

Capitalization of Space and Community Marginalization in Sultan Hasanuddin International Airport Area

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Abstract: This type of research is qualitative by using a constructivism approach, namely verstehen the process of meaning, and the effects of space capitalization and the marginalization of society. In collecting data, researchers collected interview data where the researchers acted as research instruments. The results of the study show that; (1) Society develops from the condition of gemeinschaft to gesselschaff. Includes meeting social interactions, family ties and close friendships, while social ties are voluntary, contractual and based on self-interest, (2) The social structure in the airport area has changed due to the control of the space produced by airport managers to make the land is a source of capital, and (3) the shifting of the functions of the central activity of Makassar City to the periphery, due to the influence of modernization and globalization directly conditions the intensive marginalization of society.

Keywords: Social Formation, Space Reproduction Mastery, Space Capitalization and Community Marginalization.

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I. INTRODUCTION

Some of the results of studies by previous researchers about space capitalization and marginalization for urban cases were previously carried out. Basically, the researchers have different emphases in looking at changes in the area of peri urban areas (suburbs), as a result of the intensity of urban development and its implications for land use. Research conducted by Hadriana Marhaeni Munthe (2007) on Modernization and Social Change in Communities in Agricultural Development: A Sociological Review. The main important point of the research results is a form of anticipation of the impact of the planned development strategy planned from below, a village representative body needs to be established in accordance with article 104 of Law No. 22/1999 concerning Regional Government whose members consist of various components of society, including indigenous peoples, interest groups, and government officials. This Village Representative Body functions as a driver of integration from various components of society, protecting indigenous peoples, making village regulations, accommodating and channeling various aspirations of the people, carrying out supervision, participating in the implementation of development, organizing village government, and submitting other considerations to local to a higher level.

In (2007), Sirojuzilam researched Spatial Planning and Regional Planning (Spatial Planning and Regional Planning). A good regional planning must be prepared to minimize regional problems. A systemic and comprehensive approach is a good method for local governments. Spatial planning from regional planning is currently a very interesting problem.

Another study of spatial planning was carried out by McGee (2008), about Managing the rural-urban transformation in East Asia in the 21st century. He departed from the idea of exploring specific features of rural-urban transformation in East Asia in the last 30 years in the broader context of the Asian government's development strategy. The results of the study argue that creating a false dichotomy between rural and urban areas, while development must aim to improve relations between rural and urban areas aims to produce social transformation rather than separate rural and urban transitions. This paper then explores the empirical evidence of rural-urban transitions in East Asia with a more detailed case study from China which is considered to be an important example because of its population, special conditions of market socialism and institutional capacity to manage rural-urban transformation. The final section focuses on the importance of developing spatial sensitivity for the management of rural-urban transformation in 21 centuries. the old division between the rural and urban

sectors must be replaced by planning that integrates urban and rural activities so that they adopt sustainable management strategies that utilize the concept of ecosystems where rural and urban activities are related, thus creating urban, urban and community sustainable areas.

Other research related to space capitalization by Surya, Batara (2010), about Social Change in Local Communities of Tanjung Bunga Metro Area, Makassar City. The important point of his research is that the spatial physical changes which took place very rapidly pushed for accelerated development and modernization in the Tanjung Bunga Metro Area. Spatial physical change works as a determinant of changes in social formation which begins with the development of new social functions which condition the infiltrative and expansive influx of migrants. The change in a single social formation into the social formation of capitalism shows that the coexistence of two types of social formation in the control of spatial reproduction is not always interrelated and harmonious but has an impact on the marginalization of local communities. Job differentiation encourages the process of social interaction between local communities and immigrant populations in new social formations and within the framework of building integrative social relations towards meeting basic needs and efforts to maintain their existence, thereby conditioning social change in local communities, so that coexistence in social change in local community is a change in the system of stratification from simple stratification and then develops towards sharpening cultural stratification from traditional agrarian to urban industries.

Suweda, I Wayan (2011), about Sustainable, Competitive and autonomous Urban Spatial Planning. The results of the research found is that urban development must prioritize a sense of justice and sustainability of the local economy by increasing the existence of the informal sector as a social net, as well as preserving the old area to provide collective memory for the community. So, the creation of a sustainable, competitive and autonomous city through new planning and management will be effective if it is integrated with land use and environmental management strategies.

The research conducted by Imran, Suwitno Y. (2013), concerning the Spatial Function in Maintaining Environmental Sustainability in Gorontalo City. The function of spatial planning in protecting the environment has various problems, namely first, conflicts between sectors and between regions. Second, environmental degradation due to spatial irregularities, both on land, sea and air. Third, support for regional development has not been optimal, as indicated by the lack of sectoral policy support for the development of national and regional strategic areas. For this reason, a commitment from the Gorontalo City Government is needed to overcome these problems with one of them through regulation or regional regulation (Perda) that regulates the function of Gorontalo City's spatial planning.

Research conducted by Johan, Woltjer (2014), concerning A Global e Review on Peri-Urban Development and Planning. Urban areas throughout the world increasingly face the challenges of highly dynamic metropolitan growth, and at the same time, institutional changes such as decentralization and globalization. Such changes are evident in the peri-urban area, where urban and rural life meets. In particular, this peri-urban area has become a place for rapid physical, social and economic transformation. Based on the literature review, this study identifies general characteristics of peri-urbanization and future development planning responses. Three general characteristics identified: peri-urban space (expression of space from peri-urban development), peri-urban life (functional display of land use, peri-urban activity and innovation), and peri-urban change (causal and temporal perspective which includes the flow and driver of change). It was also shown that generally institutional planning and development responses failed to respond to the dynamic and increasingly fragmented characteristics of global peri-urbanization.

Research conducted by Aminah, Siti (2015), about Conflict and Contestation in Spatial Planning. Problems with spatial planning practices in urban areas, especially in Surabaya, which have caused contestation and conflict by involving government, community and capitalist / investor actors. Second, the spatial planning framework that uses Regulation No. RTRW. 3 of 2007 has had an impact that led to the strengthening and partiality of the city government to the capitalists / investors. Both of these were analyzed using the socio-spatial approach. The study was conducted using a qualitative approach and descriptive analysis. The problem of spatial practices in Surabaya is an indication of transformation in a spatial planning process in which space is not only produced and reproduced for the interests of the capitalist class, but also space is restructured by changing the function of space and destined for the public, thus formulating the problem of how social formation woke up due to activities at Sultan Hasanuddin International Airport area?

II. RESEACH METHODS

This type of research is qualitative using a constructivism approach. In collecting data, the authors collect data by acting as research instruments. Data collected were (1) social formation that was built due to the activities of Sultan Hasanuddin International Airport area, (2) mastery of reproduction of space around Sultan Hasanuddin International Airport area, and (3) space capitalization and community marginalization. The data is obtained through two data sources, namely; documentation and informants. The data collection technique is

done through in-depth interview method. The data is then analyzed using descriptive analysis techniques intended to see the process, meaning, and social dynamics of the manggarai people.

The research location is located in Makassar City, South Sulawesi Province, Indonesia. The informants in this study were 15 people who were selected by means of purposive random sampling. The types of research data needed are primary data and secondary data in the form of non-discursive practices (events of social interaction, and social dynamics).

The stages of data collection and analysis follow the cycle path, interactively, and take place continuously until complete, so that the data becomes saturated. The concept includes data reduction, data display, and conclusion: drawing / verifying.

III. RESEARCH AND DISCUSSION

III.I Pattern of social relations in local communities

The findings in this study show that the pattern of social relations in the local community in the Sultan Hasanuddin International Airport Area is going well, even though the social life of the community is not as familiar with the previous situation. This can be seen in the pattern of cooperation and social patterns of kinship reflected in togetherness. Besides that, other collaborative patterns are also evident from the collaboration they do in every day activities which aim to help each other between one another. Furthermore, this pattern of social relations has undergone a shift caused by the lives of the residents who have experienced the displacement of their settlements.

In this analysis the pattern of social relations in local communities as Garna said, 1992, that social change can be done with several extensions, namely on the theory of evolution by considering change as an adaptation of a social system to its environment by internal differentiation processes and increasing structural complexity. Occurrence, changes in the shape of society from the simple to the more complex, from uniform to diverse.

The community developed from the condition of *Gemeinschaft* to *Gesselschaff*. Judging from social change, *gemeinschaft* includes tight social interactions, close family ties and friendships, while *gesselschaff* social ties are voluntary, contractual and based on self-interest. On the other hand the community develops from a small tradition (a society with a simple culture) to a large form of tradition (the great cultural community). In this case the local community experienced social changes after the construction of the Sultan Hasanuddin International Airport Area due to their spread of residence. These factors have an influence on the pattern of social life of local people caused by the condition of *gemeinschaft* to *gesselschaff*. Judging from the social changes, the local people who initially experienced tight social interactions, close family ties and friendships experienced a shift and changes caused by their place of residence they had been bought by the management of Angkasa Pura who led the community to go out and find a new place to live.

These shifts and changes have resulted in communities adopting social bonds that are voluntary, contractual and based on self-interest. It is known that people in their social life tend to be voluntary in instilling togetherness values, but in cultivating these shared values the community is also temporarily (contractual) to instill togetherness values that they previously built in social life in the environment they have just occupied. and people who want to carry out the values of solidarity also tend to be based on self-interest.

In the pattern of social relations in the local community in this case the local community also experiences the movement of daily life. It appears from actions where the community develops from traditional actions into a society that acts rationally and processes social change which will eventually develop through social differentiation in a society that becomes more complex. Local people only want to do social activities no longer based on traditional adat attachments, but they act and participate in social activities based on their minds and thoughts which tend to be in the name of their minds and thoughts.

In articulation, it is more specifically directed at the process of unification between local culture and global culture in a hierarchical position. Cultural globalization does not always lead to the homogenization of cultural values and the sensitivity of the local community, because there is a cultural pull or culture of culture and lending is characterized by individuals who are active, creative, and flexible in constructing their identity through projection and interjection processes.) towards cultural materials, according to their different needs and cultural framework. The process of interplay of mediation between cultures will be experienced directly. In the media interplay articulation of values and norms emerged (Millassoux, C and Pierre Phillippe Rey, 1972), by explaining that the existence of modes of production or economic systems that exist in a country simultaneously, but in a hierarchical position. There is dominance between one mode of production and another mode of production. The elements of local culture and global culture coincide, so that the condition of global culture is more used as a reference than local culture. This condition has consequences for the ethnic identity of the local community which conditions the emergence of a new identity (new features), society changes and transforms into a cosmopolitan society.

III.II. Land ownership pattern

Next is the pattern of land ownership where land capitalization has occurred which has been the main issue in the land acquisition process. The findings of this study have been the capitalization of land prices with the inclusion of several investors to gain maximum profits in possessing land that had been targeted by the Angkasa Pura to be used as a development area for badara. The research findings are that the community feels a collusion in pricing (price shooter). They conspire with the investor to buy land that is sold by the community with the intention that in the future this investor will play a price that is not in accordance with the agreement between the community and the developer.

In addition to the complaints of loss aspects experienced by the community, there are also aspects of the profits obtained from the sale of land to the developer Banadara from the local community who own the land. The profit aspect in question is the existence of among the local people who benefit from the sale of the land. Local people feel benefited because with the sale of their land, local people also feel that they benefit from the price that is so tempting from the government, so that from the sale of land the community uses its profits to buy land, buy house assets, buy vehicle assets (two wheels or four wheels) , buy other assets, to use the proceeds of the sale of the land to go to the holy land. Other local communities also consider that by selling their land to airport developers, they have directly assisted the government in developing and advancing development in the area.

From the research findings it is known that not all residents of the local community who own the land feel that they are benefited because of the compensation made by the developer. There are among the people who have been harmed in the land where they were previously far better than the land they currently have. Besides that, local residents also felt that the compensation they received was not proportional to the condition of the land. As explained by informant Syamsuddin, that their land which will subsequently become an airport development project in the future they will make a strategy so that the price of the land is in line with their expectations, so that they no longer feel the same as they experienced the event at the time of airport construction . The local community wants to hope for the government to become a facilitator in terms of price agreements, so that the community as a whole is profitable.

In the view of Lefebvre (1991), space is always a social space because space is a social product. To understand space as a social product, it is first important for us to get out of old habits and understandings in understanding space as imagined as a kind of independent material reality or understanding space as self (space in itself). Contrary to the view of space as self-defense, Lefebvre, 2000, uses the concept of production of space which contains an understanding of space that is fundamentally bound to social reality. For him understanding space as in itself, will never find an adequate epistemological starting point. He asserted that space never existed "as he was", he produced it socially.

To explain space as this social product, Lefebvre, 2003, proposes a triadic dimension of space that shows that spatial production is; First, spatial practice. This concept refers to the dimensions of various practices and activities and social relations. Spatial classification emphasizes simultaneous aspects of activity. In the concrete form Pratik spatial contains various networks of interaction, communication and various production processes and exchanges within the community that grow in everyday life. Social practice in Lefebvre's perspective, 2002, always appropriates physical spaces where social practices occur or take place. Appropriation can be in the form of physical and concrete actions that give action or through the construction of science that allows the practice of meaning to space, which is a specific use of space.

Lefebvre, 2004, explains that the conceptualized space as a discourse is space itself. Structurally, space is conceptualized into an abstraction and knowledge by scientists, such as architects, planologists, civil engineers, policy holders, governments. Abstractions are continually discouraged in the end making space collapse into representation.

Urban space is the most appropriate example. The term "Urban Space" itself is the production of intellectual practice through a system of verbal signs, and articulated in the space of science. Urban Space Terminology comes as a term that represents lived space of contemporary humans in urban areas. In this space of life, spatial practice occurs and constantly appropriates the daily spatiality of urban humans. Furthermore, this spatiality is then perceived by scientists who are experts in space (as the perceived space) and then verbally questioned in various academic discussions. The results of the academic dialogue produced new spaces (in the form of conceived space), namely the scientific discourse about space (from physical space in the city) that was discussed. From there the conception of a particular space is present and institutionalized as a discourse. In this situation, the idea of an architect or interior designer about the bedroom he draws in his sketchbook is already a space.

Space representation, in this context, functions as a stylist of various relations that connect certain spaces with various discourses outside the space itself. This representation provides a way for humans to frame space in its context, and then interpret it through a sign, code and language system. This meaning is needed so that knowledge about space can be developed, and thus humans can position themselves as controllers of

various inter-space relations that occur. Humans need knowledge about space in order to project themselves and others in a space.

The Representation Room contains the symbolic dimensions of space. Space Representation enforces an element that does not refer to space itself but to something else outside space; supernatural power, language, country, principles of masculinity and femininity. This dimension of production of space is an imaginative dimension that connects space with symbols and meanings such as monuments, artifacts, monuments.

The public space that should be in the Habermas concept becomes a space where consensus is built because of the meeting of interests from various groups who (forced to become) egalitarian, in the Lefebvre concept, 2009, become a double-edged knife. On the one hand, this can happen if the power that operates through dominant spatialization manages to find common logic, to be translated into various discourses of interest. So according to Lefebvre, Representational Space only produces things that are symbolic in nature. The problem is, because often symbolic Representational Space products are trapped in aesthetic trends, they become temporary and easily lose their momentum.

If it refers to the logic of Marxian thinking in reducing all social practices into economic abstraction, then Lefebvre, 2009, actually attempts to add Marxian determinism to the relation of production to its context, namely through human relations with the natural environment that becomes its social background. Lefebvre places the problem of the practice of rationalization as a tendency to reduce space into utilitarian abstractions, when humans collectively begin to carry out their production activities with full awareness. The production mode builds the relations of spaces and then produces new spaces in accordance with the interests of production. This method is done by appropriation. Every community group and every mode of production that takes place produces its own space.

Space production activities make a productive process embedded in that space. That is why, when discussing space, aspects of historicity cannot be avoided. The historicity of space, as a practice of producing reality, its form and representation cannot be immediately regarded as causality which has time implications (both in the traditional Gregorian concept of hours, dates, days, weeks, months and years) that manifest in events, or sequences .

Therefore, in this view, objectivity is a precipitated power. From here the traces of power have been erased and have been forgotten. Our understanding of the theory of Laclau and Mouffe, 1985, is that power and politics are two inseparable sides of a coin. Power refers to the production of objects such as "society" and "identity", while politics refers to dependencies that always exist in certain objects. Thus objectivity refers to the world whose existence is considered normal, a world that we have "forgotten" but which is always composed of power and politics.

III.III. Changes in social formation

The next thing about changes in social formation, which is one of the main factors in the form of changes in social formation that was built due to activities at the Sultan Hasanuddin International Airport area. Changes in the social formation that was built due to this activity originating from every activity that occurred as a result of the development of Sultan Hasanuddin International Airport.

The findings in this study show that the existence of an airport development program does not entirely have a positive influence on local communities. When viewed in terms of human resources, the local community is not yet prepared as a whole. Local communities fully still need the skills and improvement of Human Resources (HR) to make adaptation efforts to changes in their environment. Local people have not been able to adapt and access to enter work in the airport area due to HR factors. Furthermore, the education level factor is still low, so that the local community is still late in carrying out social adaptation efforts.

On the aspect of the empowerment order carried out by community self-help groups for local communities whose land is used as an area of development and airport development, it has only been limited to empowerment that leads to aspiration, not empowerment of skills or human resource development, so that what is felt by local communities fully occurs optimally.

In the aspect of social formation that is built as a result of activities in the Sultan Hasanuddin International Airport area is a manifestation of the situation after the airport operates. In this case, residents of the local community expect that with the operation of the airport, many infrastructure development programs will be built. But in fact, the program has yet to be fully realized by the airport developer. Mainly the road infrastructure development program and others, as the main infrastructure in supporting daily activities in people's lives. Infrastructure development is only built by the government, while airport management has never been done. This condition makes local people feel disappointed because before the construction of the airport area, there was an agreement agreed by both parties that the airport manager was willing to build infrastructure facilities to support economic activities in the lives of local communities.

On the aspect of economic improvement of local residents after the construction of the airport area, it has not yet fully taken a positive side to the citizens. They felt that the construction of the airport would actually

be a barrier and a barrier for local residents because most of their land had already been sold, but the compensation was not in line with their expectations. Empirically this argument seems convincing. But Marxism is not empiricism, so it is necessary to have a theoretical basis for this argument. And it is precisely that which does not yet exist, so that the resulting debate is not a theoretical debate but rather a political one. In fact such arguments have been advanced long before by Poulantzas, Nicos, 1975. After describing social classes and class struggles, where these social classes only exist in the class struggle, then Poulantzas, Nicos, 1975, then propose a distinction between patterns production (mode of production) and social formation.

The style of production is an object that is formal and abstract, although in its concept in the style of production there is already a relationship of production, political relations, and ideological relations. Like other Marxists, the meaning of Poulantzas, Nicos, 1975, with the style of production is the style of slavery, feudalism and capitalism. In relation to social classes, then in each mode of production there are always two contradictory classes, namely exploiting classes, politically and ideologically dominant classes, and classes that are exploited both politically and ideologically. In the style of slavery production the two dominant classes are slave and slave owners; landlords and farmers in the style of feudal production, as well as proletariat and bourgeoisie in the mode of production of capitalism.

Thus this social formation is not a simple concretization or expansion of patterns and forms of production that exist in their pure form. Social formation often displays the actual class struggle for the existence and reproduction of the forms and patterns of production. This is in line with Sumandiyar's research, Adi (2017) in the discovery of relations between entrepreneurial groups subjectively understood as a relationship to develop regional potential through stock investment, business sector development, to the development of projects and programs from the authorities and the creation of a business climate.

IV. CONCLUSION

The community developed from the condition of *Gemeinschaft* to *Gesselschaff*. Judging from social change, *gemeinschaft* includes tight social interactions, close family ties and friendships, while *gesselschaff* social ties are voluntary, contractual and based on self-interest. In this case the local community experienced social changes after the construction of the Sultan Hasanuddin International Airport Area due to their spread of residence. These factors have an influence on the pattern of social life of local people caused by the condition of *gemeinschaft* to *gesselschaff*.

These shifts and changes have resulted in communities adopting social bonds that are voluntary, contractual and based on self-interest. It is known that people in their social life tend to be voluntary in instilling togetherness values, but in cultivating these shared values the community is also temporarily (contractual) to instill togetherness values that they previously built in social life in the environment they have just occupied. and people who want to carry out the values of solidarity also tend to be based on self-interest.

Overall, not all local people benefit, there are among the disadvantaged people in the land that they previously were far better than the land they currently have. Besides that, local residents also felt that the compensation they received was not proportional to the condition of the land. The local community wants to hope for the government to become a facilitator in terms of price agreements, so that the community as a whole is profitable. For this reason, the community requested the policy of the head and airport management to be given the highest priority to the local community so that they could be received as private employees at the airport, but the airport had not responded optimally, so the community concluded that they had only been given promises until now it has not been realized by the airport manager.

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