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The Development Backwardness of Makassarese Coastal Community in South Sulawesi, Indonesia: A Study of Historical Sociology

ABSTRACT: Indonesia as one of the countries in the world which has a vast sea or territorial waters wider than the mainland. Therefore, the marine potentials should be resources that contribute to national development. In fact, the national development carried out more oriented to the creation of economic growth centers in the major cities and ignores to develop the coastal communities. This is the starting point of problem in the history of Indonesia development, so that coastal communities, including the coastal communities of Makassar city, experiencing lag. Beside unfavorable orientation in national development, the socio-cultural factors of coastal communities also creates stagnant from generation to generation. Since the New Order regime (1966-1998), through the development program of coastal community has been implemented, the overall performance of the development of coastal and marine community has not shown any innovation or completion of deficiencies for coastal communities. Orientation of development from central to regional area (top down) shows that how development the coastal communities is not seen as a sector that could increase foreign exchange. Therefore, the data on potential sources of marine coastal communities, in the economic perspective, can be a mainstay for a large source of revenue. Finally, backwardness of Makassar coastal communities need reorientation and integrated development policies from the government and non-governmental organizations so that the history of development coastal communities are not repeated and it will consequently fail.

KEY WORDS: Economic development, backwardness, coastal communities, Makassar city, attitude and mentality, community empowerment, and welfare and social justice.

INTRODUCTION

Development is always understood as a process that results in progress and future-oriented better. Development is a process that has a dimension of social structure changes, people's attitudes, institutions, and accelerating the economic growth as well as to encourage the poverty reduction and creation of equitable in prosperity. National development policy has always focused on achieving the economic growth and inter-regional equality in prosperity for eliminating disparities between regions in Indonesia. In general, the development program in Indonesia has stimulated economic growth accompanied by an increase in quality of life, but on the other hand emerging gap or lag

between regions, including in the coastal communities of Makassar city.

The development backwardness of coastal communities of Makassar city will easily be identified through the simple residential housing conditions, limited ownership of household furniture, and the level of education and health status in everyday life. On the other hand, they are close to the center of development, i.e. the city, that should have an impact on the development process and in fact there has also been a substitution of production techniques, switching from traditional ways to rational ways (more modern) as a result of the development of the production means such as motor boats and other equipment modernization in the utilization of marine and coastal resources.

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THE COASTAL COMMUNITY OF MAKASSAR CITY

Coastal areas, as territorial claims, have actually been created since the 16th century when sailing around the Archipelago, especially Makassar Strait, became a shipping lane by traders from foreign countries. Makassar port is the harbor transit from all over the world. Position of Makassar port, as a harbor under the rule of kingdom of Gowa, became a solid port. The situation led to the outflow of residents from various areas to the surrounding of Makassar city, eventually be formed the coastal communities of Makassar city.

Population mobilities are driven by a desire to improve the quality of life better than the origin place. Population mobility towards the establishment of coastal communities in Makassar city is not as expected. They were having problems with the adaptation of trading activity that occurred in the Makassar port. They are marginalized by the bustle trade structure monopolized by certain groups. Although they finally lived, as coastal communities, and settled them to be an option with a state of apprehensive for generations (Apridar *et al.*, 2011).

Concern over the condition of coastal community backwardness, as described above, is the background for this paper.¹ Intensive mechanization of boats and motors expanded by adding on a sailboat, then evolved into a motor boat since the early 1970s and a number of other tools of modern production as well as a number of empowering programs of coastal cities community undertaken by the government as well as the dynamics of the community that is close to the city of course very easy to interact with people who are living at the center of city, was supposed to be progressing with the development of urban communities. This situation can be assured that there is something wrong in the development efforts for the city coastal community.

In the social sciences and cultural studies, this indicates that neglect of the socio-cultural

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dimension. Therefore, the development efforts for the city coastal community by ignoring the socio-cultural aspects will greatly doubt can bring the expected results. Efforts to explain the whys and wherefores about the coastal communities backwardness in the social structure of communities that close to the city and is characterized by technology, more precisely focus on the structural and cultural factors rather than on natural factors. The reason is that the factors of natural limitations, in some extent, can be overcome by utilizing today's technology superiority.

Socio-cultural aspects tend to be neglected in the long history of development that is planned and implemented in Indonesia. Indonesian government always refers to the growing development of the national economy. The government strategies that emphasize economic growth vertically become the model of development from the center to the regions in Indonesia. Development policy to encourage the economic growth has been created the development that centered the major cities as centers of industrial development, so that certain areas become suburban areas as a result of the development of economic growth centers. The development like this is not without problems, because it created the development inequality between regions and groups of people in Indonesia.

Backwardness of city coastal community is a phenomenon, because it has a coastal geographical conditions and social dynamics that are different with coastal communities located in rural areas with all its limitations. City coastal community is basically a dense community in the technology as well as capital-intensive in economic activities and social interactions are very dynamic. The backwardness of city coastal community is not really poverty but as part of the urban population in a state of imbalance in the achievement of development with the economic growth centers. The backwardness is based on the size of HDI (the Human Development Index).

Figures of HDI on the society at the center of economic growth and development are always higher than the city coastal

communities. Based on data from the BPS (*Badan Pusat Statistik*) Kota Makassar, or Statistics Central Bureau of Makassar City, all districts that have coastal areas, their HDI are below average compared with a district that does not have a coastal area. Data is becoming the definition finally of backwardness. And the dimensions that become underdevelopment parameter is the life expectancy, literacy rates, and the average cost of consumption. Those dimensions are used as an indicator to measure the backwardness of city coastal community (Myrdal, 1992; and Yin, 2002).

DISCUSSION

Changes that be passed by a society is the history that shape the behavior and mentality of a society from time to time. There are many factors to be driving or inhibiting the adaptation of society to the ongoing contemporary changes that have implications for the social conditions of the community. City coastal community has its own history as a community in general to work as fishermen or fishing households.

Several series of historical past, among others, need to be addressed here, especially the aspects of culture and structure. Two factors generally determine the formation of the social life of the community. Similarly, linkages with national development strategies in Indonesia that be implemented by the New Order government (1966-1998) were also an integral part of problem perspective on deficiencies development of coastal community in Makassar city.

Since President Soeharto in power (1966-1998), he was identified with the *bapak pembangunan nasional* (father of national development) and the strategies have been developed are development of various sectors which refers to the achievement of economic growth. It should be recognized that the development has created many advances, although on the other hand it has some problems, including the problem of equality development in Indonesia. The development programs can only be enjoyed by limited groups and marginalized other communities, including coastal communities of Makassar city.

On the Aspects of Culture and Work Ethics in Economic Development. Max Weber (1985) study about the relationship between the Protestant ethic and the spirit of capitalism; and also David C. McClelland (1987) study on the relationship between achievement motive and economic development of society began discussion on cultural factors and work ethics in economic development. After that, various studies follow two approaches, which are commonly known as the cultural perspective and the perspective of psychology in modernization theory.

Max Weber (1985:157) states that hard work as a form of religious devotion, as advocated by the Protestant ethic, has a spirit for the growth of capitalism, which is a creation of instrumental rationality and organization of production-labor free. Elective affinity in the Protestant ethic is not found in other religions such as Buddhism and Hinduism in Indian society or the teachings of Taoism and Confucianism in Chinese society, so that in those societies where religion is embraced, capitalism can not flourish (Weber, 1972; Runciman ed., 1978; and Tunner, 1991).

Meanwhile, values and attitudes embodied in the Protestant ethic, namely the "calling", it means fulfilling the obligations laid on the shoulders of one individual by his position in the world (Marzali, 2009:86). Another aspect is the "election" i.e. the belief that God has blessed a small number of people. God's blessing or grace is evident from the prosperity and wealth that has been achieved by the selected people.

Actually, the culture that developed in the East, in general, are the core teachings of loyalty to parents and families as a social bond. It thus, in turn, shape the behavior of nepotism so that honesty be neglected because of the vested interest factors of social ties of kinship that become a pattern of social interaction. Some experts believed that these conditions will greatly hinder development, especially economic development (Blau, 1964; Weber, 1972; and Gibson, 2009).

Furthermore, David C. McClelland (1961 and 1987) concluded that the need for achievement (*nAch*) is a factor related to the economic activity in a culture. The more individuals that satisfaction of achievement through hard work, high productivity, time discipline, and frugality of life, the more self-employed workers or *entrepreneurs* in the community that serves as a driver of economic growth. Needs of the importance of *achievement* in the social life become a base of change in almost all developed societies.

Discussion of cultural factors related to economic development in Indonesia was first studied scientifically in the Ph.D. dissertation of J.H. Boeke (1946), who concluded that Indonesia's economic system in the past is static and pre-capitalist and are unlikely to switch to dynamic and capitalist economic system, because in the economic system of the people is stronger in mystic orientation rather than orientation in the economic development. This static nature, according to J.H. Boeke (1946 and 1982), that led the Indonesian people become poor in the time of Dutch colonial.

Mentality problem is also studied by some experts in the context of the extent there is a mentality that is inhibiting the industrial transformation or the development programs in general. In the context of development in Indonesia, Koentjaraningrat (1988:43-55) identified five mentalities that are less conducive to the development process, namely: (1) underestimate the quality or the quality of work, (2) like bypass or take shortcuts, (3) does not believe in his/her self capability; (4) have not a pure discipline, and (5) like to ignore the responsibilities.

Different with other socio-cultural scientists who explore the causes of soft culture that hinder the Indonesian society since the 17th century, Koentjaraningrat (1988 and 1990) limited its search during the Indonesian revolution (1945-1950) and after the revolution era (1950-1980). Meanwhile, Loekman Soetrisno (1990:348) also highlights the weakness of egalitarian culture and the strong of feudalism in Indonesian society. According to Loekman Soetrisno (1990),

without the egalitarian culture and removal of feudalism culture, although able to building industry physically, it will not be able to raise people's lives as a whole. Lastly, S. Sosrodihardjo (1988) also added that the influence of parenting factors in families is important for emerging individuals who are conducive with the culture of industrial society.

On the Structural Aspects and Imbalance in Cooperation. Findings of cooperation ties in the coastal communities, which indicated the creation of structural backwardness, have focused on the issue of unequal exchange that takes place in society. Although the analysis of Talcott Parsons so far synthesizes the opinions of Marshall, Pareto, and Durkheim, but it's the importance of the normative orientations and ideas are shared, received, and acknowledged. In another aspect, the relevance of this cooperation ties, called by James T. Scott (1972a:92) with the term of "patron-client relationship". James T. Scott, then, describes the characteristics of patron-client relationship is as follows:

First, there is inequality of exchange which illustrates the differences in power, wealth, and position. The client is a person who entered the unequal exchange relationship, in which he was not able to fully repay the provision of patron, debt obligations also tie and depends the client to the patron;

Second, there is face to face character. Although this relationship is instrumental, in which both parties account the profit and loss, but the elements of taste is still influential factor because of the relationship closeness; and

Third, finally, this bond is flexible and extends. It is seen that widespread nature of the relationship is not limited to work relations, but also relations of neighbor, hereditary closeness, and friendship in the past. Moreover, it also looks at the types of exchanges that not only money or goods, but also assist the powers and support the forces (Scott, 1972a; 1972b; 1993; and 1994).

These characteristics supported by Keith R. Legg (1983:10), whose explains the patron-client relationship with the assertion that link of master-servant relationship, in general, with respect to: (1) the relationship between

the perpetrator or actors means whose dominated unequal resources; (2) the relationship of a specific nature or particularistic, personal relationship, and more or less contained romance or affectivity; and (3) relationships based on the principles of mutual benefit and reciprocity.

Imbalance in the exchange of patron-client relationships should be viewed in terms of reciprocity norm in the community, that "people should assist those who help him/her, and do not hurt the helper" (Gouldner, 1977:35). However, not all social transactions are symmetrical and balanced based on social exchange, because reciprocity is capable of causing a balance of social structure, but behind that it could create an imbalance in the another level (Blau, 1964:336).

The view of patron-client relationships, related to study of structural backwardness in the coastal communities, supposedly to be characterized by the existence of unequal exchange (exploitation) between the person or group of people who have the power of capital to a person or group of people as workers in the social structure. There are at least two kinds of perspectives commonly used to approach the problem of backwardness in a society, namely: cultural and situational perspectives. Both perspectives are used in this paper to approach the structural backwardness of coastal communities in order to find a theoretical solution on the socio-cultural changes towards the interests of development program.

Modern capitalism, which is characterized by the production of a large number of commodities and is intended to be interchangeable with money, is believed to ultimately create exploits in the transaction. In commercial transactions, or other forms of contemporary capitalism, tends to be obscured, as if the cooperative relationships that occur in society is a balanced transaction process. Thus, there is a condition that is created in which the exploited party is not aware of the condition, and I have called it as a process of "hypnotization". In some cases, the imbalance of transactions process is a long series that were inherited from generation to generation in which does not have a strong

motivation to create the rapid changes in coastal communities.

On the Islam and Capitalism in South Sulawesi. Through historical study, it is assumed that there are two forces that cause the backwardness in the coastal community of Makassar city in South Sulawesi, namely: the teachings of Sufism (Islamic fatalism) in a cultural perspective and ideology of capitalism in a structural perspective. Teachings of Sufism (Islamic fatalism) through the *tarekat* (order) *Khalwatiyah* of Shaykh Yusuf al-Makassari (in mid 17th century), following the *tarekat Khalawatiyah Sammaniyah* taken by Shaykh Abdullah al-Munir Syamsul Arifin (in the early 19th century) who in the course of religious history that gave appreciation koognitif assumptions about basic issues fatalist in life, so that causing the values of its adherents instrumental in developing and finally experiencing backwardness, hereinafter in this article called "backwardness problem in cultural perspective or cultural backwardness symptoms" (Gibson, 2009).

The spread of Islam in South Sulawesi are under the protection and royal power (Bugis-Makassar). Therefore, Islam in South Sulawesi has a typical pattern, which may be different to anywhere else. Embraced Islam on the one hand, but on the other hand still believe in mystical things. The core of *tassawuf* (mysticism in Islam) doctrine developed by Shaykh Yusuf al-Makassari is the linkage between *aqidah* (faith) and approaches process closely to Allah SWT (*Subhanahu Wa-Ta'ala*) or God as the Great Creator. *Aqidah* is faith about how to acknowledge oneness of God. Meanwhile, effort to acknowledge oneness of God is reached by road of "mysticism" in Islam (Suwirta, 2002). These road of mysticism must be possessed by individu as a servant of God if he/she wants to reach the level of *insan kamil* (perfect human). Religious rituals conducted by the remembrance of God with relentless. This method is a process that must be taken by individu as a servant of God in the running "mysticism" in order to achieve closeness with God as the Great Creator.

Mysticism in the doctrine of Shaykh Yusuf al-Makassari, there are three levels (*maqom*) and the highest level is when the servants felt very close to God without *hijab* (hindrance). Meanwhile, to achieve the highest *maqom*, a servant has to abandon the desires worldly. Matters relating to the worldly are seen as factors that isolated a servant to God as the Great Creator. Therefore, one who conducted the *suluk* (mysticism) should be a person who has sincerity for his/her ownself (Hamid, 2005).

Acceptance of the doctrine of Shaykh Yusuf al-Makassari's mystics order is so widespread and deep in Muslim societies today and it makes the mundane with the expression of the principle that "the purpose of life is not the number of properties owned, but it was quite the gift and blessing from Allah SWT (*Subhanahu Wa-Ta'ala*) as something that held true form of life".

Core teachings of Shaykh Yusuf al-Makassari is centered on inner purity, i.e. pressing worldly lusts, eliminating the love of the things pertaining to the material that can create the haughty, arrogant, and excessive boasting attitude, as well as trying to construct a person becomes a hollow inner, opened the veil that will bring a servant to Allah SWT. View of Shaykh Yusuf al-Makassari about the world does not mean at all he ignore things that are worldly, but worldly potential became only supporters in order to achieve the ultimate sanctity of life as a prerequisite behavior towards *maqom* highest sanctity.

Teaching transformation of Shaykh Yusuf al-Makassari's mystics order is very attached to the people of South Sulawesi in particular, because of the teaching methods of mysticism that be developed is *tarekat* or path for mystics to follow, especially Sufism. The process of carrying out this mystics order is through face to face and with a very strong indoctrination. Deny or disobedience to the teaching of mystics order that had been taught, it means apostasy and believed that he/she will take the wrath of Allah SWT. In connection with the process of inner purification and inspiration in the teachings of this mysticism, then it is considered some *maqom* i.e. a stage in life which has achieved a

pious who looks at life attitude, the moral, and the day-to-day behavior (Hamid, 2005:161).

Beside the influence of *khalwatiyah's* mystics order so attached to the people, so that the formation of social behavior to the coastal communities, there is also the influence of Hinduism as well as the teachings of animism that had already been developed in Sulawesi society before Islam entered to the region. Behavior of animism in life is a period where almost all people experience it. Development of animism practice in the community is very varied, depending on the enlightenment gained a particular group of people.

Life of coastal communities, in general, beside they are Muslims also they have certain beliefs, such as believing in a particular month are not considered to be allowed to go to sea because it would wreak havoc. Various beliefs still persist in coastal communities marked by various rituals giving offerings to God of the Sea or the Sea Shephard Spirit so as to provide security in the process of earning a livelihood for the fishermen. The implication of *khalwatiyah* teachings of Shaykh Yusuf al-Makassari's mystics order and animism that is still growing in the coastal communities, including coastal town, is the lack of motivation and work ethic in general that result in low productivity and affect the dynamics of coastal communities to expand along with the growth of urban centers in South Sulawesi.

Furthermore, capitalist ideology or capitalism, in the course of history through the economic system that promotes the accumulation of capital and modern technology products that solely oriented on maximum profit, to be exact "profit maximization", strong enough impact on the birth of bypass mentality as well as exploitative behavior, both to humans and to nature, in the coastal communities or outside the coastal communities who have the resources or capital owners. Exploitative mentality and behaviour that causes the backwardness and socio-economic inequality, which in turn meant the situational perspective as structural deficiencies symptoms.

Strong and weak the instrumental values, or need for achievement, for the community to meet the challenges in progress and relationship of economic exploitatively to the owner of the resources (capital) to workers, both functionally linked to the social structure of the coastal communities as an object of development. To fix this situation required accuracy and precision of analysis tools by using a more accurate, because of the reality of both mentality is not enough if only partially analyzed or ignore one of them.

Sufism or mysticism in Islam, as an internal force that has existed since the 17th century, has become part of life in coastal communities. While the capitalism is seen as external forces that influence later in the early 20th century in Indonesia. Both of these forces have caused two sides distinctively to the coastal communities. Both sides is in one hand of the achievement (less compelled to perform) commonly experienced by people who worked as a city coastal workers and the emergence of bypass mentality or exploitative behaviour on the other hand experienced by owners of resources (capital) towards the working population through mechanisms of income distribution in the structure of coastal communities.

The ideology of capitalism has been operating on the principle of production mode systematically since the classical capitalism and continues to modern capitalism era. If in the classical capitalism era, the mastery of economic resources by way of expropriation or with the war, then in modern capitalism tends to emphasize the creation of business networks that are structured contractually. Capitalism stranglehold on coastal communities in Indonesia, particularly in South Sulawesi, in the perspective of history has its roots in the 19th century, when trade routes with China to trade the commodity of *teripang* (sea cucumber) as one of the marine products that is excellent. Chinese traders in collaboration with the Indonesian-Chinese ethnic scour the coastal areas to get the *teripang*. Limited native merchants also formed a partnership with Chinese ethnic as the local collectors of *teripang*.

Cooperation that exists between entrepreneurs from China, Indonesian-Chinese ethnic, and some small indigenous groups have formed the structure of sea cucumber trade that is followed by other marine products. Trade structure is, then, developed into a hidden form of exploitation in which the coastal communities to be hypnotized and then dissolved in the process of economic transactions that are not balanced. Small group native to coastal communities become patron and an extension of the Indonesian-Chinese ethnic traders that are mostly living in urban economic growth centers. In the economic perspective, it is seen that this imbalance will be very influential on economic growth, which is driving the acceleration of the development potential of the community to achieve improved the quality of life equal to the economic growth centers of the city. People who lived in this patronage habits are condemned to dependence. The creation of dependency is a barrier in the development process, while creating the backwardness.

DEVELOPMENT OF NEGLECTED COASTAL COMMUNITY

The development, some experts have said, is always seen to the economic determinants as indicators. Indeed, development is a process of transformation that the passage of time is marked by structural changes, i.e. changes in the economic foundation of society (Parson & Shils, 1951; Koentjaraningrat, 1990; and Marzali, 2009). National development in Indonesia has always been associated with the New Order regime (1966-1998), even before the New Order government, Indonesia's national development has been existed.

National development during the New Order government has always oriented to the economic growth, because economic growth is assumed to accelerate the national development. National development is implemented through a five-year development plan or REPELITA (*Rencana Pembangunan Lima Tahun*). The development stages is made through the development programs for short term, medium term, and long term.

The first stage in the development strategy in Indonesia is the development of agricultural sector to meet food needs through the modernization of agriculture. Success in the development of agricultural sector is able to change the status of Indonesia as the rice importing countries become self-sufficient in food, so that the body of United Nations for food sector, namely FAO (Food and Agricultural Organization), gives awards to Indonesia in 1984 as the country's success in addressing issues of national food. The award also marked by speeches of President Soeharto of Indonesia at the FAO forum, as a form of appreciation for the success of development in the agricultural sector.

The next development priority is the construction industry that relies on the strength of a stable agricultural sector. Development in the industrial sector is considered to encourage the growth of national economy, as experienced by nations that have become industrialized countries. The concept of national development, with the economic growth strategy, is an economic theory introduced by W.W. Rostow, who gave an overview that on the stage of industrialized countries will create a society that is marked off by a high consumption lifestyle (cited in Sosrodihardjo, 1986).

The picture of take off stage does generally not seem to the Indonesian society. It was caused by the economic foundation that is not based on socio-cultural conditions of Indonesian society. The economic growth rates achieved in the New Order period (1966-1998) is only a quasi-digit economic growth as pseudo-capitalism country. The apparent rate is due to not based on the principle of equality in development, both between regions and within the structure of Indonesian society, so that economic growth is partially obtained by a certain group of people as well as certain areas in Indonesia.

Meanwhile, the development of coastal communities in South Sulawesi during the New Order government tends to be ignored. It is an ironic development in Indonesia, because the coastal area, with all the potential for enormous natural wealth, is not managed maximum by the

government. Coastal communities, in general, have always been stigmatized as a society to poverty and underdevelopment, so development in coastal communities are designed by top-down model and putting the coastal communities as an object of development, not as a subject of development.

Development programs for the coastal communities are always a form of social engineering with community empowerment program. These conditions in turn creates the mentality of community would be given, so that the potential resources of coastal communities do not develop a synergy between natural resources and human resources to develop themselves as social capital, equivalent to centers of economic growth in the city.

In the last few years, the development of coastal communities has been a lot of attention that is marked by numerous community development programs with an allocation of funds, both from the national government and from international agencies through various NGOs (Non-Governmental Organizations). The fact shows that almost of the community empowerment program was not successful. Community empowerment program, in general, is just touching technical problems, while there are socio-cultural issues in the history of coastal communities development that are not resolved, so that the behavior of communities does not change in addressing development problems they experienced.

Community empowerment programs should be comprehensive, including efforts to encourage the public's collective consciousness for the sake of improving the quality of life. Some very fundamental problems in coastal communities, such as:

First, Access to Market. One obstacle in the development of coastal communities is lacking the market that can provide price certainty, so that their production appreciated fluctuatively and, more concern, sometimes get stuck in the game's price is controlled by middlemen. This condition is a dilemma which to this day, it can not be resolved as a circle that ensnare the people. They can not move

from economic backwardness. The structure of market monopoly inherent part and going for generations without solutions in the form of policy and partisanship from the government towards the coastal communities.

Second, Access to Technology. Economic conditions that are not survive, it is resulting inability to have the technological equipment to catch fish that large capacity. If any grant from the government, it is only incidental assistance, not to sufficient the ratio of community needs in general that implies in low productivity of coastal communities.

Third, Access to Capital. Working capital for coastal communities is also an obstacle to be able to increase their income. The low of capital flow in the form of soft loan assistance is very influential for the expansion and intensification of fishing aquaculture. Even if there is financial aid personally, the contracts agreement is not balanced due to they (people of coastal communities) are obliged to sell all forms of production at prices controlled by the donor. Meanwhile, resources of working capital that come from banking institutions are minimal. Various arguments from banking institutions considered that businesses acted by the coastal communities are not visible for working capital assistance or loans.

Fourth, Changes in Culture. Conviction of coastal communities to the certain values, especially mysticism and animism, will be fundamental barriers, thus requiring a change in beliefs and enlightenment to the new values that can change their outlook on life. The way it should be done through the process of education. But, unfortunately, the education facilities are not available and not adequate, so they are far from the reach towards enlightenment process.

Four factors outlined above is a long process in the life of coastal communities that solution seems endless. Some experts of human resources said that the backwardness condition was caused by socio-economic and socio-cultural factors associated with the characteristic of structural resources (Blau, 1964; Parson, 1967; and Parson, Bales & Shils, 1975). In view of Thommas Gibson (2009), there is a main reason why coastal

communities in Southeast Asia persist in wrestling with this backwardness conditions, though as if there is no way out from the bad condition. Their livelihood generally is on fishing and it is a difficult asset to be liquidated or modified its form and function, as well as used for other purposes.

Some experts of history and cultural studies argue that life as a fisherman is a pleasure. They, as fishermen, are not oriented in their life to be done productivity and profitable matters. In line with the opinion of many experts, the author also argues, especially in observing the coastal communities, that those who have access and ability to switch the jobs, they usually are interacting intensively with centers of economic growth in the city. However, there are very little of the city coastal communities who choose to switch jobs, although the access to switch jobs is available. Availability of jobs outside of their work as fishermen does not attract the attention of the coastal communities in Makassar city.

Based on the above fact of life, the coastal communities require broad support from various parties to make changes, so that they and their maritime potential can be a pillar of the national development continuously. As part of the lives of Indonesia people, the coastal communities also require the policy an integrated of national development. In this case, the Indonesian government and the community empowerment activists should do the reorientation of any development programs so that out put of development and empowerment of cities coastal community will be managed successfully in order to improve the quality of coastal communities life in the Makassar city. Misorientation of development, with a variety of approaches, should be corrected so that past mistakes do not become history of development that always creates a gap in the coastal communities as a whole.

CONCLUSION

History of backwardness of the coastal communities in Makassar city, South Sulawesi, in Indonesia development context, is caused

by various problems, either due to internal factors pertaining to the communities' mentality as well as the implementation of development strategies for coastal communities and its sustainable that are not well targeted, both by government and by activist organization of community empowerment. Socio-cultural factors that are internalized in the lives of coastal communities, such as Sufism which is sourced from doctrines of *tassawuf* (mysticism in Islam) that teaches that this life is the sheer devotion to God Almighty.

Perfect devotion is done when a servant has a closeness relationship with the Divine. In order to achieve the highest *maqom* (spiritual stages in mysticism world), the mind worldly must be disregarded because it will be obstacle between a servant in relations to his/her Great Creator. The views were contrary to the teachings of Protestant, especially adherents of Calvinism, that life is a blessing through hard work as a mirror of life in the future. Achievement motivation, based on Max Weber's study in the 18th to the 19th century in Europe, correlates with the birth of the industrial revolution in several countries in Europe. So, capitalism, in its history, has planned and controlled the productions as well as capital or financial exploitation that finally also creates an impact on the Indonesian society in general dan coastal communities of Makassar city in particular.

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