

THE TRANSFORMATION OF SETTLEMENT PATTERNS OF SENTANI INDIGENOUS COMMUNITIES BASED ON THE CONCEPT OF KHANI HE KLA HE CULTURAL

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Abstract. *This research aims to explore the changes and shifts in settlement patterns of the Sentani indigenous community based on the Khani He Kla He culture. It employs a qualitative research approach using the Diachronic Reading methodology, supported by the Global Positioning System (GPS). The findings indicate that the Sentani indigenous community possesses local wisdom in the arrangement of settlement patterns influenced by the Khani He Kla He culture, which has existed since ancient times. The cultural principle of Khani He Kla He prioritizes environmental and natural preservation, prohibiting the construction of villages or settlements on land believed to still support life. Besides allocating land for settlements, the Khani He Kla He culture designates sacred areas such as forests, hunting grounds, and gathering places. However, current urban development trends show a shift in these cultural values, eroding the local wisdom that defines indigenous settlement patterns. Consequently, the distinctive settlement patterns that characterize the indigenous culture are gradually diminishing and facing extinction over time. This research aims to understand the changes in the settlement patterns of the Sentani indigenous community based on the Khani He Kla He cultural concept and the factors influencing them.*

Keywords: *and Khani He Kla He Cultural Space, Changes, in Settlement Patterns, in Sentani City*

1. INTRODUCTION

Among indigenous communities, the word Sentani is better known as "phuyakha". Phu means water and yakha means light, visible or visible. The Sentani indigenous community, known as Phuyaka or Buyaka, consists of indigenous tribes and exodus tribes who come from the east in the Pacific islands. This is believed to be evidence of the similarity of the artifacts found in the two places, namely in Vanimo PNG and around Lake Sentani. The discovery of these artifacts proves that there is a connection or connection between the two areas.

From several literatures it is explained that Sentani is the name of a place that was originally uninhabited and is an area that is still natural. Sentani was still a forest when the exodus of residents from Papua New Guinea moved through several areas until they entered Sentani. People began to settle on the islands around Lake Sentani and to build houses they cut down trees so that the place looked inhabited. From here it was finally called "phuyakha" which means an area free from trees and filled with expanses of water (Suebu and Kendi 2017).

Discussing the development of settlements certainly cannot be separated from the history of the formation of that area or place. One aspect that influences settlement development is community culture. The concept of residence, which contains elements of the relationship between humans and their environment, is a description of the form of human culture. Living as a place to live or stay and also a place to carry out activities.

The process of settling from time to time is a long history from the past, present and will continue to be a process. With the development of settlement culture, it will influence the development of the settlement itself. Over time, traditional residential culture will experience changes. This is of course related to the community so that we know the terms traditional and modern society.

Modern society has a cultural pattern of residence which has its own characteristics and is of course different from the concept of residence in indigenous or traditional communities. As explained by Habraken in Fauzia (2006:32), that as a community product, the form of the residential environment is the result of social agreement, not the product of one individual. This means that different communities certainly have different settlement characteristics, as is the case with traditional settlements. The concept of living based on culture or traditional patterns has existed since ancient times and is shared by almost every tribe in Indonesia. (Prime Rike 2016).

Traditional settlements are often represented as places that still hold traditional and cultural values related to belief or religious values that are special or unique to a particular community which are rooted in a particular place and beyond historical determination. (Widyastomo 2022) Furthermore, Koentjaraningrat (2005) explains that culture consists of four forms, namely culture as ideological values, culture as a system of ideas, culture as a system of patterned behavior and actions and culture as physical objects (artifacts). Objects created by humans are a form of physical culture, including settlements. The customary and cultural values that are formed are closely related to the activities carried out by the community and are still traditional in nature.

Basically, traditional communities have had practical knowledge for generations to maintain their lives in nature. This knowledge covers various aspects of life which are believed to be very important for their survival. This is a form of adaptation to its environment that has been going on for a long time. The knowledge in question includes regulating settlement patterns, environmental management, food provision, health, agriculture, plantations and so on. (Lembang, Rante, and Rusim 2023) This practical knowledge is known as traditional wisdom or what is known as local cultural wisdom. Before we look at the function of the Khani He Kla He culture in the Sentani traditional community, we must first look at the existence of the village which in the Sentani language is called yo.

A village is a small community consisting of one or more kinship groups in the form of a combination of imea clients whose origins can be drawn from the same ancestors. Another characteristic that indicates a village is a region or territory that has clear boundaries. In the eastern Sentani dialect, the territory that belongs to a village is called phuke klelele. Phuke khelele has three main functions for the life of a village community. First, the economic function is to provide various natural resources for people's lives. Within Phuke Khalele there are sago hamlets for farming forest products in the form of edible fruit and vegetables, forests that produce rattan, and wood used for various purposes. Such as building a house, making a boat, fishing equipment and so on. Second, the political function, namely that natural resources found in areas that belong to a village cannot be taken or utilized by residents of other villages, because this can cause conflict between villages. And third is the social function, namely with the existence of this area, the residents of the village community are guaranteed their prosperity in the economic, political and socio-cultural fields (Dawan 2012).

A village community with its phuke khalele is controlled by a head called Ondoafi and is assisted by a set of apparatus which is divided into three areas of management. The three areas of management are the religious sector, which is called phuyo ayo. The area of prosperity is called phume ameyo. And the field of order called yome yammeyo. In the field of management, there are one or more functionaries who are responsible for their respective fields. In addition to these three fields, there are also two other important tools in the Ondoafian government organization, namely the Traditional Council Institution called Yonow or Arangea and supporting tools. Specifically, Ondoafi is called

Abhu Afa.

The life of the Sentani tribe who live in harmony with nature is starting to be abandoned. Local wisdom still exists, but has experienced a shift in values, and to save and protect this local wisdom, the rights of indigenous peoples must be recognized and guaranteed by the government and the world community externally, but it is also necessary to strengthen traditional institutions and protect the protection of culture. Khani he kla he, as the local wisdom of the Sentani tribal community which is one of the capitals of sustainable development.

Likewise, the Sentani indigenous community has local wisdom in the form of setting settlement patterns based on the khani he kla he culture which has lived since ancient times. The cultural principle of Khani He Kla He prioritizes preserving the environment and nature, namely by prohibiting building villages or settlements on land that is considered to still provide life. This is a rule regarding how to live and use land by determining area boundaries based on zoning in accordance with the function and designation that has been determined.

The development of settlement patterns is the result of the construction of human thought both at the level of adaptation to the environment and adjustment. This arrangement is also adopted by indigenous peoples as native residents who are the forerunners of forming settlement patterns in an area. Indigenous communities with their local wisdom have formed socio-cultural institutions which indirectly shape morphological patterns. (Adon 2017).

Changes in existing settlement patterns also cause changes in the morphological form of Sentani City residential areas. The morphology of the settlements formed is influenced by the relationship between the physical, social and cultural aspects of the local community. Morphology is an expression of the spatial form of a city, which does not only include the appearance of visual products, but also involves non-physical elements that take part in the process of change (Zahnd, 1999: 181). The pattern that was formed was an implementation of the factors that formed and dominated settlement development at that time. So it can be said that changes in the shape of settlements are influenced by the background and lifestyle of modern and traditional communities (Wahjoerini 2019).

The change in the concept of residence based on the khani he kla he culture of indigenous communities in relation to land use and settlement development in forming the physical appearance of the city of Sentani is the reason for this research. The study includes changes in physical, social, cultural and environmental aspects. The change in pattern that occurred was towards the concept of traditional community residence based on the Khani He Kla He culture or the traditional spatial layout of the Sentani Tribe. For this reason, there is a need for in-depth study or research regarding the aspects that influence changes in the morphology of the settlement. To answer several problems, the research will focus on the following objectives in this research:

1. To determine changes in the settlement patterns of the Sentani traditional community based on the khani he kla he cultural concept;
2. To find out the factors causing changes in the concept of residence in the Sentani indigenous community;
3. As a reference for the government to know the history of settlement development in Sentani City, Jayapura Regency;
4. To provide information to the public, especially the Sentani indigenous community, about changes in the concept of living in khani he kla he.

2. LITERATURE REVIEW

2.1 Origins of the Sentani Community

The Sentani people are people who live on the shores of Lake Sentani which local residents call Bu Yagala (clear water). Today, the Sentani people live and interact among other communities, both local communities and migrants from various ethnic

groups in the archipelago. To the east are hidden the communities of Tobati and Nafri. To the southwest live the Nimboran people, while to the northwest live the Tanah Merah community. The Sentani language is related to the "Trans Papua New Guinea Phylum" which is divided into three dialects which are quite different from each other: the eastern dialect, the western dialect and the central dialect. The origins of the Sentani people are always related to the myth of earth and human events. Most of the folklore that developed in the Sentani community believes that the origins of their tribal ancestors came from the lang. This version of folklore is found in the spoken tradition (oral tradition) of the Sentani people which has also been written by Kamma (1975: 12-15), that the earth was initially empty without life. (Windy Hapsari, Simon Abdi K. Frank 2020) Just the universe containing an egg which, with a gust of wind from the north, broke and hatched, giving birth to a female creature known as kani (earth). Initially, the distance between the earth and the sky was so close that it could only be reached through a banyan tree (yowake) and a rope link made from clouds, so that humans could easily go up and down to the sky. Another version of the traditional story about the creation of humans believes that the origins of the Sentani tribe's ancestors came from the Cyclops Mountains. This view is motivated by the belief of the Sentani people that Hokaimiyae (mother earth) or the god who gives life resides in the troughs of the Cyclops Mountains or Dobonsolo. In these mountains also appear gods for the four cardinal directions who are believed to bring disaster and prosperity. The gods of the east (nu), west (wai) and south (ebun) are believed to be the causes of disasters in the form of suffering, misery and various diseases. Meanwhile, the God of the North (dobon) is considered a source of prosperity (Alfons and Condro 2022).

2.2 Sentani Settlement Pattern

Settlements are a reflection of a culture. Basically, culture is a source of inspiration for residential landscapes. Even some socio-cultural scientists view that the real results of a settlement pattern that is formed can be called a culture-landscape. Settlement patterns to a certain extent also communicate cultural messages, both aesthetic aspects, status, and statements of solidarity (such as attitudes of communality or, conversely, individuality). In general, there are two fundamental aspects of observing settlements. First, the natural aspect, namely natural physical morphology, without human interference with cultural concepts. Second, the built environment aspect, namely the human-made environment which continues to develop along with cultural developments. The built environment will be able to show five things: morphology (physical formation), home statics, symbols, the concept of spatial distribution, and patterns of neighborhood life. Morphologically, the settlement patterns of the villages that are the object of observation are generally linear. The Tobati settlement pattern, for example, grows linearly along the coast because it is based on consideration of wind pressure, while settlements are built on water or lake shores. The linear shape is made of two rows perpendicular to the direction of the wind and waves that lead to the beach. Apart from responding to coastal environmental phenomena, the two-row shape is intended to facilitate village monitoring (Prakasa 2020).

2.3 Khani He Kla He Culture

The Khani He Kla He culture is a form of customary law that regulates traditional spatial planning. Traditional spatial planning has its own concepts and rules, of course this is seen from the cultural perspective of the indigenous people. However, the phenomenon that is occurring now appears to be that urban development has caused cultural values which constitute local wisdom to shift. So that in the end the settlement pattern that characterizes the culture of indigenous people will be eroded and will become extinct over time.

3. RESEARCH METHODS

The method used is qualitative description. This research was carried out using diachronic reading, namely studying the deepening of the periodization of city history (historical reading). Apart from that, we also carried out synchronic analysis of typomorphology in city element data in historical periodization (tissue reading). This analysis is supported by the interpretation of remote sensing data using Landsat imagery, apart from that, we also study data from the results of field surveys of residential objects (physical reading) as well as a study of the concept of residence based on local culture (local architecture).

The study carried out was to examine city history, city architecture, transformation in development phenomena based on the time dimension which was influenced by socio-cultural and environmental aspects. It is hoped that this research can explain changes in the concept of residence of the Sentani indigenous community based on the *khani he kla he* culture.

3.1 Data Collection Method

Spatial analysis in this research begins with a field survey process, utilizing the Global Positioning System (GPS) during field surveys, importing survey coordinate data, then identifying satellite images in the form of aerial photos and adjusting them to the results of data collection via GPS. By using the results of aerial photo interpretation and data compilation from field surveys, the data is then processed using a computer equipped with Arc GIS software (Darlina, Sasmito, and Yuwono 2018).

The data obtained from the results of this analysis are presented in the form of an overlay map, namely overlaying data from 1940 and data from Google Earth in 2023. The results of this overlay of maps then produce a new map where the interpretation of changes in settlement patterns can then be explained descriptively.

3.2 Data Analysis Method

The data analysis method in this research is to conduct a study of changes in land use and identify patterns or forms of indigenous community settlements. The analysis used is spatial analysis using overlay techniques, so that the results are in the form of data or maps of changes in residential areas.

4. RESULT AND DISCUSSION

4.1 The concept of traditional community settlement

Residential development continues to increase in line with population growth. The development that occurs tends to be irregular and develops spontaneously. With regulations related to customs, settlements that are developing undirected should be able to be controlled. Land among indigenous people is a resource that has economic value and can fulfill all daily needs. However, in reality it has now been exploited to maintain survival. The economic needs of the community holding customary rights are one of the reasons why they let go of land that has been theirs for generations.

Regarding land ownership and land boundaries of the Sentani indigenous community, in this case they have a belief in heaven or cosmology, there are four things that can be described, including:

1. Yo he yanse

Yo he yanse means village boundaries, where these boundaries have been determined by the ancestors to occupy a location as a place of settlement and traditional ceremonies are carried out under the name *yohowa*. *Yohowa* is a tradition where the main pillar is planted using an offering or sacrifice in the form of blood which is placed in the hole made. Usually people come to ask for blessings and there is a belief that ancestral spirits will protect the village. With this sacrifice, there is a belief that great people will be born, who have good posture for work. The general

requirement for village placement is the presence of water. Water is believed to be a source of life, for example lakes are a source of livelihood and livelihood. Yo he yanse is also a form of respect for the tribal chief as a traditional leader.

2. Khani he kla he

The term khani he kla he refers to land boundaries and forest boundaries. In a cultural context, khani he kla he is a form of customary law which regulates the boundaries of land use or can also be said to be customary spatial planning. The khani he kla he culture has regulated land use based on regional functions. In principle, it is divided into four, namely the forest area is a place that is considered sacred and has magical powers. Then the hunting area is a place where people hunt wild animals that live around them. Next is the foraging area in the form of gardens and sago forests which are a source of livelihood for the community. Residential areas are where people live. In this culture, it is stipulated that a place of residence cannot stand on land which is a foraging area. However, then this foraging area has experienced shifts and changes in land use.

3. Phu he ahe

The meaning of the word Phu is water, he means boundary while ahe is village or land so it can be interpreted as the boundary of water and land. Land and water boundaries in indigenous communities are based on as far as the eye can see. Each tribal chief has a territory that is determined based on as far as the eye can see and each ondofolo knows the boundaries of their respective territory. Land is part of customary territory, as are other resources such as water. Land and water in the Sentani traditional community are very important. Water is a source of life and a daily necessity. Likewise with land. In the Sentani traditional community, land is managed communally, but over time and the needs of life, the land has become private property.

4. Robongholo

In the terminology of the Sentani indigenous people, robongholo is a guardian goddess. Robongholo is a mountain known as the cycloop. It is a sacred place in the form of a forest and has a magical atmosphere.

These things become customary law rules or norms that apply to society. Rules based on the culture of indigenous peoples should be able to protect the basic rights of indigenous peoples. In the Sentani tribal community there are values containing local wisdom that are still maintained and maintained, including:

- a. Local wisdom on carvings, objects, animals and nature;
- b. Local wisdom in constitutional law, where the Sentani Tribe indigenous people live in a large family known as tribes, so that the values of local wisdom in constitutional law are in the form of customary law alliances, traditional government, traditional values inherent in traditional houses or obee and values. democracy in traditional deliberations is maintained.
- c. Local wisdom values in traditional maturity; These are wisdom values in the form of responsibility for a child who is prepared with special education. Apart from that, it also contains the values of politeness, protection of children, the value of family unity, the welfare of men and women which are complementary and contain educational values.
- d. Local wisdom in customary marriage law, customary inheritance law and customary land as well as law on violations and customary justice;

4.2 The concept of traditional community settlement

Architecture is not only about the shape and appearance of the building, but also about the space where activities take place. Each room has a different pattern, this is because the characteristics of each place are not the same. Human character and culture shape activity patterns and the meaning of a space. The strong character of culture will create a space with a distinctive identity so that it can feel like a place (Trancik, 1986:112). In carrying out daily activities, space is an inseparable thing. One of the determinants in forming spatial patterns is the need for space, both public and private. Likewise with the spatial patterns of indigenous communities which have traditional characteristics and have a close relationship with nature. In indigenous communities, culture is a more dominant determining factor.

Characteristics of traditional architecture according to Utomo 2000 in Dewi et al. 2008, among other things, has a religious background which is applied in the concept, construction or form of the building. The perspective and concept of traditional society makes nature an inseparable part of everyday life. This societal view places parts of nature in cosmology or the universe as an integrated part of society's life. A manifestation of this cosmology, among other things, is considering certain places to have magical and sacred powers.

Likewise with the Sentani indigenous people who in principle have 4 (four) basic things. As previously explained, places that are considered sacred are forests, hunting areas, foraging areas in the form of fields or gardens and sago hamlets and places to live. However, as time goes by, the area's land use has begun to shift and its function has changed to become a residential area, especially hunting grounds and plantation land.

The spatial pattern based on the concept of traditional community settlement, commonly known as khani he kla he or land boundaries, has undergone changes. It began during the exodus of the ancestors of the Sentani tribe who came from Papua New Guinea by boat until they arrived at the islands around Lake Sentani. This became the forerunner to the development of the Sentani traditional community settlements. Until finally settlements began to develop northwards on land which is now known as the city of Sentani. The following is an illustration on a map of changes in spatial patterns from the era before Japanese colonialism, the Japanese colonial period, developments in 1993 and 2023.

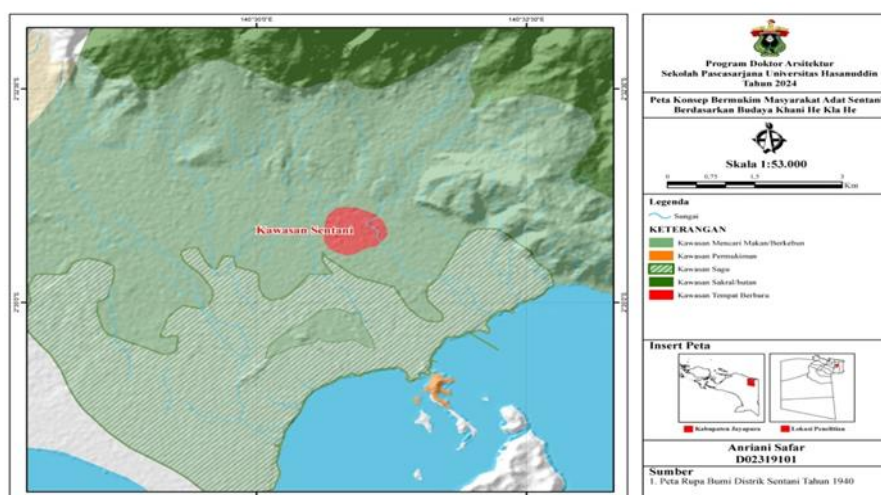


Figure 1. Sketch map of the concept of space in culture Sentani indigenous people

The image above is an illustration of the spatial concept of the Sentani indigenous community, in which there are four basic things, namely sacred space in the form of a forest located to the north. This area cannot be entered by just anyone, only people who have certain positions in customary terms. Another area is a place for foraging or gardening which is located at the foot of the mountain and spreads widely towards the south, including sago hamlets. In the cultural concept of the local community, it is not permissible to build a place to live or live in a foraging area unless the place no longer produces or is a source of food.

Next is the hunting area which is located in the middle of the food search area. It is a hunting area for various animals in the area. This hunting tradition is known as *ella*. From the results of the interview, we were informed that the location is now in the Sentani airport area. When the hunting season arrives, the *ondofolo* as leader orders the community to gather and determine the day for it to be carried out. On the appointed day, people from the surrounding villages gather around the location to form a large hunting circle, bringing their own equipment. People walk from a large circle then form a small circle until they can get their prey.

The results obtained will be collected and brought to the *ondofolo* to be shared. The community carries the game they have hunted by singing songs or poetry which is a ritual as a form of gratitude for the blessings of God and their ancestors. The people in the village welcome it with dancing and prepare offerings in the form of areca nut, food and drink and then parade it to the *ondofolo*'s house. The biggest catch will be given to *ondofolo* as the leader. The community will take their own share, namely the smaller prey. In this case there is a kind of understanding that what is obtained and for whom. This illustrates that there is awareness in society that the duties and responsibilities of a leader are very heavy so that *ondofolo* should be given respect and appreciation.

Next is the place to live or live which was originally located on the islands around Lake Sentani. Changes in community lifestyle began around 1925, marked by the arrival of Christianity, resulting in socio-cultural changes in the Sentani indigenous community. So it can be said that religion is the main element that can change people's lifestyles. The role of the church is the domain of religion in relation to the realities and social forces that bind individual humans.

Initially, people believed in gods, but in its development changes occurred with the arrival of Christianity. The changes experienced by the Sentani indigenous people have gone through historical stages, both in terms of the history of the Gospel message and from the history of politics and government. To this day, people still commemorate the day when Christian teachings first developed. The development of Christianity certainly did not happen suddenly, but developed gradually in line with political and governmental developments at that time. The history of the Gospel message began in 1893, then it was recorded that in 1928 the first church was built. Christianity brought changes so that society was more open to developments and foreigners entering their territory.

In the *khani he kla he* culture, which is also a concept of how indigenous people live, it is still in the memory of the elders. Apart from the rules relating to sacred places in the form of forests, hunting and foraging areas, there are also rules relating to places of residence which cannot be on foraging grounds. At that time, people lived and lived on the islands in Lake Sentani. This concept is starting to experience a shift both in terms of its meaning and in reality. Many young indigenous people do not understand this culture, on the other hand, shifts have also occurred in spatial patterns. As an illustration of the shift in spatial patterns, it can be seen in the following map:

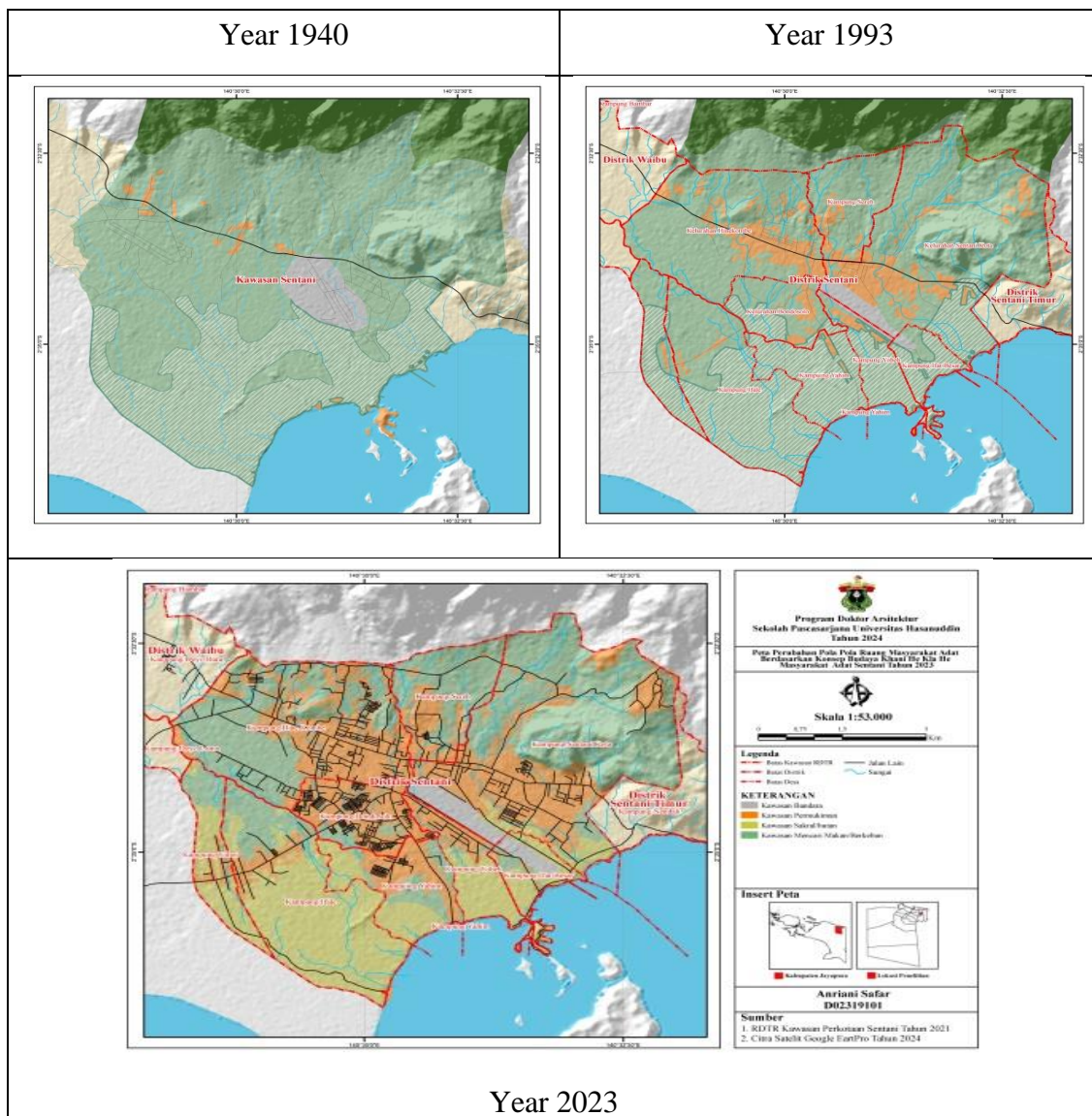


Figure 2. Map of changes in spatial patterns based on the cultural concept of the Sentani indigenous community in 1940, 1993 and 2023

Based on the map above, it can be seen that changes in spatial patterns began to shift when foreigners came and settled on Sentani land. During the Japanese occupation, camps were built for war purposes. Apart from that, Japan also built an airfield. However, when Japan lost, the airfield was controlled by the Dutch until 1962. The Dutch used it as an airfield for fighter and commercial aircraft.

Around 1950, the people on the islands around Lake Sentani chose to settle on the mainland by making huts to live in while clearing land for gardening. Initially, indigenous community settlements were on the islands in Lake Sentani. The community lives on their respective customary lands in the Sentani Kota sub-district area, then the development of the city of Sentani starts from this area. Construction of several facilities, for example a fisheries service and a TB examination house, apart from that, the Sentani Kota sub-district area was also designated as the center of government for the Sentani district.

In 1970 a group of residents were imported from the island of Java through a transmigration program. This year also saw the growth of Sentani begin, many migrant people who had migrated settled and settled. The need for land causes spatial patterns

to change. The pattern that is formed at the beginning of development is a form that spreads and follows the path. The next development is in the form of groups with various factors, one of which is due to kinship. Currently, the spatial pattern is clustered settlements with a dense distribution.

In existing conditions, it can be seen that residential areas are experiencing rapid development and occupying land that was previously a source or place to find food. Apart from that, the hunting grounds have disappeared and been replaced by the Sentani Airport area. The sago area as a place for people to get food is also decreasing.

1980 to 1990 was the period of Sentani's development into a small town. Settlements are still concentrated along roads with the centers of growth being in Sentani Kota and Hinekombe sub-districts. Meanwhile, Dobonsolo sub-district is mostly open space and a small part of the area is a residential area. The lack of supporting facilities has caused this area to develop slowly. Meanwhile, in the surrounding villages there were no significant land changes. This is because in these villages the majority of the population is the original Sentani tribe who still adhere to traditions and customs.

In the era from 2000 to the present, it can be seen that land use has changed, where city development tends to move towards the south. Sentani Kota and Hinekombe sub-districts are fast-growing areas that are experiencing quite rapid development. Meanwhile, Dobonsolo Village and the surrounding villages are starting to develop. Activities and land use have undergone transformation. Likewise, the population living in this area is no longer dominated by indigenous people but has mixed with immigrant communities both from other districts in Papua and from other provinces.

This increase in population has an impact on increasing land requirements. Land that was initially managed communally began to change its ownership to become a private asset. So a lot of land was released for development purposes. The main factors that cause land to change ownership include economic problems. Land is sold to meet living needs, whether used for food, school fees, transportation and others. On the other hand, land released to the government and private parties is used to build facilities and infrastructure. Almost most of the land located along roads and in strategic locations has been released or sold. Including sago areas which are located in several places that are easily accessible.

As a result of this development, the area or area of sago has decreased. Protection of sago areas needs to be considered. This is very important to do, considering that culturally people consume sago. Sago in Papuan society has an important social, economic and ecological role. As a result of the conversion of sago land intended for residential areas and development areas as well as other businesses, this has contributed to the reduction in the area of sago land that grows and develops naturally. Sago areas that have changed function will be difficult to renew or restore due to changes in the environmental ecosystem.

Apart from making an economic contribution to the surrounding community, the sago plant functions for water conservation because its roots have a hydrological function to regulate the arrangement of water sources in the sago forest ecosystem. If this continues, the sago forest will run out. When the sago area has been exhausted and converted to other land uses, there are 2 (two) important things lost in the khani he kla he settlement culture of the Sentani indigenous people, namely the loss of sources or places to find food and hunting areas.

With changes in spatial patterns that occur, the concept of residence based on the khani he kla he culture of the Sentani indigenous community also experiences changes. Gradually, if there is no effort to preserve this culture, this concept will only be a story remembered by the older generation. Thus, various efforts should be made by all parties, especially in efforts to preserve sago areas. This can be done by replanting sago trees and enforcing regulation

CONCLUSION

1. The Sentani tribal community is divided into three regional zones, namely East Sentani, Central Sentani and West Sentani. There are two factors underlying this division, namely based on the dialect of the language used and secondly on traditional leaders. There are three major traditional leaders or what are called Hu Ondofolo. The western part of the Sentani region has been held for generations by the Marwery clan, the eastern part by the Ohee clan and the middle by the Eluay clan. In the central Sentani region, this is the research locus, where the Eluay clan is in Sereh village and is one of the villages included in the research area.

2. There are two government systems, namely formal and non-formal government systems. The formal government system is village or village government, while the non-formal government is adat (traditional) government. The position of traditional leader is known as Yo Ondofolo. Ondofolo served for life and was passed down to the eldest son. Meanwhile, the head position of the village government is called Korano. The position can be replaced by anyone as required by village or village government regulations.

3. In carrying out his duties, the ondofolo is assisted by a customary legal advisor or legal functionary called an abhuafa. An abhuafa not only serves in the legal field but also in the political field and as a spokesperson for ondofolo. Abhuafa's job is to protect everything, both ondofolo and koselo. Similar to ondofolo, abhuafa is chosen based on lineage or hereditary. Below the ondofolo are the koselo-koselo or tribal chiefs who are sometimes also called keret. Koselo, as the person whose job it is to help the ondofolo in protecting his clan or clan, is the head of the clan in a village. The number of koselo in each village differs based on the number of clans or clans in each village.

4. Based on the cosmology of the Sentani indigenous people, there are four things, namely:

a. Yo he yanse means village boundaries, where these boundaries have been determined by the ancestors. To occupy a location as a settlement and carry out traditional ceremonies called yohowa. The general requirement for village placement is the presence of water. Water is believed to be a source of life, for example lakes are a source of livelihood and livelihood. Yo he yanse is also a form of respect for the tribal chief as a traditional leader.

b. Khani he kla he refers to land boundaries and forest boundaries. In a cultural context, khani he kla he is a form of customary law which regulates the boundaries of land use or can also be said to be customary spatial planning.

c. Phu he ahe means water and land boundary. Land and water boundaries in indigenous communities are based on as far as the eye can see. Each tribal chief has a territory that is determined based on as far as the eye can see and each ondofolo knows the boundaries of their respective territory. Land is part of customary territory, as are other resources such as water. Land and water in the Sentani traditional community are very important.

d. Robongholo, in the terminology of the Sentani indigenous community, is a guardian goddess. Robongholo is a mountain known as the cycloop. It is a sacred place in the form of a forest and has a magical atmosphere.

5. Regarding the khani he kla he settlement culture, the Sentani indigenous community has regulated land use based on regional functions. In principle, it is divided into four, namely:

a. Forest areas are places that are considered sacred and have magical powers;

b. Hunting area;

c. Foraging places in the form of gardens and sago forests;

d. Residential areas where people live. In this culture, it is stipulated that a place

6. Of residence cannot stand on land which is a place to find food.

The factors that influence changes in spatial patterns based on the concept of settlement are the increase in land requirements due to the increase in population and this has an impact on reducing the area of sago as a place to find food. In the context of khani he kla he culture, it is a concept of settlement that regulates the designation or use of land, including sago areas as a place to find food. Apart from that, economic factors cause people to sell land and there is no enforcement of regulations regarding the decreasing number of sago areas.

7. There are 2 (two) important things that will be lost in the khani he kla he settlement culture of the Sentani indigenous community when the sago area is exhausted due to land conversion, namely the loss of sources or places to find food and hunting areas. With changes in spatial patterns that occur, the concept of residence based on the khani he kla he culture of the Sentani indigenous community also experiences changes. Gradually, if there is no effort to preserve this culture, this concept will disappear and become extinct. Under these conditions, it is best to make various efforts by everyone to preserve the sago area by replanting sago trees and enforcing regulations.

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