

Social Space and Stage of Makassar Cultural Preservation: History of Kampung Paropo 1977-2023

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Abstract: Urban villages are a topic of interest to researchers, especially in urban social, economic and cultural studies. There are many peculiarities, especially narratives about social systems and cultural heritage, which need to be dialogued in social science studies. This research examines the history of the establishment of Paropo Village in Makassar City, social and cultural development, and efforts to preserve traditional culture. As a type of qualitative historical research, the research method uses four stages, namely: heuristics, source criticism, interpretation, and historiography. The results showed that Paropo Village was founded by four figures, namely I Janggo' Cambang Paropo, Dato' Pung Malaja, and Sheikh Al-Amin, with the first three houses facing north. In 1970, the village officially became part of Makassar City after previously belonging to Gowa. Paropo Village has two types of traditional cultural preservation, namely Kondobuleng Theater and Pepe'pepekka ri Makka Dance, which are preserved by conducting natural regeneration through an art studio known as Baruga Paropo.

Keywords: social, space, stage, preservation, cultural

Abstrak: *Kampung kota merupakan salah satu topik yang menarik bagi para peneliti, khususnya dalam kajian sosial, ekonomi, dan budaya perkotaan. Terdapat banyak kekhasan, khususnya narasi tentang sistem sosial dan warisan budaya, yang perlu didialogkan dalam kajian ilmu sosial. Penelitian ini mengkaji sejarah berdirinya Kampung Paropo di Kota Makassar, perkembangan sosial budaya, dan upaya pelestarian budaya tradisional. Sebagai jenis penelitian sejarah kualitatif, metode penelitian menggunakan empat tahapan, yaitu: heuristik, kritik sumber, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Kampung Paropo didirikan oleh empat tokoh, yaitu I Janggo' Cambang Paropo, Dato' Pung Malaja, dan Syekh Al-Amin, dengan tiga rumah pertama menghadap ke utara. Pada tahun 1970, kampung tersebut resmi menjadi bagian dari Kota Makassar setelah sebelumnya masuk wilayah Gowa. Kampung Paropo memiliki dua jenis pelestarian budaya tradisional, yaitu Teater Kondobuleng dan Tari Pepe'pepekka ri Makka, yang dilestarikan dengan melakukan regenerasi alami melalui sanggar seni yang dikenal dengan nama Baruga Paropo.*

Kata Kunci: sosial, ruang, panggung, pelestarian, budaya

Introduction

Makassar, the capital city of South Sulawesi Province, has interesting social, economic and cultural dynamics. As one of the largest cities in eastern Indonesia, Makassar is the center of rapid growth and modernization. Behind its progress, Makassar City has many areas that still maintain the characteristics of traditional village life full of socio-cultural values. These villages become a space for creation and a stage for preserving local culture among the rapidly growing currents of change (Sidin, 2019). The existence of villages in Makassar has an important role in reflecting the long history of the development of South Sulawesi society. These villages are not only a place to live, but also hold a number of social, economic and cultural potentials that are very important in constructing the identity of local communities in urban areas. In fact, the village acts as a witness to the dynamics of the changing times, as well as a stronghold of the value system, traditions, and social interactions that are part of the daily lives of its inhabitants (Karmadi, 2007).

Makassar City has many villages that are social units and cultural heritage preservers, such as: Tidung Mariolo which was once a gathering place for young men who were members of the Gowa Kingdom soldiers who would fight the VOC, Kampung Rama which has an ethnic community, namely the dominant Toraja people, and Kampung Paropo. The village functions as part of a larger community, namely as a cultural and social center or a place where traditions and customs are preserved (Karmadi, 2007).

Another function of the *kampung* is that it is a type of settlement that accommodates the lowest economic and educational levels of the Indonesian population and functions as a flexible and adaptive social system. The village can accommodate a diversity of economic statuses and educational backgrounds in harmony, an egalitarian social structure, and facilitate interaction between various layers of society (Akbar, 2020). Through the *kampung*, people meet, interact, and collaborate in their daily lives. Even the *kampung* provides a space where the values of mutual cooperation and togetherness can flourish, creating an atmosphere where every individual, regardless of social background (Anjarsari, 2022).

Community life in the village is also characterized by social activities that strengthen their community ties, such as: traditional events, local celebrations, and *gotong royong* activities that strengthen solidarity and relationships between residents. The village functions as a place to nurture human values and togetherness, and provides emotional and social support to its members (Coté, 2016). In the national development narrative, the village functions as a bridge between tradition and modernity. The dynamics of its development allow the village to remain relevant and function well in the era of globalization and modernization, without losing its cultural roots and local values. Thus, from the aspect of its existence, the village is considered to play an important role in the social structure of Indonesia (Akbar, 2020).

Paropo Village as the unit of analysis in this study has a name derived from the Makassar language, "Pa'rompongang," which means gathering place. The name is based on its function as a gathering place for kings and nobles to enjoy fish, both in the rainy and dry seasons. As a village that was a social, cultural and religious center, Paropo was originally part of the Kingdom of Gowa and after the conquest by the Dutch in 1906, was included in the Mangasa district of Gowa Kewedanaan. In 1971, Paropo became part of Makassar City (Saryono, 2020).

Paropo is historically known as a space for the creation and preservation of local arts and culture, including *Kondo Buleng*, a traditional theater that is more than 300 years old, and *Pepe'-pepeka ri Makka*, a dance that emerged in the 17th century with the spread of Islam in Gowa. Since 1977, Paropo has been recognized as a Traditional Arts Village by the Taman Budaya of South Sulawesi Province, marking the community's commitment to preserving traditional arts. In the face of the challenges of modernization, Paropo strives to maintain and promote their cultural heritage, making it an important centre of cultural activity in Makassar and South Sulawesi (Padalia, 2021).

Just to illustrate, the term "*kampung*" in the name of Kampung Paropo does not refer to the meaning of *kampung* in the general sense of a rural area. The term is maintained not because of the

administrative status of the area as a village, but rather as a form of respect for the historical, cultural and local identity values that have long been attached to this area. In the context of urban areas such as Makassar City, the use of the term “kampung” is actually not administratively common, as the term is generally associated with rural environments (A. Ahmadin, 2024). However, the local community still maintains the designation “Kampung Paropo” as a form of preserving collective memory and local wisdom that grew and developed in the area. The use of this name reflects the spirit to maintain identity, historical values, and cultural heritage amidst the growing modernization of the city.

Method

This type of research is a qualitative social history research both in the aspect of data presentation and analysis (M. Ahmadin, 2022). The stages of this research use historical methodology, namely heuristics (source tracking), source criticism, interpretation, and historiography (Rahman et al., 2022). The techniques for data collection were conducted through observation, in-depth interviews, and documentation. In addition, qualitative methods such as: ethnography, case studies, document studies, natural observation, and phenomenology.

Result

Profile and History of Kampung Paropo

Paropo is a small village in the administrative area of Makassar city, surrounded by a number of main roads that form its natural boundaries. To the east, the area borders Jalan Batua Raya, a busy road that serves as one of the main access points to the center of Makassar. On the west side, there is Jalan Adiyaksa Baru, which is also an important connecting route between sub-districts. In the north, it is bordered by Dirgantara Street, which leads to residential areas and other public facilities. On the south side, Kampung Paropo is directly adjacent to Jalan Batua Raya VII, which is one of the accesses to densely populated residential areas.

The area of Paropo Village stretches for approximately 1,154.99 meters from east to west and from south to north has a length of about 432.62 meters. These dimensions show that the shape of the Paropo Village area extends horizontally, so the division of space and zoning in it is likely to follow this elongated pattern. Its strategic location, directly adjacent to various city arterial roads, makes Paropo Village have great potential for regional development, both in the infrastructure sector, public services, and the socio-economic community.

Historically, the village began to form in the 16th century or around 1593, when several important figures from the local community established the first settlement in this area. At that time, this area was part of the Kingdom of Gowa, and the village grew rapidly along with the development of the region. Over time, Paropo Village became an integral part of the life of the people of Makassar and contributed many important aspects to the historical development of Makassar city itself (AB, Interview, February 13, 2025).

The name “Paropo” comes from the Makassarese word “ropo,” which refers to the fish rearing system used by the Makassarese people at that time. In the Makassar language, the word “ropo” refers to a tool used to raise fish or *juku*. This tool was used in fish farming activities, which became one of the main livelihoods of the community in the past. The word “ropo” refers not only to the tool, but also to the place used to raise fish, as well as the people who work in this field. The choice of the name “Paropo” for this village was adapted to the main livelihoods of the community in the early days of its formation, which focused on fish farming and agriculture (YS, Interview, February 11, 2025).

In addition, based on interviews with local community leaders, the word Paropo comes from the word Ropo which means “rompong”. Ropo is the name of a fish rearing tool/system (*Pakkatuwoang juku*). The prefix “Pa” in Makassar can have several meanings according to its use. Pa’ropoang indicates the place, so some Paropo people indicate “*kalenna Paropo*” *iyamintu* “*tamanga*” the place where the fish are kept in the eastern part of Paropo village (the place now named Pejuang- Babussalam

street), while the other meaning of Paropo indicates two aspects, namely 1) it can indicate the tool, and 2) it can indicate the person (perpetrator). The same when “Pa” is attached to the word “bingkung”. *Bingkung Pabingkung, Koko Pakoko, Baju Pabaju, Ropo Paropo*. When it says Kampung Paropo, it means the place where people who work as Paropo live (YS, Interview February 11, 2025).

The history of Paropo Village cannot be separated from the role of a number of important figures in Makassar society at the time, namely I Janggo' Cambang Paropo (Sheikh Al-Ma'arif), Dato' Pung Malaja (To' Bokka), and Sheikh Al-Amin, who were the main figures who built the first settlement in this area. These three figures built three houses facing north as the initial foundation of the settlement. These three houses became the starting point for the formation of a village that grew and became more populated. The people who came later began to settle and form a growing community, making this village a place to live that is not only safe and comfortable, but also rich in historical values and traditions (AB, Interview February 13, 2025).

The community of Kampung Paropo is divided into two main activities, namely agriculture and fish farming. Fish farming, which is closely related to the fish-keeping tool “ropo,” is one of the main activities that dominate the daily life of the community. In addition, some parts of the land are also used for farming, which provides additional income for the local community. The life of the people of Paropo Village at that time was greatly influenced by nature, and they relied on natural resources such as the sea and land to fulfill their needs. The village developed into an advanced settlement in the agriculture and fisheries sectors, with the majority of the population depending on both sectors (YS, Interview February 11, 2025).

In the 1970s, Paropo Village, which was originally part of the territory of the Kingdom of Gowa, finally became part of Makassar City, after the regional administration process that separated Gowa and Makassar. During this period, Paropo Village began to develop rapidly and became an important part of Makassar City. Nevertheless, the identity of Kampung Paropo was maintained, and the local community retained the old traditions and customs that had been passed down by their predecessors (YS, Interview February 11, 2025).

In the 1980s, Paropo Village experienced regional expansion, and in 1993, Paropo Village officially became a separate village from Tello Baru Village. This process marked a significant change in the administrative structure of the area, with the first Lurah to lead Kelurahan Paropo being Pak Yattas. The division was also followed by improvements to public facilities in the village, including the construction of roads, electricity facilities, and other infrastructure. Kampung Paropo is growing, becoming one of the most developed urban villages in Makassar City, although it still maintains the traditional values that the community holds dear (AB, Interview February 13, 2025).

Public facilities such as electricity and water also began to enter Paropo Village in the 1980s and 1990s. Previously, the people of Paropo Village relied on oil lamps or tin lamps for lighting, while clean water was obtained through wells made in mutual cooperation. One of the famous wells in the village is “Pocci' na Paropo,” which is considered the center or source of the village's water. It was only around 1987 that the PDAM began to flow clean water to this village, making it easier for the community to obtain a better water source (AB, Interview February 13, 2025).

Geographically, Paropo Village is located in Panakkukang Sub-district, Makassar City, which is a strategic area with easy access to urban facilities such as main roads, markets, and shopping centers. Despite being in the city, the village maintains a traditional feel, the area is relatively flat with little variation in elevation and has access to a small river and open land, which makes it a unique place amidst the modernization of Makassar City. The existence of Kampung Paropo as a “gathering place” is closely related to its geographical position that facilitates access and interaction between residents. Over time, the village has become an integral part of the city of Makassar, although it has undergone administrative and infrastructural changes over time (Anjarsari, 2022).

Demographically, Paropo Village is inhabited by the majority of Makassarese people, who still have close kinship ties, so that the pattern of social life is very intertwined with togetherness and mutual

cooperation. Based on an interview with a community leader, “When it comes to the population in our village, the majority of the population is of Makassarese origin. The migrants from outside, if I’m not mistaken, were around the 80s or around 1986. If I remember correctly, until now it is only about 2%, so on average we are still native Makassarese here” (AB, Interview February 13, 2025).

Diversity in the Paropo community is not only reflected in daily social activities, but also in various cultural activities such as Maudu Lompoa ri Paropo and Songka Bala, which serve as an arena for the community to strengthen relations between residents. The people of this village have very strong traditions, and although they have experienced many changes since the 16th century, their social and cultural identity has been maintained. The process of regional expansion in 1993, which made Kampung Paropo a separate *kelurahan* from Tello Baru *kelurahan*, also strengthened its demographic structure, with the first Lurah, Mr. Yattas, leading the development of the village (AB, Interview 13 February 2025).

In the socio-cultural context, Paropo Village has historical roots related to the tradition of fisheries and agriculture. The name “Paropo” itself comes from the word “ropo”, which refers to a fish-keeping tool used by the local community, illustrating the community's life that is highly dependent on marine and agricultural products. In its development, the village has maintained cultural values and traditions such as fire dance, *ganrang bulo*, and various traditional rituals that symbolize the identity of the community. These cultural traditions strengthen Paropo Village's position as a “gathering place” because cultural and artistic activities are often a place for residents to showcase their cultural wealth, as well as strengthen relationships between residents (Wedhitami, 2014).

Social, Cultural and Economic Development

1. The period of Gowa Kingdom

During the Gowa Kingdom (1593-1669), Kampung Paropo played an important role as one of the settlements under the influence of the kingdom, contributing to the social, economic and cultural life of the community at that time. Paropo Village began to take shape in the 16th century, around 1593, when several important figures with close ties to the kingdom, such as I Janggo' Cambang Paropo (Sheikh Al-Ma'arif), Dato' Pung Malaja (To' Bokka), and Sheikh Al-Amin, established the first settlement in this area. The settlement established by these figures became the starting point for the development of Paropo Village, which later became the center for the surrounding community to live, work and carry out their social activities. As part of the territory of the Kingdom of Gowa, this village became a very important part of the kingdom's social structure, both in the economic, cultural and social fields (AB, interview February 13, 2025).

Economically, Paropo Village during the Gowa Kingdom was the center of fisheries and agricultural activities, because it had abundant water sources even in the dry season, so that the water supply was maintained (YS, interview 13 February 2025). The livelihoods of the majority of Paropo people depend on these two sectors. Their main activity is fish farming using a fish-keeping device called “ropo”. This tool is an important symbol in the economic life of the Paropo community, as many residents work in this field to fulfill food and trade needs. Apart from fisheries, agriculture is also an important sector where the people of this village cultivate the land to grow crops (Muhajir, 2015).

In the socio-cultural aspect, Paropo Village is strongly influenced by the traditions and customs that developed in the Kingdom of Gowa. As part of the royal territory, the people of Paropo are also influenced by the cultural values inherited by the kingdom. The village is home to traditional arts that are closely related to the historical past, such as *Pepe-pepeka ri Makka* dance, *Ganrang Bulu*, and various other art forms. In addition, customary traditions such as wedding ceremonies, religious rituals, and certain celebrations are also carried out in this village. The people of Paropo Village strongly preserve their cultural values, which are heavily influenced by teachings and traditions originating from the Kingdom of Gowa (Muhajir, 2015).

Socially, Paropo Village has a life structure that is bound by a close kinship system, where most of the people are extended families or descendants of the same tribe, namely the Makassar tribe. Social

life in this village runs on the principles of togetherness, mutual assistance, and gotong royong, which are highly emphasized in the community. This is reflected in various social activities that are often carried out by the Paropo community, such as mutual cooperation in building houses or infrastructure, as well as in traditional celebrations and religious rituals. The people of Paropo Village also have a strong relationship with respected community leaders, who exert a great influence on their social life. Figures such as I Janggo' Cambang Paropo and Dato' Pung Malaja became role models in maintaining social harmony and became leaders in various aspects of Paropo community life at that time (AB, interview February 13, 2025).

2. Paropo 1970s

In the 1970s, Paropo Village, which is currently located in the administrative area of Panakkukang Subdistrict, Makassar City, still maintained the characteristics of traditional life even though it began to be affected by social, economic, and administrative changes that occurred outside the village area. This village is an area that is very thick with local values, although it is slowly starting to show symptoms of modernization in line with the rapid development of Makassar City (Syakhruni, 2022). Life in Kampung Paropo in the 1970s was influenced by a social structure centered on extended family communities that were closely connected to each other. Most of the people of Paropo are descendants of the Makassarese tribe who still maintain the culture and traditions of their ancestors, although administrative changes began to occur after the separation of the Kingdom of Gowa and Makassar City (AB, interview February 13, 2025).

In the economic sector, the people of Paropo Village in the 1970s still depended on two main sectors, namely fisheries and agriculture. In the eastern part of the village, the community still practiced fish farming using a traditional tool known as a "ropo." This is a fish rearing system that has been used by the Paropo community for a long time, and has become an important part of their economic life. Fish rearing is done in small ponds, and the fish produced is not only for household consumption, but also for trading in local markets and other areas. The Paropo community at that time was actively involved in this fishery, with many families relying on fish farming using the "ropo" system for their livelihoods (YS, interview February 11, 2025).

In addition, agriculture is also an important sector for the people of Paropo. Most of the land in the village is used for farming, with food crops such as rice, corn and vegetables cultivated by local residents. The fertile land around the village is maximally utilized by the community for farming. These crops are not only used to fulfill the family's consumption needs, but also to be traded. Some residents even lease their farmland to outsiders to grow cash crops, such as coconuts and spices that are in high demand in the market (YS, interview February 11, 2025).

Culturally, Paropo Village in the 1970s retained strong Makassarese customs and traditions. Traditional ceremonies and religious celebrations became an important part of the community's life, such as Maudu Lompoa ri Paropo, a celebration to commemorate the birth of the Prophet Muhammad, and Songka Bala, a tradition depicting gratitude to God for the abundant crops. This activity is attended by the entire village community and is a form of respect for ancestors and traditions that have been passed down since the days of the Gowa Kingdom (YS, interview February 11, 2025).

In terms of infrastructure, although the village is still very simple, some public facilities began to develop in the late 1970s. Paropo village, which had previously relied heavily on traditional wells dug in mutual cooperation to obtain clean water, began to receive clean water in the late 1980s, after the PDAM began supplying water to the village. Prior to that, the main source of water for Paropo residents were collectively-managed wells, with one famous well called "Pocci' na Paropo" being the center of water for the village community. Construction of better main roads has also begun, although most village roads are still unpaved dirt roads, especially in residential areas further from the village center (AB, interview 13 February 2025).

Paropo Village in the 1970s was a community that was still very much tied to tradition and nature, but over time, this village slowly began to feel the impact of the development of the increasingly modern city of Makassar. Administrative changes that separated Gowa and Makassar, as well as other social changes, brought positive and negative impacts to life in this village. Although social changes occurred due to the influence of modernity, the people of Paropo Village still persisted with their strong identity in maintaining cultural heritage and social systems. This development was very slow, but the distinctive traditional identity was maintained, making Paropo Village an important part of Makassar's history and culture that never faded (Sidin, 2019).

3. Paropo 1980s

In the 1980s, Paropo Village experienced a period of change in terms of social, economic, and infrastructure. This village is an area that experienced rapid transformation due to its development triggered by urbanization and the expansion of administrative areas. In the 1980s, Paropo was still inhabited by the majority of the Makassar ethnic group who lived in a traditional way, but were also beginning to be influenced by modernization. Although many residents still relied on agriculture and fisheries as their main livelihoods, increasing urbanization affected the social structure in this village. Some residents began to work in other sectors that were more related to urban development, such as trade and services, along with the increasing facilities and access to the rapidly developing city center of Makassar. Paropo Village began to become densely populated and more heterogeneous, although family ties and mutual cooperation among the community were still very strong (Afandi, 2023).

Paropo Village in the 1980s still had a lot of land used for fish farming, agriculture, and other economic activities. However, the rapid economic development in Makassar City has caused several aspects of the traditional economy to be displaced. The people of this village, although most of them still depend on agriculture and fisheries, are beginning to feel the impact of the modernization process. Economic activities around the village are also starting to develop, with the emergence of small businesses that support the daily needs of the community. The surrounding natural resources, such as land and water, are still used by residents to farm and raise fish, especially through the traditional tool "ropo" which is the symbol of this village. On the other hand, the people of Paropo are also starting to see new opportunities in the trade sector, over time, many have opened small businesses such as stalls and shops to meet the needs of the growing population. In the 1980s, Paropo Village experienced an increase in infrastructure in the form of previously narrow roads and land that began to be repaired, mostly with asphaltting to support the smooth mobility of residents. The construction of better roads, although some are still under construction, allows easier access to other parts of Makassar City. The construction of public facilities is increasingly developing to meet the needs of the growing community. Electric lighting, which was previously limited, began to enter this village in the early 1980s, replacing the use of oil lamps that were widely used before. The presence of electricity brought major changes to daily life, both for economic and social activities. In addition, in 1987, PDAM began to distribute clean water to Paropo Village, replacing the water source from wells that previously had to be obtained through mutual cooperation (AB, interview 13 February 2025).

Overall, Paropo Village in the 1980s was an area full of contradictions: on the one hand, the very strong traditions and culture of the Makassar tribe were maintained, while on the other hand, modernization and urbanization began to affect the lives of its people. This village, despite experiencing rapid development in terms of infrastructure and economy, remains a place that preserves the cultural and historical heritage that is very important for Makassar City.

4. Paropo Period 1990s to 2000s

Paropo Village is one of the areas rich in tradition and local values, inhabited by around 98% of the indigenous Makassar tribe. The presence of the dominant Makassar tribe gives its own color to the social and cultural life in this village. The community highly upholds the mutual cooperation system in everyday life, not only limited to physical activities such as building houses, cleaning the

environment, or helping each other in agricultural activities, but also includes social support in various aspects of life, such as celebrations, weddings, and other important events. In reality, these activities construct strong social bonds among residents, strengthen a sense of togetherness and solidarity, and build a mutually supportive social network (Afandi, 2023).

The culture in Paropo Village is still preserved and reflects the rich traditions of the Makassar tribe that have existed for a long time. Various aspects of culture, such as language, art, and traditional rituals, are still preserved by the community. Likewise, the Makassar language is still used in daily communication as well as a reflection of their cultural identity. Performing arts activities, such as traditional dance and music, are often held at certain events, both to celebrate big days and as part of traditional ceremonies. For example, the Gandrang Bulu dance, which is a traditional dance of the Makassar tribe, is often performed at various celebrations (Anjarsari, 2022).

In terms of economy, Paropo Village is dominated by the informal sector, where many residents are involved in small trade, handicrafts, and other micro-enterprises. Although there is potential to develop the tourism sector, challenges such as access to capital and skills training remain obstacles to better economic development. In addition, there is still a small amount of agricultural land left in the eastern part of Paropo Village. Although no longer as large as before, this land is still used by some residents for farming activities, so that it still contributes to food needs and maintains traces of agricultural activities that were once an important part of the lives of the local community. Infrastructure in Paropo Village has developed in the form of road access, electricity, and clean water available to most residents. The construction of public facilities, such as schools, health centers, and places of worship, is also a focus to improve the quality of life of the community. The Paropo community realizes the importance of good infrastructure to support daily activities and improve their welfare. Efforts to improve this infrastructure are very important so that the community can enjoy better services and improve their quality of life. Cooperation between the government, community, and private sector in infrastructure development will have a great influence in creating a better environment and supporting economic and social growth in Paropo Village (Ibrahim, 2015).

Efforts to Preserve and Promote Traditional Culture

The Paropo Village community has taken various concrete steps to maintain and preserve their traditional culture so that it does not become extinct. One of the main efforts made is to hold natural cadre formation through an art studio known as Baruga Paropo. This art studio functions as a place to recruit and involve young people in preserving existing traditional arts and culture. By facilitating young people to practice and understand traditional arts, they not only become connoisseurs, but also become active actors who play an important role in continuing this cultural heritage. This activity is not only limited to the internal activities of the studio, but also involves the wider community through art performances that are often held in various cultural events. Traditional arts from Paropo Village can be introduced to more people and more young generations are interested in getting involved, thus ensuring regeneration in the culture as a whole (YS, interview 13 February 2025).

Baruga Paropo is also active in presenting traditional arts from Paropo Village at various art events or cultural festivals held, both at the local and regional levels. Through this performance, the community can show the diversity and beauty of their culture, while also opening up opportunities to collaborate with other cultural communities. This activity has a positive impact in introducing local art to the wider community, as well as inspiring many people to maintain and celebrate their cultural wealth as a whole (YS, interview 13 February 2025).

To expand the reach of cultural promotion, collaboration with larger cultural institutions or organizations is also very important. By partnering with organizations that have a wider platform, such as local governments or national arts organizations, the culture of Kampung Paropo can be more easily introduced to a wider audience. This collaboration can involve collaboration in creating joint events, cultural exchanges with other arts communities, and opportunities to get support in the form of funds or facilities. All of this will help strengthen cultural preservation efforts and ensure that the

traditional culture of Kampung Paropo remains sustainable and known to more people (Muhajir, 2015).

Conclusion

History and Origin of Paropo Village: The early history of the formation of Paropo Village began in the 16th century, around 1593, when this area was still under the rule of the Gowa Kingdom. This village began to form when several important figures in Makassar society established settlements in the area. At that time, this area was part of the Gowa Kingdom which had great influence in the South Sulawesi region. The figures who played important roles in the formation of the first settlement in Paropo Village were I Janggo' Cambang Paropo (Sheikh Al-Ma'arif), Dato' Pung Malaja (To' Bokka), and Sheikh Al-Amin. These three figures built three houses facing north as the first foundation for the settlement that would later develop into Paropo Village. Most of the residents of Paropo Village are native residents who work as farmers and fish farmers, which were their main livelihoods in the past. In addition, the village also witnessed social and economic development with the presence of small stalls that began to be established in the 1960s, selling basic necessities and daily necessities. The public cemetery located on Jalan Racing Center has been used since 1963 and continues to grow with the addition of land in 2020. The canals built around the village function to manage water and keep the village environment orderly and well-maintained. Paropo Village is heavily influenced by the traditions and customs that developed in the Gowa Kingdom. As part of the kingdom's territory, the Paropo community is also influenced by the cultural values inherited from the kingdom. This village is a place where traditional arts that are closely related to past history develop, such as the Pepe-pepeka ri Makka dance, Ganrang Bulo, and various other forms of art. In addition, traditional traditions such as wedding ceremonies, religious rituals, and certain celebrations are also carried out in this village. The people of Paropo Village strongly maintain the preservation of their cultural values, which are heavily influenced by the teachings and traditions originating from the Gowa Kingdom.

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