

## DEVELOPMENT PLAN FOR THE DEVELOPMENT OF “TENUN IKAT” IN BELU DISTRICT

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### ABSTRACT

Social theory is very influential in customary planning theory because it is more interpretive such as postmodern planning theory, collaborative planning theory, and neo-pragmatism. The cultural paradigm as a driving force for development began to develop through the World Commission on Culture and Development (WCCD). WCCD argues that the cultural dimension is essential to the human-centered development paradigm. Ikat weaving as a cultural product of Belu Regency needs to be preserved and revitalized in three steps, namely: (1) understanding to raise awareness, (2) collective planning, and (2) generating cultural creativity from a planning perspective, the development of Ikat cultural products is carried out by local governments by making program alternatives that can support organizational strategy. These programs are selected, then the program is selected according to the priority scale of the resources they have and determines the required budget concerning the resources they have. Based on the description of the planning and the results of measuring the value for money, 1. Strategic planning for developing Ikat woven cultural products in Belu Regency has under planning principles. 2. Measurement of value for money shows that planning for developing woven cultural products in Belu Regency has been carried out economically but has to yet efficiently and effectively. Be seen in achieving efficient and compelling figures of less than 100%.

### KEYWORDS:

Tenun Ikat, planning, economics, efficiently and effectively

### INTRODUCTION

Realizing a just, prosperous, and equitable society based on Pancasila and the 1945 Constitution of the Republic of Indonesia is challenging if national development is not in line with the developments, needs, and challenges of national development. The alignment of government policies in development that provide more opportunities, support, and development to meet the socio-economic needs of the community is very much needed because society is the object and the subject of development. The substance of actual development is a multidimensional process that includes essential changes in social structure, people's attitudes, national institutions, economic growth, reduction of inequality, and eradication of absolute poverty. However, it is not carried out in a planned manner.

The development carried out so far has had an unequal impact when viewed according to regions where the centers of growth are more in the Java-Bali and Sumatra regions than other regions. Inequality in the development of various sectors also impacts the region's low ability to develop itself. This is a result of the centralized development practices passed several decades ago.

According to Mardiasmo (1999), the central government's excessive intervention in the past has created problems of low capability and effectiveness of local governments in promoting

the process of development and democratic life in the regions. In the long run, centralization has created problems of low accountability, hindering the development of social infrastructure, low returns on public projects, and hindering the development of socio-economic institutions in the regions (Bastin and Smoke, 1992. in Shah et al., 1994).

The existence of decentralization and regional autonomy as a form of a new order in development to date has yet to be in accordance with the noble ideals of the Indonesian nation in the real Indonesian development order. Changes from this new order involve two main things: greater authority in managing development (Decentralization of Development) and greater authority in managing finances (Fiscal Decentralization).

With the existence of fiscal decentralization and regional autonomy, regional governments will be able to utilize it in accelerating regional development as a support for national development. However, until now, the challenges to national development accumulatively from regional development are still relatively low, with levels of poverty, unemployment, and inequality in development results that have not been optimal.

Law Number 22 of 1999 concerning Regional Government as a juridical basis for the development of regional autonomy has given Regional Governments authority to plan, implement, supervise control, and evaluate regional policies. With the authority of the Regional Government to control these policies, it is also hoped that large public participation will affect the quality of government because there has been a shift in the orientation of the current government. The orientation of the current government is adjusted to the demands of the public so that the role of the government is not only to be a stimulator, facilitator, and coordinator of development but, more than that, it must have an entrepreneurial spirit.

Regional development planning is not planning from an area but planning for a region. Regional development planning can be considered as planning to improve the use of available public resources in the area and to improve the capacity of the private sector to create value from private resources in a responsible manner.

Siagian (2003) provides an overview of development as an effort or series of planned growth and change efforts that are carried out consciously by a nation, state, and government towards modernity in the framework of nation-building (nation-building)". Dudley Seers (1969) in Asaju (2022) tries to guide that development must be able to answer three fundamental questions, namely what happens to poverty, what happens to unemployment, and what happens to inequality, all three of which then become the leading indicators in development.

Planning has yet to develop as an intellectual discipline in its own right. It has no original disciplinary foundation but draws on specific foundational disciplines, including law, architecture, design, geography, sociology, and economics. Therefore, good development planning should be rooted in ideal planning theories that are in accordance with regional characteristics so that they can be implemented and produce an impact on society.

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development inequality in the Nusa Tenggara region, the planning strategy for the economic growth of the Nusa Tenggara Islands is based on the downstream of natural resources, trade, and tourism with directions and policies that still pay attention to excellence and regional characteristics so that economic growth in each region can go hand in hand with national economic growth.

Ikat is considered a traditional craft on a national level. Traditional crafts are items produced using hand skills, such as mats or woven cloth, passed down from one generation to the next. These crafts are often made using equipment that requires more manual skills. The traditional craft industry is primarily made up of MSMEs, which have the potential to boost the economy. In Indonesia, according to the Socio-Cultural Statistics for 2021, the Tenun Ikat falls under the category of other processing industries. This industrial group employs many women workers, and women usually carry out the production process at home.

Grouping Ikat as another type of processing industry nationally, it can be said that the planning and development of Ikat have not been carried out properly because the existence of Ikat is not sufficiently illustrated nationally. Ikat weaving is part of the products of the traditional craft industry and is included in MSMEs. However, it has not been clearly described nationally until now, even though Ikat weaving is a tradition, a culture whose existence is inseparable from the economic and socio-cultural life of the people of East Nusa Tenggara and Belu Regency.

This situation was also answered in implementing the planning for developing woven textiles in the Belu Regency. The policy directions and strategies outlined in the program of activities so far have not been able to describe the true essence of the development of the woven culture because they do not yet have broader outcomes in improving people's welfare.

Ikat weaving is not only a culture that must be preserved but also part of a growing social value and an alternative job for the community in supporting its economy. However, weaving has yet to become a serious concern, and this can be traced from the absence of data on the weaving work sector as a formal job. If recorded, the data cannot describe the condition of the weaving sector, and there are no sustainable policies and programs related to weaving; this shows that policymakers still need to recognize the weaving sector.

The formulation of the problem from the background and development issues described is how is the development plan for the development of woven cultural products in Belu Regency and what is the impact of this woven cultural planning on the welfare of the community?

## **DEVELOPMENT PLANNING FOR THE DEVELOPMENT OF IKAT WEAVING CULTURE IN BELU DISTRICT**

The word theory is used widely and can cover a variety of meanings according to context and usage. Theory can be used to criticize something as impractical or out of touch with reality. Some general ideas about what the theory means are (Almendinger, 2009, p. 1): Theory is usually required to include some element of prediction or recommendation to guide action.

Planning and its theory are multi-faceted and eclectic because, unlike other fields of social science, such as economics, planning does not have an endogenous body of theory (Sorensen, 1982). Reade (1987) argues that planning has two main explanations. The first is that the government legitimizes planning as a state activity before developing its justification for the government. Several influential groups in society endorse planning for a variety of

reasons, which do not equate to a coherent theory of why planning exists and how to approach it. The second is that planners are interested in something other than theory or theorizing but focus on the technical aspects of planning as a system and rational planning (Allmendinger, 2009, p. 35). Planning refers to various theories and practices from various disciplines, so planning typologies have an important role in helping to understand influences, ideas, and theories that often vary.

The various unique theoretical forms that have been formulated seek to frame our understanding of planning from a modern or postmodern perspective on the purpose of planning and what planning goals we provide.

Social theory develops from sociology in general to a series of reflections on and understandings of society that are related though separate. There are two broad categories of social theory: top-down structuralist approaches (e.g., structuralism, functionalism, Marxism), which examine the power of ordering in individuals, and more 'bottom-up' interpretive understandings (e.g., symbolic interactionism, ethnomethodology, phenomenology), which emphasizes the reflective nature of individuals and their ability to choose. In recent years, a third category has been added that seeks to overcome the duality of structural and intentional approaches, including Giddens' structuration theory and Habermas' critical theory, by theorizing the relationship between the two. Social theory is very influential in customary planning theory because it is more interpretive, like postmodern planning theory put forward by Sandercock, 1998; collaborative planning Healey, 1997; and neo-pragmatism Hoch, 1996.

According to Friedman (1987), planning theories are experiencing a crisis because they are in a condition where there is no link between knowledge and application or implementation (action), which means that there has been a crisis of understanding about society. The failure to understand people's needs is a sign of the crisis of a theory of planning, and this condition is very striking in developing countries.

Planning theories adopted from developed countries will become a new paradigm for developing countries in carrying out development planning, but in fact, they still cannot touch the essentials of poor communities because they have not been able to translate the interests, aspirations, and needs of the people. Planning errors occur both from the start of planning and in the planning process itself because they do not have a basis that is relevant to the socio-cultural conditions of the community, so the community as objects and subjects in development still needs to feel the impact properly.

The cultural paradigm as a driving force for development began to develop in 1995 through the World Commission on Culture and Development (WCCD) publication. The sustainable development paradigm does not only talk about environmental, economic, and social conditions, but special attention is paid to the cultural dimension (culture), which in turn becomes the fourth pillar in the concept of sustainable development. WCCD argues that the cultural dimension is important to the human-centered development paradigm (Throsby in Ramadlan, 2013).

With this paradigm, the current direction of development relies on improving the economy and welfare and pays attention to cultural elements as an important part. The role of culture, which is capable of creating investment in building the nation's future and civilization, must be one of the development strategies by promoting and preserving culture. The government has enacted Law Number 5 of 2017 concerning the Advancement of Culture to advance culture. It is hoped

that the presence of this law can bring a new spirit in efforts to preserve, protect, develop, utilize, and foster national culture, which can provide direction and platforms for regional and national culture to be carried out (Kemenko PMK, 2020).

This is in line with the strategy set by the government in implementing the Nawacita mission and achieving the goals of Indonesia's Vision 2045. Cultural development is also one of the seven government development agendas for 2020-2024. With the hope that the cultural wealth owned can be developed and utilized to strengthen character, strengthen national identity, improve people's welfare, and influence the direction of development of world civilization.

Movements for mental revolution, cultural values, and local wisdom can strengthen social cohesion, harmony, tolerance, cooperation, and cooperation between citizens as the main conditions for the success of national development (RPJMN 2020 – 2024). The traditional products included in the Susenas Socio-Cultural and Education Module (MSBP) include traditional crafts, regional/traditional clothing, traditional health methods, traditional medicines, traditional household utensils, and traditional ritual equipment.

Ife (2006:28) states, "Cultural activity is an important focus for community identity, participation, social interaction, and community development." One way to promote a healthy society is to encourage broad participation in cultural activities. It has been the focus of many community culture development programs. Cultural participation is essential to build social capital, strengthen communities, and assert identity. Possible activities will vary depending on local culture and other factors. Participatory cultures also have the potential to achieve more than strengthen social capital and community building. Participation in cultural activities is essential to helping people reclaim their own culture and resist interference from outsiders.

The cultural process and the strategies or patterns it uses refers to the notion of culture; according to C.A. van Peursen (1988: 233), culture is not a noun but a verb. In other words, culture is our work, our responsibility.

Cultural preservation is carried out by carrying out cultural revitalization (strengthening), according to A. Chaedar Alwasilah, cultural revitalization includes three steps, namely: (1) understanding to raise awareness, (2) collective planning, and (2) generating cultural creativity.

Tenun Ikat, a traditional product of Belu Regency, is one of the creativity sourced from local knowledge (local culture) that is becoming known in the international world and can be used as a local economic power but has not received serious attention, so it is still a sector that is less desirable. The essential thing is that weavers and weavers as one unit have yet to receive equal attention and recognition in development. This fact is closely related to the patriarchal culture in the region, which still dominates and places weavers and weavers synonymous with women who are still placed in lower positions. The view that weaving is women's work is done as, among others, just adding to the husband's income, filling in spare time, just for their own needs predominates and is why weaving and weavers are not given special attention and become the mainstay program.

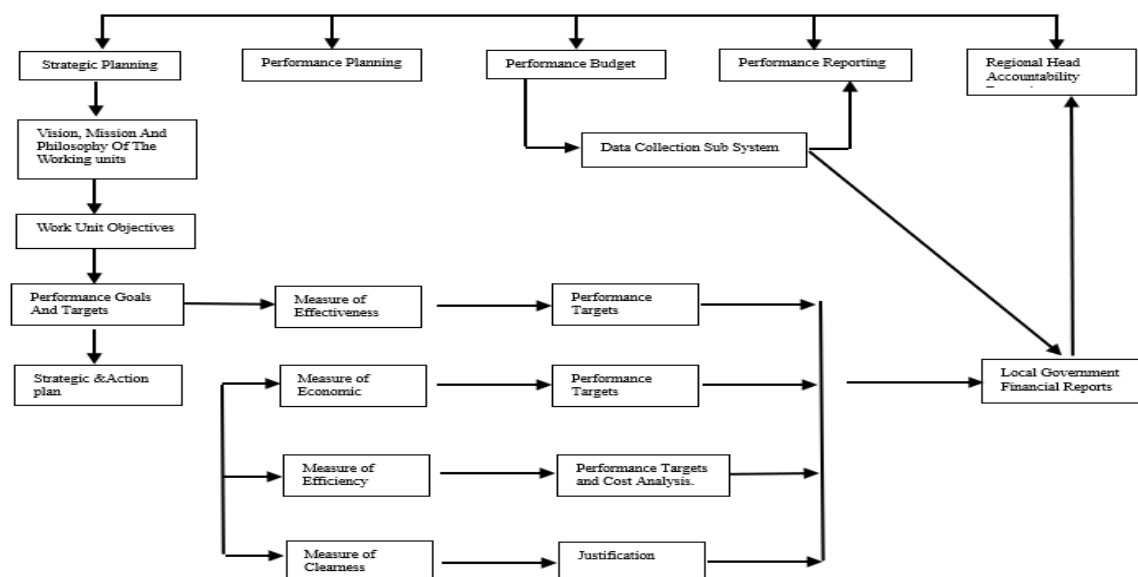
Ikat woven cloth is a vital part of regional culture. In all rituals and socio-cultural activities, woven cloth is placed as a primary need, and woven cloth contains philosophical and practical meanings in the people of Belu Regency. Woven fabrics are produced through spinning techniques and condensing threads from two opposite sides, from the horizontal direction (weft threads) to the stretched threads or the vertical direction (warp threads) on traditional looms

(Erdogan), and use natural dyes taken from the surrounding environment and took a long time. According to Arby (1995:8), the history of the term 'Tenun Ikat' was first introduced by an Indonesian ethnographer from the Netherlands, G.P Rouffaen, around 1900. Rouffaen researched the way of making ornaments and, at the same time, the coloring process and concluded that this cloth was made using a tying technique. Sheets of thread so that in dyeing or coloring, they form decorative patterns according to the existing ties. For the name of this technique, Rouffaen borrowed the Malay term "Ikat" so that it is called "Tenun Ikat."

In a cultural context, weaving is a vital identity/symbol in welcoming guests where woven fabric is used as a means of welcoming respected guests or guests who are coming to the place for the first time, a form of expression of sympathy and condolences for the family who died, as belies/ The function of a woman's marriage dowry is to unite the family and kinship of the husband's family and the wife's family. A woman who deserves to be married will be seen from her skill in weaving and producing woven fabrics.

From the social aspect, the types of weaving and motifs (designs) are closely related to social status because weaving with certain motifs and colors is only permitted to be worn by the nobility and not by the common people. Currently, the social function of weaving is more related to socio-economic status because the price of original weaving is relatively expensive. From a spiritual aspect, weaving can be used as a medium or symbol in the worship of ancestors and an expression of the relationship between still humans and spirits who have died, a form of gratitude for the harvest and the birth of new family members. Meanwhile, from an economic standpoint, weaving has long been a trading tool, a source of family income, and a symbol of women's economic power (Purnawan, Fenny, 2004; Kartiwa, Suwati, 2007).

Strategic Management System in Local Government can be seen in Figure 1 (Mardiasmo, 2002).



**Figure 1. Regional Government Strategic Management System.**



In accordance with the strategic management system, it will then be explained how the strategic planning for the development of Ikat cultural products in Belu Regency will be implemented.

In the Belu Regency RPJMD document for 2021-2026, as a strategic planning document that forms the basis for implementing program activities, planning for the Ikat development program has been listed and implemented to date. However, the extent to which the success of planning this activity program lies in how the implementation of the plan can touch the essence of society as the subject and object of development. Indicators that measure the progress of planning for the development of Ikat cultural products which have an impact on the welfare of the community at a macro level and an increase in GRDP from the industrial sector, specifically from Ikat Weaving as one of the supporting sectors of the industry in Belu Regency.

In the following, we can see the elaboration of the strategic planning for the development of Ikat woven cultural products in Belu Regency in the 2021-2026 RPJMD document as follows:  
Vision: Quality Belu, Independent, Advanced, Democratic, And Cultured

Mission: Improving Community Economy Based on Agriculture, Tourism, and Creative Economy.

Objective: Increase regional economic independence and community welfare.

Target: Increasing the community's economy.

Target Indicators: Contribution of the Industrial Sector to GRDP and Number of Creative Economy Businesses.

Strategy:

1. Increasing the guidance and development of Micro and Small Enterprises.
2. Strengthening the promotion and development of the creative economy.

### **Measurement of Value for Money on the Performance of Development Planning for the Development of Ikat Culture in Belu Regency**

Collective planning carried out by the Belu District Government in developing Ikat cultural products as described in section 1.

The strategies and policy directions that support the regional economy of Ikat Weaving as a local product are carried out by planning programs and activities that can increase the development of Micro and Small Enterprises, including the Ikat Weaving business, strengthening the promotion and development of creative economic businesses with the amount of the allocated funds and the realization of the budget in 2022 as shown in the table below.

**Table 1. Program Funding Framework.**

Program and Program Indicators	Program Budget	
	Target	Realization
Total OPD Expenditures	<b>Rp.10,560,580,437</b>	<b>Rp9,861,750,126</b>
Industrial Planning and Development	<b>Rp. 1,998,929,969</b>	<b>Rp1,746,140,800</b>
Capital Expenditures	Rp. 799,571,988	Rp 698,456,320
Operational Expenditures	Rp. 1,199,357,981	Rp 1,047,684,480
Development of Tourism Resources and Creative Economy	<b>Rp. 243,321,300</b>	<b>Rp 243,265,300</b>
Capital Expenditures	Rp. 97,328,520	Rp 97,306,120
Operational Expenditures	Rp. 145,992,780	Rp 145,959,180
Total	Rp. 2,242,251,269	Rp 1,989,406,100

Contribution of the Industrial Sector to GRDP/Revenue	<b>Rp. 32,650,000,000</b>	<b>Rp36,397,730,000</b>
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In planning and budgeting for local government expenditure, according to Mardiasmo (2018), the common problem experienced by regional governments in regional expenditure management is the scarcity of resources. Therefore the concept of managing public sector organizations needs to be based on three main elements, namely economy, efficiency and effectiveness. Regional expenditure planning and budgeting must be prepared and managed as well as possible so that value for money is realized. Value for money is the core of performance measurement in government organizations. The value for money indicator is divided into two parts, namely:

1. Indicators of cost allocation (economical and efficiency). Economic measurement only considers the input used, and the economy is a relative measure. Questions related to economic measurement are:
  - a) Are the organization's costs more excellent than what has been budgeted by the organization?
  - b) Are the organization's costs more remarkable than those of other similar organizations that can be compared?
  - c) Has the organization used its financial resources optimally?

Efficiency is measured using the ratio of output to input. The greater the output compared to the input, the higher the level of efficiency of an organization.

In measuring value for money performance, efficiency can be divided into two: (a) allocative efficiency is related to utilizing input resources at optimal capacity levels. (b) Technical or managerial efficiency is related to utilizing input resources at a specific output level.

2. Service quality indicators (effectiveness). Effectiveness is a comparison of outcome with output. Effectiveness is used to see whether the resulting outcome can have the expected impact. Measuring effectiveness pays attention to the output obtained.

To measure the value for money of the strategic planning for the development of woven cultural products in Belu Regency based on the amount of fund allocation and budget realization, which will be used to calculate economic, efficient, and effective ratios. (Table 1).

Economic measurement

$$= \frac{\text{Realization of Expenditure OPD Expenditure}}{\text{OPD Expenditure Budget}} \times 100\%$$

$$= \frac{\text{Rp. 9,861,750,126}}{\text{Rp. 10,560,580,437}} \times 100\%$$

$$= 93.38 \%$$

According to Mahsun (2006), the economic criteria are as follows:

- If the comparison value is less than 100% ( $X < 100\%$ ), it is economical.
- If the comparison value equals 100% ( $X = 100\%$ ), it is economically balanced.
- If the comparison value is more than 100% ( $X > 100\%$ ), then it is not economical.

Efficiency measurement:

$$= \frac{\text{Realization of Program Expenditures}}{\text{Revenue Realization}} \times 100\%$$

$$= \frac{\text{Rp. 9,861,750,126}}{\text{Rp. 5,397,730,000}} \times 100\%$$



= 1.82 %

According to Mahsun (2006), the efficiency criteria are as follows:

- If the comparison value is less than 100% ( $X < 100\%$ ), it is inefficient.
- If the comparison value is equal to 100% ( $X = 100\%$ ), then the efficiency is balanced.
- If the comparison value is more than 100% ( $X > 100\%$ ), it is efficient.

Effectiveness measurement:

$$\begin{aligned} &= \frac{\text{Realization of Program Expenditures}}{\text{Program Budget Target}} \times 100\% \\ &= \frac{\text{Rp. 2,242,251,269}}{\text{Rp. 1,989,406,100}} \times 100\% \\ &= 1.82 \% \end{aligned}$$

The effectiveness criteria are as follows:

- If the comparison value is less than 100% ( $X < 100\%$ ), it is ineffective.
- If the comparison value is equal to 100% ( $X = 100\%$ ), then the effectiveness is balanced.
- If the comparison value is more than 100% ( $X > 100\%$ ), it is effective.

## CONCLUSION

The local government plans to develop Ikat cultural products by making alternative programs that can support organizational strategy. These programs are selected, then the program is selected according to the priority scale of the resources they have and determines the required budget in relation to the resources they have.

Based on the results of measuring the value for money achieved, it can be concluded that the implementation of strategic planning for the development of ikat culture in Belu Regency has been carried out in accordance with planning principles.

Value for money measurements show that planning for the development of ikat cultural products in Belu Regency has been carried out economically but not efficiently and effectively. This can be seen in achieving efficient and effective figures of less than 100%.

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