

READING THE MAYOR'S POLITICAL COMMUNICATION: “CITY CELL” AS A MAKASSAR’S IDENTITY

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Abstract

Mohammad Ramdhan Pomanto was famous by his agenda of “Lorong Garden” in Makassar. This study revisited the political communication of Pomanto and constructed his long-term political identity through the micro-ecology policy. It applied a qualitative method that used socio-political constructivism as an approach to interpret the phenomenon. This research examined political communication in the context of micro-ecology. Data was collected by interviewing and documenting online news. The research represented Danny Pomanto’s political communication that is participative, progressive, and context then constructed a political memory network that represents his political identity as Makassar's current Mayor. This program or so-called a city cell, reconstructed the structure of the Makassar people's attitude on the notion of alleyways and handled numerous social problems frequently encountered in alley regions.

Keyword: Micro-Ecology; Political Memory Network; Structure Reconstruction

Introduction

The blame for natural occurrences, community traditions, inadequate environmental knowledge and awareness, and unlawful environmental exploitation is the basis of the environmental catastrophe and the political direction and agenda. This political stance indicates that the government is actively concerned with defining environmental sustainability. According to Hariadi Kartodihardjo (Pandu, 2020), the noncompliance of many parties with environmental standards, aggravated by policy backing from local governments, has further harmed the current ecosystem.

This emphasizes the fact that environmental concerns cannot be isolated from political issues (Tarigan, 2016). The government's policy of exploiting a strictly closed environment affects people's political opinions. As a result, individuals rarely examine environmental problems in practically any political debate. They believe that environmental concerns should not be prioritized, even as their key priority in developing political character (Nugraha, 2019).

The government and society continue to believe that environmental sustainability is unrelated to the integrity of a political agenda. In other words, environmental harm does not affect the quality of a policy. As a result, the government pays less attention to environmental potential that might benefit the community (Wibawa, 2016).

Village alleys or alleyways in urban settings are two of the ecosystems under discussion. Most people associate village alleyways or allies with regions or sources that contribute to a variety of humanitarian issues, including crime and poverty. In other terms, Basundoro refers to those who live on the 'outskirts' of the city, as alleyways are the 'weight' of the city, causing issues all the time (Pawitro, 2012).

Former Makassar Mayor Mohammad Ramdhan Pomanto, who is currently re-elected Mayor of Makassar (2020-2025), stated that cases of poverty and crime are identical humanitarian problems in alley areas, which can be solved easily if the government is quick to empower the people who live there (Syam, 2018). An alley community empowerment via governmental legislation and community engagement promotes changes not just to the environment but also to local inhabitants.

According to Giddens, the appropriate political actions and urban planning may minimize a variety of urban issues (Goldblatt, 2015). As a result, political actions affecting the community can create a quality living not just for community members, but also for the environment in which they live. Political actions that are less sensitive to environmental concerns can produce modern individuals whose living conditions lead to developmentalism.

This group views the environment in terms of consumption and exploitation. This threat or loss will then be felt extensively by those who are not aligned with it (Yulia Hartati, 2012).

The study of the relationship between humans and the environment has progressed quickly, including a study conducted by (Dryzek, 2007) (Hasim, 2018), which explains that there has been an unequal relationship between the existence of the *Limboto* lake environment and regulatory agencies through Regional Regulation No. 1 of 2008, resulting in the degradation of the ecosystem in the Lake of *Limboto*.

Meanwhile, (Kuswijayanti et al., 2011) describe how a political choice enacted by Minister of Forestry Decree No. 134/2004 sparked heated debate among people, non-governmental groups, and the government. Those who criticize this ministerial order are primarily concerned with the lack of public engagement. This demonstrates the possibility of misunderstanding and the government's failure to listen to the wishes of the local people.

Finally, (Herdiansyah, 2018) adds that a lack of shared perspective between the government and the population might produce friction that undermines environmental management, particularly for individuals living in border regions. In another sense, the government's political sensitivity to the environment and the people who live in it can establish a normal ecology.

The three studies above depict the experiences of individuals who have experienced neglect or non-participation in every political decision, resulting in distrust, which leads to a sentimental attitude toward local government. Furthermore, past study indicates a story of the link between political policies that focuses solely on the macro-environmental region. This means that no research has attempted to analyze a relationship between political and environmental policies in the context of the micro-ecology, particularly in residential alleys or allies of urban residents and their direct experience in every political matter that has legitimized an act of political ecology.

The political ecology focuses not only on environmental challenges and their impact on society, but also on political communication and even democracy. This occurs because, in a democracy, it is necessary to create interests not just with other people but also with the environment through politics. The environment is the second most important subject in democracy. According to (Dryzek, 2007), a politician's or statesman's care for the environment has enhanced an inclusive democratic system while exhibiting his aptitude for political communication. Political ecology is an expression or embodiment of political communication. Thus, concern for the environment or ecology demonstrated the validity and relevance of political speech. In summary, ecological sensitivity reflects political communication ethics.

Gardens for medicinal or herbal plants have been established by residents along Jalan Langgau, aisle 07, Kelurahan Timungan Lompoa, Kecamatan Bontoala, and Makassar (Muchlis, 2016). Meanwhile, inhabitants of Makassar's Toddopuli Street, Kasi-Kasi Village, and Rappocini District established a garbage bank to turn it into pocket money (Indrawan, 2016). Political policies that, presumably, affect the micro-ecology are two instances of this corridor. This confirms how changes in political policy have occurred from an ecological perspective. This is referred to as the Political Ecology Policy.

According to Peterson (Rosyid, 2015), political ecology is a dynamic link between humans and their environment that is conditioned by political, economic, and cultural life. Furthermore, (Slamet, 2018) defines political ecology as the sustainability of an ecosystem and its inhabitants defined by a political mechanism. (Nasution & Anggraeni, 2020) explained the same issue, stating that political ecology is the reality of diverse players with their individual interests at various levels of society. Meanwhile, Kull, Sartre, and Castro (Kull et al., n.d.) claimed that political ecology is an environmental problem that does not develop spontaneously but is a factor of political policy disagreement with a danger considerably larger than environmental harm itself.

Some of the definitions of political ecology above emphasize that separating the link between political design and the environment (ecology) is impossible because both are reciprocal. As a result, it is the government's job to monitor and safeguard the environment and its people. The inability to perform their tasks might endanger their existence as well as their place of abode. According to (Kadji, 2013) being poor or residual class' is a foolish political decision. In other words, good political decisions may help the community, particularly those who live in small communities (alleys) or slum regions, to become far more productive and creative.

Mohammad Ramdhan Pomanto, Mayor of Makassar in 2014, exemplified this attitude of transformation. The 'Long Garden' is one of his political projects. It is a productive and constructive environmental idea in the hallways or alleyways where Makassar people reside to create a green, safe, healthy, rapid, beautiful, and productive environment for their people (Ragil, 2018). It is becoming stronger in light of the many alleyways in Makassar City (Kalsum, 2016).

The "Lorong Garden" has demonstrated that political power and its exploitation do not necessarily result in disaster. 'Progressive' exploitation, on the other hand, is required to discover the best solution to socio-cultural issues that frequently develop in metropolitan areas. On the other hand, this initiative has symbolized a level of good living and urban government that appears to begin in urban alleyways or allies. At least according to the

residents of Setapak 3, Bonto Makkio Village, and Rappocini District (Sadewo, 2016). Thus, its method has argued that the exploitation of political power does not have to be seen negatively and that standards of decent living and urban administration should begin in small areas like this alley and progress to the concept of Political Ecology.

At this point, this study aims to argue that forceful political action toward the environment may increase societal output while decreasing social issues. Political ecology has a significant influence on the survival of civilization and its environment. As a result of the assurance of this political ecology, new habits (the new normal) of coexisting with the environment emerge.

Research Method

This was a qualitative study that established constructivism as a thinking paradigm. The constructivism paradigm is based on the underlying concept that reality is generated by both natural and subjective processes. Social reality is the development of linkages between social facts and social definitions, which are then used to explain existent social realities. That reality is not a coarse manifestation that is simply gobbled up, but a reality that was previously produced by the subject based on the notion he has to make actual reality (Wazis, 2018).

According to Berger and Luckman (Hasbiansyah, 2008) social reality in the form of common knowledge, conceptions, general awareness, and public discourse is a dialectical interaction between one individual and another, forming a collection of individuals known as society. This dialectical interaction persists in the sense that social reality will continue to evolve as a result of the processes of externalization, objectification, and internalization.

The phases of externalization, objectification, and internalization are attitudes developed by Mohammad Ramdhan Pomanto, who views political and environmental ties as interrelated sources of life and society. He externalized this connection through his "Lorong Garden" political platform. This political program was objectified and rationalized in the form of a socio-political structure, which was legitimized by the Mayor of Makassar Regulation Number 69 of 2016, which describes permits for the utilization, arrangement, and management of Makassar City's green open spaces. Finally, the understanding to develop civilization through this agenda was internalized and became normative public discourse.

According to (Moh. Ramdhan Pomanto, 2016), that program is a constructive endeavor carried out by not following the single flow of political acts of other regional leaders. It is not easy to devise a work program in the middle of the present demands of economists with a commercial interest in the environment. In other words, this program is

an intersubjective expression of itself in the environmental conditions and requirements of the Makassar people, rather than a raw or talking product. The primary premise of this constructivism method is an endeavor to escape or just keep mute in accepting objective reality that has been institutionalized. This indicates that reality may constantly be redefined through discourse or dialectics.

This data was gathered in two ways: through interview with Mohammad Ramdhan Pomanto and by gathering information about “Lorong Garden” from *republika.co.id*, *makassar.kompas.com*, and *makassarmetro.com*. Mr. Mohammad Ramdhan Pomanto was interviewed to acquire direct information. This exercise was required to avoid information bias since it is done face-to-face in order to foster more participatory communication (question-and-answer) (Hakim, 2013). Apart from interviews, another method for getting information on them was tracing many newspapers in web media. This recording approach was required to double-check, improve comprehension, and reinforce information collected from informants through interviews (Rukajat, 2018).

At last, Colaizzi's stages of analysis were used to analyze the data findings as follows: compiling the information or data obtained, creating themes or categories from the data or information, interpreting the categorized data or information, determining the essence or main structure of the meaning of the data or information, or drawing conclusions (Sobur, 2014).

Results and Discussion

Makassar is the capital city of South Sulawesi Province. The city contains around 7,500 alleyways (Kalsum, 2016). The bulk of Makassar City's 1.8 million citizens began their lives here. Unfortunately, this location has a disproportionate number of usual metropolitan issues. Neglected or dropped out school children, poor economic status, disputes among residents, poverty, and other social problems were apparent instances of difficulties that were quite widespread in this region. The alley environment had become a source of societal problems while also influencing the conduct of its people. According to Mohammad Ramdhan Pomanto, a person's or group's conduct cannot be divorced from their environmental space, which constitutes their own environmental space. Environmental factors can influence population behavior and character.

The “Lorong Garden” initiative was Mohammad Ramdhan Pomanto's political agenda, and it was meant to address social issues in the halls. This initiative had altered the physical environment in which the Makassar people lived, particularly in tight neighborhoods or lanes. This program had shifted people's perceptions and behaviors to be more

environmentally conscious. This program promoted people to generate economic possibilities in their surroundings as well as chances to lessen possible social deviations, such as threatening and grabbing other people's property, in addition to altering perceptions and behavior. In other words, this strategy had raised public understanding in Makassar of the need to enhance cultural, economic, and social resilience and sustainability.

Mohammad Ramdhan Pomanto's policy innovation of "Long Garden" was quite powerful in his political policies. This strategy had even influenced the appearance of Makassar. Previously, the atmosphere was often filthy, unproductive, and even criminal. In the city, the aisle was no longer regarded as a hamlet. Its existence was essentially identical to that of affluent metropolitan communities. The aisle might now assure a good life and a favorable effect.

He compared the tube's structure to a human "body cell." This was the primary component in the formation of tissues in the human body. In a healthy human organism, the 'cells' influence the tissues. Healthy individuals may provide a healthy, successful, and structured environment and people. This fact constituted the foundation for Mohammad Ramdhan Pomanto's concerns in accomplishing the "Lorong Garden" plan. This was evident from interviews and documents acquired in many online media outlets, as indicated in Table 1 below.

Table. 1 Interviews and Documentation

Source	Data/Information	Categorization
Interview with Mohammad Ramdhan Pomanto (2022) (Kemenkum Ham, 2023)	<i>"Ruang membentuk perilaku, perilaku membentuk ruang"</i> (Behaviour shapes space, and space determines behaviour)	The hallway as a behavioral image
	<i>"Sel itu bersistem"</i> (The cell is a system)	The alley as a city cell
	<i>"Mencari kemiskinan, persoalan sosial, Pendidikan rendah, kesehatan rendah, maka datangilah lorong"</i> (If you're looking for poverty, social issues, a lack of education, or poor health, come to the alleyway)	The hallway represents socio-cultural manifestation
	<i>"Lorong menjadi ruang kohesi sosial"</i> (The	The hallway

	hallway becomes a space of social cohesion)	represents socio-cultural manifestation
	<i>“Dari Lorong garden, mengajak penduduk untuk produktif dalam menanam. Mulai dari buah hingga sayur”</i> (Through “Lorong Garden”, inviting residents to be productive in planting, ranging from fruits to vegetables)	The hallway represents socio-cultural manifestation
<i>“Dhany Pomanto Rawat NKRI Dari Lorong”</i> (Dhany Pomanto Takes care NKRI from Hallway) (Merawat NKRI dari Lorong Dengan Cinta, 2017)	<i>“Kita mulai dari lorong karena masyarakat kecil ada di lorong, kemiskinan ada lorong makanya yang pertama kita lakukan adalah kita sentuh lorong, kita berdayakan masyarakat lorong, kita didik masyarakat lorong dan sebagainya”</i> (We begin in the hallway since the little community and poverty are in the hallway, therefore the first thing we do is touch the hallway, empower the hallway community, educate the hallway community, and so on)	The hallway represents socio-cultural manifestation
	<i>“Kalau kota diibaratkan sebagai tubuh manusia, lanjut Danny, selain otak, bagian lain yang tak kalah penting yakni sel tubuh”</i> (If the city is compared to a human body, Danny said, the bodily cells, in addition to the brain, play an essential role)	The hallway represents socio-cultural manifestation
<i>“Kisah Danny Pomanto Anak Lorong”</i> (The Story of Danny Pomanto, The Hallway Man) (Belarminus, 2022)	<i>“Sel ini ada di seluruh tubuh, lorong itu adalah sel kota, kalau lorong ini sehat, kota ini sehat. Banyak orang membangun kota bagus-bagus, lorongnya dia tidak kasih bagus, jadi tetap dalamnya keropos, kami tidak. Membangun dari dalam, membangun dari luar”</i> (The alley is the city's cell; if the alley is healthy, the city is healthy.	The hallway represents socio-cultural manifestation

	Many people create a nice city, but they do not give it a decent corridor, so it stays porous on the inside, but we do not. We construct from the inside out)	
<p><i>“Lorong Indah Itu Bernama Lorong Garden Makassar”</i> (That Remarkable Hallway is Lorong Garden of Makassar) (Sadewo, 2016)</p>	<p>Wali Kota Makassar Ramdhan Pomanto mengatakan <i>"Sel menjadi penentu apakah kota itu bisa terus hidup, sehat atau bahkan mati"</i> (Ramdhan Pomanto said that Cells decide whether a city may survive, be healthy, or even die)</p>	The alley as a city cell
	<p>Banyak persoalan sosial yang ada di Lorong. Mulai dari masalah begal motor, orang-orang yang derajat kesehatannya rendah, hingga banyak masyarakat miskin yang tinggal di lorong. Karena itu, Danny Pomanto menyatakan bahwa <i>"Maka pendekatan kita bukan komunitas, tetapi pendekatan ruang yang di dalam ada multikomunitas"</i> (The Lorong has several societal issues. Starting with the issue of motorcycle hijacking, individuals with bad health, and many impoverished people who reside in the corridor. As a result, Danny Pomanto argued, <i>"Our approach is not a community approach, but a spatial approach with multi communities"</i>)</p>	The hallway represents socio-cultural manifestation
	<p>Dijelaskan bahwa <i>Lorong garden</i> akan dikembangkan dengan melakukan penanaman cabe. Diharapkan ini akan menghasilkan pendapatan yang besar bagi masyarakat yang tinggal di lorong. <i>"Jika Pemerintah Makassar bisa menyatukan 7.000 lorong maka akan menghasilkan kekuatan ekonomi kerakyatan yang besar"</i> (It was revealed that the “Lorong</p>	The hallway represents socio-economic manifestation

	<p>Garden” will be created by growing chilli. It is envisaged that this will provide a substantial revenue for persons living in the aisle. "If the Makassar Government can connect 7,000 alleyways, it will build a tremendous populist economic power")</p>	
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A handful party leaders or regional leaders rejected the need for environmental resilience in building party organizations' or local governments' visions and purposes. According to (Nugraha, 2019), environmental issues cannot be capitalized on, and many economists are interested in the environment, making it difficult to introduce this subject into the executive and legislative departments. As a result of this neglect, many voters were unconcerned about environmental issues during general elections. To put it another way, if environmental problems are not the stepchildren of political policy, they are not of the utmost importance.

The “Lorong Garden” initiative existed to address the numerous social issues prevalent in residential alleys. Residential lanes and urban villages were still seen as non-representative of or distinct from urban regions. This alley or village was even regarded as a social issue barn. Its presence was far apart from the region inhabited by individuals from the medium to high income strata who appear to enjoy a pleasant and secure life. As a result, they were subjected to prejudices that harmed their image and identity as residents of urban villages.

The urban village in the city seemed accustomed to being marginalized in public debate, including different types of government policy. This was even considered a minor issue in urban government. This was aggravated further by the region's numerous socioeconomic issues. Table 1. shows that residential or urban villages can lead to the establishment of a variety of social problems. Poverty, low education, and poor health, as well as crime such as robbery, were not prevalent in this area. This clearly shows that one's surroundings or location of living may influence one's behavior and mentality.

Hallways and other social issues in the living environment had been avoided. It was unknown how many percentages of these social problems existed, but poverty, low education, unemployment, and crime were common in this region (Ediyansyah, 2019). Social issues permeated across cities, particularly in places with a high degree of contact and middle- to lower-class economies. This situation demonstrated that urban alleyways, or

villages, were a source of city social issues. Alleys were thus considered urban planning abnormalities.

Table 1. elucidates why city cells or housing alleyways were necessary. Its presence validated it as a network of interconnected urban systems. Emphasizing the topic of alleyways or urban village in the cities was not worthless. Its status as an urban governance integrity network demonstrated this region's important function. The metropolitan urban government network cannot exist apart from these urban alleyways.

Mohammad Ramdhan Pomanto dubbed the corridor a "city cell." It was the fundamental component of the urban 'body' network. If the urban body was compared to a network of economic, health, security, and education networks, then alleyways and urban villages were the network's cells. Thus, restoring city cells was analogous to constructing an urban body.

Some of the fundamental concepts found in urban government originated in micro-neighborhoods, alleyways, or urban regions. The Handling of Non-Schooling Children (PATS) is one of many social issues confronting Makassar City's alley population. Rappocini, Barombong, Tallo, and Lembo sub-districts were discovered to have a relatively high drop-out rate (Mas'ud, 2022). (*UNICEF Supports Makassar City Government Addressing the Problem of Children Not Going to School*, 2022). One example from this instance demonstrated the reality of social activities that can be found in practically all Makassar City alleyways. The reality of social problems in Makassar City's alleyways or villages implied that the urban government must concentrate on this region, often known as the "city cell."

Mohammad Ramdhan Pomanto's "Lorong Garden" program responded to social situations that arose in numerous alleyways in Makassar City. This program was formed not in a vacuum, but in a dialectical space that evolved during his self-reflection as a Makassar City government official (Mayor). He recognized that a public figure cannot simply sit quietly while being served, but must think about something in order to generate policies that are not popular or antithetical to actual societal problems.

The "Lorong Garden" was then presented as the polar opposite of numerous viewpoints and responses to environmental and human challenges. The advancement of local officials and inhabitants in action was facilitated by laws, rules, and regulations, as well as facilities and infrastructure. Strengthening environmental literacy would simplify managing environmental management, which had a high economic potential. Strengthening this literacy by learning by doing activities aimed to make Makassar locals self-sufficient and autonomous in controlling their surroundings.

Their involvement and active participation in environmental rearrangement contributed to the development of this environment's potential and character. Thus, it was a historical and reflective political product that was purposefully presented to respond to various social problems still prevalent in Makassar City while also providing information on environmental management, its function and role in character building and public awareness, and other potentials it possessed.

“Lorong Garden” is Comparable to Body Cells

This study demonstrated that social problems were not rare in urban lanes. Many little villages existed in alleyways. If the alley was formerly seen to be average, that perception had now shifted. The gangway was now commonly regarded to be the basis of several social issues that frequently emerged in metropolitan settings. Poverty, motorbike hijacking, and bad health were all societal issues in it. The growth of these social problems in it, particularly in the densely crowded towns of Makassar society, demonstrated that this location posed a severe danger to individuals seeking a safe, happy, and affluent home.

Housing corridors are comparable to "body cells." They are the fundamental components of the human body's structure. They generate tissues for human bodily systems like the digestive, immunological, and circulatory systems. This network of cells is the root of all systems in the human body. Healthy cell tissues ensure that the body works correctly.

The predominance of cells in the human body was described in the same way as the location of residential alleyways in Makassar. Makassar City had a plethora of alleyways. This statistic demonstrated the need to care for and maintain these alleyways to display a healthy city or neighborhood. Makassar City's residents' destiny was determined by every passage.

Alleys as 'body cells,' according to Mohammad Ramdhan Pomanto, were an important component in creating a city order that was both representational and participative. A representative city had a high level of life and can serve as a model for other communities. Meanwhile, a participatory city indicated that all inhabitants had access to and were actively involved in shaping their city or neighborhood in order to attain success. People can choose their own fate without being commanded or ordered. Both representational and participatory city typologies may be fulfilled, provided they pay attention to the alley, also known as the urban area, as the major dimension in the urban government network system.

Being more concerned about the aisle can help to foster the development of a feeling of community. A feeling of community may be defined as a sense of belonging shared by members of community groups via social interactions that reinforce these bonds. According

to McMillan and Chavis (Noviantri et al., 2019), a feeling of community is a social connection, including contacts within a community that fosters a sense of belonging. The presence of a feeling of community can influence citizen involvement, social support, and societal contributions.

Residents on *Langgau Street, 07 Alley, Timungan Lompoa Village, Bontoala Subdistrict, Makassar*, for example, were creating medicinal gardens or herbal plants (Muchlis, 2016) and other communities on *Toddopuli Street, Kasi-Kasi Village, Rappocini Subdistrict*, were creating waste banks to be converted into pocket money (Indrawan, 2016). If it was difficult to observe residents working together in the past, the environment had shifted. They all worked together to improve their community, regardless of their background or career. The presence of this program resulted in a lot of support or collaboration.

Alley's community was considerably more engaging in their everyday life. Social borders or suspicions that had been disturbing their social ties were slowly but steadily dissolving in their neighborhoods. Thus, this program had activated its social cohesiveness.

The "Lorong Garden" agenda may be defined as a type of political ecological reasoning that takes place on the assumption that the urban area or residential alley is body cells that works as well as a terrace of the urban network system. The population's diversity in terms of ethnicity, career, age, education, and so on has resulted in a broad network that influences the appearance and behavior of metropolitan regions. This is a significant problem in achieving a livable city.

Because of the will to survive in these restricted locations, individuals had been plagued by the relatively confined living circumstances and diverse demographic characteristics. Nonetheless, the presence of the "Lorong Garden" initiative had been able to decentralize the issues or obstacles that individuals living in urban areas or corridors frequently faced. Rather than broadening the narrow aisle, this initiative was primarily concerned with raising the consciousness or thinking of Makassar residents to not only care for their environment, but also to explore the different potentials that existed in it, including economic potential.

Strong political ecology management was an institutional feature that enabled the Makassar municipal administration to get effective community support. Various sorts of ecologically responsive political actions had resulted in the production of socio-political linkages. Similarly, the program's added income had increased Mohammad Ramdhan Pomanto's electability and popularity.

This demonstrated how Makassar's Mayor, Dhany Pomanto, viewed the environment as a friend in both cognitive and social processes. Environmental concerns must be concretized; otherwise, they will be misconstrued due to their abstract nature. Dhany Pomanto's communication may depict the abstract, such that public knowledge and memory are entrenched in the subconscious to build a "political memory network." As a result, many Makassar City citizens recalled Mohammad Ramdhan Pomanto's work program, who is presently serving as Makassar's re-elected Mayor in 2020-2025 (Hasan, 2020).

The "Lorong Garden" thus, was not only a political agenda, but also largely an ecological rationale that thought that social issues originated in a certain location or environment, which molded behavior and the environment. According to (Fredericks, n.d.) place is made and takes on meaning through an interaction process involving mutual accommodation between people and the environment. This indicates that humans determine the identity and character of their surroundings. Building political ecological awareness is the same as creating a productive and constructive environment and behavior.

Furthermore, "Lorong Garden" addressed social issues and discusses political communication articulation. It became a significant or essential issue in Mohammad Ramdhan Pomanto's political discussion with Makassar residents. It was suggested and negotiated as a long-term political agreement as well as a short-term arrangement. Although this was a political calculation, the final consequence was a system of environmental and human connections (ecology) that was helpful or mutualistic. Again, politics was concerned with more than just individuals; as Dryzek stated, communicative and even democratic politicians or statesmen are concerned with environmental order.

"Lorong Garden" as The Living Agenda of Political Ecology

The broad adoption of the "Lorong Garden" agenda was required for the advancement of political ecology thinking. Various initiatives were undertaken to improve an environment's resilience and sustainability were instances of political ecology logic. A sort of political ecological awareness began with caring for the environment, beautifying the environment, safeguarding the environment, and generating the environment with its full potential.

According to (Nasution & Anggraeni, 2020), political ecology is the politicized environmental reality of many actors with competing interests at various levels of society. Meanwhile, (Slamet, 2018) defined political ecology as the sustainability of an environment

and its people as determined by a political procedure. (Kull et al., n.d.) even considered political ecology as an environmental problem that does not develop naturally but is an element of political policy disagreement with consequences far larger than environmental damage. Thus, splitting up the reality of environmental and societal issues from political activity is difficult.

To revitalize a human living environment with ecological, social, and political functions, policies that are politically representative, sensitive, and responsive must be developed. Makassar Mayor Regulation Number 69 of 2016 on licenses for the use, organization, and administration of green open spaces in Makassar was an action that had resulted in measures to increase an environment's resilience and sustainability. Because it preserved the longevity and prosperity of human existence, the environment had become an essential object of the Makassar City government. Although this approach appeared to be highly techno centric, the political breakthrough achieved through the "Long Garden" initiative had established an ecocentric perspective.

Being concerned for the environment is not simply a formality, but also one of continuity. This is evidenced by the presence of long-term political serial initiatives such as healthy hallways, hallway commercial entities, and tourism hallways (Herlina, 2022). This shift in logic has an influence on the environment. Previously, the environment was exclusively exploited to meet human needs, but with the paradigm shift toward eco-city, the environmental object has grown. Environmental things are no longer the polar opposites of human speech that must be overcome by their existence, but rather 'partners' in the construction of life.

Mohammad Ramdhan Pomanto's political ecology thought had influenced Makassar residents' knowledge and action toward ecological responsiveness. Acceptance of this strategy or political vision had gradually broken the cycle of social issues that were common in urban villages or alley communities. Failure to recognize and build on this logic can result in urban oddities that gradually render the city unlivable.

This shift in attitude from techno centric to ecocentric or political ecology via the "Lorong Garden" design undoubtedly had ramifications and controversies, but what should be highlighted was the emergence of a new type of political ecology ethic. It was an actuality or a type of struggle for tiny groups living in urban villages, aside from being a populist notion. It needed initiative to achieve not just political ecological acknowledgment, but also social class equality. The notion of justice arose from the upgrading of it. This justice was

divided into two parts: environmental justice and human rights. Thus, it was a triangulation of the environment, humanity, and politics.

This research argued that political ecology should not only focus on macro-environmental concerns such as forests, but also on micro-ecology regions such as alley settlements in urban areas. A lack of ecological understanding among city dwellers had the potential to inspire apathy about their environmental concerns. Forest deterioration, for example, can be ascribed to urban people's lack of attention and awareness.

Those who lived in cities often see woods as a source of revenue, profit, and other human necessities. As a result, without needing to travel to the forest, knowledge, comprehension, and care for holding onto the environment in an equal manner must be established. In other words, this 'urban village in the city' served as a gateway to a broader understanding of political ecology. (Heradiansyah, 2018) (Hasim, 2018), and (Kuswijayanti et al., 2011) research consistently demonstrated the relationship between political policy and the environment in the macro-environmental or ecology area, but we have not seen this case in a more micro-ecology way.

The presence of a home setting has the capacity to alter human behavior inside it. Poor environmental care has a negative impact on human behavior. The living environment is not only a location of protection from hot and cold weather, rest, and other hazards, but it is also a site of personality formation. The environment is the personality, and the personality is the environment. It is vital to remember that there is political effort involved in the interaction between environment and personality. Political players are present in both the macro- and micro-ecology.

Thus, this study discovered a technique for identifying political ecology as a dialectical link between the environment and politics by incorporating humans in a more participatory manner. Participatory means unrestricted. Everyone is active in jointly shaping the fate of their surroundings. Everyone has equal rights. They are treated equally. Everyone works for a shared goal: caring for the environment and the well-being of the community.

The experience of hardship and the bad public stigma towards this passageway region, which was not far from societal 'sickness,' was the justification for fighting for the urban village in the city environment for Mohammad Ramdhan Pomanto. This suggested that people's experiences on the route had resulted in a low stigma. As a result, they were blamed for every societal ill. This was conceivable because the public's frame of mind or experience fitted into the socio-cultural framework of urban society, which labelled metropolitan hills as slum zones.

As a mirror of political ecological knowledge, the "Lorong Garden" necessitated thought and went a long way in its creation. This alley management strategy arose in a dialectical space when Mohammad Ramdhan Pomanto noticed and discovered that the core of urban society's issues was really in residential alleyways. Mohammad Ramdhan Pomanto depicted Makassar city's residential lanes as a 'cell' of the body. The better the alley 'cells' are maintained, the better the city will be.

The 'cell' or aisle is thus the primary component in building the network structure in the human or urban body. As a result, in addition to educating the Makassar public about the benefits of the alley, the Makassar City government must continue to develop sustainable programs in line with the vision of "Lorong Garden," aimed at transforming Makassar City into an environmentally friendly and human-friendly city, as its tagline has been Makassar "*Sombere City*" (a welcoming and compassionate city).

Even though there were numerous of these areas in Makassar City, urban villages or residential alleys had gotten little attention thus far. The negative connotation of being a cause of societal decadence exacerbated the situation. Furthermore, inhabitants' indifference toward environmental management was in a productive and helpful manner. They only comprehended the environment from the standpoints of biology, chemistry, physics, and geography, not from the standpoints of social, cultural, or political factors.

This had been a pretty long-standing error, and it is likely to persist. If these three factors (social, cultural, and political) are not addressed, urban villages would remain underdeveloped indefinitely. To counteract this underdevelopment, the Makassar City administration must sustain and improve existing environmentally sensitive policies. Ecological literacy must also be taught in the community. Given how many social issues it contains, it is critical to develop an action plan to ensure the resilience and sustainability of the rights of the environment and humans inside it to get adequate and equal treatment and life.

Conclusion

The "Lorong Garden" had also influenced political ecology. This conduct had resulted in several substantial changes for both inhabitants and the environment. The neighborhood was not only clean because it was well-maintained, but it also had an impact on the individuals who lived there. This governance had demonstrated that environmental and political concerns did not need to be restricted to macro-environmental regions such as woods, but should also be limited to micro-ecology places such as 'urban villages' or residential alleyways. It is time to generate micro-ecology knowledge in addition to macro-

environmental information. Coherent micro-ecology information permits humans to obtain macro-environmental understanding for good cause.

This management of "Lorong Garden" not only maintained the environment clean, but it also appeared commercially, politically, and educationally important. Furthermore, criminal situations such as hijacking, which had been regarded as beginning in the hallway area, are gradually facing shortages. It is a vivid illustration of human efforts to preserve environmental balance in a political setting.

It additionally works as a guide for maintaining the function and sustainability of the environment and the people who inhabit it. Thus, the "Lorong Garden" represented a balance of human rights and responsibility to their environment. Through this equilibrium, people know exactly what to do and leave undone in terms of environmental remediation. If environmental treatment or activity surpasses the limit, the environment will lose potential resources and may potentially harm humans.

This study presented a viewpoint for seeing political ecological activities not only in the macro-environment but also in the micro-ecology. The micro-ecology sector for Makassar City population consisted of city hamlets or urban villages. Various types of difficulties in it, spanning from the neighborhood to people's conduct, had been the foundation for the formation of political ecological reasoning. Furthermore, the persistence of this political environment had triggered political communication, which in turn had formed a network of long-term political memory.

A reflective appraisal of the urban village in the city or residential alleyway as a 'cell' of the body is a critical component in a human tissue system. Poverty, illiteracy, criminality, and environmental anomalies are enough to show that the cells are in agony, resulting in an unstandardized city. In other words, residential lanes shape the appearance and physics of cities.

Finally, this article verified the viewpoint that to create a good urban life, one had to start with the most basic, namely the urban village in the city or community lanes, where all types of difficulties that constituted challenges to urban government may be identified.

As it is limited to one informant, Mohammad Ramdhan Pomanto, it cannot be utilized as a robust and comprehensive foundation for determining the effectiveness of the "Lorong Garden" initiative. Determining the effectiveness of a political policy through comprehensive survey activities is also required to be utilized as a basis for a public official's success in carrying out his principal political obligations.

A survey of Makassar City inhabitants who live in the passageway or urban village in the city is required to give a solid foundation for drawing conclusions about the efficacy of

this initiative. A follow-up research with a larger sample and more diverse viewpoints can provide a definite source of knowledge for a deeper comprehension and more suitable urban development.

Conflict of Interest

We certify that there is no conflict of interest with any financial, personal, or other relationship with other people or organization related to the material discussed in the manuscript.

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