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FACTORS THAT ENCOURAGE BUGIS COMMUNITIES MAINTAINING GREEN OPEN SPACES

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ABSTRACT

Green open space is open space used for plants or plants naturally or plant cultivation, which has an ecological function, is the 'lungs' of a city or region because plants and green plants can absorb carbon dioxide (CO₂) levels, add oxygen, reduce the temperature with shade and coolness of plants, become water catchment areas, and reduce noise so it needs to be maintained. This study aims to find out how the knowledge of ecosystem factors, attitude factors towards the environment, motivational factors, and local wisdom factors can encourage the Bugis community to manage green open space. Research sites are in the districts of Bone, Soppeng, and Wajo. Respondents of the study, as many as 300 families, namely 100 households in each district, were chosen randomly. Data collection techniques are questionnaires and data analysis techniques with descriptive analysis. The results showed that: (1) Ecosystem knowledge factor (X1) drives in the medium category, (2) environmental care attitude factor (X2) is a positive category, (3) Motivation factors maintain the environment (X3) is medium category, and (4) local wisdom factor (X4) is a medium category. The results of this study, are expected to be useful for scientists or environmentalists in this area, as a reference material to increase understanding for the Bugis community in particular, and the public about how important it is to support green open spaces as one of the important elements in urban areas.

INTRODUCTION

The Bugis tribe is one of the ethnic groups in Indonesia, which is the sixth-largest ethnic group, from a list of 100 ethnic groups released by Serafin, (2020), with a population of 6,359,700 people or 2.68% of the Indonesian population. Most of the Bugis inhabit the South Sulawesi peninsula, and others are scattered in various regions in Indonesia, even many overseas, especially Malaysia. In South Sulawesi, there are three districts with large populations, which are inhabited by the most Bugis ethnic groups, namely Bone, Soppeng, and Wajo, even in these three districts there are almost no other ethnic groups, except migrants who are assigned by the Government as civil servants, police, and army. And in these three districts research was carried out, to see how the knowledge of ecosystem factors, environmental attitudes, motivational factors, and local wisdom factors encouraged the Bugis community to manage green open space.

he issues discussed in this study are: how do: ecosystem knowledge, attitude to care for the environment, motivation to care for the environment, and local wisdom of the Bugis tribe related to maintaining green open spaces in residential areas.

The motivation of this research is to find out the factors that encourage the Bugis people to maintain green open spaces in residential areas, as an effort to cut the greenhouse effect and global warming based on variables of ecosystem knowledge, attitudes to care for the environment, motivation to protect the environment, and local wisdom of the Bugis people. related to the environment, given that the Bugis population is quite large in Indonesia, which of course also has a major contribution to environmental preservation.

TRHEORITICAL REVIEW

Based on the Instruction of the Minister of Domestic Affairs No. 14 of 1988, explained that green open space is open space used for plants or plants naturally or plant cultivation. Green Open Space is expressed as spaces within the city or wider area, both in the form of city parks, campus parks, home parks, green lanes, urban forests, and river banks. Law No. 26 of 2007 explained that green open space is an area that is elongated or grouped with more open use, a place to grow plants, both those that grow naturally and those that are intentionally planted.

In the Minister of Domestic Affairs Regulation No. 1 of 2007 about the Arrangement of Urban Green Open Spaces, it is said that urban green open spaces are part of the open space of an urban area filled with plants and plants to support ecological, social, cultural, economic, and aesthetic benefits. In the Ministry of Public Works Regulation Number: 05 / PRT / M / 2008. about Guidelines for Provision and Utilization of Green Open Space in Urban Areas, it is explained, that Green Open Space for large and medium houses, amounting to 40% of the land area, for small and very simple types of 30% of the land area, and settlements of 10 - 20% of the total area.

Sumarmi, . (2006) said, green open space is part of the open spaces of an urban area filled with plants, plants, and vegetation, to support the security,

comfort, welfare, and beauty of the region. Furthermore, Priscilla (2019) said, green open space is an open space whose area is dominated by vegetation such as trees, bushes, grass, and other ground cover vegetation.

Law Number 32 the Year 2009 (Article 1: 5) about Environmental Protection and Management, explains that: "Ecosystem is the order of environmental elements which forms a whole and comprehensive unit and influences each other in shaping environmental balance, stability, and productivity. Based on the sound of paragraph 5 of the law, it explains that in an ecosystem there is an order of the elements of the overall environment a unified whole and has a dependency between one another. In terms of interdependence, these environmental elements influence one another and form a stable and productive balance to support the lives of all living things that exist within the scope of the ecosystem.

Likewise, it is explained in Law No. 5 of 1990 (Article 1: 3) Concerning Conservation of Living Natural Resources, and their Ecosystems, that: Biological natural resource ecosystem is a system of interrelationships between elements in nature, both biological and non-biological that are interdependent and influence each other. Salamadian, (2019) said, what is meant by ecosystems is an ecological system formed by the existence of reciprocal relationships and inseparable with living things and the environment.

Based on some of the notions of ecosystems that have been stated above, it can be concluded that ecosystems can also be said to be a whole and comprehensive order of unity among all environmental elements that influence each other. The ecosystem is a combination of each ecosystem unit that involves reciprocal interactions between organisms and the physical environment so that energy flows toward a particular biotic structure and a material cycle occurs between organisms and organisms, where the Sun is the source of all available energy. Ecosystems can also be known in ecology, where the notion of ecology itself comes from the word *Nikos* which means home and broadly means natural household and from the word *logos* which is defined as science. So ecology is a branch of biology that studies everything about natural households or the study of the relationship between living things and the surrounding environment. Ecosystems that are connected with each other make the intertwining of every life, from small to large ecosystems and some smaller ones that form into various ecosystems and become large ecosystems.

Koentjaraningrat (2010), explained that Anthropology is a study of humanity in general by studying a diversity of colors, physical form of society and culture that has been produced. Thus, Anthropology is one branch of social science that discusses the culture of an ethnic community. The word anthropology, comes from the Greek "arthropods" and "logos". *Atropos* means human, because *logos* means knowledge. So anthropology can be defined as a science that studies humans according to physical diversity, and their culture. The objects of anthropology are humans, culture and behavior. The aim of

anthropology is to build a society by studying its behavior, including behavior in maintaining green open space which is an integrative blend of biological and sociocultural elements in daily life, related to the physical environment in which humans are located, to understand human behavior that is interact with their environment including understanding the meaning and function of green open space.

The meaning of green open space in terms of socio-anthropology, is closely related to social, economic, and cultural functions, as stated by Liangxin Fan, et al,(2012), that social, economic and cultural functions, are able to describe local cultural expressions. Green Open Space is a medium of communication for city residents, recreational areas, places for education and research. Social Functions, Green Open Space is a space that can be used by humans to carry out activities such as interacting with others or other creatures or carrying out activities such as playing, playing sports, waiting for friends, learning, or just walking through it.

Understanding urban parks according to Konijnendijk, (2003), is an open space area dominated by vegetation as soft material, water, and hard material that is provided for public or public use. The material condition of this green open space, is an area of open space planted with a variety of green plant vegetation, which functions ecologically and aesthetically with special functions as described above. Morphologically, the elements forming green open space can be integrated in the form of lines, fields, space, space circulation and spatial design elements. The elements forming the space can affect the activities of users of green open space, which is an inseparable part of the built area, for example in a residential area.

Suriasumantri, (2010) explains that knowledge is essentially all that is known about a particular object including science. So science is a part of knowledge known by humans. Soekanto, (2007) said that knowledge is an impression in the human mind as a result of the five senses.

Thapa, (2010), said: "Environmental attitudes were rationalized with the revised new ecological pattern (NEP) scale, where the scale is a general set of beliefs or attitudes toward the environment". He explained that applying environmental attitudes was to review a new ecological model (the general scale of trust units or attitudes towards the environment). Furthermore Rory, (2009), argues that attitude is a tool to measure environmental behavior, by saying that: "Attitudes, as measured by the New Ecological Paradigm (NEP), have been linked to pro-environmental behavior and intention such as attitudes toward purchasing and using environmentally friendly products". Rory (2009), argues that psychology has an important role and responsibility for the knowledge, attitudes, and behavior of the community because of the many serious ecological damages in the world, such as Extreme weather, caused by the behavior of the community itself.

Debra (2012). said: "Most of the research that has attempted to trace the paths of influence between attitudes and behavior has been guided by the Theory of

Planned Behavior". Johnson and Manoli, (2011), put send the theory of ecological attitudes, saying: "The Theory of Ecological Attitudes posits that people who have strong Preservation (biometric) attitudes do not necessarily have weak Utilization (anthropocentric) attitudes.

Based on some of the opinions above, it can be concluded that attitude is one's readiness in responding both in terms of thoughts, feelings, and actions and adjusting themselves to external influences or the surrounding environment.

Danim (2012) said, motivation is a strength, drive, need, enthusiasm, pressure, or psychological mechanism that drives a person or group of people to do certain achievements following what is desired. Furthermore, Winardi (2011) argues, motivation is a potential force that exists within humans, which can be developed by itself or developed by several outside forces. According to Zhu and Jinxiu (2012), motivation is psychological tendencies and internal impulses that stimulate and regulate the actions of an organism. Meanwhile, Hilda et al, (2004), define intrinsic motivation as motivation that comes from within a person. Danim (2012), states the components of motivation are: motivation that comes from within and motivation that comes from outside self.

According to the State Ministry of the Environment as quoted by Tasdyanto (2008), the term environmental wisdom is an official term to refer to some terminologies of traditional wisdom, local wisdom, and environmental wisdom that describe the ethics, norms, and behavior towards nature found in a community. Hamzah (2013), states that local wisdom is a source of knowledge that is held dynamically, develops, and is passed on by certain populations that are integrated with their understanding of the surrounding nature and culture. Furthermore, Hamzah (2013), explained that the knowledge of local communities that accumulated and formed throughout the history of human life has a very big role because it is the basis for humans to interact with their environment.

Sartini, and Adyana (2004), said that local wisdom is local excellence that relies on values, norms, ethics, knowledge, technology, and behavior owned by a group of people and is traditionally institutionalized used to overcome problems life and life. Marfai (2012), explained the characteristics of local wisdom as follows: (1) able to withstand external culture, (2) can accommodate elements of outside culture, (3) can integrate elements of outside culture into native culture, (4) can control, and (5) can give direction to the development of culture. Dadang (2020) said, local wisdom is a culture that is usually passed on orally in folklore by adding knowledge gained through the presence of certain residents with experience in the culture and natural conditions of a place.

RESEARCH METHODS

This study aims to find out how the knowledge of ecosystem factors, attitude factors towards the environment, motivational factors, and local wisdom factors can encourage the Bugis community to manage green open space. This

type of research is quantitative research, with a descriptive approach. Research sites are in the districts of Bone, Soppeng, and Wajo. The research respondents were 300 families, or 100 households in each district, randomly chosen. Research variables are: (1) Ecosystem knowledge factors (X1), (2) attitudes towards the environment (X2), (3) Motivation factors (X3) and (4) Local wisdom factors (X4), research instruments for data collection, is a questionnaire, which is 10 questions on each response for each variable. The data analysis technique used is descriptive statistical analysis.

RESEARCH FINDINGS AND DISCUSSION

Result

Ecosystem knowledge (X1)

To find out the knowledge factors of the Bugis Tribe community ecosystem that can encourage the management of green open space, the following is presented the results of descriptive statistical analysis presented in table 1.

Table 1. Descriptive knowledge of the Bugis tribe community ecosystem that can encourage the management of green open space.

No	Description	Statistical Value
1	The mean	5,80
2	Standard Deviation	1,29
3	Minimum	4,00
4	Maximum	8,00

Source: Results of data analysis

Based on table 1 above, obtained a least value of respondents of 4 and a most value of 8, meaning that respondents who have the lowest value of 4 with a standard deviation value of 1.29 shows the data knowledge of ecosystems is not too far apart (quite homogeneous). The results of a descriptive analysis of the knowledge of the Bugis community ecosystem on the management of green open space measured by 5 categories, namely very low, low, medium, high, and very high can be seen in table 2.

Table 2. Distribution of respondent frequencies based on ecosystem knowledge (X1)

No.	Category	Number scale	Frequency	Percentage (%)	MeanC
1	Very low	4,0 - 4,8	0	0	-
2	Low	4,9 - 5,7	72	24	-
3	Medium	5,8 - 6,6	150	50	5,80
4	High	6,7 - 7,5	78	26	-
5	Very high	7,8 - 8,0	0	0	-
Amount		300	100	-	

Source: Results of data analysis

Based on the frequency distribution (Table 2), it seems that none of the Bugis people have very low and very high ecosystem knowledge. As many as 24% have low ecosystem knowledge, 50% have medium ecosystem knowledge, and 26% have high ecosystem knowledge. The results of this analysis show that knowledge of the Bugis ecosystem is in the medium category.

The data in table 2 above, can also be described in the form of a histogram shows that Figure 1 below.

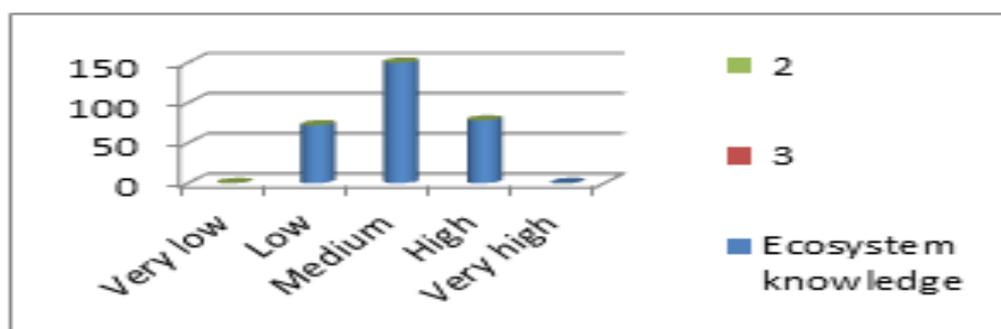


Figure 1. Distribution of respondent frequencies based on ecosystem knowledge.

Based on the results of the descriptive analysis, the mean value = 5.80 is in the medium range so it can be concluded that the ecosystem knowledge reason of the Bugis people who can encourage the management of green open space is a medium.

Attitudes towards the environment (X2)

To find out the attitude factors towards the environment of the Bugis people who can encourage the management of green open space, the following is presented the results of a descriptive statistical analysis of attitude data on the environment in table 3.

Table 3. Descriptive attitude towards the Bugis community environment that can encourage the management of green open spaces

No	Description	Statistical Value
1.	The mean	30,68
2.	Standard Deviation	6,52
3.	Minimum	19,00
4.	Maximum	37,00

Source: Results of data analysis

Based on table 3 above, obtained a minimum value of respondents of 19 and a maximum value of 37, meaning that respondents who have the lowest value of 19 with a standard deviation of 6.52 shows the data attitude towards the environment is somewhat far apart (less homogeneous). The results of

descriptive analysis of attitudes towards the environment of the Bugis community towards the management of green open space measured by 5 categories: very negative, negative, neutral, positive, and very positive can be seen in table 4.

Table 4. Frequency Distribution of Attitudes towards the Environment (X2)

No.	Category	Number scale	Frequency	Percentage (%)	Mean
1	Very negative	19,0 – 22,6	0	0	-
2	Negative	22,7 – 26,3	72	24	-
3	Neutral	26,4 – 30,0	63	21	-
4	Positive	30,1 – 33,7	165	55	30,68
5	Very positive	33,8 – 37,0	0	0	-
	Amount		300	100	-

Source: Results of data analysis

Based on the frequency distribution (Table 4), it can be seen that there are no Bugis people who are very negative and very positive to the environment, 24% are negative, 21% are neutral, and 55% are positive. The results of this analysis show that the attitude of the Bugis towards the environment is positive.

The data in table 4 above, can also be described in the form of a histogram shows that Figure 2 below.

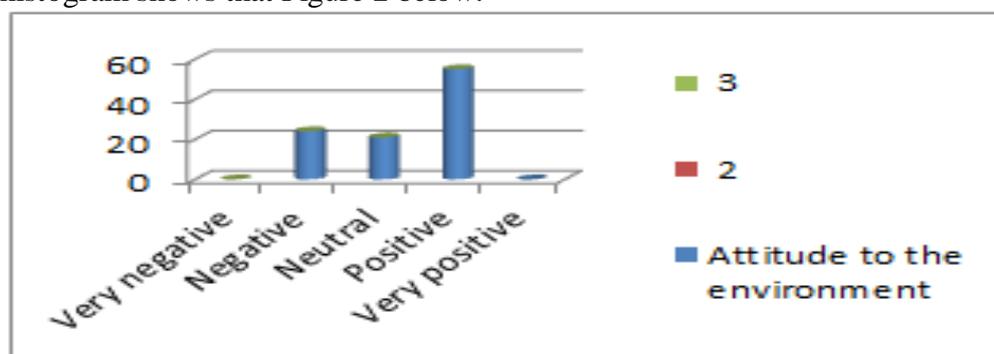


Figure 2. Distribution of respondents frequency based on attitudes towards the environment.

Based on the results of the descriptive analysis, the mean value = 30.68 is in the positive range so it can be concluded that the attitude factor towards the Bugis community environment towards the management of green open space is positive.

The motivation for care for the environment (x3)

To find out the motivational factors of the Bugis people who can encourage the management of green open space, the following results are presented in descriptive statistical analysis in table 5.

Table 5. The descriptive motivation of the Bugis people who can encourage Green Open Space Management

No	Description	Statistical Value
1.	The mean	30,60
2.	Standard Deviation	6,50
3.	Minimum	19,00
4.	Maximum	38,00

Source: Results of data analysis.

Based on table 5 above, obtained a minimum value of respondents of 19 and a maximum value of 38, meaning that there are respondents who have the lowest value of 19 with a standard deviation of 6.50 shows the motivation results to support the environment is somewhat far apart (less homogeneous). The results of descriptive analysis of motivation to support the environment of the Bugis people towards the management of green open space is measured by 5 categories: very low, low, medium, high, and very high can be seen in table 6.

Table 6. Frequency Distribution of Motivation to support the environment (X3)

No.	Category	Number scale	Frequency	Percentage (%)	Mean
1	Very low	19,0 – 22,8	0	0	-
2	Low	22,9 – 26,7	60	20	-
3	Medium	26,8 – 30,6	162	54	30,60
4	High	30,7 – 34,5	78	26	-
5	Very high	34,6 – 38,0	0	0	-
	Amount		300	100	

Source: Results of data analysis.

Based on the frequency distribution (Table 6), it can be seen that there are no Bugis people who have the motivation to support a very low and very high environment. As many as 20% have low motivation, 54% have the moderate motivation, and 26% have high motivation. The results of this analysis show that the motivation to support the Bugis environment is in the medium category.

The data in table 6 above, can also be described in the form of a histogram shows that Figure 3 below.

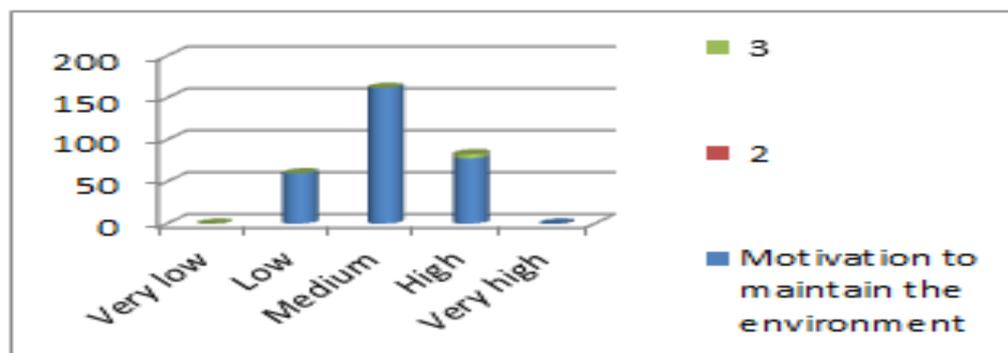


Figure 3. Distribution of Respondents Frequency Based on motivation to preserve the environment

Based on the results of the descriptive analysis, the mean value = 30.60 is in the range of the medium so that it can be concluded that the motivational reason to support the environment of the Bugis people who can encourage the management of green open space is a medium.

Local wisdom (X4)

To find out the local wisdom factors of the Bugis people who can encourage the management of green open space, the following results are presented in descriptive statistical analysis in table 7.

Table 7. Descriptive local wisdom of the Bugis people who can encourage Green Open Space Management.

No	Description	Statistical Value
1.	The mean	5,54
2.	Standard Deviation	1,12
3.	Minimum	3,00
4.	Maximum	7,00

Source: Results of data analysis.

Based on table 7 above, obtained a minimum value of respondents of 3 and a most value of 7, meaning that there are respondents who have the lowest value of 3 with a standard deviation of 1.12 shows the data of local wisdom is not far apart (homogeneous). For the results of a descriptive analysis of local wisdom, the Bugis people who can encourage the management of green open space are measured in 5 categories: very low, low, medium, high, and very high impetus can be seen in table 8.

Table 8. Frequency Distribution of Local Wisdom (X4)

No.	Category	Number scale	Frequency	Percentage (%)	Mean
1	Very low	3,0 – 3,8	0	0	-
2	Low	3,9 – 4,7	36	12	-
3	Medium	4,8 – 5,6	222	74	5,54

4	High	5,7 – 6,5	42	14	-
5	Very high	6,7 – 7,0	0	0	-
Amount		300	100	-	

Source: Results of data analysis.

Based on the frequency distribution (Table 8), it seems that there are no Bugis people who have local wisdom that can encourage the management of green open space which is very low and very high. As many as 12% have low local wisdom, 74% have medium local wisdom, and 14% have high local wisdom. The results of this analysis show that the local wisdom of the Bugis who can encourage the management of green open spaces is in the medium group.

The data in table 8 above, can also be described in the form of a histogram shows that Figure 4 below.

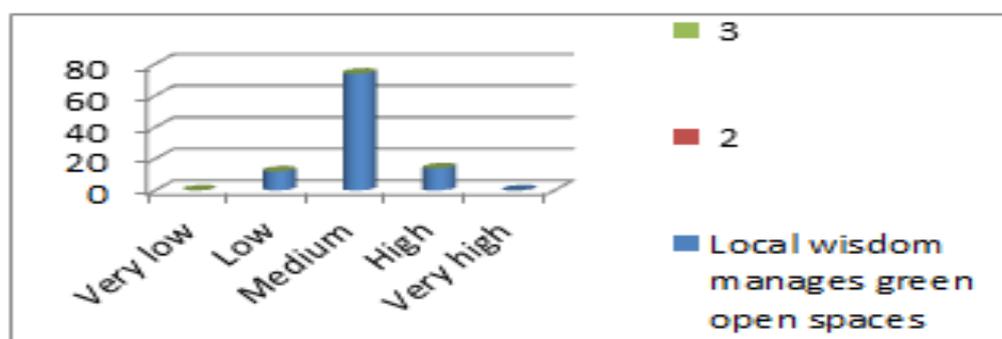


Figure 4. Distribution of Respondents Frequency Based on local wisdom manages green open spaces

Based on the results of the descriptive analysis, the mean value = 5.54 is in the range of the medium so it can be concluded that the local wisdom factor of the Bugis people to manage green open spaces is medium.

DISCUSSION

The ecosystem knowledge of the Bugis (X1) tribe community can encourage the management of green open space is in the medium category, so it needs to be improved, by providing counseling to the community. The attitude towards the environment of the Bugis (X2) community as one of the drivers to support green open space is positive, but it still needs to be improved by providing information to the community about the role of the environment, and environmental benefits that have a good ecosystem to support sustainable living. Motivation to support the environment of the Bugis (X3) people belongs to the medium category so it needs efforts to improve it for the better. The way to increase motivation is to give a pilot about a good environment, environmental conservation, and continuous improvement of the environment. Motivation to support the environment has a positive effect on encouraging the Bugis community to manage green open spaces.

Equally important is local wisdom. Lullulangi, et, al (2015), explained that: In the past, particularly in South Sulawesi and West Sulawesi, a kind of local knowledge was maintained by the ancestors and specific communities to keep and protect the forest, with the application of customary law and sanctions. These laws and sanctions are very strict the original forest are still protected by the indigenous communities. This shows that the Bugis people have always maintained the local wisdom inherited from their ancestors, especially in terms of forest preservation, which of course is also related to green open space. But in the modern era, many have been forgotten, so the local wisdom of the Bugis people needs to be explored, and reminded the younger generation so that their understanding of local wisdom can be improved. The results showed that the local wisdom of the Bugis (X4) people was classified as being related to the management of green open space, so it needed an effort to give awareness to the community how important local wisdom was maintained, to encourage the community to improve it better, by digging or looking for environmental wisdom embraced by the Bugis Tribe.

Then it is socialized so that existing local wisdom is increasingly understood so that environmental wisdom continues to be a culture of the Bugis tribe, and becomes a model of good environment in terms of local wisdom, for environmental conservation, and continuous environmental improvement based on culture or wise local knowledge. about the environment.

Local wisdom was first put forward by Quatritch Wales which was formulated as the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life (Poespowardojo, 1986). This local wisdom is passed down orally in a community, including the Bugis. The cultural heritage of the Bugis people is contained in the lontaraq manuscript, which is widely used as a reference for research by experts, both from within and outside the country. In the lontaraq, by Mattalitti, M. Arief. (1986), called *Pappaseng To Rioluta* (Ancient Testament), so that the local wisdom of the Bugis tribe is called *Pappaseng* by many researchers. The wisdom values contained in *Pappaseng* were further reviewed by Irwan Abbas (2013), and found that in *Pappaseng* there were eight important values that must be followed by Bugis people in managing their daily life, namely: 1) religious values, 2) honesty, 3) responsibility, 4) discipline, 5) hard work, 6) independence, 7) social care, and 8) environmental care. *Pappaseng* value related to the environment, which is meant by the environment, including green open space as one of the built environments around residential areas.

Based on the results of the research above, from statistical data it is found that the concern of the Buginese people related to local wisdom values is in the medium category. This means that the majority of Bugis ethnic groups assume that the values of local wisdom are ordinary, they have not been forgotten, but are also not considered as something very important to do. Likewise with the motivation variable, statistical data shows that the motivation of the Bugis to support green open space is in the medium category, meaning that the majority of Bugis ethnic groups consider that green open space is a normal thing, and not something very important to do, but also not ignored.

Therefore, the results of this study are very important especially to the Bugis scientists, or for anyone who cares about the local wisdom values of the Bugis tribe to remind or motivate, encourage, and awareness of the Bugis community so that the values of local wisdom contained in lontaraq called Pappaseng, needs to be explored and disseminated to the public so that it is implemented in everyday life.

In connection with this research, including the efforts of academics to find out the variables that can encourage people to support the environment in general, and specifically green open space which is a part of the built environment. The results of this study show that how much support the knowledge of ecosystems, attitudes towards the environment, motivation to care for the environment, and local wisdom for the Bugis people to encourage them to support green open space. Therefore, if you want to increase efforts to keep the environment, this needs to be improved for each group of people, although there is a possibility that each group of people has a different character from the Bugis tribe. But given that the Bugis population in Indonesia is large, so it is expected to make a significant contribution to environmental preservation if this effort can be made for every Bugis tribal community group in every regency inhabited by the majority of Bugis ethnic groups such as in Bone, Soppeng, and Wajo which are the locations this research.

The researcher believes that the results of this study can be universally applicable to every group of people, especially in Indonesia given that the number of ethnic groups in Indonesia is a lot and has the same characteristics, especially as an agrarian society that lives in the tropics. Especially if you see the role of tropical forests in Indonesia as an important part of supplying the world's oxygen needs, the Indonesian people need to be aware of this role, in addition to the support of the international community is also needed, in the sense that the international community must not just stand by and let Indonesia keep its environment without their help because it is in the common interest. After all, all living things in this world need oxygen to survive. At the very least, support from other countries provides support for the Indonesian people to keep their environment, including academics who are concerned about environmental issues need to be assisted, minimum for publication of their research results so that the international community knows that there are a handful of people in Indonesia who are very concerned and are concerned about environmental damage and strive to give awareness to the public about the importance of preserving the environment so that the sustainability of civilization in the world can be maintained.

CONCLUSION

Based on the results of the analysis and discussion, it can be concluded that the research conducted on the Bugis tribal community group with four main variables as supporting factors to support green open space, produces the following things: (1) Ecosystem knowledge factor (X1) is in the medium category, (2) The reason of caring for the environment (X2) is

positive, (3) The motivation cause of caring for the environment (X3) is the moderate category, and (4) The reason of local wisdom (X4) is the moderate category. Statistical data of these four variables, qualitatively can be explained that the knowledge of the Bugis tribal community ecosystems is not low, and not high or mediocre. Then his attitude towards maintaining the environment is positive, but his motivation for maintaining green open spaces is mediocre. Then the encouragement of local wisdom is also mediocre. The conclusion of this research, can be used as a basis for making training modules for the Bugis community to increase knowledge of ecosystems, attitudes, and motivation to care for the environment, especially green open spaces, as well as preserving local wisdom of the Bugis community related to environmental preservation.

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