

Cultural Changes in Infrastructure in The Bugis-Makassar Tribe

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Abstract: The existence of industry greatly affects economic growth, especially for farmers. It impacts the sustainability of farmers and may lead to cultural changes. This study aimed to identify and analyze cultural changes that are infrastructure (work, equipment, and technology) in the Bugis-Makassar tribe. This study used a qualitative approach and was analyzed descriptively. The population of this study was 14 farmers determined using the purposive sampling technique. Data collection techniques included observation, in-depth interviews, and focus group discussion (FGD). The data analysis used an interactive approach consisting of data reduction, data presentation, and conclusion drawing. The results show that the Daya community's social stratification before the existence of industry was targeted at three layers, i.e., aristocratic descent, *tomaradeka*, and slave. The industrial entrance in Daya Sub-District, Biringkanaya District, Makassar City, has changed the regional community's life from being dominant in agriculture to the Makassar industrial area (KIMA), causing some people to switch jobs or occupations due to land conversion. It was not the only change. As a consequence of land-use change, the community's production equipment related to agriculture changed to other equipment related to industrial activities. Many community members had turned their jobs to become industrial workers with different equipment from when they were farmers. These changes occurred processively and not simultaneously. According to the theory adopted by Marvin Harris, changes in infrastructure components will also change cultural systems that are structural and superstructural.

Keywords: Cultural Changes, Infrastructure, Equipment, Technology

Introduction

The development of the industrial sector as a driving force for the economy plays a role in achieving high economic growth and is an absorber of productive labor, which gradually replaces the agricultural sector's role. Thus, the industry's existence is expected to solve fundamental socio-economic problems such as expanding employment opportunities and overcoming unemployment.

This condition occurs in almost all major cities in Indonesia, especially those that grow from an agricultural base. In Indonesia, one city identic with this condition is Makassar in South Sulawesi. As a city, Makassar cannot escape the city's rapid physical development, be it the construction of shopping complexes, housing, education centers, industries, or various other city facilities. An industry in big cities, such as in South Sulawesi, cannot be avoided because of its crucial position as a trade center for goods and services that connects the archipelago's Eastern and Western Regions. As the gateway to the Eastern Indonesia Development (KTI) and one of the international shipping routes, South Sulawesi Province is projected to become an industrial center for Eastern Indonesia. Therefore there is an industrial area or industrial environment, which is the potential and direction of investment development in South Sulawesi towards an industrial base.

The phenomenon arising along with industrial development in various urban villages in South Sulawesi, particularly in the Daya Sub-District, is the conversion of land usage for industrial development and development and other facilities and infrastructure. The effect is the narrowing of agricultural land used for industrial needs, changing employment patterns from the agricultural sector to the industrial sector. It can change their natural resources and force the surrounding community to adapt to environmental changes and affect their social and cultural aspects. All these changes will lead to shifts and changes in society's value system, impacting society's entire economic system, especially in occupations (jobs), technology, economy, equipment, and others.

The process of change will occur in line with Karim Riedel's train of thought (Riedel, 1992), that the fundamental change in the industrialization process is related to the change in the power center from the agricultural sector (traditional) to the industrial sector (modern) as a consequence of changes in production activities that are labor-

intensive with simple technology towards production activities that are capital intensive and technologically advanced (Goldthorpe et al., 1992; Riedel, 1992).

After industries were established in the Daya Sub-District, the life of farmers has changed in various ways. They have changed their activities to various sectors such as carpentry, trade, and opening other service businesses. Environmental changes from agriculture to industry lead to changes in various aspects of life, such as occupations, equipment, and technology, as an infrastructure culture. If it happens, it will affect cultural changes that are structural and superstructure so that people are required to cope with all challenges of cultural change resulting from the industry's presence. Based on this, this study's question is the cultural changes that are infrastructure (work, equipment, and technology) in the Bugis-Makassar tribe.

Literature Review

Cultural Materialism

The notion of materialism is the most urgent matter in seeing social behavior because it is a shadow of consciousness in society's habitus (Sabiq et al., 2019). Materialism contains two potentials balanced between negative and positive. Some circles cover this materialism with non-material values to prevent the possible negative potentials. Hence, it is effortless to find people who always consider the non-material value aspect, such as moral and spiritual, in pursuing their dreams and material success. Materialism is a behavioral style needed in achieving goals, with happiness being one of which (Mulyono, 2011). However, on the other hand, it is inconsistent. The results show that materialism was negatively correlated with happiness, materialism did not bring happiness, and materialism and subjective happiness were mediated by negative influences (Fitriyah, 2016).

Cultural materialism is a well-known theory in the field of anthropological studies including infrastructure, structures, and superstructures (Harris, 2007; Lloyd, 1985), developed by a popular researcher called Marvin Harris (Glenn, 1988; Harris, 2007; Kuznar & Sanderson, 2015). Cultural materialism is a study concept with epistemological and theoretical principles that emphasizes radical behaviorism in the environment rather than heredity (Harris, 2007). Cultural materialism focuses in theoretical methods, political commitment, and textual analyses discussed in the historic context (Barry, 2020).

Cultural materialism developed by Marvin Harris includes infrastructure, structures, and superstructures (Lloyd, 1985). Infrastructure includes means of production and reproduction. Population size and subsistence should be addressed by society due to the excitement and availability of technology. The infrastructure aspect consists of food sources and expertise in producing food originating from these sources, and these sources also depend on geological factors, meteorological factors, and entry methods. Structural and superstructure aspects are based on social behavior encompassed in the intragroup and between groups. Intragroup refers to the domestic economy, while between groups involves political and institutional economies that include religion, recreation, and arts. The infrastructure aspect determines the structural and superstructure features; therefore, it is essential to include the reproductive organs in the infrastructure when compared to the structure or superstructure.

Bugis-Makassar Tribe

Bugis and Makassar are tribes living in the South Sulawesi province (Afandi, 2019; Cahyadi, 2017; Pabbajah, 2012), and a major ethnicity group in Indonesia (Cahyadi, 2017). The Bugis tribe (South Sulawesi people) enjoys to explore and have adventures in the ocean (Daniel et al., 2018; Mustari, 2016), because of the myth that the Bugis community was destined by Dewata Seuae (God) to be rich (Mustari, 2016). Wandering is the desire of the Bugis tribe to earn income, besides solving problems, avoiding humiliation, personal discomfort, escaping unsatisfactory social conditions, and avoiding unwanted things due to violence committed in the previous place (Pelras, 2006).

Methodology

This study used a qualitative approach and was analyzed descriptively. This study's population was 14 farmers in Daya Sub-District, Biringkanaya District, Makassar City, determined using the purposive sampling technique. Data collection techniques included observation, in-depth interviews, and focus group discussion (FGD). Observations were made before and during the study, while in-depth interviews were performed using a semi-structured interview guide. The study conducted FGDs with farmer groups. After data collection, the analysis was carried out using an interactive approach consisting of data reduction, data presentation, and conclusion drawing.

Results and Discussion

Changes in infrastructure culture were mostly caused by the use of tools and other primary social forms related to human efforts to survive and adapt to their environment. Therefore, a society's infrastructure is the most fundamental component, in the sense that without it, the community cannot survive physically in the environment. The most decisive component in human life is how to meet the needs of life. Thus, a livelihood or occupational system is required, including equipment (technology) used to support the society's survival, economic improvement, and others. Connecting all these components in order to support human life is energy to build strength as a means of connecting socio-culture with the environment.

Marvin Harris termed this as infrastructure, divided into two parts, i.e., (1) mode of production, community actions related to meeting basic needs such as food and beverages; 2) mode of reproduction, the technology used to maintain human survival (Harris, 1979).

The mode of production and the mode of reproduction are both critical in human life because the mode of production is related to work or occupation, while the mode of reproduction is related to the equipment and technology that people use in their lives. According to Marvin Harris, between the two, he always tries to maintain a balance in a certain social system environment.

Different situations or environmental conditions will produce/create different occupations and technology and equipment owned due to community culture to sustain life. Cultural aspects, such as the livelihood system, are created by humans as a form of adaptation to the environment (Steward, 1955).

The change in Biringkanaya District, especially in Daya Sub-District, where the industrial estate is established, is a community adaptation process to their environment. The Daya community originally lived as farmers for generations and has become a culture for the region's people. Currently, they have to adjust because their agricultural land has been converted into an industrial area. Following the concept put forward by Marvin Harris, there has also been a change in occupations from previously being a farmer then adjusting to other jobs, and therefore, to the equipment or technology used. The observation results show that before the chemical industry was built, most of the Daya community generally depended on the agricultural sector, cultivating rice fields using simple/traditional agricultural tools such as hoes, *anai-anai*, and plowing using cows. Hence, to meet the necessities of life, they process their land diligently. Besides, the community also planted corn or beans, vegetables, and tubers to fulfill their daily needs; although they have long been involved in agricultural works, the system and equipment used remained the same (traditional) and passed down from generation to generation. The industrial entrance and the conversion of land use to industrial areas led many people to shift jobs to be public transportation drivers, mobile traders, carpenters/masons, construction workers, employees in an industry, or others. Indeed, it is performed in the hope of receiving better income.

The shift in occupations for the Daya community is a form of adaptation to environmental changes from agriculture to industry, followed by changes in equipment and technology to sustain their lives. To survive, people should improve their economic and technological systems because society's technology consists of the tools, techniques, and knowledge created by its members to fulfill their various needs and desires (Sanderson, 1993). The study results regarding occupational shifts and changes in income show that there were shifts and changes in occupations and equipment used after the people were involved in industrial activities.

Community involvement in all industrial-related activities goes through a process and takes time to adapt. Qualitatively, most communities' work patterns before the industrial existence were generally concentrated in agriculture. People regularly worked concerning farming activities, where each family member contributed to the success of doing the same work. The change in land use resulted in a shift in concentration related to the industry. Most family members no longer do the routine work they usually do, but all family units access various jobs to earn a living for family survival. It is possible because of the variety of types of work associated with the industrial sector, and hence, some people select job types based on their abilities and resources. The presence of industry creates a division of labor, and each job has a division of work (Durkheim, 1964). The determinant for occupying each work division is each individual's ability to access the job, depending on the expertise and skills.

Quantitatively, it shows that almost all work fields were carried out before an industry changed after the industrial entrance, although the percentage varied widely. In farming, there was a decline of 59.35%, 23.75% switched to the industrial sector. In the service sector, 6.47% opened stalls businesses, and 3.23% opened store businesses.

Meanwhile, 13.13% became construction workers. The service sector increased by 6.47%. Meanwhile, those working as transportation services increased by 4.32%. Along with changes in work types, the perspective and behavior in carrying out work shifted from activities providing essential satisfaction to a means to increase welfare. Changes in occupations from farmers to industrial workers are used to obtain a higher level of welfare.

On the income aspects, those earning more than IDR 800,000 each month increased from 28.64% to 64.74%. Indications of this change also affected the life pattern in terms of income utilization, which tends to shift to the fulfillment of secondary needs, such as buying household appliances, TV, and radio. The method to obtain these household items is through social gatherings or monthly payments. The possession of these goods, according to them, is a way to show the results of work. There was also an increase in those with highschool education by 28.06% from the educational aspect. Changes in education, both qualitatively and quantitatively, concerning the improvement of people economy, show that education helps destroy the traditional way of looking at the goods production and distribution, provides a broader view, including knowledge of rational approaches and knowledge of economics, various ways to organize the economy, and stimulate economic growth. Education is a tool for social change because it requires changes in attitudes and views. The changes can only be carried out with education because it is social engineering or an agent of social change (Danin, 1981).

There was a change in three aspects, i.e., (1) changes in work patterns; (2) increasing income; and (3) increasing education that changes social status. If until recently social status is considered as different positions, roles, and opportunities for each individual in a society (Grusky, 1994) and stating that these positions, roles, and opportunities can only be accessed by certain groups, industrialization in the area has shifted these opportunities. A person can occupy a higher position when they are in educational or economic success. The role in society also changes. This change's visible implication is that a person can achieve success, both in education and in the economy. It is possible to have a shift in social status at certain limits due to work and achievement. A person's status and position can be increased due to hard work.

Conclusion

The Daya community's social stratification before the existence of industry was targeted at three layers, i.e., aristocratic descent, *tomaradeka*, and slave. The industrial entrance in Daya Sub-District, Biringkanaya District, Makassar City, has changed the regional community's life from being dominant in agriculture to the Makassar industrial area (KIMA), causing some people to switch jobs or occupations due to land conversion. It was not the only change. As a consequence of land-use change, the community's production equipment related to agriculture changed to other equipment related to industrial activities. Many community members had turned their jobs to become industrial workers with different equipment from when they were farmers. These changes occurred processively and not simultaneously. According to the theory adopted by Marvin Harris, changes in infrastructure components will also change cultural systems that are structural and superstructural.

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