

Reception Analysis Of Spatial Planning In The Banggai Tradition

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Abstract: The aim of this research is to analyse the reception of spatial arrangements in the Banggai Tradition. Stuart Hall theory of reception is used in analyzing the data. The method used is qualitative with critical thinking framework. The research was conducted through observation, FGD, and in-depth interviews. Observations and FGD were done in 2021 and 2022, in-depth interviews are conducted in 2023 with 5 informants: 2 traditional leaders, 2 Banggai community leaders, and 1 representative of the younger generation with predetermined criteria. The results of this research are: 3 informants are in a dominant or hegemonic position; 2 informants were in a negotiated position, and no informants were in oppositional. Interview data is supported by the results of FGDs and observations, the dominant community supports the return of spatial planning based on Banggai local wisdom.

Keywords: Reception Analysis; Spatial Planning, Banggai Tradition

1. Introductions

Banggai is currently the name for three districts in Central Sulawesi region, namely: Banggai Regency, Banggai Islands and Banggai Laut, the naming of Banggai as a Kingdom, and the naming as one of the ethnic groups in Banggai, and also the naming of the Banggai language. In its history, Banggai has existed as a kingdom since the late 16th century, and received recognition as the First Sultanate in Central Sulawesi. The existence of the Kingdom of Banggai was recorded until Indonesian independence, and the official devolution was on December 12, 1959, by the last King of Banggai, Syukuran Aminuddin Amir (Wikipedia, 2022). In the historical record and in the collective memory of the Banggai people (FGD, 2021 and 2022 in Banggai), the Kingdom of Banggai became an Islamic Kingdom when King Adi Cokro or Adi Soko, founded the Banggai Kingdom, by uniting the four minor kings who ruled Banggai Island at that time, namely: Raja Singgolok or Basalo Gong-gong; Raja Katapean or Basalo Monsongan. Raja Booblau or Basalo Dodung and Raja Kokini or Basalo Tano Bonunungan.

As a Kingdom that has existed for a long time, various instruments have been put in place to make the atmosphere of the leadership as well as the people in a safe, controlled and prosperous condition. The apparatus of the Banggai Kingdom, apart from the king and queen, is *Basalo Sangkap*, as the owner of the "land" of Banggai. After appointing Adi Cokro or Adi Soko as King of Banggai, Basalo Sangkap is positioned as a council which is above the king, determines the king to be appointed, inaugurated and provided suggestions and considerations to the elected king (FGD, 2021 and 2022). Based on Basalo Sangkap's considerations, the King of Banggai then appointed officials at the Ministerial level to assist in administering government in the kingdom.

The existence of Banggai as a Kingdom has now ended. Legally the power of the Banggai kingdom ended in 1952, through Government Regulation of the Republic of Indonesia Number 33 of 1952 concerning the Dissolution of the Central Sulawesi Region and the Division of Its Territory into Autonomous Regions, including the Abolition of the Autonomous Region of the Federation of the Kingdom of Banggai. On July 4, 1959, through the Law of the Republic of Indonesia Number 29 of 1959 concerning the Formation of Level II Regions in Sulawesi, the territory under the control of the Kingdom of Banggai officially became a Self-Regional Region (district-level) with the name "Level II Region of Banggai" with its central government in Luwuk. Regional division was carried

out in 1999 through Law Number 51 of 1999 under the name Banggai Islands Regency, then further division was carried out through Law Number 5 of 2013 concerning the Establishment of Banggai Laut in Central Sulawesi Province.

The transition from Kingdom to a Level II region, as the same level as Regency level and being in the territory of the Republic of Indonesia authority, automatically, the rules applied are the rules of the Indonesian government, and annul all powers, including the rules regarding Banggai spatial planning, which are replaced by the regulations of the Republic of Indonesia. The strengthening of Regional Autonomy took place much later, with the Law of the Republic of Indonesia Number 32 of 2004 concerning Regional Government, which has given the regions the freedom to regulate their own territories based on their respective local wisdom, including the Banggai region. However, of course, the space and time span of nearly 50 years - from 1959-2004 (since the Kingdom of Banggai officially merged with the Republic of Indonesia until the emergence of Regional Autonomy), it created a large enough gap, so that many generations were born between in those years. were no longer received socialization and also internalization of customary rules, including the Banggai community. Samatan's Research, et. al (2022) found that Banggai people, especially the millennials, almost lost their Banggai language, because there was no internalization in the family, society and institutions. This condition is also included in spatial planning, where the values of local wisdom which have gained momentum with the Regional Autonomy Law No. 32 of 2004, has not yet been fully adapted by the local government in the three districts of Banggai.

In Banggai community, there are unwritten rules that regulate various life arrangements, including the arrangement of "Spatial Planning", to regulate public space and private space, aiming to minimize the occurrence of problems caused in society related to the use of spatial planning (FGD, 2022). Spatial arrangements will also become more complex, there is a possibility of friction between the interests of indigenous people on the one hand, and the interests of the government on the other. Meanwhile, there is also the possibility of distortion in some communities regarding spatial planning in the Banggai tradition, which has become the part of local wisdom which should be the part of the order of life in society. This research paper aims to analyze the community's reception of spatial planning in the Banggai tradition.

2. Literature Review

2.1 Spatial Planning in Indonesia

Spatial planning in Indonesia is regulated through Law Number 26 of 2007 concerning Spatial Planning, replacing Law Number 24 of 1992. Space is a place that includes land space, sea space, and air space, including space inside the earth as one unified territory, where humans and other creatures live, carry out activities, and maintain their survival (Law Number 26 of 2007, Article 1 Number 1). Referring to the Dictionary of Territory Development Terms, the meaning of space is a place that includes land space, sea space, and air space, including space inside the earth as one unified territory, where humans and other creatures live, carry out activities, and maintain their survival. This definition shows that space is all places on earth that can support human life and other organisms. Therefore, in the study of geography, space is defined as the entire surface of the earth which is the layer of the biosphere where plants, animals and humans live. Meanwhile, in the terms of regional geography, the definition of space is an area that has geographic boundaries, namely the boundaries according to physical, social, or governmental conditions, which are part of a part of the earth's surface and the soil layer below it, as well as the air layer above it. The existence of space, if it is seen from the geographical perspective, it can be analyzed in terms of spatial structure, spatial patterns, and spatial processes. Considering that space is a place of life, there are efforts to manage and organize it, so that the term "spatial planning" is also known.

The importance of spatial planning (Mungkasa, 2014), including: 1) The available space is limited and needed by many parties so that arrangements are a necessity to prevent conflicts between space users; 2) Structuring means optimizing the use of space so that it has an impact on increasing economic growth and distributing the welfare of the population; 3) Prevent the excessive use of space which can cause an impact on environmental damage; 4) implicitly the spatial planning step also means community involvement in the process which means supporting for the development of democracy and community participation.

According to the *South African National Development and Planning Commission* (1999), there are eight main reasons for the need for spatial planning, namely: 1) Prepare a sustainable vision and direction, including strategic assessment,

which is not just a hope but can be achieved in various contexts; 2) Protect people's rights. The changing of land use must consider the rights and obligations of the community; 3) Protecting the natural environment. Natural environment requires separate management efforts related to the long-term and large-scale development efforts to avoid or at least minimize the negative impacts; 4) Utilize resources efficiently. Resources such as land, water, energy, finance, building materials, skills and others are limited. The use of these limited resources needs to be used wisely to ensure maximum results; 5) Achieve a better quality of basic services from various levels of government; 6) Coordinate activities and investments, in time and space, to ensure the maximum results from resource utilization. This coordination can occur among the governments and between government and private sector; 7) Set priorities. Allows setting priorities that are rational, and manageable; 8) Avoid duplicating efforts of various government institutions and levels of government.

Economic Commission for Europe Spatial Planning (1999), the benefits of spatial planning from an economic standpoint, are: 1) Providing a better level of trust and stability for investment; 2) Identifying the land in the suitable locations to meet the economic development needs; 3) Ensuring land for development in the right location linked to the transportation network and work location; 4) Improving the quality of a better environment for investment and development; 5) Identifying developments that meet local community needs; 6) Making decisions more efficiently and consistently.

Meanwhile, the benefits of spatial planning from a social perspective are: 1) Considering the needs of local communities in policy development; 2) Improving the accessibility of new construction sites; 3) Supporting the provision of local facilities. Increasing the reuse of vacant land; 4) Helping to create and maintain a safe, healthy and comfortable environment (*Economic Commission for Europe Spatial Planning*, 1999).

The benefits of spatial planning from an environmental point of view are: 1) Increasing the use of land, buildings and infrastructure that are suitable; 2) maintaining the cultural, historical and environmental assets; 3) Warning of potential environmental risks (pollution, flooding); 4) Maintain and strengthening the recreation areas and cultural heritage; 5) Increasing non-motorized vehicle access; 6) Encouraging energy efficiency (*Economic Commission for Europe Spatial Planning*, 1999).

Indonesia is a pluralistic country (Saraswati, 2013; Usop, et al, 2022) because there are many local values that are part of the national cultural diversity. There are more than 658 Indigenous Communities (Hidayah, 1997; Koentjaraningrat, 2003) that have been recorded throughout the archipelago. However, the function of local cultural wisdom and this diversity system is felt to be fading and even some are dying, because they compete and are oppressed by western cultures (Mulkham, 2006). Traditional people who live in a certain location for generations generally have practical knowledge in order to survive in their natural environment. This knowledge covers various aspects of life such as settlement arrangements, environmental management, agriculture, food supply, health, and ways to regulate their ways of life. This knowledge is very important for the continuity of their lives and is a form of adaptation to the environment that has been going on for generations.

Local cultural wisdom is not just a matter of kinship, rites de passage, symbols, ceremonies and rituals, and all things that are presented in a simple style, but can also be not there nor about anything else (Abdullah, & Lubis, 2001). Therefore, trying to understand all of them is not just a virtue, but a duty. No matter how small the effort may be and no matter how small the hope it radiates, honesty in seeking sincerity in doing, and the wisdom obtained is always beneficial, so the strategy of forgetfulness does not play much role (Abdullah, & Lubis, 2001).

From this background, it is deemed necessary to study spatial planning which has become part of the local wisdom of the Banggai Tribe.

2.2 Recognizing Banggai in History

Medina, et. al (2012), writes, that the forerunner of the Banggai Kingdom in its history, had a long track record before finally being able to exist as an Islamic empire centred on Banggai Island, which is currently in the Banggai Laut Regency area. Medina et. al (2012) recorded, long before the kingdom of Banggai was established (1571), that was during the reign of Singosari to Majapahit, on several islands that are now becoming the parts of Banggai Regency and Banggai Islands, an ancient kingdom had existed and led by kings who were very obedient and loved by the people for generations (Madina, 2012).

Based on the community's collective memory and several sites that can still be found (Madina, et.al 2012), they named a kingdom that was quite large and became the power of the kings around Peling Island with Fuadino and it reigned in Palabatu (Peling Island). Fuadino Kingdom lasted quite a while, until the colonial conquest, in the 15th Century. In the community's collective memory, in this case the customary stakeholders stated that in the Fuadino kingdom, Residential settlements have been formed. There are eight ethnic groups in which the seven ethnic groups are known to have high civilizations in the world and are recorded in history; namely the residential areas of ethnic groups: Chinese, Arab, Indian, Malay, Gujarati, Arab, Turkish and Sea-Sea. The ethnic groups that are very influential in local ethnic life are Chinese, Indian and Arab. It was these three ethnic groups that eventually merged with the native (local) tribes, although later some separated themselves from the original tribes and did not want to mix, in an extreme way they did not want to accept assimilation with other tribes. Those who had assimilated with the native tribes then separated themselves and descended to the lowlands or the seashore and these were later known as the Banggai tribe who used the language *aqi'* or *qi'*, while the tribes that still maintain their ancestral culture use the language *ai'* which means "no" and the two currently barely understand each other.

The Kingdom of Fuadino in Palabatu, Peling Island, has one place that is often used as a place for exchanging goods with outsiders. The area then developed into a central economic area and is very well known in various corners of the archipelago. They named the place "Tanobolukan" (Madina et.al, 2012; Hanifah and Limbong, 2017). Tanobolukan is an island in the middle of Peling Island, Labobo Island and Tidore Island and is currently known as Banggai. The fame of Tanobolukan then became the area of conquest by the Singosari and Majapahit kingdoms; the conquest then made "tanobolukan" more important and strategic as a transit port between islands in the archipelago, especially crops in the form of spices from the north (now Maluku) with other kingdoms on the island of Java, Sumatra and even with the outside world. because of its natural resources and strategic position, since ancient time this place has become a transit place for Indonesian and even foreign sailors, including Portuguese and Dutch Colonials.

The Fuadino Kingdom in Palabatu eventually came under attack from the conquest of the Majapahit kingdom led by Hayam Wuruk (1351-1389). This caused their territory to become small and. Tanobolukan which was only a trading city, changed its function to be the capital of the Kingdom which they named as Banggawi, and then became Banggai in the Dutch colonial era (Madina, et.al 2012).

Other reliable evidence that Banggawi (Banggai) once joined the Majapahit Kingdom at least as written in *Negarakertagama* book in the year of Saka 1287 or 1365 AD. In this work composed by Mpu Prapanca, in verse number 14 stanza 5 to be precise, a series of words written in Pallawa script are written in which the name Benggawi is listed as one of the areas that Majapahit managed to unify. Excerpts of ancient manuscripts written in Sanskrit, read as follows: *Ikang Saka Nusa-Nusa Mangkasara, Buntun, Benggawi, Kunir, Galiayo, Murang Ling, Salayah, Sumba, Solor, Munar, Muab, Tikang, I Wandleba, Athava, Maloko, Wiwawunri Serani Timur Mukadi Ningaku Nusantara* (Madina, 2012).

The period of Banggai as an Islamic Kingdom began when Adi Cokro, was able to unite the four minor kingdoms who controlled Banggai Island, to become one kingdom which was named the Kingdom of Banggai (Samatan, et al. 2021). The existence of Banggai as a kingdom, is partly still in debate, whether the four small kings who ruled Banggai Island which was formerly called Tano Bolukan departed from awareness to build strength, or the formation of mastery of the Kingdom of Ternate (Madina, 2012).

Apart from this, Banggai as a Kingdom received recognition as the First Sultanate in Central Sulawesi (Wikipedia, 2020), the Banggai Kingdom in history and in the collective memory of the people, has a track record that is reckoned with until now. Since the 16th century, the Kingdom of Banggai has been recorded as having had a number of kings that were never interrupted until when Banggai officially joined the Unitary State of the Republic of Indonesia through the Law of the Republic of Indonesia Number 29 of 1959. The kings of Banggai, listed in the inscription in Figure 1 below:



Figure 1: Inscriptions of the Kings of Banggai from Adi Cokro 1500 to 2000

Source: <https://sultansinindonesieblog.wordpress.com/sulawesi/raja-van-banggai/kingdom-of-banggai-prov-sulawesi-tengah-kab-banggai/>

Based on the inscription in Figure 1, the kings who have reigned in the Kingdom of Banggai are: Maulana Prins Mandapar/Mumbu doi Godong (1571-1601); Mumbu doi Kintom (1602-1630); Mumbu doi Benteng (1630-1650); Mumbu doi Balantak Mulang (1650-1689); Mumbu doi Kota (1690-1705); Mumbu doi Bacan / Abu Kasim (1705-1749); Mumbu doi Mendono (1749-1753); Mumbu doi Pedongko (1754-1763); Mumbu doi Dinadat Raja Mandaria (1763-1808); Mumbu doi Galela Raja Atondeng (1808-1815); Mumbu Tenebak Raja Laota (1815-1831); Mumbu doi Pawu Raja Taja (1831-1847); Mumbu doi Bugis Raja Agama (1847-1852); Mumbu doi Jere Raja Tatu Tanga (1852-1858); Raja Saok (1858-1870); Raja Nurdin (1872-1880); Raja H. Abdul Azis (1880-1900); Raja H. Abdul Rahman (1901-1922); Haji Awaludin (1925-1940); Raja Nurdin Daud (1940-1949); Raja H. Syukuran Aminuddin Amir (1941-1957).

Until 1957, there have been 21 Kings of Banggai Kingdom. When King Awaludin died, in 1940, it was reported that Basalo Sangkap had made Nurdin Daud who was then still a child and was only 10 years old as the next King. This was done to comply with the rule which stated that before the king was buried, a king had to be appointed as his successor. The appointment and inauguration were witnessed by Mr. Assistant Resident Posso who happened to be in Banggai to attend a work meeting of the Banggai kingdom. On March 1st, 1941, Syukuran Aminuddin Amir, who was a Major of Ngopa at the time was appointed as "King". (FGD, 2021 and 2022).

Banggai's journey to regain supremacy, through Law Number 5 of 2013 concerning the Establishment of Sea Banggai in Central Sulawesi Province, was obtained after a long struggle. Starting from when the capital of Banggai Regency was established in Luwuk through Law of the Republic of Indonesia Number 29 of 1959 concerning the Establishment of Level II Regions in Central Sulawesi, and the determination of Luwuk as the Capital City of Banggai Regency, it was considered a betrayal of Banggai as the capital city of the Kingdom of Banggai. The relocation of the capital city from Banggai to Salakan through Law Number 51 of 1999 caused the Banggai indigenous people and also the Banggai community consider that the government's policy as very detrimental. In addition, they think that the existence of Tomundo, who was considered not to have responded and defended the existence of Banggai as the site of the Kingdom of Banggai (Mondika, 2023).

2.3 Spatial Planning in the Banggai Tradition

Banggai as an ethnicity, the name of the island, the name of the language, the name of the kingdom, and the name of the city, has made its history as the first sultanate in Central Sulawesi (Wikipedia, 2020). As a Kingdom, the founding fathers of the kingdom already had a spatial layout based on the needs of the people. Because, at that time, the existence of a King who regulated the benefit of all his people, became the main goal in spatial planning, so that nature and all its contents were allocated for the benefit of the people who were within the territory of the Banggai Kingdom. In the oral tradition, Banggai's power covered the area of present-day Gorontalo Regency,

parts of Southeast Sulawesi, the Tompotika area (present-day Luwuk), and also parts of the Tojo Una-Una area (Mondika, interview, 2023, by telephone). The King of Banggai, in his history, has done many things: defended the supremacy of the Kingdom in the eyes of friends and foes, risking his life and position as a king, with all the consequences, as happened to the King Agama (1847-1852); who has the title Mbumbu Doi Bugis, who must spend the rest of his life in the Kingdom of Bone (Hallo! Sulsel, 2021), during the very heroic Tobelo War, it was the Banggai troops who were hit hard, causing the King Agama to leave Banggai and ask for political asylum in the Kingdom of Bone until his death in 1874 (Almanac, 2020). Until now, his grave can still be found in the King of Bone Cemetery complex, South Sulawesi, as in the 2021 Samatan's research (Hallo! Sulsel, 2021). In addition to regulating power, in this case it is communication and also contestation with various circles: equal kingdoms: Buton, Ternate, Gowa and Bone, also from various outside powers, who come to build trade and also have the possibility to dominate, such as the Portuguese, Spanish and The Netherlands and Japan (FGD, 2021).

One of the regulations of the Kingdom of Banggai, which is still used in some areas of Banggai, is spatial planning. According to this arrangement, until this research was conducted, there were no documents available, either at the Banggai Palace, or at the storage of other heritage objects: the Batomundoan Banggai Secretariat and records held by the community. Rules regarding the Spatial Planning of the Kingdom of Banggai, which have now become the local wisdom of the Banggai Tribe, and are stored in the community's collective memory. It should be noted that the Banggai people have a tradition of "truth" and "information" through the *Baleele* tradition, namely someone who is in a *trance* or is possessed at certain times, for example before the *Mabangun Tunggul* ritual, on the night before the ritual takes place, three days before, there is the *Baleele* ritual, which is the process of someone being in a *trance* or "possessed by a spirit", and provides information about various things, including information about the history of the Kingdom of Banggai, and can be considered as reliable information (Uda'a, 2021, FGD; Tadeko, FDG 2022, and Interview, 2023).

If it is examined, spatial planning that is regulated based on local wisdom of Banggai, can be divided into two categories: [1] Spatial arrangements on land; [2] spatial arrangement at sea. Spatial layout types are distinguished by: [1] Private Spatial Arrangements; [2] Public Spatial Arrangements.

Private space, in the form of: yards, garden land, family and ancestral land; Meanwhile, public space is a space that is used jointly by all people who live in that area. Public spaces are also divided into two: [1] Public spaces that are used collectively, and [2] Public spaces that may not be used by everyone. The space is expected to be guarded by all residents, because it is related to the interests of society in general. So, in principle, the concept of public space cannot be used by everyone, and must be maintained. There are things that can be explained

logically, for example the concept of *Babono*, as the name implies, *Babono* is an area that is at a high altitude, with pristine trees, and is a water catchment area. Some of *Babono's* areas are sacred areas for some people. Apart from that, there is also an area that is sacred to the community, which is called *Lipu Pali*/sacred area. This area is sacred to the community, associated with various myths that are passed down by word of mouth, and become a belief among the local community. This area still exists in several places, especially on Peling Island, Banggai Islands and also in Banggai Laut.

Spatial Planning in the Banggai Tradition, can be seen in Table 1 below:

| Types | Name | Function | Information |
|-------------------|---------------------|---|--|
| Protected Forest | <i>Babono</i> | The water catchment area and it is sacred | Indigenous Territory, may not be touched, a sacred place |
| Prohibited Forest | <i>Lipu Pali</i> | Areas that are sacred, and forbidden by custom | This area is usually found in several places, there are myths surrounding it |
| Forest for Field | <i>Pulung</i> | Newly opened area for community farming | The newly opened area was originally a wilderness. Pulung is usually done jointly by the community |
| Forest for Field | <i>Asi</i> | Areas that have been planted 3-4 times | Ownership is communal, but usually carried out from generation to generation. |
| Forest for Field | <i>Anggal/Laing</i> | Areas that have been managed 3-4 times and then abandoned | Personal ownership, this area will be managed again after 4-5 years, by the owner |

| | | | |
|------------------|-------------------|---|---|
| | | | or his descendants. |
| Residential Area | <i>Lipu</i> | Indigenous residential areas | Ownership is personal |
| Residential Area | <i>Tokoluan</i> | The place between the coast and the mainland serves to moor the boats and dry salted fish. | Ownership is communal, used jointly by the people in that place |
| Residential Area | <i>Tete</i> | The coastal area, where the rocks are still shallow, serves as a place to find fish or place traps | This area of ownership is communal |
| Ocean Territory | <i>Tubir</i> | An area of ocean with a depth of 10 meters or more and looks already blue. A place for fishing in the deep sea. | This area of ownership is communal |
| Ocean Territory | <i>Ndalongon</i> | The very deep ocean and looks blue-black, a location for fishing in the deep sea | Ownership is communal. |
| Ocean Territory | <i>Soolan/Rep</i> | Shallow sea in the middle of the sea overgrown with rocky corals commonly called <i>Rep</i> . This place is a fishing area for fishermen. | <i>This area is communal property.</i> |

Source: Research's result

2.3 Stuart Hall Reception Theory

Stuart Hall was born in Jamaica in 1932, and became very well known in the development of cultural studies in England. He is known as a leader, facilitator, theorist and editor, developing several key approaches and theories in cultural studies. Various discussions on culture from various theoreticians have made his name famous through his collaboration with colleagues from the Center for Contemporary Cultural Studies Birmingham and the Open University (Gauntlett, 2002).

Hall's well-known model, Encoding/decoding (1975), states that media producers may encode certain meanings in the texts they produce, based on certain understandings and social contexts, but it should be noted that when the text is consumed by people, those people will decode the meanings based on its own assumptions and social context. This is what makes the difference between the resulting process in encoding and decoding. One of the pre-eminent of Hall's model is the enlightenment of the importance of understanding the meaning and interpretation of the main actors, both from media producers (journalists, writers, producers, editors, and in this research the traditional media *Baleele* and *Bapilogot*) and media recipients, the audience, in this case is the Banggai community, including those who become intermediaries in media distribution (Gauntlett, 2002).

The Encoding-Decoding process goes through the following stages: [1] Production; [2] Circulation; [3] Use (distribution or consumption); and [4] Reproduction. The Production Process has its own "discursive" aspect, because it is also framed by meanings and ideas; By utilizing the dominant ideology of society, creating messages and giving them meaning through people's beliefs and values. Circulation, is how individuals perceive things; visual versus written concepts. How the message spread can influence and how the audience receives the message and uses it. According to Philip Elliott (in Abugu, 2012), the audience is the "source" and "recipient" of television messages. For example, the circulation and reception of media messages is incorporated into the production process through various "feedbacks." Circulation and perception, are considered related and involved in the production process.

Use distribution or consumption, in order for the message to be successfully "realized", "the structure of the broadcast must result in the message being encoded in the form of a meaningful discourse. This means that the message must be adopted as a meaningful discourse and must be interpreted meaningfully. In the process of decoding/interpreting messages, it requires an active recipient. Reproduction: This stage takes place after the audience interprets the message in their own way based on their experiences and beliefs. The meaning can be translated with "perceptual, cognitive, emotional, ideological or behavioural consequences that are very complex.

Hall (1975) explains the process of decoding-encoding, through his hypotheses: [1] Dominant-hegemonic position; [2] Negotiated position; [3] Oppositional positions. Figure 2 will show you how Hall's theory of reception is presented:

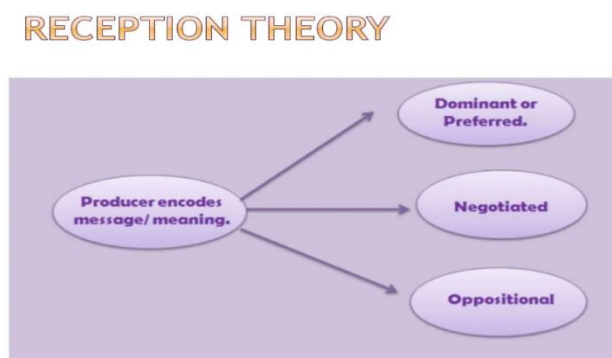


Figure 2: Reception theory

Source: [stuart-halls-reception-theory-3-1024.jpg \(1024×768\) \(slidesharecdn.com\)](http://stuart-halls-reception-theory-3-1024.jpg)

1. Dominant-hegemonic Position

Audiences, or people who are included in this classification, understand the contents of the message as it is. In other words, the audience (the public, in this research) is in line with the dominant code that the sender of the message is trying to build from the start. This is an example of the ideal form of conveying a transparent message because the response of the audience is considered to be in accordance with the expectations of the sender of the message which are often articulated through a professional code.

2. Negotiated Position

This position is a combination position. On the one hand, the audiences or the public in this research are able to perceive the dominant code contained in the text (television broadcasts, or through oral messages) as a contained abstraction (global). However, at the same time, the audiences also reject by selecting which ones are suitable or not to be adapted to a more limited (local) context. In other words, the audiences do not accept the messages at all.

3. Oppositional Position

The audiences or the public also understand the denotative and connotative meanings as an abstraction of the message being made, but the attitude they show is the opposite of the message content. In other words, in this position there is an objection to the dominant code because there are alternative references that are considered more relevant.

Research Design

This research is qualitative descriptive (Samatan, 2017), through the paradigm of cultural studies (Samatan, 2018), referring to cultural meanings (Suakko, in Denzin and Lincoln [Ed.], 2005). This research implemented Stuart Hall's Reception Theory (1980). The Encoding/Decoding Model (1980), analyzing the process that takes place through the traditional media *Baleele* or *bapilogot*, a traditional media received by society from certain people in a trance state and considered as trusted information, through the following stages: (1) Production; (2) Circulation; (3) Use [distribution or consumption]; and (4) Reproduction. Meanwhile, the analysis used the following concepts: (1) Dominant-hegemonic position; (2) Negotiated positions and (3) Oppositional positions.

In this research, the stages of research were carried out through adaptation of Stuart Hall's theory steps as follows: [1] the process of producing messages passed from mouth to mouth in an oral tradition, produced by the ancestors of the Banggai Nation, passed down as part of the local wisdom of the Banggai Nation in the form of

Baleele and *Bapilogot*, [2] some people, especially traditional leaders, make distributions to the surrounding generations and communities; [3] customary groups adapt in life, and [4] some or all groups reproduce as a form of inheritance. The analysis was carried out through the hypothesis that was built by Stuart Hall which was mentioned earlier. The research was carried out through observation and FGD (2021 and 2022), as well as in-depth interviews with 5 informants in 2023. Testing the validity of the data in this study used the Triangulation method (Newman, 2014; Samatan, 2018). Referring to Denzin in Samatan (2018), triangulation method requires that more than one method is used to collect data. Triangulation of the method used to test the validity of the data, namely: examining evidence originating from data sources from FGD results and observations, as well as the results of interviews.

Result

4. Finding and Discussion

4.1 Spatial Planning of Banggai Ethnic

The ancestors of the Banggai Ethnic had an awareness of spatial planning, regulating the use of forest areas, gardens, rivers and the sea. Serves to regulate the order of life of the community, and there are no disputes within the community, which are caused by land. According to some of the people interviewed in the research, they said that spatial arrangements that have been arranged for generations by custom are highly respected and are a necessity in society to be applied in society. The existence of the unwritten rules that are still attached to and obeyed by the community makes their lives more peaceful, even though land grabbing still occurs, especially by the current generation, who may no longer understand these unwritten rules, and may no longer be internalized and institutionalized. in a structured society.

The spatial layout according to Banggai Ethnicity (FGD, 2021 and 2022 in Banggai), is as follows:

4.2 Spatial Planning and Forest Functions Based on Local Wisdom of the Banggai Tribe

1. Protected Forest/Prohibited Forest, consisting of:

- 1) *Babono*, is the peak area overgrown with pristine trees. Area this is a prohibited area, apart from being sacred, *Babono* is a spring, or protected forest area. According to the rules of the Banggai indigenous people, this area is prohibited from being touched, Territory ownership is communal, not private. Until now, the local people in the village in Banggai still adheres to the rules regarding the *Babono* concept. This area is a "forbidden land" that cannot be touched by anyone, is not owned by anyone, and the indigenous people still maintain that *Babono* remains a forbidden area. Moreover, nowadays the community has become increasingly aware that the existence of *Babono*, which was previously considered "sacred" because it had an "owner", is now increasing this awareness with the development of knowledge among indigenous people, that *Babono* is a buffer for the availability of water for the people below them. (Abdul Barry, Interview, 2023).
- 2) *Lipn Pali*, a sacred place, is believed not to be made into a garden because it will subject the person to get disaster/*balaa*. *Lipn Pali* is synonymous with myths passed down from generation to generation, and usually there is a *Kusal* or place of worship.

2. Forest for Fields

Forests for Fields, which are regulated according to custom are:

- 1) *Pulung*. Is a forest area that has just been cleared for community farming with plants, such as Banggai sweet potato, *Paloyong* (*sayur lili*), *Posos* (*pinang*), *Kaukela* (sweet potato), *ndeke* (sweet potato), and others. The Ownership is communal, and those who inherit can make gardens there.
- 2) *Asi*. It is an area that has been planted 3 to 4 times. the plants such as: *bokinde* (corn), *kaukela* (sweet potato), *paloyong* (*sayur lili*), *mbonout* (lemongrass). Ownership status is communal, and can be managed from generation to generation;
- 3) *Anggal/Laing*, a plantation which has been opened 3 times, which has been abandoned by its owner to be left as forest, ownership is also communal but limited to use by the descendants of the people who cleared the land. The habit of turning gardens into forests again is part of the local wisdom of the Banggai

people, giving forest and land space to repair and renew themselves (Abdul Barry, Interview, 2023).

3. Customary Residential Areas

The residential areas regulated in the Banggai tradition are:

- 1) *Lipu* is a customary settlement area whose ownership is personal/individual.
- 2) *Tokoluan* is a place that is between the coast and the land, whose ownership is communal. This means that the area can be used by everyone who lives in the village, for example used for mooring boats, or for drying salted fish. To use *Tokoluan*, there is no need to ask permission from anyone, because that person has the right to use the area, because it belongs to everyone, or communal property.
- 3) *Tete* is the coastal area, where the rocks are still shallow, this area is communal ownership.
- 4) *Kuala/river* is a watershed from the mountain to the beach, is communal property.

4. Customarily Administered Ocean Territories

The sea and ocean areas that are governed according to custom, as part of the local wisdom of the Banggai Tribe, are:

- 1) *Tubir* is an area of ocean with a depth of more than 10 meters and already looks blue, ownership is communal.
- 2) *Ndalangon* is the very deep ocean and looks blue-black, a location for fishing in the deep sea. The ownership is communal.
- 3) *Soolan* a shallow sea in the middle of the sea overgrown with rocky corals commonly called *Rep*. this area is communal property.

Tokoluan, *tits*, *Tubir*, *Ndalangon*, *Solan/Rep*, *Kuala/river*, as a whole is communal property, or shared property. So, if someone is fishing, catching fish, looking for shells, is allowed and there are no restrictions, including making *sero* as a medium for catching fish. What is prohibited is fishing with a tube or poison, bombing fish is strictly prohibited, and is prohibited by custom, because it will damage the ecosystem, including sea corals and small fish, all of which will later die. What is prohibited is fishing by means of electrocution, because it is not only dangerous for fish and shrimp as well as marine and fresh water biota, but also dangerous for humans.

4.3 Results of Field Data and Interviews

The results of the FDG which took place in 2021 and 2022 was carried out in Banggai, Banggai Laut Regency, Central Sulawesi. The FGD which took place in 2021, presented 15 people consisting of: Traditional Stakeholders (3 people); customary activists (4 people); educators (4 people); the younger generation (4 people). The result found that knowledge of spatial planning in the Banggai ethnicity was mostly understood by traditional leaders, traditional activists and some of the educators and the younger generation. Meanwhile, all of them considered that many arrangements regarding spatial planning were not carried out by the community, due to population growth and constant spatial capacity. This causes the community to encroach on the forbidden forest, such as *Babono*, which according to the FGD participants, currently most of *Babono's* area no longer exists, and has been encroached on by the community. This condition is dangerous for water catchment and of course it will endanger the people in the area because they will experience drought due to the disappearance of the catchment area. The disconnection of the generation of traditional actors and the non-institutionalization of the custom in the society has caused the understanding of spatial planning in society and policy makers to have been distorted. This condition covers the entire Banggai area: Banggai District, Banggai Islands and Banggai Laut.

Interviews with 5 representative informants, found several predetermined classifications, the following found data are:

The first informant, Fatharani Abdul Barry, hereinafter referred to as Abdul Barry. He stated that the arrangement regarding Spatial Planning as one of the Local Wisdoms of the Banggai Nation, "... is a very good rule, but the Government does not yet have regulations, in this case 3 Regencies: Banggai, Banggai Islands and Banggai Laut), regarding the Banggai Customary Area, especially the existence of *Babono* as a buffer forest for the city and the area under it. (Abdul Barry, Interview, April 23, 2024). Abdul Barry added his explanation:

Because until now there is none, it is considered that this could threaten the existence of the community, especially related to customary areas: Indigenous Forests, Indigenous Seas and so on, as the living habitat of indigenous people. Why is this necessary? In order for the government to open up investment, there is a barrier that cannot be traded and cannot be managed by investors. At the same time to anticipate the change in function, from indigenous people to forests managed by investors (Abdul Barry, Interview, 23 April 2023).

The same opinion was expressed by H. Irwanto Tadeko, Head of AMAN (Alliance of Indigenous People of the Archipelago) Banggai Laut Regency, hereinafter referred to as Tadeko, stated that: "In my opinion, it needs to be strengthened to maintain balance. It is for maintaining a balance between people's living space and environmental development, and because the community is increasing, while the land remains the same" (Tadeko, Interview, 25 April 2023).

“... because there is a possibility that the status of living space like *Babono*, has disappeared and customary law is no longer enforced. *Babono* is usually a water catchment area, springs. This *Babono* cannot be accessed. Now there are many areas where *Babono* is gone, causing the water catchment area to disappear. So that the springs become dry. So that the source of life for the indigenous people has disappeared, because *Babono* has disappeared (Tadeko, Interview, 25 April 2023).

The same thing was stated by Abdul Barry, who gave an example, that the existence of certain areas such as *Babono* needs to be maintained, because *Babono's* concept is like "urban forest" or "regional forest" which needs to be maintained as a source of water, as explained by Abdul Barry below:

For example, regarding to *Babono*, in the past, why was *Babono's* function maintained? There is a spring there, if *Babono* cuts it down, it will die because it is a spring. Including *Buta/Lipu Pali*. So, there are 2 main points, they are protecting the forest. In the past, young people in North Bulagi did tree planting movement, *Onik* tree seeds were planted again for reforestation. (Abdul Barry, Interview, April 23, 2023).

Further explanation from Abdul Barry, for example what is currently happening in Luwuk, the capital city of Banggai Regency, the *Babono* area is located on Mount W, but when there was a policy to open up the area by opening a highway on the slopes of the mountain, people finally competed to make the area places to build a business, such as restaurants, coffee shops, home stays, etc. it causes a very bad impact on Luwuk City. The two rivers that flow through the city are currently dry, namely the Soho River and the Ma'ahas River. The Soho River is now drying up, and the Ma'ahas River, which used to be clear and deep and had fast flowing water, is now getting shallow and starting to get muddy. The city of Luwuk, which was once nicknamed "City of Water" because of its abundant water, becomes dry and during droughts. Many people are experiencing drought and lack of water, because the Regional Water Supply Company (PDAM), which provides clean water to people's homes, is no longer able to distribute water normally to homes adequately because the water debit has decreased” (Abdul Barry, Interview, 23 April 2023).

Ahmad Buluan, hereinafter referred to as Buluan, a community leader and Banggai traditional activist, stated that there are several concepts that currently need to be maintained, even need to be strengthened by the Regional Government through Regional Regulations, for example the *Babono* area, because according to him “... there are areas that should belong to indigenous people, but because it has been claimed by the government, in the end it can no longer be used by indigenous people” (Buluan, Interview, 26 April 2023, by telephone). In addition, Buluan conveyed the following:

Currently, there is a need for a Regional Regulation (PERDA) that adapts these terms, and then there is a regulation between areas claimed by the government and those owned by indigenous people. For example, the most important thing right now is to regulate the catchment area called *Babono*, because if it is not regulated immediately, it will threaten the catchment area” (Buluan, Interview, 26 April 2023).

Meanwhile, Muhammad Syarif Asgar Uda'a, later referred to as Uda'a, a Banggai Customary Stakeholder and as the Banggai Batomundoan Secretariat, stated that "If we return to local wisdom, actually there are philosophical messages produced, and those produced by predecessors. In my opinion, why don't we try to develop it according to the customary concept that once existed...” (Uda'a, Interview, 29 April 2023 by telephone). According to Uda'a, spatial concepts that are part of local wisdom must be preserved:

“There needs to be a policy from the local government, which comes from the Regional Government to rearrange the existing mechanisms. Later we will explore the existing spatial layout, but in principle we still have to preserve it. Moreover, today the local government's vision and mission is cultured local wisdom. (Uda'a, Interview, April 29, 2023).

As stated by Uda'a, the vision and mission of the current Regent (Regent of Banggai Laut, Pen.) is in line with the local wisdom that has been passed down by the ancestors of the Banggai Nation, and according to him, this needs to be preserved. The same thing was stated by H. Irwanto Tadeko, who later referred to as Tadeko. He stated that "From long ago, people's views of their environment, towards the designation of each of these spatial plans. For example, Babono is an area that is still pristine, but now no longer exists. Babono, has been exploited." (Tadeko, Interview, April 25, 2023). Meanwhile, according to Hasdin Mondika, later referred to as Mondika, responding to a bit of scepticism about this spatial layout, as stated in interviews:

[Spatial Planning] Staying in the concept, then some traditional leaders, have opened a new space and no longer know about it, and make a new concept, for example where people can ride a horse. The spatial layout that they acknowledge is currently in accordance with government spatial planning, for example settlements, green open spaces and industrial spatial planning, then added to customary areas. Certain areas can only be by horse ride. The maleo egg landing area must be cleared so that it becomes a passable road area. This was offered by Adi Kaepa, son of Hasan Kaepa, one of the Basalo Sangkap (Basalo Katapean, Monsongan). (Mondika, Interview, April 25, 2023).

Mondika's opinion is that many spatial plans currently regulated by the government do not refer to spatial planning concepts based on the local wisdom of the Banggai Tribe, and Mondika suggests returning to the 16th Century spatial planning concepts:

"The layout in the initial concept, does not exist for industry, if I suggest returning to the initial concept from the 16th century. There are modifications but not too big. So that there is space for farming, indigenous community groups, private garden space. Industry layout is very small, industry goes to Banggai Laut. It is necessary for this, for example for the Banggai sweet potato farmer group, while for fishermen is currently being upgraded to Karamba" (Mondika, Interview, 25 April 2023).

The results of the October 2022 FGD, as well as several sources, agreed that it is necessary to strengthen spatial planning which is part of the local wisdom of the Banggai Tribe, through regional regulations, as stated by Abdul Barry (Interview, 23 April 2023). Because it will provide protection for indigenous people, and also protect community members. Because as is happening now, in Luwuk, Gunung W, it should be Babono, which is now housing so there is a water shortage in the area below:

About Mount W, in the era of Ma'mun,'s reign who pioneered the road above. By opening the road, it seems as if it is opening up space for the presence of settlements in the area, which should become a city buffer forest area or known as Babono. In fact, now that Kuala Simpong has started to dry up, the source of which is Gunung W, the Soho River has dried up. Did Saluan have any concept of Babono or not? This is an example, how is the result of logging the city buffer forest, which is referred to as Babono from the Banggai concept (Abdul Barry, Interview, 23 April 2023).

According to Abdul Barry, until now the government has not been firm, including according to him, there is no need for a highway which will then lead to settlements on the slopes of Mount W. Abdul Barry also stated that the government needs to be firm: "...when there are individuals who build villas for reasons of tourism interest, it must be banned. Currently, in Hanga-Hanga, there are already villas, which have been used for tourism purposes, and used for personal purposes" (Abdul Barry, Interview, 23 April 2023).

In accordance with Abdul Barry, Mondika also stated that spatial planning needs to go back to its early time, in the 16th century:

"... if I suggest, it is better going back to the initial concept from the 16th Century. There are modifications but not too big. So that there is space for farming, indigenous group. Private farming space. Industry space is very small, it goes to Banggai Laut. It is necessary for this, for example for the people

farming Banggai sweet potato, and for fishermen, is currently being upgraded to Karamba. I also suggest that there is private ownership, that there must be group ownership, if before there was the Kingdom of Banggai, now there are no people, only replicas...private ownership must exist, but there must also be customary community ownership. So, the division is: There are customary community areas, there are private and industrial ownership, and there is government ownership, including the protected forests. Previously it was owned by the kingdom, and now it is returned to the government” (Mondika, Interview, 24 April 2023).

Uda'a also suggested that there is a need for a Regional Regulation that regulates spatial planning and it should base on local wisdom that has been regulated by the ancestors of the Banggai Nation (Uda'a, Interview, 29 April 2023). Tadeko suggested that the Regional Government needs to build the partnerships with Indigenous Communities (Tadeko, Interview, 25 April 2023). And, it is also necessary to synchronize spatial planning that is regulated by the government and spatial planning based on Custom (Tadeko, Interview, 25 April 2023). Abdul Barry suggested that a spatial plan like Babono's be taken over by the government and designated according to the initial concept as a water catchment area and a spring (Abdul Barry, Interview, 23 April 2023).

Mondika suggested that it is necessary to regulate through Regional Regulations, so that it is clearer and firmer, what belongs to the government, there is private community ownership, industrial areas, and what belongs to indigenous people (Mondika, Interview, 24 April 2023). This arrangement is expected to provide a clear legal basis, especially for indigenous people. Meanwhile, Buluan suggested rearranging the spatial planning based on this local wisdom, because there were several spaces that were developed and there was spatial planning that no longer existed:

“Some of these spatial planning is not being used anymore, and some are being developed. Today is also for land transportation, because previously *Tokoluan* was by the beach. In the past, if you wanted to deliver fruit, it is by sea, but now it's by land, using vehicles. So, the *Tokoluan* concept may not only exist by the sea, but this concept is developed into a *Tokoluan* that is on land. There is also a need for a development concept, for example the loading and unloading goods which used to be simple, but now being developed further with a more adequate Port and being developed into a Container Port. This is taken from the *Tokoluan* concept “(Buluan, Interview, 26 April 2023).

The concept of spatial planning that no longer exists is *Pulung*, namely the process of clearing forests by working together or *poo lolo buku*, to become farming land. Because according to Buluan, forests that have never been cleared now are no longer exist, so naturally, the concept of *pulung* no longer exists (Buluan, Interview, 26 April 2023). Buluan also questioned whether this spatial planning concept had recognition from the Regional Government or not. This is a problem that needs to be considered and resolved jointly by the government and indigenous people, so that in the future there will be no friction in society caused by land use.

4.4 Analysis

4.4.1 Analysis Based on Stuart Hall's Theory

Through observations conducted by researchers from 2021 to 2022, and FGD, which was conducted in 2021 and 2022, it was found that some indigenous people still maintain spatial arrangements that have been inherited from generation to generation and have become the local wisdom of the Banggai people. FGD was conducted with traditional stakeholders, community leaders and educators, traditional observers and young Banggai intellectuals. Interviews were conducted with research informants. From five informants, then will be analyzed based on the hypothesis and model of Stuart Hall's theory, with 3 hypotheses, namely:

(1) Dominant-hegemonic Position

This research found that there are three informants categorized as being in a Dominant-Hegemonic Position, namely Abdul Barry and Tadeko. They stated that there was a need for strengthening through a Regional Regulation, which then binds all parties to comply and threatens the existence of protection for indigenous people: “... Because until now there is none, it is considered that this could threaten the existence of the community, especially related to customary areas: Customary Forests, Customary Seas and so on, as the living

habitat of indigenous people” (Abdul Barry, Interview, April 23th 2023). Tadeko has the same opinion which stated: "In my opinion, it needs to be strengthened to maintain balance, because to maintain a balance between people's living space and environmental development, because the number of people is increasing, while the land remains the same" (Tadeko, Interview, April 25th 2023). Tadeko's reasoning is that *Babono*, which is a catchment area or “water catchment” is a forest which has almost been completely exploited by humans. The forest is being cleared to become *Pulung* (farm). The disappearance of *Babono*, “... makes springs, water catchment areas disappear. So that the springs become dry. At the end, source of life for indigenous people is lost, because *Babono* has disappeared” (Tadeko, Interview, April 25th 2023).

As chairman of the Banggai Laut Indigenous People Alliance of the Archipelago (AMAN), one of our efforts is to “encourage the recognition and protection of indigenous people's rights, including the right to the existence of *Babono*. Because *Babono* is the right of indigenous people, and there must be a legal law...” (Tadeko, Interview, April 25th 2023). Abdul Barry suspects that, “... if there is a regional regulation, then the government has an obligation to provide protection, it cannot be managed and cannot be transferred to investors. And this is to safeguard the interests of the community” (Abdul Barry, Interview, April 23th 2023).

Uda'a, one of the Indigenous Stakeholders with the position of Secretary of Batomundoan Banggai, stated that:

"In my opinion, why don't we try to develop it according to traditional concepts that have existed. The question is how to start it? There needs to be a policy from the regional government, which emerges from the regional government to rearrange the existing mechanisms. Later we will explore the existing spatial planning, but in principle we still have to preserve it. Moreover, today the local government's vision and mission is cultured local wisdom, it is number 1 from the local government. For its realization there must be some kind of decision that supports it. It must be explained in detail in the existing spatial planning within the scope of the regional government. This means that at least, in the case of development carried out by the regional government, they must invite experts on the spatial planning of the ancient Banggai” (Uda'a, Interview, April 29th 2023).

Statement by Uda'a, Abdul Barry and Tadeko is about the need for spatial planning that refers to Banggai Local Wisdom. Because apart from so that the indigenous people are the "people who own the territory", also so that spatial planning that violates customary spatial planning, such as in Banggai Regency, where there has been drought in two rivers, flooding due to water absorption in Mount W which has become an area industry and housing that cause various problems in Luwuk City. One of them is the Soho River which is one of the buffers for the needs of the community, which is now dry (Radar Sulsel). This has a direct impact on reducing the debit of the Regional Drinking Water Company (PDAM) in Luwuk City, and of course will cause a reduction in the distribution of clean water to each house in the community. In recent years, the people of Luwuk City, nicknamed "The City of Water", have begun to feel the impact of the shortage of clean water because the water supply from the PDAM has decreased or stopped for several days (FGD, 2021). Strengthening spatial planning based on Local Wisdom, according to Uda'a, needs to be accompanied by exploring philosophical values in these spatial planning, so that people understand this better (Uda'a, Interview, April 29th 2023).

(2) Negotiated Position

In this research, there are two informants who are categorized as negotiated positions, they are Mondika, a young Banggai politician and intellectual, an activist of custom. He stated that: "Spatial planning in the initial concept, did not exist for the industry. I suggest to return to the initial concept of the 16th Century. There are modifications but not too big. So that there is room for gardening, for indigenous community groups. Private gardening space” (Mondika, Interview, April 24th 2023). Buluan, one of the Banggai community leaders, argued that: the local government should use terms that are inherited from local wisdom regarding spatial planning in the Banggai tradition. although some have been lost, some of which still exist need to be strengthened and developed:

“For example, regarding the catchment area (*Babono*). But now, what has been claimed by the Regional Government can no longer be used by indigenous people. Some are still there, haven't completely disappeared, there just need to be objects, for example *Tokoluan* or place for landing. *Tokoluan*, in the past was used for landing sea transportation. *Tokoluan*s still exist on our islands, some have even been developed. there may now be bridges to ease landings. Sasakan is also an anchorage, there is a harbour, safe from the crashing waves” (Buluan,

Interview, April 26th 2023).

According to Buluan, at present, the regency government's spatial planning must be in line with the spatial planning determined by the provincial government. So, if we want to return to the initial concept of the Banggai Kingdom, adjustments need to be made: "... So if we return to traditional arrangements, during development, some are developed, and some lose their function. It could be a consideration, when there is an inventory from the community, we may discuss it" (Buluan, Interview, April 26th 2023).

(3) Oppositional Position

This research found that from both data obtained through observation, namely FGDs in 2021 and 2022, as well as in-depth interviews of five informants which took place in 2023, none of the informants were in opposition to or rejected spatial planning in the Banggai Tradition, which became part of the local wisdom of the Banggai Tribe. Overall, they fully support and suggest strengthening the concept of Spatial Planning in the Banggai Tradition.

5. Conclusion

Space is a place that includes land space, sea space, and air space, including space inside the earth as a single territory, where humans and other creatures live, carry out activities, and maintain their survival. Preventing excessive use of space which has an impact on environmental damage; implicitly the spatial planning step also means community involvement in the process which means support for the development of democracy and community participation. Therefore, spatial planning should provide benefits to the society as a whole and maintain the sustainability of indigenous people in their plurality.

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Komprehensif - Hallo Sulsel

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