

Re-promoting Weakening Local Values to Manage Spermonde Marine Resources: An insight from Compromise to Co-existence

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Abstract

Spermonde Archipelago is coral reefs platform located along the southwestward off-shore of Makassar City and occupied with Makassarese, Buginese, and Mandarese who manage marine resources for less than a century. In the last 30 years the islands began to connect with external markets which changed their fishing techniques. The change threatens significantly the availability of sustaining resources due to destructive fishing. In order to reduce the worried condition for future generation's livelihoods, this study aims to explore weakened local values in preventing the resources for its degradation, to take lesson from the process being implemented recently by various agencies, and to recommend insights of how to promote sustainable development occupying the 'area' along the line of past-future and along the link of local-global relations.

Hitherto an adaptation process of different ethnic groups to their nature of Spermonde has resulted in self-organizing capacity to evolve their inner values system as the norms for constructed collective culture, as for managing their marine resources. It is occasionally characterized by alternately incoming powers that administratively ruled over, which at the same time promote outer values coercively. If for certain causes there were conflicts between the two sides, there would result in an out-flowing former inhabitants due to safety and security purposes related to their life and livelihoods, and the islands will be occupied by newer inhabitants. In the case that an understanding-based new culture can be achieved by the two sides, their marine resources will be managed for seeking collective benefits.

Different consequence from the story above, the sustainability of marine resources is related to the ratio of people population to the amount of resources biomass available or to the power of preventive selection in implementing local values towards attacking market demands. The former condition very much depends on how to share the resources based on collective understanding among local stakeholders, while the latter needs not only the strength of the local values but also requires a global commitment of how to save nature from its continuous degradation. The match between local-global and past-future wisdoms is a necessary

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condition to replace the tight competition with a lovely sharing and cooperation.

To realize collective benefits and lovely cooperation in Spermonde, we need to re-explore weakening local values, formulates them to be a system of values, and promotes them to be formal norms in everyday life. The system of values to be formulated may be covering inner, sociological, and cultural behaviors. Those behaviors might be promoted along the sequence of persuasive, enticing, and coercive ways. In the long term, the process will be found that commencing with compromise and ending with co-existence among stakeholders.

I. Introduction

1. Historical background

No one knows what does the word Spermonde¹ islands mean or derive from. However, the islands in the year around 1528 were united under the defense authority of the Kingdoms of Makassar. According to Mattulada (1991) based on information written in Lontara², the 6th King Tunatangka'lopi divided The Kingdom into the Twined Kingdoms. The first was called as the Gowa and given to Batara Gowa governing six gallarangs (chief government officials): Pacellekang, Patalasang, Bontomanai Timur, Bontomanai Barat, Tombolo, and Mangasa. While the second was called as the Tallo and given to Karaeng Loē ri Sero governing four gallarangs: Saumata, Panampu, Moncongloē, and Parangloē. Eventually under the government of Sultanate Hasanuddin (1653-1669), the Macassar existed as an important port for trading in the region whose relation was extended throughout Nusantara Archipelago from Papua in the east to Malacca in the west.

Mattulada (1993) based on the notes of the Kingdom and notes from N.C. Baudekker³, at that time the islands were occupied by Navy forces or defense personnel. Because of the mobility of Navy who moved back and forth around the islands, some times the islands became empty, no one stayed as permanent inhabitant. Until the beginning of the 17th century the islands as Navy-yards of the Kingdom were not allowed to be inhabited by common people as residence. At that time the Royal government did not establish the so-called social institutions keep the social life as existed in the mainland. There were no family-life and rural organization to get normal social life.

Mattulada (1993) stated further that in the beginning of the 18th century, when the trading activities between the domestic merchants and the merchants from all parts of the Nusantara Archipelago, the Malayan, the Indian and the Arabian came together, the archipelago became very busy as a meeting yard. Some islands became places to live in. The traders from mainland made use of the opportunity to organize their business in the

¹ The Makassarese calls the archipelago as Sabalana islands, or Sabalana Tanggaya, some of them also call as Sangkarang islands, (Mattulada, 1993).

² Formal notes written by authority of the Kingdom (Mattulada, 1993).

³ Head of government official of Makassar under colonial period (1946-1948) stated that 'The islands were used for recreation sports of the noble family members of Macassar Kingdom. Some islands were also used for transit-ports to get water and other goods for the voyages, (Mattulada, 1993).

islands. One of the Malayan prominent merchants and his family members and his assistants were permitted by the King to live as permanent inhabitants of the Sabutung where the island became the busiest trade-island, which interfaced the domestic with coming merchants from abroad.

The Leader of the Malayan (Malacca) merchant who resided in Sabutung was appointed by the King as Gallarang of the island. Not long after the appointment, the island and surrounding islands became inhabited by the people of Buginese, Makassarese, and Mandarese. These ethnic groups set up their social life and community relations, precisely the same as they had in their homelands. They were traders, fishermen, and officials. Traders and sailors are the most prominent members of the community whose livelihoods are considered to be a matter in the world of *maritime anthropology* later on. As rich members, they supported the trading activities of the Kingdom.

The islands whose name started with syllable 'sa', such as the islands of Sanane, Saugi, Sagara, Sabangko, Salemo, Satando, Salebo, Samatellue Lompo, Samatellue Borong, Sarappo Lompo, Sarappo Keke, Saranti, Sapuli, Sabutung, Sakoala etc. were belonging to the Tallo. Geographically those islands are located in northern part of Spermonde Archipelago. However there are names of islands in the neighborhoods not started with the mentioned syllable, such as Badi, Balang Cadi, Balang Lompo, Bangko-bangkoang, Bonebonoang, Kondongbali, Karanrang, Kapoposang, Kulambing, Laiya, Lamputang, Langkadea, Pajenekang, Papandangan, etc. Those islands might be under the influence of the King of Bone. Administratively after independence (1945), those northern islands belong to Pangkep Regency which is divided into three sub-districts (kecamatan), namely Liukang Tupabbiring, Liukang Kalmas, and Liukang Tanggayya. These three sub districts are categorized as the water area development complementing to high land and low land areas development of the regency. Balanglompo had been selected as the center for the development of the islands. While the other islands in the southern part, such as the islands of Barrang Caddi, Barrang Lompo, Bonebatang, Bonetambung, Kodingareng Lompo, Kodingareng Keke, Laelae, Langkai, Lanyukang, Samalona, Kayangan, Bangkengdoang, Lantangpeo, Sanrobenge, Satangnga, Tanakeke, etc. were belonging to the Gowa. Nowadays, most those southern islands administratively belong to Makassar City, while the last five islands belong to Takalar Regency.

Considering people in the islands, they might have the same root of traditional thought, whose base would be the prominent legend of ethnic groups living throughout the Land of Celebes Island, namely the folktale of Sawerigading. The folktale is commonly kept in mind of among those ethnic groups through descendent delivery includes Torajanese, Buginese, To Lotang, Bajo, Kajangese, Macassarese, Mandarese, and their area of spread covering Luwuk Banggai, Central Sulawesi and Gorontalo northward, and Malacca in the west. They had indeed traditionally local wisdom in managing their resources either in the lands or the waters. Concerning livelihoods based on managing resources in the waters particularly in coastal waters are considered to be a matter in the world of *marine anthropology*.

2. Cultural background

Buginese version. According to their traditional believe, as was stated by Nurnaningsih (2003), there was Patotoqé (the Creator) living in the outer sphere

(macrocosm, *Boting Langiq*) who married with Wé Datu Palingeq from the inner sphere (microcosm, *Buriq Liuq*). From this marriage, Wé Datu Palingeq given birth to their Son, Batara Guru, who ordered by Patotoqué to live later on in the middle sphere (Living world, *Alé Lino*). Batara Guru married in the middle sphere with Wé Nyilliq Timoq who was a daughter of Guru ri Selleq being the twinned brother of Wé Datu Palingeq from the inner sphere. In this marriage, Wé Nyilliq Timoq had given birth to their Son, Batara Lattuq who married with Wé Datu Sengeng. From this marriage, Wé Datu Sengeng had given birth to their Son, Sawerigading. This love story had involved the life power of outer and inner spheres, the life power of macrocosm and microcosm. The rendezvous was accompanied by horrifying natural phenomena, such as thunderstorm, flash of lightning, thunderbolt, and heavy rain (*guttu pareppa, billa sianré-anré, sibawa bosi raja*). Shortly it is said that Sawerigading got married with Wé Cudai who given birth to their son, I Lagaligo, from whom the folktale has been given name as *Sureq Lagaligo*, where Sawerigading was known as the prominent actor. He was the source of *Tomanurung* kinship particularly in the Land of Celebes, those who had come down to stay at Luwu, Gowa, Bone, Soppeng, Wajo, and Tana Toraja.

From *Sureq Lagaligo*, there were tales accompanied as cultural heritage of Buginese, Macassarese, Mandarese and Torajanese delivering their messages and values for their life and livelihood. One of them is called as *Paupau Rikadong*⁴ encompassing ‘memetic’⁵ information of Buginese, which was collected by B.F. Matthes (1864) in the *Boeginesche Chrestomathie* and rearticulated by A. Rahman Rahim (1992).

Torajanese Version. Tangdilintin (1974) stated that in *Aluq Todolo* concept, the universe (i.e., sky, earth and all it contains) is an inseparable unity created by *Puang Matua* (The Creator). However, due to the existence of disorder as was believed in the story that Puang Londong di Rura had taken power over Tana Toraja. He made marriages among his four sons and four daughters, in order to keep the property owned covertly. Therefore, there existed the chaos which caused a separation between sky (*Langiq*, cosmos-sphere) and earth (*Lino*, geo-sphere). There remained ruined ladders towards the sky (*Eran* in the sky), such several mountains as Sarira Mount, Kandora Mount, and Kaero Mount etc. which lies as mountainous hill rows up to Bambapuang. As a result, *Puang Matua* and the other gods live in the sky, while human live on the earth. However, in the later interaction between the sky and the earth especially in projecting new values of societal order from the sky, it had to start with the agreement from the old teaching followers in the earth, *Aluk Sanda Pituna*. To initially implement norms and wisdom, there had to be strong example which needed perception to reach completeness of the old teaching.

The success of the new power in giving examples in many aspects of life had led them to be considered as the descendant of god who came down to stay at the living world as *Tomanurung* at Kesu Mount, Kandora Mount, Kaero Mount, Rombe Ao', Kabongian and Sado'ko. The new teaching of *Tomanurung* was then known as *Aluk Sanda Saratu'* based on religious monarchy. The combination between *Aluk Sanda*

⁴ Paupau Rikadong contains *paseng* (messages) and *pappangaja* (advices) from *To Riolo* (earlier people, or ancestor) as sources of values, (Rahman, 1992).

⁵ The word of ‘Meme’ indicates a cultural packet of information which is complementary to biological packet information, ‘gene’. [Late 20th century, Greek *mimēma* "something imitated," after gene].

Pituna and *Aluk Sanda Saratu'* resulted in *Aluk Sanda Karua. Tomanurung* at Kandora Mount was Puang Tamboro Langiq whose son was Sandaboro. The grandson of Puang Tamboro Langiq, Laki Padada, and his descendants had taken power in Tallu Lembangna (Maqkale, Sangalla, and Makendek) as the area consistently implementing *Aluq Sanda Karua*.

Salombe (2003) stated that Batara Lattuq had twin descendants, whose son was Sawerigading, and whose daughter was Tandiabeng in the Land of Luwuq. Sawerigading got marriage with Wé Pindakati but she passed away early. After amazing efforts of Sawerigading, eventually he met again with her in the *puya* (afterlife world, next world), where in short she had given birth to their daughter, Jamallomo. The marriage between Jamallomo and Puang Samang who was the descendant of Puang Tamboro Langiq, given birth to two sons, Puang Paembonan taken power over Tallu Lembangna in Tana Toraja, and Puang Pakake taken power over Tallu Batupapan in Enrekang.

3. Socio-ecological Background

Spermonde Archipelago is coral reefs platform located along the southwestward off-shore of Makassar City and occupied with the communities originated from ethnic groups of Makassarese, Buginese, and Mandarese who manage marine resources less than a century. The communities have challenge to sustain their life and livelihood in facing various changes produced by global interventions on the one hand, and weakening local wisdom on the other hand. Particularly over the last 30 years the islands began to connect with external markets by which their fishing techniques have changed as was reported by studies conducted by experts from the Center for Coral Reef Studies (CCRS), University of Hasanuddin, as well as by the others. The research conducted ecological assessment which aims to gather information on several aspects, such as: biology, ecology, and environments around the islands that were selected as representative sites for the archipelago. The change threatens significantly the availability of sustain resources due to destructive fishing. In order to reduce the worried condition for future generation's livelihoods, this study aims to explore weakened local values in preventing the resources for its degradation, to take lesson from the process being implemented recently by various agencies, and to recommend insights of how to promote sustainable development occupying the 'area' along the line of past-future and along the link of local-global relations.

In this connection, societal institution of the communities should evolve towards auto-poetical system. The intervention from outside is consequently screened by the value based on local wisdom and does apply in the environment of the local community. If there exists strength factors on a local system, then the nearest systems either that of horizontally similar hierarchy or that of vertically different hierarchy is supposed to influence its neighbour, so that leading to a mutually positive feedback. If the condition is otherwise, a mutually negative feedback will evolve from the broken neighbouring system which in turn degrades the whole systems collectively. On the contrary, the development of a system should enable neighbouring system to develop, and if the case is otherwise, the impact of the under-developed systems will degrade the whole systems. This rules hold the horizontally and vertically neighbouring systems are integrating into a single complex large system with full uncertainty.

In general, the ordered phase of a natural system shall shine a natural beauty

supported and formed by order. The natural beauty, such as that of possessed by former Spermonde Archipelago at the beginning to be inhabited by various people, stores abundance of ‘*memetic*’ and ‘*genetic*’ information. Accordingly, the pattern of interaction between subsystems with various scales can be ideally existed. On the contrary, the breakdown is a process of the information annihilation, which is physically known as entropy increase. The increase in entropy is always followed by the increase in disorder, and therefore the quality of the beauty tends to degraded, due to whether over growth in population or over exploitation of their coastal resources, or due to the both.

It is known thermodynamically that the entropy of the nature continuously increases, commonly referred as the second law of thermodynamics, where although the energy is conserved, the amount of renewable energy continuously decreases while non-renewable energy continuously increases. It is perceived that the breaking of the order in any component of either the social and natural systems, or in the worlds of maritime and marine anthropology is the consequence of the patterns of the interactions which annihilates information entities. These components of the systems are manipulated in such a way the existing memory wares (storage, controller, modulator and demodulator) become disturbed, or even breaking, which in turn lead to inability of self-recovery.

In order to reduce the speedy trend of quality degradation in a system, the concern of community member on the importance of recovery is a main choice in the development. The paradigm of the development in the past needs to be changed simultaneously taking into account both economy and ecology, as well as by managing bottom-up aspiration rather than by adoption of top-down one. Accordingly, the development is not a scheme which is controlled by the power coming from outside, but conversely it is the actualization of inner potential of local environment which harmoniously co-existed with global environment. It is also admitted in the subsequent thought, that the development might be evolved in a form of participative way to weave the co-existed reality, both in local and global levels. Therefore the development should not be considered as a scheme being merely based on locally natural resources, but also should include a scheme based on knowledge and global inter-connectivity.

The development of cultures along coastal areas of a mainland as well as of small islands, according to Poelinggomang (2000) inspired by Nishimura’s view (1973), can be classified into two perspectives. The first is related to the sea as natural infrastructure on the one hand which emerges the study of *maritime anthropology* based on economical attractiveness. The second is related to the sea as natural resources supporting basic needs of life on the other hand which emerges the study of *marine anthropology* based on ecological sustainability. Object of study of the maritime anthropology is communities participating in maritime trading whether in transporting commodities or commercial sailing services. These communities evolve the so-called ‘*cross maritime culture*’ which can be possible to develop if it is supported by trade networking. On the other hand, object of study of the marine anthropology is communities participating in marine resources management. Later these communities often called as fishermen. Related to this study is knowledge of sustaining the resources, fishing boat construction, fishing technology, sea navigation, sea climate, post-harvest technology, etc.

II. Objectives and Methods

This paper will explore on how come the local wisdom of the communities

deteriorate into destructive activities based on several reports. This deterioration of capability in handling the coastal resources will be extracted by comparing those written messages and advices from their ancestors with the actual activities. The analysis will mention along the way of how the order of expected reality might be weaved from the hums and verses of orderliness invested in their thoughts. On the next step, this paper will try to construct the values needed using the instrumental values that have been life in the past history and the strategies to achieve a collective consciousness. The values and strategies are badly needed by expecting order from actual disorder in managing coastal resources of the Spermonde Archipelago ecologically without weakening their economic activities.

III. Results

1. Order From Orderlines

In maintaining sustainable utilization procedure of local natural resources might be based firstly on equity and fairness to fulfill basic needs of community members within and inter generations, an in turn it gives chances to the recovery law towards the exploited resources. The following verses mentioned in *Londe-londena Toraya* (Torajanes) by Lebang (2003) are the indicator of old norms on equity and fairness:

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|------------------------------|--------------------------------------|
| <i>Apa siduruk dikale,</i> | What you can pile up (will be) |
| <i>Bua pa'bo'yo'-bo'yo';</i> | From the results of your effort; |
| <i>Sandanni bati',</i> | Think of our descendants, (they may) |
| <i>Da'na sumpu lalanna</i> | Not be in eternal difficulty. |

The validity of these principles highly depends on the quality of the institution in the community itself, which can be observed from indicators, such as: growth, autonomy, and survival. The positive impact of the qualified institution can be seen from: resistance of the old norms together with the projection of the new norms in environmental management with the natural resources, poverty alleviation of community members, well distributed welfare following the economic growth of community and the effort for sustainable system. This impact will increase various capabilities such as self-organizing in and for the sake of the system itself. The old norms supporting the capacity of self-organizing, self-supporting, and mutual beneficence among the community members and with outside community is mentioned in an article by Lebang through the following hums and verses:

A hum of spring as the source of life and happiness:

| | |
|--------------------------------|------------------------|
| <i>Tindak sarira merremme'</i> | The rainbow disappears |
| <i>Dao lolokna buntu;</i> | Above the mountain; |
| <i>Untuang uran,</i> | Pouring the rain, |
| <i>Unnari kalimbuang.</i> | Fertilize the spring. |

A hum of mercy for the sake of togetherness:

| | |
|------------------------------|---------------------------|
| <i>Ula'ko upa'na bubun,</i> | Imitate well's character, |
| <i>Rongko'na kalimbuang</i> | Flow the spring, |
| <i>Mukkun mamengan,</i> | Always giving, |
| <i>Mukkun tang mekatae'.</i> | Never feels limited. |

It is admitted that the external uncertainty and complexity are very influential on the institutional quality of the local society, and therefore there is always uncertainty in doing action when the influence came. Although there is weary and anxiety, life remains having to be done, then systematic effort and care in facing it is badly needed:

The verse about a journey always facing an uncertainty:

| | |
|--------------------------------|-----------------------------|
| <i>Naa'panna' ta'pan mata,</i> | Influenced by eyesight, |
| <i>Kuleak randan langi'</i> | One goes to the horizon, |
| <i>Rampona' lako,</i> | Reaching very far distance, |
| <i>Rampo kanunu-numu.</i> | Full of confusion. |

The verse about an effort always facing anxiety:

| | |
|------------------------------|------------------------------------|
| <i>Mataku'na' malaya'na,</i> | I am afraid , |
| <i>Untiro bua ra'ta'</i> | Worried of seeing all the results; |
| <i>Dako pu'pu'mi,</i> | In a moment run-out, |
| <i>Dio tampak perarang.</i> | Gradually decrease. |

The verse about life having to choose many possibilities:

| | |
|--------------------------------|--------------------------------|
| <i>Tang ma'angge tu morai,</i> | Unlimited intention, |
| <i>Tu dikaduangina,</i> | We need all, |
| <i>Tappu' meloi,</i> | Choose wisely, |
| <i>Umbanna mupadolo.</i> | Which one is priority (to do). |

Those hums and verses are the basic thoughts in continuing their life. Those thoughts are having similarity with Kajangnese community. The way of life might be conducted in guileless and far from fraudulence as being reflected by the life of *tallasa kamasé-maséa* (simple life) from the community. The *kamasé-maséa* principle relates among members in the community and its interaction with nature, and consistently is obeyed as their own custom rule (*rurungan*) and its law (*lebba*) based on merely fulfilling basic need for supporting life. By this principle, the sustainability would be guaranteed either within or inter generations. The law itself can prevent the life from disobeying the custom rule which was constructed from empirical and habitual manner. There is also a strong advice from *Paupau Rikadong* which stated that:

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|---------------------------------|---|
| <i>Adakkangji, tojeng,</i> | Consistently to grasp custom rules, (one will find) |
| <i>iyaji ranrang tatappu';</i> | An unbroken rope of anchor; |
| <i>talarang bawang,</i> | Unchanged (from the place where it is located), |
| <i>mananjo natunrung bara'.</i> | Even inundating by storm. |

According to *Makassaarsche Chrestomathie*, conducting a custom rule needs honesty

which is figuratively can be described as follows:

| | |
|--------------------------------------|---|
| <i>Ka-antu jekongan kamai</i> | The deceitful likes |
| <i>Batu nibuangan naung rilikua;</i> | A stone thrown into a well; (while) |
| <i>Na-antu lambusuka kammai</i> | The honesty likes |
| <i>Bulo ammwanga ri je'neka;</i> | A bamboo floating on the water surface; |
| <i>Nuassakkangi poko'na</i> | Pressing in the left end, then |
| <i>Ammumbai appa'na;</i> | The right end will emerge; (while) |
| <i>Nuassakkangi appa'na,</i> | Pressing in the right end, then |
| <i>Ammumbai poko'na.</i> | The left end will emerge. |

The role of leader in implementing custom rule is of importance, especially when the community members facing problems in gaining benefits or in avoiding catastrophes generated by interaction among members or members with natural phenomena. The leader should solve the problems waiting by the members. Therefore beside honesty and loyalty, the leader should be a wisely creative man or called as *pannawanawa*. Matinro-ē ri Lariangbangngi described the *pannawanawa* is as follows:

| | |
|------------------------------------|--------------------------------|
| <i>Naia riasenge pannawanawa,</i> | A wisely creative leader is, |
| <i>Mapacingi ri atina,</i> | A man of sincere, |
| <i>Sappai ri nawanawana,</i> | Looks for solution of problems |
| <i>Nalolongengngi sininna adae</i> | He is facing, (whether for) |
| <i>Enreng gau e napoleie ja'</i> | Gaining benefits, or |
| <i>Enreng napoleie deceng.</i> | Avoiding catastrophes. |

Nevertheless, the success in gaining good results is not by waiting the endowment coming by itself, but it needs an eager endeavor by constructing a footbridge or a passage conduit to invite the success. Once the success has been obtained, then benefit it properly. An advice from Mandarese is as follows:

| | |
|---|--|
| <i>Dipamcang pai dalle' diteteangi pai,</i> | The success should eagerly be looked for, |
| <i>Andiang dalle' napole mattiroma.</i> | Its footbridge must be prepared, (because) |
| <i>Diang dalle' mulolongang,</i> | It could not come by its self; |
| <i>Dan mugula gulai andiang dalle',</i> | Once has been gained, benefit it properly |
| <i>nasadia-dianna.</i> | (Because) it will not available perpetually. |

In the complex world with full of uncertainty, loyalty and honesty to conduct custom rules and to obey the law as a managerial person would be not enough to be a leader capable to follow the continual change exerted by globalization. In addition, to be a leader needs more than that of wisely creative man, but also needs to have strong eagerness as was stated by the following Buginese advice:

| | |
|--|--------------------------------------|
| <i>Pura babbara' sompekku,</i> | <i>Our sail has been unfolding,</i> |
| <i>Pura tangkisi' golikku,</i> | <i>Our rudder has been prepared,</i> |
| <i>Ulebbirenni tellenge nato' walie.</i> | <i>Better to sink than to shore.</i> |

2. Order From Disorder

Towards a Compromise Management

An adaptation process of different ethnic groups to their nature of Spermonde has resulted in self-organizing capacity to evolve their inner values system as the norms for constructed collective culture so far, as for managing their marine resources. It has been continually characterized by alternately incoming powers that administratively ruled over, which at the same time promotes outer values coercively. There some times happened conflicts between inner and outer sides for certain causes. It made out-flowing former inhabitants for the sake of their safety and security purposes related to their life and livelihoods, and the islands will be occupied by newer inhabitants. On the case that an understanding-based new culture can be achieved by the two sides, their marine resources will be managed for seeking collective benefits.

Sharing and competing are known rules when seeking benefits from coastal resources. If there is no enough awareness of limited resources and a consciousness of the need to work for equitable allocation, competitive exploitation will take its place. Durkheim suggested that (in Bellah, 1973:98) in this connection:

It is necessary therefore to pre-determine the share of each, but this can not be done according to a preconceived plan. There is nothing in the nature of things from which one can deduce what the obligation of one or the other ought to be until a certain limit is reached. Every determination of this kind can only result in compromise.

Compromising is a way to reach collective action based on an agreement (social contract) among involved stakeholders, and on endeavors to transform competitiveness into sharing, whereby an economic network or a moral relationship of trust is formed. It is important to acknowledge these both in extracting collective benefits as well as in taking responsibility for the risk of destructive fishing in Spermonde Archipelago that may result. Based on a general picture of the configuration of key players in the area, there are three main stakeholder groups responsible for managing potential conflicts.

The communities of the islands, including *punggawas* (capital owners) and *sawis* (working forces) as well as local NGOs, constitute the first group. The Village Legislative Assembly and the government are the second main group. Lastly, the collectors to export the resources abroad are key stakeholders. The work of managing the coastal water is the joint responsibility of all those parties, but in order for effective implementation to take place, there needs to be a clear specification of each party's role.

It is easier theoretically and technically to take initiatives and design protection measures against damage induced destructive fishing by communities if there is a specific institution or authority in charge. Exporters as responsible corporations have to be aware and accepted this role, legally granted and monitored by the government. As a corporation, exporters obviously have an interest in profit-making through implementing the mission of planning, organizing, developing, maintaining, recovering and marketing coastal resources. Communities including *punggawas* and *sawis* together with NGOs have opportunities to participate in marketing services hand in hand with the corporations, in enjoying the facilities, in monitoring changes and in expressing their aspirations to the government. The government has as its mission in promoting the aspirations of the communities and deciding how that will happen.

A compromise or a 'contract' in Fukuyama (1999) terminology, between communities and government is required to translate communities' aspiration into effective policies. A compromise between the government and corporations is needed to translate the policies into strategic and operational programs. A compromise between the communities and the corporations is necessary to maintain and improve the coastal environment. Eventually, an overall compromise agreement among the three key groups should be forged to promote and maintain healthy and harmonious interconnectivity among natural and cultural components, as a point of culmination of the whole compromise management process. A compromise is shaped by interconnectivity (agreement/negotiation) based on a particular configuration of roles where there is a level playing field shared by all parties (stakeholders) involved and where there is no subordination based on an unequal power structure.

Compromise management essentially works towards sharing information, roles and values among the parties involved. In the final stage, the ideal compromise management will be integrated (coastal zone) management. As long as the inhabitants have insufficient capital to develop and manage the coastal water itself, power will be shared among the three parties, *i.e.*, the communities, legislative and executive institutions and capital owners.

The three parties involved in managing the coastal environment of the Spermonde Archipelago in all its complexity and uncertainty must take into consideration the interconnectedness between nature and culture as an approach in collecting complete information on the whole situation. As Bohm (1980:7) has observed:

Wholeness is what is real, and the fragmentation is the response of this whole to man's action.....Man's approach to reality may then be whole, and so the response will be whole.

The wholeness insight is epistemologically important as it considers all existing aspects as interconnected in a complex system of nature-culture reality. As a basic thought leading towards a socio-ecological theory of reality, Hartmann (1998:339) has drawn upon Levins and Lewontin's statement (1985):

A whole is a relation of heterogeneous parts that have no prior independent existence as parts;....[and] that in general the properties of parts have no prior alienated existence but are acquired by being parts of a particular whole. In an equilibrium situation, when people change nature, nature itself generates a force as a response to man's action, and vice versa. Which entity is dominated by the other often appears fuzzy, or lies in a "grey area".

As suggested by Harvey in Keil *et al.*, (1998:9), that it is fundamentally mistaken to speak of the impact of society on the ecosystem as if these are two separate systems in interaction with each other. The typical manner of depicting the world in terms of a box called society in interaction with a box 'labeled' environment not only makes little intuitive sense, but it also has just as little fundamental theoretical and historical justification. On the other hand, we also really need ways to depict maps and understand processes of interaction (functional, causal and the like) in the relation between nature and culture.

Uncertainty and complexity in managing the environment (nature and culture) constantly emerge because of insufficient available information (Mitchell *et al.*, 2000). In addition, complexity arises because there are so many interconnected components and desires. The intensity of these two factors can be reduced by acquiring clear information and trying to map the problems and stakeholders in clear configurations. The major role in reducing uncertainty and simplifying complexity lies in the hands of the legislative and governing institutions. Governments must comprehensively integrate, confirm and assimilate the thoughts and desires of the communities in establishing policies, programs and activities for corporations to implement.

To satisfy the inhabitants, the process of establishing policies should be clearly comprehended by the communities, through the use of various media of communication. Corporations have an obligation to put legislated concepts and policies into effect. Any workable plan must be based on economically sound calculations; otherwise corporations will have no incentive to participate. However, corporations and governments should not only consider economic profit but also provide significant benefits for the inhabitants. The implementation of this process can be continually reiterated to improve the quality of compromise management of the coastal water of the Spermonde Archipelago.

After solving conflicts in the process of decision making it is still necessary to consider what the condition of the environment is likely to be. The environment of areas such as the water discussed here should be considered common property with equal opportunity for all to enjoy. The environment should be utilized in line with a plan that considers the well-being of the people and of future generations. The impacted coastal area should be examined and discussed together, taking into account the interests of all parties to achieve satisfactory results in coping with the remaining problems.

From a philosophical point of view, the trend in coastal management of the Spermonde Archipelago can be called compromise management, integrating information transmitted by the signals emanating from the natural and socio-cultural spheres. To compromise among the trends and desires emanating from the different parties depends on the insight (ideology) invested in the thought processes of the parties. The required level of control and supervision will derive from wise and fair decision-making, intuitively and intellectually paying attention to future generations and the environment and avoiding regulations and decisions biased in favor of any party.

Towards Local Sustainability in Global Co-existence and Co-evolution

Co-existence is a stepped forward from compromise management. Through compromise, every party had known its position and role in a complex configuration among parties being involved. The setting of this sharing role is mainly based on economic calculation, yet still there is a matter has to be improved. The economic point of view begins with scarcity and ends with satisfaction. This way of thinking still ignores the ecological point of view which begins with the same scarcity but ends with considering the sustainability of the existing parties involved and the marine resources being exploited. The remaining problem is how to integrate economic and ecological point of views to have necessary condition for local as well as for global co-existence, and not tending to surrender but to take a role in global co-evolution.

That is indeed not a new trend in managing marine resources; rather we should try

to find out a strategic way based on local wisdom but match with global demand. Principally local communities as human being have original smartness, wisdom and nobility based on their experience, intuition and rational. This is the strength of the communities to form a potential in integrating local wisdom with global influence without deteriorating the local. Therefore, the strategy should begin with input values⁶ from local wisdom, such as togetherness, fairness, and eagerness; then introducing the so-called universally ecological values, such as holism, complexity, and uncertainty; by which the compromised values for local and global co-existence can be established.

Local values, such as togetherness, fairness, and eagerness, being the source of input values in the process of co-existence and co-evolution give a base to inner (motive), societal (decisive), and action behaviors. The first (togetherness) can be composed of values of being accommodative, being adaptive, and being creative; the second (fairness) can be composed of values of being mobile, being inhabit, and being a leader; and the third (eagerness) can be composed of values of preparing infrastructure, conducting livelihood, and building institution. Inner behavior together with holism can results in integrative value; societal behavior together with complexity can results in assimilative value; and action behavior together with uncertainty can results in catalytic value.

To begin with how local and global trends together with the past and the future wisdoms construct a new broad base to improve marine resources management; we need a shared vision of the communities which are always tightly adhered to the effort in realizing their smartness, wisdom and nobleness. They are internally possible to be united in shared vision due to the same root of Sawerigading folktale, even though they have long history experienced from diver habits due to spreading in geographical differences and different political orientation. Again they are externally possible to be integrated with universal values due to the openness of the communities, having merchant characteristics, inheriting maritime *Diasporas*, and the development in technological information and communication. The shared vision is expected to be realized internally due to strong commitment in constructing social and cultural orders as stated in traditional advices among Torajanese, Kajangenese, and Buginese. They respect the diversity and complexity, and suggest social and cultural orders through understanding and mutual benefit which were conceived as follows:

Torajanese:

| | |
|---|--|
| <i>Situndan sipakilala</i> <i>Solaki' torro,</i> <i>situndan raurau</i> | Mutually awaking and reminding Unity in complexity, Among all the differences. |
|---|--|

⁶ According to Kluckhohn, values are a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available means and ends of action, Baier (1969).

Kajangese:

| | |
|--|--|
| <i>Abbulu sipappa, A'lemo sibatun sallahu ri ajoha, Mulu ri adahang tallang sipahua, Manyu siparampe, mate siparampe, bunting sipabasa</i> | Maintaining differences in unity, Compliance and Obedient to the rule and law, Mutually benefiting wherever and whenever, Seeking fairness Socially and culturally |
|--|--|

Buginese:

| | |
|---|--|
| <i>Mali siparappe, Rebba sipatokong, Méllelu sipakainge</i> | Hindering whoever flows in a stream Raising whoever falls down, Reminding whoever has forgotten. |
|---|--|

To construct global co-existence for the communities in Spermonde, firstly they should be locally sustainable through compromising natural assets economically. It means that they need to be an entity giving benefit to the external communities, in return they will be able to survive; and more than that they will be able to sustain their life and livelihood. Local sustainability is badly needed in order to keep alive their identity from being deteriorated by global co-evolution. Secondly, they should integrate themselves in global co-evolution not for being degraded but for participating to renew our universe. Mappadjantji (2005) suggested that the thought to maintain the identity in global co-existence is of importance, but the more important thing is to participate in the process of renewable our universe. It is more than that adaptable to global co-existence, but wisely creative to craft reality through shared vision in co-evolution.

The identity can be reconstructed through continual discussions among members of the communities together with involved stakeholders. The identity at least is encompassing vision, mission, basic values, and basic principles in daily life. According to local wisdom influencing by external factors, the identity of the communities in Spermonde Archipelago in relation to marine resources and maritime activities could be as follows: (1) their vision might be related to improving local sustainability; (2) their missions might conduct to compromise in global co-existence and to participate in global co-evolution; (3) their basic values could use triple sails, i.e. integrative, assimilative, and catalytic; and (4) their basic principles should gain capacity in keeping peace within co-existence, and in crafting renewable reality in co-evolution.

VI. Conclusion

On the one hand, to achieve their vision through implementing their missions in managing degrading marine resources, the communities of Spermonde are recommended to rethink the hitherto activities of destructive exploitation. In the near future, degradation of marine resources will weaken their local sustainability. This results in incapability to maintain their food security. It means that their product from fishing is not enough to exchange with rice and other food as well as drinking water from mainland. On the other hand, government should takes initiative to prevent external market which is coercively to promote high demand without considering sustainable co-existence.

It is possible that due to complexity and uncertainty caused by external market demand, population growth, and consumptive behavior of the communities, the decentralization in managing marine resources does not yet show a good performance. Principally, the decentralization endows opportunities to the communities in emerging their collective identity and showing their capacity to solve the problems effectively. Apparently, the decentralization should be more advocated intensively to achieve better results in compromising their global co-existence and participating in co-evolution. Otherwise, the Spermonde communities will be a burden to mainland product. Intentionally this would not be really happen. Conversely, the Spermonde communities would give a big share to the mainland communities in offering beautiful coral reef islands as tourist destinations. This anxiety can be suppressed by reminding wisdom from the past. Modifying and adapting the past wisdom to the future measure, the solution can be achieved hopefully. Promoting the local wisdom to the global communities through tourism is a matter to be thought in constructing *glocal* (global to local) connection.

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