to several views from academic circles. One academic from Mulawarman University, East Kalimantan said that this should be seen as a matter of ideology:

"I don't want to get caught up in a polemic like that. Localization of Nightlife Places is a partial solution. This is an example of patchwork of the problems faced by the world of capitalism in solving its problems. The THM problem should be seen as an ideology. If the paradigm of capitalism is used, the existing problems will only be solved temporarily. Conversely, if the Islamic paradigm is used, THM problems and inherent problems caused by the world of capitalism can be overcome permanently" (AGF, Interview, 24 December 2006).

The description shows that the THM problem must be seen from the point of view of ideology and not capitalism. However, as a comparison, here's an interesting description of the views that also take pictures from two points of view.

"I agree with the localization of THM in social terms, but not from a religious point of view because it is *haram*. So THM really needs to be localized away from the crowds and the city center. This is meant to make the difference between a devil and a half devil clear. In short, I agree with what the Malaysian government has done, because the impact on society, especially the younger generation, is very bad if THMs are placed in cities" (SYM, Interview, 28 December 2006).

This description from the academician of the State Islamic University (UIN) Alauddin, in principle agrees with localization with the consideration that it is very disturbing if it is located in the

city of Makassar. However, he underlined that providing immoral facilities in the Islamic view is unlawful.

One more view that is no less interesting was expressed, namely coming from the Director of the High School of Tourism (STIPAR) that in this matter it is necessary to consult various parties. According to him, this policy will clash with various things, especially the culture of the people of South Sulawesi. If you also agree on the need for THM localization which is located close to the mosque, it's just that a deeper study is needed to minimize its impact (JM, Interview, 28 December 2006).

Several dimensions regarding whether or not localization is necessary with a number of accompanying problems, the government should follow the path of sharing opinions with various elements of society as image owners and residents of Makassar City. Why not, allowing THM to continue operating in the city, means agreeing to the provision of immoral facilities and activities, as well as localization is the best solution.

CONCLUSION

Development policies that are still at the level of this discourse, eventually dispersed between dilemmatic choices. Thus, it can be concluded that the idea of a gigantic project that failed to materialize the tourism development of the city of Makassar, the main trigger stems from two main things. First, the principle of siri' and the teachings of Islam as a value system are so difficult to conquer. Second, the localization discourse revolved around the wrong momentum, namely when the Islamic sharia movement was booming.

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