Community self-organization system: Paradigm shift and strategy in preserving city history

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Abstract. The ideology applied by local governments often conflicts with the community in assessing the importance of cultural heritage areas. Some people think that protecting cultural heritage and cultural heritage areas is very important. This phenomenon is supported by the existence of legal regulations and even global level consensus on the topic of the historical urban landscape. This study aims to examine the paradigm, discussion activities of the community in the preservation of the cultural heritage area in the middle room (lalebbata) of the old city of Palopo. This study uses an ethnomethodology method. The data were collected qualitatively by applying the semiotic paradigm. The results showed the significance of the role of the community in preserving cultural heritage areas. The boundaries of the city space in the form of rivers and cultural markers in the form of sites are identified through regular and focused discussion studies. Three communities are active in thinking about ideas and implementing a ‘self-organizing system’. Community strength is supported by professional associations. The community forms a community power system which consists of idealistic practitioners and activists, academics, and people who love history, and place culture above all communities and social control systems.

1. Introduction
Palopo is one of three administrative cities in South Sulawesi which has a spatial structure and historical heritage buildings from Islamic classics to the Dutch East Indies. Urban spatial planning has formed a grid pattern since the entry of the Dutch East Indies [1]. The patterns and structures of the city space are filled with classic European buildings. Salassae is the most prominent Dutch building and is closely related to other building functions such as the market and the Jami mosque. In addition, the Datu Palace was made more magnificent and bigger than other Dutch buildings with one aim of showing social status. The relationship between several buildings is referred to as the Watampare concept [2], which is now represented by two types of buildings originating from different styles and eras. The concept shows an old city area which has a high value historical area because it became the forerunner to the formation of the city [3]. Building with one another is related because it has meaning in the syntactic relation of the Watampare concept.

In history, cultural sites such as mosques, churches, other important buildings, and graves represent the presence of the community [4]. Likewise, cultural reality is evidenced by the existence of cultural heritage which has a connection between the past and the present. The cultural preservation hall has recorded several heritage buildings and sites. On the other hand, several old buildings were demolished by the local government which was further planned for new buildings. The collapse of the
old buildings led to the emergence of a strong movement from the Palopo people community to preserve old buildings. Focused studies were carried out by the Palopo Heritage Society [5], they were preserving the heritage of Palopo city as their main objective. Several communities routinely carry out studies on the development of heritage buildings in Palopo City.

Community centrality inspires new participatory approaches to preserving heritage [6]. As in Tianjin, the neoliberalism paradigm in urban issues has created social inequality. Three important aspects of conflict problems are community needs, economic growth, and the preservation of urban conflict. The people, faced with their urgent needs, are unable to maintain the historical legacy of the demolition process. Their place-attachments are function-based and cannot protect the environment from being destroyed. This phenomenon tends to occur in the city center room (Lalebbata) where a culinary and souvenir tourism center will be built which has three design alternatives [7]. Cultural observers highlight the existence of cultural heritage buildings around the umbrella tower planning location. Some of these buildings are the Jami Mosque, the Langkanae Palace and the Post office.

2. Interaction and social capital
In general, the building functions to accommodate interactions ranging from a small scope such as family to a broad range of community groups. Broadbent emphasized that the spatial atmosphere created in buildings can change people's habits and behaviour, even according to Schulz that the social function of the milieu building can express the overall social system [8]. Meanwhile, the social system in cybernetics, according to Talcott Parson, places culture as the highest element in social control [9].

In the international case, the local population plays a more dominant role than the government, whereas in China, community empowerment is limited in managing China's cultural heritage [10]. Not only that, but business activists also play a role in decisions made by the government. Although local communities and business actors have an influence in the management of cultural heritage, they are still under government control. The Chinese state is expected to carry out the management of cultural heritage with reference to international practices. International practice of managing in a bottom-up manner which is developed impartially and does not act exclusively. In this way, local communities are actively involved in benefit sharing and decision making.

3. Research methods
This research applies ethnomethodology method and semiotic paradigm. Ethnomethodological data collection and retrieval. Ethnomethodological research includes individual interactions on a micro scale [11], whereas Fiske calls the paradigm and scope ethnos semiotics [12]. The ethnomethodological method is used by researchers to obtain natural data from the activities and dialogues of individuals in community groups. According to Denzin and Lincoln, ethnomethodological strategies that have questions about verbal interaction and dialogue are in the semiotic paradigm [13]. The details (Table 1) are useful for researchers as an initial guide for research planning and they emphasize that the strategies used are generally determined by the objectives of the study, the nature of the problem formulation, skills, expertise, and resources available to the researcher.

The steps in the ethnomethodology method observe conversations of community activities in direct discussion media and social media group discussions. More specifically, individual interactions involve behavioural activities towards objects in everyday life. In addition, data collection on space users in everyday life refers to Harold Garfinkel's paradigm of index expression and investigation of rational properties [14]. Index expressions were obtained from individuals who were members of 3 groups, namely the Community in Lalebbata, Palopo Heritage Society, and Palopo Urban Forum. Data obtained from at least 40 individuals. Furthermore, data analysis used based category analysis, spatial analysis (cultural mapping), and interactive methods [15]. Cultural mapping techniques made intangible values and meanings visible [16]. The data were grouped into categories, then the diversity of indexical data was linked in an interactive analysis framework [17].
Table 1. The relationship between questions and strategies and methods in qualitative research.

| Type of Research Questions | Strategy                          | Paradigm  | Method            | Other Data Sources                          | Major References                      |
|-----------------------------|-----------------------------------|-----------|-------------------|---------------------------------------------|----------------------------------------|
| Questions regarding verbal interaction and dialogue | Ethnomethodology; discourse analysis | Semiotics | Dialogue (audio/video recording) | Observation; field notes | Atkinson [18], Benson & Hughes [19], Denzin [20], Douglas [21], Heritage [22], Rogers [23] |

4. Results and discussion

At present, technological developments need to be aligned with a new paradigm in observing the phenomenon of historic urban landscapes in which there are cultural heritage buildings. Community studies of the preservation of cultural heritage have increased, especially since Covid-19. Users and observers of cultural heritage have intensive discussions both in person and using online media. More than that, the protection of cultural heritage is shown in the form of conveying ideas and opinions in a structured manner, the process of rehabilitating cultural heritage buildings, using cultural heritage buildings in the form of sharing space. All interactions take place in virtual room and physical space in community groups in the heritage area of the city.

4.1. Lalebbata is an important space for the city of Palopo

*Lalebbata* is an ancient area bordered by two historical rivers. Historically, the civilization of the Luwu kingdom consisted of the Jami Mosque, the King's Palace or Datu, the Market, and the Square was centered in *Lalebbata*. The arrival of the Chinese formed a Chinatown village community in the northern part of the *Lalebbata* area. Meanwhile, the arrival of the Dutch in the early 20th century filled the *Lalebbata* area in the western part of the *Lalebbata* region. Now *Lalebbata* is transforming into a heritage area of the city of Palopo (Figure 1). The diversity of communities that fill the space is identified from the facades of the buildings they inhabit. The significance of *Lalebbata* is shown by the heterogeneity of culture, ethnicity and religion as the most prominent social elements. This heterogeneity is represented by groups of people who inhabit certain points between the *Boting* and *Amassangeng* rivers.

The Toraja community is represented by users of the PNIEL Church [24], on the other hand it is one of the cultural heritages and is located in the *Lalebbata* area. The public may enter the Church site even though they are not part of the Church user group. The existence of early childhood education activities changes the nature of private space to semi-public space. Educational activities are included in the management system for the management of places of worship (number 1, in Figure 2). The manager accommodates the student age group to carry out two activities at the same time, namely worship and learning. Most of the student age group comes from the Toraja tribe. The existence of community groups shows the paradigm direction that heritage buildings do not belong to the elite but belong to all people (number 2, in Figure 2). The pattern of self-organizing system is not only shown by Church users but also by Old Jami Mosque users and old building owners (number 3, in figure 2). all three are historical buildings in the city of Palopo.

Educational activities have a place in some of the sites of the Old Jami Mosque. The west side and north side of the Jami mosque function as a place for Islamic religious education which is at the same level as kindergarten and elementary school. Reality shows that the users of old buildings divide the function of prayer rooms into spaces for developing knowledge. Basically, religious science development activities are carried out in the Old Jami Mosque in the form of routine studies. Meanwhile, similar studies for the preservation of the Jami Mosque as an old building are carried out by a group of people in the form of a discussion. Discussions are held in public places such as coffee shops and parks. On the other hand, a group of people is discussing it on social media. Thus, non-formal education requires not only physical space for interaction but also virtual space for discussion.
The essence of non-formal education is the interaction of knowledge that can be achieved without any space constraints.

![Figure 1. Cultural mapping of cultural heritage areas.](image1)

![Figure 2. Early childhood education activities in a cultural heritage building site.](image2)

Significance in the field of education occurs in a Dutch heritage building which is the private property of a Luwu community leader. The importance of the space aspect for schools has existed since the Dutch entered Palopo. In the Dutch era, the three necessary building functions were the health function, the education function, and the health function. The relevance of the concept of city elements with the phenomenon of early childhood education space in the site of old building users. Changing the function of space but still maintaining the physical aspects of the building is a way for the community to preserve the environment.

4.2. Sharing space as a self-organization system

Owners and users of historical spaces use the environment as part of a community that is responsible for preservation. Watampare is considered as a common space so that tourism activities and discussion forums can introduce culture. The involvement of local communities in the protection of historical areas shows that planning for cultural areas is not only managed by the central government. As Talcott Parson said, culture is the highest element of social control. Culture and history are conventionally perceived by communities in the form of a common view of places and cities. Social interaction in the community is created in the imaginary community space and conventional community. Although community exists in the form of cyberspace, it influences social life outside the imaginary community space. In cyberspace, communities move quickly because information can be discussed across imaginary communities where there are various professional backgrounds. The Architects association has the legal power to give an official rejection by sending a statement letter. Academics write in the form of opinions, articles, and these are followed up by the Palopo Urban Forum to be published in media that can be accessed easily by the public.

4.3. Social control system by community

Urban community groups form systems and mindsets in a consistent and structured manner. Non-governmental organizations discuss regularly with the theme of government policies related to cultural
heritage (number 1,3, in Figure 3). Community involvement in the preservation of cultural heritage is consistent with UNESCO provisions. Local students expressed the preservation method referring to ICOMOS. Individuals in the community act according to their respective fields. Journalists ask for opinions from academics and public figures by recording them in the form of short videos then the videos are put together as primary and valid data. Thus, the local government received input from various groups (number 2,4,5, 6, in Figure 3) regarding the development plan for the Lalebbata area.

The residents of the Lalebata neighborhood area care about the facades of old buildings. The facades of the houses are colored by following the developments in certain places in other areas. The attitude of community leaders is aware of their existence as a community group in the historical city landscape. Community groups show the existence of cultural values that cannot be separated from the contemporary context. The community paradigm considers an artifact as a text where it can be translated as a continuous process of continuity between the past, present, and future.

![Figure 3. Community activities in the concept of self-organizing systems.](image)

5. Conclusion
Community mindsets conflict with government ideology as a research issue. Owners and users of cultural heritage buildings provide fundamental education. The paradigm in viewing cultural heritage areas has shifted from fully government control to being open to community involvement. Meanwhile, Palopo Urban Forum and Palopo Heritage Society were formed as community non-governmental organizations. The three communities that can be referred to as conventional communities and imaginary communities have implemented a self-organizing system. Community discussions directly present bureaucracy, practitioners and academics. The bureaucracy is part of the local government which has a different view from the head of government regarding the preservation of cultural heritage. The idealism of practitioners and academics plays a role in the form of visual ideas according to their fields. Both direct and virtual discussion activities provide input for city governments. Various efforts of community involvement have implications for determining urban development planning policies, especially those related to the historical urban landscape.

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