



Research Paper

Losari Beach Tourism on Family Welfare Ujung Pandang City of Makassar

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ABSTRACT

Losari Beach Tourism is one of the most visited objects, contributing to the community's economic needs to achieve family welfare. This type of research is qualitative research, using social welfare and sociology approaches, data collection is done by conducting observations, interviews, and documentation. Sources of data used are primary data and secondary data. The primary data sources referred to here are Satpol PP officers (1 person), mosque administrators (1 person), e-warong owners (4 people) duck boat owners (1 person) photographers (1 person) visitors (2 people). While secondary data sources are in the form of data, books, and archives. Data analysis techniques through three stages, namely: data reduction, data presentation and conclusion.

The results of the study show that the contribution of Losari beach tourism is as a place of worship, a place of livelihood, culinary tourism, sports rides. what efforts are being made by the community towards the socio-economic welfare of families in the Losari beach tourism area in Ujung Pandang District, Makassar City, namely selling/trading, duck boat rental business, and photographer business with reptile animals.

Keywords: Contribution, Tourism, Beach, Welfare, Community

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I. INTRODUCTION

The development of the tourism sector is one of the leading sectors of the national economy that needs to be developed and improved. Socio-economic aspects can increase people's income, expand employment opportunities, government revenues, increase foreign exchange earnings. This is related to Law Number 10 of 2010 concerning Tourism, that tourism development needs to be increased to expand employment opportunities and introduce the cultural nature of the Indonesian nation, (Nurmiati Rahman, 2014). The implementation of regional autonomy in accordance with Law Number 12 of 2010 concerning Regional Government is the foundation for the Government to run its administration. Regional autonomy creates freer space for movement in making regional policies and regulations involving related parties that are in accordance with the understanding and needs of the people of each region, including the development of the tourism sector, (A. Rahmat M, 2018). The development of the coastal city of Makassar is currently growing into a commercial city. City planning labels the development and direction of the city: Makassar City World, Makassar City World. Rows of shop houses (shop houses), super markets, mini markets and dozens of malls, wide main roads, luxury hotels and restaurants have grown and become people's daily lives. This encourages someone to travel, want to see places that have never been visited and want to learn something, breathe fresh air, recreation or relaxation, natural scenery, flora and fauna, mineral water sources, while visiting historic sites around Losari beach and witnessing Makassar traditions and customs, historical objects, traditional dances and ceremonies. Therefore the government must develop tourist objects as the main attraction for tourists.

Tourism development is developed with an approach to economic growth and equity for the welfare of the people and development that is oriented towards regional development, is based on the community, and is empowering the community which covers various aspects, such as human resources, marketing, destinations, science and technology, cross-sector linkages, cooperation between countries, empowerment of small businesses, and responsibility in the utilization of natural and cultural resources, (A. Rahmat M., 2018). The city of Makassar has quite potential prospects because it has various types of tourism objects including: nature

tourism, water tourism, a wealth of historical treasures, unique cultural arts and unique souvenirs. Communities who live around tourism use the selling location around them and make it their main job in meeting their daily needs, so that they can support family life both in terms of economic, social, educational, health and other needs. The reality shows that traders spend their spare time working as a daily activity and make it a competition in trading and indirectly they have opened up jobs for people in need. In the current industrial era, where the working class generally has busy working hours, it is difficult to express their free time. But that doesn't mean you don't have free time. Leisure time is also owned but not practiced as luxury and consumer leisure time such as the aristocratic class, factory manager class and other upper classes.

The phenomenon of social activity of business actors around Losari beach tourism can attract potential buyers to new products, so business actors must be able to convince and foster attractiveness for their products by always maintaining a clean environment in every culinary tourism area. Sales activities are only possible when people already have attention, so that in the end consumers are interested in buying the products offered. Culinary tourism is one type of tourism that has a huge impact on the development of an area. The positive value that can be obtained from this one tour is to develop the potential of regional native food which has begun to be displaced by foreign products, such as pizza from Italy, Japanese cuisine and foreign cuisine such as the theory of survival strategy which states the ability to have way as a strategy of life from economic shocks and pressures. The theory of survival is also supported by the theory of adaptation. such as a plan or action that is carried out consciously or unconsciously in using resources as an option, method, or strategy to respond to and deal with internal or external problem situations, (FebbyCyntia, ErdaFitriani, 2021). Based on the background description, the authors explore the contribution of Losari Beach Tourism in achieving family socio-economic welfare in the Losari Beach Tourism area in Ujung Pandang, Makassar City.

II. THEORETICAL FRAMEWORK

Tourism Contribution

Contribution means participation, involvement, involvement and donations. Means in this case the contribution can be in the form of material or action. Contribution in the sense of action, namely in the form of behavior carried out by individuals which then has both positive and negative impacts on other parties. Things that are material, for example, an individual gives loans to other parties for the common good. Contribution in the sense of action, namely in the form of behavior carried out by individuals which then has both positive and negative impacts on other parties. For example, someone does community service in their home area in order to create a beautiful atmosphere in the area where they live so that it has a positive impact on residents and immigrants.

Family Socio-Economic Welfare

One of the welfare of the community is seen from the socio-economic conditions or conditions of the family. The socio-economic condition of the family is the condition of every family in society as seen from the level of education, income, occupation, and the number of family members which are considered to have an impact on social welfare and family welfare in the smallest scope in society. Socio-economic conditions seen from income have an impact on welfare. The income received by each individual or family generally comes from the results of the work done. Income that is greater than the level of consumption means that the family has a level of well-being, whereas for those who have a small income it will have an impact on the less prosperous of the family (NurlailahHanun and Safuridar, 2018). A prosperous family is a family that can fulfill all its needs, and is referred to as a quality family, with the fulfillment of needs in the aspects of education, health, economy, socio-culture, family independence and mental-spiritual and religious values. In a family to meet needs closely with the amount of income generated from work and spent as a form of consumption to achieve prosperity. Family consumption is one of the family's economic activities to meet various needs for goods and services. Of the commodities consumed by the family will have its own satisfaction. Therefore, consumption can be used as an indicator of family welfare. Social status in the family economy in every community environment is intentionally or unintentionally formed by itself. In this context, Soekanto quoted ArisToteles' statement: "That in every country there are three elements, namely those who are very rich, those who are poor and those who are in the middle," (SoerjonoSoekanto, 1990). The economic conditions of different families in society have several different economic layers, namely economically capable, moderate and economically disadvantaged families. Family economy is a factor that determines one's behavior in society and also in the environment. Marx said that as long as society is still divided into classes, it is the ruling class that will gather all the power and wealth. Law, philosophy, religion and the arts are reflections of this economic status. However, the laws of change play a good role in history so that the situation can change favorably with a revolution. However, when there is still a ruling class, there is still exploitation of the weaker class. (SoerjonoSoekanto, 1990).

One of the functions of the family is the function of the economy, which is a situation where the family is an independent society, where members of the family consume the goods they produce. In this contest,

families need financial or financial support to meet the family's production needs. This is because the family also functions as education for the whole family, providing education to children and youth, (JalaludinRahmad, 1993). Certain upper layers of society in everyday terms are called elites. And usually the top class layer is a small group in society and also controls society. Wealth can be found in this society and is considered a natural thing. At this level, it is rare to encounter prominent problems in communicating with other statuses. As stated by W.A. Gerungan Unnatural behavior is at least experienced by children from middle socio-economic backgrounds, (W.A. Gerungan, 1978). In a society with mechanical solidarity, members of society do not yet have a differentiated division of labor. Meanwhile, organic society already has a division of labor marked with a certain degree of specialization. Many little girls have learned to do their own shopping at the market for their family's needs and when their mother shops at the market they can substitute for her for a short time. Meanwhile, boys work as cigarette makers in shops, as bus ticket workers, as tailors and carpenters (ThadjudinNoer Efendi, 1993). It is very bad for the development of society, the result of backwardness. Meanwhile, limited knowledge, lack of skills and lack of health and poor work ethic are all internal factors. And external factors, namely poor health, low nutrition of the community resulting in low income and limited natural resources, (Badruzaman Century, 2007). Children are a gift as well as a deposit that must be looked after. Islam has a view that basically children who are born are basically pure, like white paper. It is both parents who make the child a Jew, Christian or Zoroastrian, (SamsulMunir Amin, 2007). Because since childhood children are raised by the family and henceforth most of the time is spent in the family (ElfiMu'awanah, 2012).

Social transformation

Social change is any change in social institutions in a society that affects its social system, which includes values, attitudes and patterns of behavior among groups in society. SoerjonoSoekanto in the factors influencing law enforcement (1983) describes a number of factors causing social change, namely: 1). Conscious desires and personal decisions. 2). Attitudes of personal action are influenced by changing conditions. 3). Structural changes and obstacles. 4). External influences. 5). Prominent individuals and groups. 6). Elements that combine to become one. 7). Certain events. 8). The emergence of a common goal. According to Everentt M. Rogers and F. Floyd Shoemaker, social change is a process that changes the structure and function of the social system. the structure of a system consists of various statuses of both individuals and groups on a regular basis. The structure in the social system can be said to function if each individual or group that has these statuses makes a set of real roles or behaviors. Status and roles are interrelated and influence one another. (Elly M. Setiadi, 2016). In sociological terminology, social transformation is often interpreted by the term social change, which is a change in its entirety in form, appearance, nature, character and so on in reciprocal relationships between humans, both as individuals and as groups, (Robert H. Lauer, 1993) . This means that it influences each other with the environment or daily activities. These changes do not occur in individuals, but in the whole society, bearing in mind that change is a normal phenomenon that always exists and changes occur because the nature of society's life itself changes. Therefore, these changes are called social changes, (FransWiryantoJomo, 1986). Talking about social transformation (including culture and politics) is talking about the process of changing structures, social systems and culture, (Umar Kayam, 1993).

Mac Iver defines social transformation as a change in social relations or a change in the balance of social relations, (SoerjonoSoekanto, 2002). Furthermore, there are theories that see that the factor is located in the future as a goal that pulls towards it, or is located in the present and acts as a cause of change that pushes back. Such as leadership, charismatic, modern technology and others, (Karel J. Veeger, 1992). Opportunities towards change will be even greater when the surrounding community offers various methods and technologies or new facilities (external factors) that are deemed appropriate to present and future needs (Abdul Syani, 1995).

III. MATERIAL AND METHODS

This study uses qualitative research, and describes the results and discussion of research using qualitative descriptive methods about object problems in the field related to the contribution of Losari beach tourism in improving the socio-economic status of families in Ujung Pandang District, Makassar City, (Lexy J. Moleong, 2002). The approach in this study is directed at disclosing the mindset used by researchers in analyzing their objectives or in other words the approach is the scientific discipline that is used as the basis for analyzing the object under study in accordance with the logic of that science. There are also data sources, namely primary data sources obtained by interacting directly in the field through interview techniques with informants in the field. The data collection methods used in this study are observation, interviews, documentation while the instruments used are the researchers themselves because they are supported by human potential that has the nature and ability to observe, assess, decide and collect research results objectively, (Syamsuddin AB, 2017). Data analysis can be carried out throughout the research process by using data reduction analysis techniques, presenting data and drawing conclusions

IV. RESULTS AND DISCUSSION

The Contribution of Losari Beach Tourism to the Socio-Economic Welfare of Families in Ujung Pandang District, Makassar City. As for the existing facilities at Losari Beach which are used by the community as a place to spend their free time and serve as a place of livelihood around the tourist area of Losari Beach.

Places of Worship

Makassar's first religious tourist spot is the AmirulMukminin Mosque, this mosque is also known as the Floating Mosque. As the name implies, this magnificent mosque was built with the concept of floating on sea water. The mosque, which is located in the Losari Beach area, was built in 2009 and is never empty of visitors. This place is a favorite destination for those who want to enjoy Makassar religious tourism with a beach feel. The modern architecture of the mosque is made with the concept of a stilt house typical of the Bugis-Makassar tribe. This mosque has a mosaic motif dome dominated by blue, while at the front it is decorated with five sturdy pillars which are a symbol of the obligation to pray five times a day for Muslims. .

Place of Livelihood

As people in Ujung Pandang District, livelihood or work is very important for them, because without work we will experience difficulties in our lives. We have reason and wisdom, with wisdom we can develop abilities, improve, make things or choose the work we want. Choosing the work we will do is very important because if we choose the wrong job, we will always feel dissatisfied and suffer. At Losari Beach, people can enjoy Makassar's mainstay of food, namely Banana Epe. Visitors can eat EPE bananas while enjoying the beauty of the sea. On Losari Beach there are many street vendors selling various merchandise, ranging from accessories, children's toys, to clothing. Makassar City which carries out sports activities around Losari Beach. The people of Losari Beach in general, business people depend on the crowds of visitors, in this case buyers, to meet their family's economic needs.

Culinary Tourism

Losari Beach is a beautiful beach. Not only because it is located in the city of Makassar, which is densely populated, so it is often used as a location for family vacations, but more because there are many special food vendors there. Food and beverage vendors set up *angkringan* tents along the shoreline. It's no wonder that Losari Beach is finally popular as the longest restaurant in Indonesia. Besides that, it is also often called a hawker center typical of Bugis-Makassar residents. It's legitimate to call it that. This area is now more beautiful, and even cooler, after a number of star hotels standing majestically equipped with the Stella Marris hospital, floating mosque, and the Transstudio family shopping and recreation center. This area is also close to SombaOpu, the center for souvenirs and souvenirs typical of South Sulawesi. Apart from *sarabba*, the culinary menu typical of Bugis Makassar residents which is always on Losari Beach includes *PisangIjo* ice, *PalluButung* ice, *Corn Porridge* (*bassang*), *Eppe* banana, *Barongko* cake, *broncong* and *Nyuknyang*.

Sports Rides

Every individual has needs that must be met in their daily activities. In relation to human needs, what causes an individual to carry out sports activities includes the use of free time, recreation, achieving a high degree of physical fitness and increasing achievement. free time sports activities that are carried out voluntarily by individuals, groups, and or the community, such as those carried out by the community in the Losari Beach courtyard.

V. CONCLUSION

Based on the discussion that has been presented, there are several conclusions, namely in the previous chapter, several conclusions that can be drawn regarding the contribution of losari beach tourism to the socio-economic welfare of families in Ujung Pandang District, Makassar City. The Contribution of Losari Beach Tourism to the Socio-Economic Welfare of Families in Ujung Pandang District, Makassar City, Losari Beach is an icon of Makassar City and one of the objects of tourist attraction. The position of Losari Beach is very strategic and is an integral part of the atmosphere of Makassar City which stretches for approximately 4 Km. In addition to beauty, it is also very crowded with visitors, this is because Losari Beach, the public can access it at any time for free with all the existing facilities and benefits, namely as a place of worship, as a place of livelihood as a culinary tour and sports vehicle.

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