

# **Community Participation and Utilization of Local Wisdom in Development Planning in the Border Area of North Central Timor Regency**

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Border areas between countries have the opportunity to be developed in various fields of development and the central government is very supportive by providing programs and budgets through ministries/institutions. However, in reality, local governments in border areas have not fully utilized this opportunity to build more advanced border areas. More than two decades of East Timor separated from the Unitary State of the Republic of Indonesia and the land border between the countries was legally formed in North Central Timor Regency. The construction of border gates and cross-border aspects is the authority of the central government, but building on the border is the responsibility of the local government, so the North Central Timor Regency government should pay close attention through systematic, measurable, and realistic regional development planning. Regional development planning is a process and mechanism for formulating long-term, medium-term, and short-term plans in a region that are linked to regional conditions, aspirations, and potential by involving community participation to support national development. (Wrihatnolo and Nugroho; 2006). In Government Regulation of the Republic of Indonesia Number 8 of 2008 Chapter I Article 1 It is stated that regional development planning is a process of compiling stages of activities that involve various stakeholder elements. in it, to utilize and allocate existing resources to improve social welfare in a regional/area environment within a certain period. This research aims to explain and analyze development planning in the border area of the North Central Timor district, based on aspects of community participation and local wisdom. This research was conducted using a qualitative approach, the data was analyzed descriptively with the interactive

model of Miles and Huberman, and the research informants numbered 31 people. The results of this study indicate that through development planning in the border region, the North Central Timor district government has produced regional development planning documents. However, there are still inconsistencies and a lack of correlation between documents and they tend not to be substantive in portraying development problems in the border area so development programs are found to be repetitive, not innovative, there is a tendency to neglect and throw away responsibility for development in the border area. This is caused by; (1) The community being less involved in regional development planning, (2) the Local wisdom of the community has not been utilized properly at certain stages in regional development planning. There are supporting factors such as regulatory products that provide space for the district government to plan regional development more optimally and a strong commitment from the North Central Timor Bapelitbangda. But there are also inhibiting factors such as (1) Minimal development budget; (2) Coordination (3) Planner capacity (4). There are policy changes. For this reason, it is necessary to increase the capacity of planner resources, involve the community in certain stages of regional development planning, and utilize traditional leaders and Tolas traditions for the utilization of resources and development space in the future. The North Central Timor Regency Government needs to be more proactive in obtaining the APBN budget through the Ministry/institution and improve coordination between OPDs and stakeholders in minimizing the tendency for sector egos and overlapping programs. For this reason, an inclusive method of regional development planning is needed that is appropriate for border areas with special characteristics.

**Keywords:** Planning, Regional Development, Community Participation, Local Wisdom, Border Areas.

## **1. Introduction**

Border area development is a necessity and urgent ( Patridge, 2018 ). The main reason for the development in border areas is that the development gap on the border with neighboring countries is increasingly visible. If this is not considered, it will pose a threat to national security and defense (Floerkemeier, 2021). For this reason, the Regional Government can develop border areas without waiting for the delegation of authority from the central government while still adhering to other regulations and laws regarding the management of border areas so that there is no overlapping of authority. In Law Number 43 of 2008 concerning the State Territory, Chapter V Article 12, regions in border areas are given authority in managing borders. Changes in the system of government and management of regional development have also given rise to fundamental changes in regional development planning. The fundamental changes that occur concern two main things, namely; First, regional governments are given greater authority in managing development (Decentralization of development). Second, regional governments are given new financial sources and greater financial management authority (Fiscal Decentralization). All of this is intended so that

regional governments are more empowered and can make innovations and breakthroughs to encourage the development process in their respective regions by the potential and aspirations of the community. Thus, border areas need to create access to quality regional development starting from planning activities, implementing and evaluating the entire regional development process with the intended special characteristics. More than twenty years East Timor separated from the Unitary State of the Republic of Indonesia and for more than twenty years the land border between the countries was legally formed in the Province of East Nusa Tenggara, namely in Kupang Regency, North Central Timor Regency, Belu Regency, and Malaka Regency. In North Central Timor Regency, in two decades of development, there has been no continuous development, development seems to be running in place, the local government only relies on central government projects on the border, the Red Belt Road Infrastructure, Education Infrastructure (Red and White Elementary School), Border Health Centers and the State Border Crossing Post gates in Wini and Napan have been magnificently built, and other development areas that should be the concern of the North Central Timor Regency government such as improving the community's economy, livestock development, agriculture, tourism, mining, clean water facilities have not been touched and tend to fail. For that, truly effective development planning is needed while continuing to build coordination with the central government (Ministries/Institutions) and the Province of East Nusa Tenggara. North Central Timor Regency directly borders the Oecusse Enclave (RDTL). There are many studies on development in border areas between countries, but they do not highlight the specificities that can be a lever for development on the border, because everything concerns cross-border issues. The Oecusse Enclave in the latest development is a special autonomous region, access from and to the capital city of the country is not always by sea but more often by land and there are approximately 12 tribes (sub-ethnicities) that have very close family ties in North Central Timor and Oecusse including ownership of local resources on the border which in a certain period becomes a blessing as well as a threat to development in the border area. This is the finding in this study which can be a reference for North Central Timor Regency in regional development planning. Planning is an activity that determines what will be done in the future. Faludi said that "... planners should view procedural theory as the formation of a layer of substantive theory, and not the other way around ", forming a collaboration called effective planning (Faludi, (1973b:7). Effective planning as stated by Faludi is the collaborative use of procedural planning and substantive planning. However, in reality, the development planning that is implemented emphasizes procedural planning which is dominated by rigid and pragmatic administrative aspects without a substantive basis/analysis and interpretation based on data and factual conditions of the region so that synergy is created between regional development planning documents. Forester (1989) stated that the ability/knowledge of planners is a strength in planning but participation is needed in the planning process by involving citizens in seeing the facts and speaking up when there is a problem. Or to Luigi Mazza and Marco Bianconi (2014) in planning it is necessary to involve planners and non-planners both through public meetings and collaboration. discussions involving citizens/participation will make planning inclusive and deliberative (Innes and Booher 2010). This means that a planning method is needed that is appropriate for border areas with special characteristics and this research can be used as a basis for developing planning methods for the development of border areas between countries.

## **2. Literature Review**

### **2.1. Development Planning**

Planning is the use of knowledge, methods, and techniques to find solutions within a certain time period John Friedmann (1987). Davidoff And Reiner ( 1962), stated that planning is the determination of the right future by a generation through determining choices. Meanwhile, John Dycman (1961) stated that from the decision aspect, planning is a form of decision-making that functions as a political alternative that emphasizes normative aspects rather than behavioral aspects (Robert A. Beauregard 2020). The reality shows that conceptually planning has become a formal action in improving practice and theory in the process of making and implementing plans. So the procedural aspect of planning theory develops more rapidly than its substantive aspects. Based on this, Andreas Faludi (1973a, 1973b) distinguishes between planning theory ( Planning Theory or Theory of Planning) and theories in planning (Theories In Planning), planning theory studies what planning is (how to plan) while theories in planning discuss more about objects (substances) that are planned, such as economic theories, sociology, geography and others. The absorption of the substance of methods from other disciplines is often referred to as substantive theory or in planning theory it is known as a theory in planning while planning theory is referred to as procedural theory or theory of planning . . TheTerm “ theory of planning ”, is a theory of planning which is interpreted as an idea or concept that explains all efforts made to achieve a goal. the goals that have been set. These efforts are reflected as important and logical procedures that must be followed to achievement a objective. While the term “ theory in planning ”, planning is a framework of thought that made into as runway use do intervention to certain problems. For this reason it can be understood that the theory of planning emphasizes procedures planning; whereas theory in planning emphasize on draft substantial planning. Robert A. Beauregard (2020) clearly describes that planning is a means of connecting between action and purpose, thus prioritizing substantive knowledge about how functional rational works. Development planning is a way or technique to achieve development goals appropriately, directed, and efficiently according to the conditions of the country or region concerned. The need for the implementation of an ideal, efficient, and effective development agenda places development planning as a systematic effort to choose alternatives that can be taken to achieve the desired goals with realistic and rational considerations.

Franco Archibugi, (2008) stated that from the aspect of limitations, nature, and scope of application of planning at various levels, development planning can be categorized into 5 (five) areas, including; (a) physical planning, namely urban and territorial; (b) macroeconomic planning ; (c) social planning; (d) development planning; and (e) operational planning. Development planning is a very complex field of study, something special because the implementation of the plan is assessed not only on its performance but also on the quality of the space where the development activities take place. Meanwhile, according to Cullingworth and Nadin (2006), development planning is the initial step or starting point for making decisions regarding the plan and is also an important tool in controlling development(Azam: 2011 ). Wrihatnolo and Nugroho (2006) argue that: The idea of regional development planning begins with the view: (1) Which considers that national development planning is not effective enough to meet the needs of citizens domiciled in an administrative area in the context of regional development. (2) The emergence of national government

policies that provide broader authority to regional government administrators in the context of implementing decentralization policies. For this reason, regional development planning is defined as the process and mechanism for formulating long-term, medium-term, and short-term plans in regions that are linked to regional conditions, aspirations, and potential by involving community participation to support national development. Furthermore, in Government Regulation of the Republic of Indonesia Number 8 of 2008 Chapter I Article 1 It is stated that regional development planning is a process of compiling stages of activities that involve various stakeholder elements. in it, to utilize and allocate existing resources to improve social welfare in a regional/area environment within a certain period.

## 2.2. Community Participation

Simin Davoudi (2015) defines planning as a process carried out by planners to know, study, and read social situations and then make practical judgments. Planning is characterized by four main tasks, namely; knowing, involving, modeling, and implementing, thus dominated by procedural technical knowledge. So Healey said that in planning, planners must know other than technical knowledge. Forester (1989) stated that knowledge is power in planning but participation is needed in the planning process by involving citizens to see the facts and speak out when those in power distort the problem. Luigi Mazza and Marco Bianconi (2014) stated that in the planning process, the involvement of planners and the community is needed, both through public meetings and collaboration. Because technical knowledge in planning often ignores the specific context of the situation and conditions faced. For that, local knowledge is needed, namely, knowledge of certain places, experiences, local leaders, and residents, and how they gather and discuss problems and opportunities because they will provide support and make planning more effective. This is by Innes and Booher (2010) stated that through discussions involving citizens/participation, planning is not only made inclusive but also deliberative. According to Pretty (1993), the term participation has been used to justify the expansion of state control and to build local capacity and independence; it is also used to justify external decisions and to shift power and decision-making from external bodies.

In another view, Jim Ife and Tesoriero (2008) said that participation is a concept in community development that is used generally and widely. Participation is a central concept and basic principle of community development because among many things participation is indeed closely related to the idea of human rights. In this sense, participation is an effort to activate the idea of human rights, the right to participate in democracy, and to strengthen deliberative democracy. In public administration, public participation is a concept that is being debated, because, by the principles of modern democracy, the government must create a structure that allows for public participation in the policy-making process. According to Kanyane (2004) and Sebola and Fourie (2006), the concept of public participation is equivalent to community participation, citizen participation, and civil participation. The concept is a process of public involvement in decision-making, implementation, and evaluation of programs that affect their lives.

Participation can be interpreted from many perspectives, often prone to contextual misuse and misinterpretation. which is often used to refer to public involvement. Kellermann and Kotze (1991) explain that participation and involvement are specific concepts; participation

implies " part in " while involvement implies a " feeling of belonging " where people become involved because of feelings. So Participation is a complex concept where passive involvement in government activities does not fit this concept. Kellerman (1991) argues that in all forms of public involvement if public influence is not considered, then it is certain that public participation will not occur. Bryant and White (1988) argue that participation in program planning and implementation can develop the independence needed by members of rural communities for the acceleration of development so that there is an expansion of the concept of participation that not only includes the planning and implementation process but also participation in receiving benefits. This shows that people will be encouraged to participate in public activities when there are benefits arising from the activities in question. So Conyers (1994), put forward three main reasons why community participation is needed, namely; (1). Community participation is a tool to obtain information about the conditions, needs, and attitudes of the community without whose presence development programs and projects will fail. ( 2). That the community will know more about the ins and outs of the project and will have a sense of ownership of the project, and ( 3). Encouraging public participation in many countries because it is assumed that it is a democratic right for the community to be involved in the development of the community itself.

Participation public in planning describes the involvement public in process planning For more understanding needs, perceptions, And desires public and enter wisdom locally in process planning and manufacturing policy, quality participation determines product planning(Berman, 2017), and Issues involvement There is on level participation And the method. Ladder participation Arnstein (1969) discusses the level of distribution power in matter typology participation public Which covers eight child ladder (manipulation, therapy, to inform, consultation, reconciliation, partnership, power Which delegated, And control inhabitant). This furthermore categorized into 3 (three) levels, that is: non-participation, degrees of tokenism, And control of inhabitant. Ladder This inspires ladder participation other like ladder empowerment from Burns, Hambleton, And Hogget (1994) And ladder participation public new in Indonesia from Magnificent (2007). Berman (2017) classifies two methods of main participation public in planning, namely: procedure And collaboration. The First is to approach top-down representatives Which produces dialog sustainable And collaborative between various communities local. Participation is a tool For digging knowledge locally And merging knowledge This is in process planning development And making policy to achieve quality planning. Archibugi (2008) describes aspects other than theory planning as a balance between approach rational And approach communication or collaboration. Collaboration means the involvement of participants from Lots of stakeholders interested in making decisions or carrying out plans. Fainstein & DeFilippis (2016) stated that with participation public in planning will obtain effectiveness and justice, and input from the community and stakeholders makes planning representative in the time that will come.

### 2.3. Local wisdom

Suryono (2017) is of the view that in the discipline of anthropology, the term local wisdom (local genius ) is interpreted as cultural identity, namely the identity or personality of a nation's culture that causes the nation to be able to absorb and process foreign cultures according to its character and abilities. In this case, regional cultural elements are considered

very potential as a local genius because their ability to survive with their regional values (traditions, laws, customs, and culture) has been tested. Clifford Geertz (1983) defines local wisdom ( local knowledge ) as knowledge possessed by local communities, a cultural system that is a guide for people in that community (Geertz, 1973). The concept of local knowledge or indigenous knowledge is often used interchangeably, some say local, traditional, or customary. The term local knowledge or local wisdom is used to distinguish knowledge developed by a particular community from the scientific knowledge system often referred to as Western knowledge, and on the other hand, local wisdom is understood as something unique and traditional. Local knowledge is in a special condition and is developed in a particular geographical area. Nugraha (2005) emphasized that the problem of identity, traditional culture, knowledge, and values becomes a tool for society in creating identity in opposing the dominant culture and opposing the hegemonic process of globalization. The reason is that tradition affirms the identity of society and allows local communities to develop and pay attention to the needs of their society. In the context of development, local identity develops in the space of life, is geographical and cultural, for cultural and regional dimensions are important in the overall development process. This is where local wisdom-based development is seen as important, Suryono (2017) stated that local wisdom-based development offers a choice of development models that point to a development policy that prioritizes strengthening human dignity in development processes, which continuously seeks alternatives for the emergence of a new civilization ( New Civilization ) that is more liberating, more enlightening, more just, and more humane. In other words, local wisdom-based development is expected to be able to improve human dignity; not only to achieve material sufficiency and abundance, but must also be able to present the strengthening of fundamental human values themselves, or what is termed " Glocalization " to describe the nuance (Post Modernism) that combines global-taste development strategies and local-taste development with its multiverse, relative, temperer, elastic, communal, informative, and deconstructive nature. In other words, development based on local cultural wisdom means how to package or formulate local development policies to have global value by involving local elites and communities.

Local wisdom in the form of ideas, values, and wise views from the community in a particular community has been used as a guideline and followed by community members so that efforts to recognize local wisdom in a particular area are very important in the development process. This is explained by Mawardi ( 2012), that development can be said to be good if it is rooted and carefully considers local values that exist in the community. Local wisdom is very closely related to society because everything in society is influenced by the culture of the community itself, therefore development in society must be in line with existing local wisdom. Next Bachrudin et al., (2018) explained that local wisdom is the main social capital in development in the form of collective action and provides shared benefits without damaging the social order upheld in the social structure of the community itself and functions as a guideline, controller and sign of behavior in various dimensions of life both when dealing with fellow humans and with the surrounding natural environment. Local wisdom is the basis for policy-making at the local level and community activities in regions and villages, thus encouraging their participation in development in various fields (Dadang M. Nasser et.al, 2021). Concerning that, Joe Howe and Colin Langdon (2015) stated that in planning and development. there is a relationship between social and cultural contexts that

cannot be separated from the factors of Customs, location/place, and socio-cultural capital that exist in addition to the planning authority and the norms contained therein. This shows that theoretically, the specificity of the area as a planning scope needs to be considered in development planning produce planning that has realistic, measurable quality and can be implemented sustainably. Planning development in border areas by integrating community participation and local wisdom is certainly not without reason because there are at least four local conditions that influence border management, including market forces, government activities, local politics, and local culture. The Dawan people who live in the Timor Island area generally live in groups, forming sub-ethnic communities based on "kanaf" (clan). These sub-ethnic communities are almost exclusive with different cultural backgrounds complete with local traditional authorities.

### **3. Method**

Study This uses a descriptive method with a qualitative approach, The informants of this study are individuals who have relevant background experience and can provide valid information about the problem. Informants are determined by snowball sampling technique which begins with the appointment of key informants who understand the problem of this study. Informants in this study consist of several parties including the Head of Bapelitbangda, Secretary of Bapelitbangda, Heads of Divisions, Regent, Chairperson and members of the DPRD, Regional Secretary, OPD Leaders, Sub-district Heads, Indigenous Community Leaders/traditional institutions. The main focus of this study is development planning in the border area of North Central Timor Regency with a sub-focus on community participation and local wisdom.

### **4. Results and Discussion**

Discussion of research results on Participation, community, and utilization of local wisdom in development planning in the border area of North Central Timor Regency, community participation is seen from the aspect of Participation in the formulation, implementation, Monitoring, and evaluation, and Local Wisdom is seen from the aspect of utilization of Traditional leaders and utilization of Tolas culture. The aspects above are explained as follows:

#### **4.1. Participation in the formulation and development of plans**

Participation inhabitants become characteristics general in Lots of activity planning (Glass, 1979). Participation inhabitant in planning increases the quality plan by making it more responsive to diverse interests, avoids corruption in process planning, And creates consensus Which will make plan the be implemented(Chaowarat, 2010) it is also said that participating inhabits must be active and effective in all stage planning development with participation active And effective which emphasizes having a purpose together will obtain quality plan results. This shows that community participation in the preparation of regional development plans is the foundation for successful development in regions that have special characteristics. Involving the community inclusively in the decision-making process will produce development plans that can reflect the real needs and aspirations of the community,

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and will produce more appropriate and effective solution activities for regional progress. while input or suggestions from the community to help the official public understand hope better And delete programs Not needed, leading to improvement efficiency (Neshkova & Guo, 2012). One (Hashim, 1986; Lukic, 2011) stated that the success of planning development depends on so far where inhabitant country allows for participation.

The preparation and development of the plan is the first and main stage in regional development planning, therefore hard work, precision, and broad participation are needed. This process begins with the collection of comprehensive data and information on the social, economic, environmental, and infrastructure conditions of the area concerned. During the process of preparing and developing the plan, continuous dialogue and consultation are held to ensure that the plan reflects the aspirations and needs of the entire community. After the plan is prepared, the next step is to develop the details, including resource allocation, implementation schedule, and monitoring and evaluation mechanisms. The preparation and development of the plan is not only a technical instrument but also a forum for community participation in determining the direction and form of development desired by common interests and needs of the community in the region. The community needs to be actively involved in the preparation and development of the plan because their presence provides a valuable perspective in identifying local needs, challenges, and opportunities and the government can ensure that the proposed solutions are relevant to their local needs and conditions. Thus, involving the community in the stages of preparing and developing the plan can strengthen sustainability, and effectiveness, which will later have a positive impact on the community.

The results of the study indicate that the community of North Central Timor Regency has not been fully involved and involved in the stages of preparing and developing plans, although at the village level, the community is included in the planning process, but at the sub-district level Development planning meeting stage it has not been carried out properly, Musrenbangcam is sometimes only ceremonial without intensive discussion, minimal data on planned objects as a result of lack of coordination and the assumption that what is designed by the sub-district must be the same as what is desired by the village. This is what then produces the same and repeated programs and activities in the same village or the same program for different villages with different needs. The results of this study are confirmed by what was stated (Marzuki, 2015) that there are two levels of opportunity to influence every decision, that is before the compilation plan And after the plan proposed. According to Marzuki, inhabitants convey ideas And suggestions before the implementation plan, own chance to submit objects And changes if any, before the plan is implemented. This strengthens the argument that community participation in the preparation of regional development plans is important for the success of development in areas that have special characteristics. Involving the community inclusively in development plans will produce alternative solutions through more appropriate and effective programs for regional progress.

#### 4.2. Participation in the Implementation of the Plan

Planning will produce quality plans. Plans reflect commitments that are easily suspended or canceled by replacing one form of a word with another (Faludi, 1987 ). Faludi's view above emphasizes the understanding that plans resulting from planning are statements of

commitment from elements that are actively involved and take part in the entire process. However, this commitment will be worthless, easy to change, and is only a silent document that is easily changed if not followed by good implementation. In another explanation (Alexander, 1985) states that implementation here refers to actions and operations in the field. Implementation of plans in regional development planning is one of the stages in which at this stage there is an activity of changing concepts into concrete actions. At the implementation stage, planners decide on how to implement the program, the complete method of actions to be taken if there is feedback, how to do it, and who will do what it needs to be considered in this process because a successful plan requires a level of coordination effectiveness between various planning organs and various institutions (Archibugi, 2008). In the context of regional development planning, the implementation of the plan is essentially an object for plan evaluation. This is based on the idea that in the implementation of the plan, the planners will determine the determining elements of the implementation in the form of (Indicators, methods, time, and costs including the subject) so that if the implementation of the plan is not carried out properly, then the evaluation will automatically lose its spirit/meaning because it has no object. Community participation in the implementation of regional development plans will guarantee the success of development programs, it can be ensured that the policies and projects to be implemented are by the needs and aspirations of the community as stated in the program or project plan.

The results of the study show that the community is involved in implementation activities although not dominant, their involvement is indirect, namely through the DPRD, NGOs, and academics because the stages of community plan implementation can only provide practical and political input as feedback with the hope that there will be further efforts to maintain the budget figures and activities that have been agreed upon in the stages of preparing and developing development plans in the region. To ensure that regional development plans are implemented, stakeholders in development planning in North Central Timor Regency made an integrity pact involving Community Leaders, Religious Leaders, Youth Leaders, Academics, and the Regional Government. However, all of that is only a ceremony for a legitimacy process to the community. Development planning at the stage of plan implementation is still dominated by technocratic activities. This is proven by the inconsistency of programs and indicators of certain programs because there is political intervention in the name of community interests, there is still a biased understanding that community involvement in implementation is only related to the implementation of programs and projects that have been set out in the development plan document. So that in the implementation of development programs, community involvement is very high, this is marked by the success of the flagship programs of the Regent and Deputy Regent of North Central Timor such as the Animal Husbandry Program, Agriculture, and the Tekun Pelayanan Plus Program in the form of Decent Housing Assistance and the Cattle Assistance Program (TERASA).

Development planning will have value if it produces good plans. A good plan is a plan that can be implemented because whatever the process with any method will produce a policy or end with a policy ( ER Alexander, 1985 ). This emphasizes the understanding that the community needs to be actively involved in the implementation of plans in regional development planning not only during the implementation of programs or development

projects because their involvement is to ensure that these development projects are by the needs and aspirations of the community at the previous planning stage and consider unique factors related to the region and implementation of the plan is the object of evaluation (Alexander, 1985).

#### 4.3. Participation in Monitoring and Evaluation

Community participation in monitoring and evaluating regional development plans is an effort to ensure accountability, transparency, and success of development programs. Involving residents in monitoring and evaluating the implementation of development plans shows that the policies and projects implemented are running according to expectations and provide benefits to the community as a whole. It is believed that through monitoring and evaluation, the progress of projects and programs and the impacts they have on the community can be known. Marta Harnecker and José Bartolomé (2018) stated that It makes no sense if the plan is made only on paper because an integral part of the participatory planning process is implementation and evaluation. With monitoring and evaluation, a picture can be obtained about the implementation experience, difficulties and how to overcome them, and the results achieved regarding community aspirations and satisfaction, findings in monitoring and evaluation can be the basis for improvements to the next year's plan or become the starting point for the next year's plan.

The above view emphasizes that community participation in monitoring and evaluating regional development plans is the main thing in ensuring accountability, transparency, and success of the development programs implemented. North Central Timor Regency is one of the regions in the border region between countries, some things that distinguish between other border regions in Indonesia and other countries. This specificity and uniqueness is what needs to obtain development protection starting from planning to development evaluation. There are so many cross-sector and cross-field programs and projects implemented in the North Central Timor Regency. As a border area, there are also central government development programs and projects implemented in the border area. To avoid mutual claims for the final results of the program or project, monitoring and evaluation of regional development planning needs to be carried out by involving the community. Their involvement allows for more comprehensive information to be obtained about the impact of development projects on the community and its environment, direct input on project performance, potential problems or unexpected consequences that require improvement or adjustment in its implementation, a more holistic assessment of the fulfillment of program objectives, and suitability to the needs and aspirations of the community. In addition, as a border area, community involvement in monitoring and evaluation becomes increasingly important to ensure transparency, accountability, and suitability of development to the needs and interests of the community, sustainability, relevance, and success of development efforts taking place in this area.

The results of the study show that monitoring and evaluation of development planning have not fully involved the community, in addition there is no special method either applied by Bapelitbangda or in OPD Mitra, Monitoring and Evaluation are often misused by political actors so input from the community is not always a priority, delivery of previous year's results is considered as Monitoring and Evaluation of planning, Evaluation is based on

feelings not objectivity, and the limitations of functional planning personnel are a separate problem. The above facts deny the basic philosophy of monitoring and evaluation because monitoring and evaluation no longer produce output or produce impacts due to the absence of methods. Evaluation and monitoring are merely processes that do not see results, and weak interventions because they look more at who is implementing the project, the organization's interaction of with the implementer, or are more concerned with feelings. This is according to Popper (1959) that in planning evaluation must be able to find failures in the process and results and the assessment needs to include the reasons for the assessment that has been carried out. In other words, the evaluation does not deserve to be called evaluation if there are no methods or criteria for assessors to recognize good and distinguish it from bad. plans can be wrong or less precise and evaluation must be able to find the errors or inaccuracies in question. The above view shows that good planning is planning that can be evaluated to contribute to society.

Based on the analysis of important aspects of community participation in regional development planning, it is clear that community participation in development planning in the border region of North Central Timor Regency is still weak. Thus, to involve the community in regional development planning, each government region must know the characteristics of their region, the real needs of their region, the state of development of stakeholder involvement interest the regulatory requirements, and the quality of the documents to be produced. Research conducted by Gupta ( 2021) illustrates that active participation and citizen involvement are very important in planning and development discussions. Citizen participation in planning is reflected in plans, policies, and programs. Low participation affects the achievement of regional development visions, so regional institutions involved in development governance must ensure community participation and active involvement of the community in all stages of development planning, providing inclusive conditions so that the community feels ownership of the planning and a culture of institutionalized participation. This indicates that community participation in regional development planning requires an inclusive approach, especially in joint decision-making. In the context of community participation in development planning in North Central Timor Regency as one of the border areas between countries, an inclusive process approach to community participation is needed that places community participation as a basic right that must be recognized and respected by the North Central Timor Regency government because this is not only a tool to achieve regional development goals but is a principle of democracy and justice, the community has equal access to information, a transparent decision-making process, and the opportunity to contribute to formulating policies and development projects that are beneficial to their lives. This is parallel to the research conducted by Muluk et.al ( 2019) which found that community planning quality participatory will form a development plan that is effective and representative. The quality of participation is indicated by the level of direct and in-depth stakeholder engagement so that it is at a high level of participation. Quality of participation requires a participatory process characterized by two-way communication. the direction between the community and local authorities. Quality of participation is shown with the inclusion of local voices, resulting in good planning, it is necessary to include local wisdom in the planning process. This emphasizes the need for planning collaborative. Planning at the local level need adaptive, consistent, and supported by the community. And one of the good techniques is to include community participation.

By articulating their priorities in a community-supported plan, the planning will be consistent and aligned with development goals (Szetey et al., 2021)

By strengthening community participation in the regional development planning process, it is hoped that policies on development programs and projects will be more responsive to the needs and aspirations of local communities, increase legitimacy and acceptance, and ensure that development will be implemented effectively and efficiently and have a positive impact on the community. For this reason, a form of rights-based participation is needed in regional development planning. Because of rights-based participation, all voices from the lower levels of society are heard and considered equally without discrimination, allowing fair access to information, resources, and decision-making processes and the resulting decisions accommodate the needs and aspirations of the community.

#### 4.4. Utilization of Traditional Leaders

Local wisdom is a form of knowledge, belief, understanding, or perception along with customs or customary ethics that serve as guidelines for human behavior in ecological and systemic life. Values rooted in culture are not concrete material objects but tend to be a kind of guideline for human behavior ( Riyanto, Armada. 2015.) Knowing and understanding local wisdom in an area will help development planners to observe in detail what needs to be done. In regional development planning, local wisdom cannot be taken lightly, because values, traditions, and local traditional organizations and local knowledge are a strong foundation in formulating appropriate policies and have value in creating development justice. By understanding and integrating local wisdom into development planning, planners can ensure that development not only meets practical needs but also enriches cultural identity and maintains balance with the environment, which ultimately brings real benefits to local communities in the area.

Central Timor Regency is one of the regencies that directly borders the State of Timor Leste. There are specific characteristics that need attention in the development planning of this region. Understanding the existence of local wisdom in regional development planning can produce a more inclusive strategy. This is because local wisdom not only offers unique insights into the environment and natural resources in the area but also reflects the needs, and aspirations, including the way of life of the existing community. This is stated by Suryono (2017:19) that Development with local wisdom insight offers a choice of development models that point to a development policy that prioritizes strengthening human dignity in development processes, which continuously seeks alternatives for the emergence of a new civilization (New Civilization ) that is more liberating, more enlightening, more just, and more humane. In other words, development with local wisdom insight is expected to be able to improve human dignity; not only producing the achievement of material sufficiency and abundance, but must also be able to present the strengthening of fundamental human values themselves, or what is termed "Glocalization" to describe the nuance (Post Modernism) which combines global-taste development strategies and local-taste development with its multiverse, relative, temporary, elastic, communal, informative, and deconstructive nature. In other words, development based on local cultural wisdom means how to package or formulate local development policies to have global value by involving local elites and communities.

This shows that the use of local wisdom in regional development planning cannot be underestimated because local values, traditions, and knowledge are a strong foundation in formulating policies that are by the conditions of the community and its region. By understanding and integrating local wisdom in planning, we can ensure that development not only meets practical needs but also enriches the cultural identity of the community so that it becomes a balancing factor in regional development activities. Taking local wisdom into account in the entire regional development planning process allows for the use of a more holistic, integrated, and inclusive development planning approach, which can produce more effective and efficient solutions. In addition, utilizing local wisdom proportionally will help build strong partnerships between the government, local communities, and other related parties, increase acceptance and support for the development plans produced, reduce the potential for conflict strengthen relationships between different communities, and create solutions through development programs that are by community needs.

North Central Timor Regency has special and distinctive characteristics as an area on the border between the Republic of Indonesia and NRDTL. The structure of local customary and traditional leadership still exists in this region. Customary leaders still have an important role in development at the local level, becoming the main guardians and drivers in maintaining and enriching cultural values and traditions that are the foundation for the progress of society in their region. TTU Regency, which was formed based on Law Number 69 of 1958 (State Gazette of 1958 no. 122), includes a combination of three kingdoms/ swaraja areas, namely the Miomaffo, Insana, and Biboki swarajas.

Based on the governmental structure of the Dutch East Indies government, Onderafdeeling Noord Miden Timor had 3 autonomous regions, 18 “(kefotoran)”, and 176 “(temungkung)”.

- 1) Swapraja has 8 sub-districts, including Tunbaba, Manamas, Bikomi, Noemuti, Nilulat, Noeltoko, Naktimun and Aplal.
- 2) Swapraja Insana has 5 districts, including Oelolok, Ainan, Maubesi, Subun and Fafinesu.
- 3) Swapraja had 5 chiefdoms, including Ustetu, Oetasi, Bukifan, Taitoh and Harneno.

In the North Central Timor district, the traditional leaders still exist complete with their traditional government authority starting from the King ( Usif/Atupas), Fetor, Tamukung and other leaders below them. These leaders have very comprehensive local knowledge about the region and the community of their followers. From a political perspective, local knowledge is an influential interest group (Martini, 2012). Knowledge of the planning area including the local resources contained therein is the greatest contribution to regional development planning. The presence of traditional leaders in regional development planning brings the legitimacy and representation needed to formulate effective policies in utilizing supporting development resources. By recognizing the role and authority, more inclusive solutions are created, ensuring that policies and programs implemented are in accordance with the needs and aspirations of the local community, helping to overcome communication barriers between the government and local communities, and building trust for the success of regional development. Thus, the involvement of local traditional leaders not only strengthens the legitimacy of development policies but also creates a stronger foundation for the

implementation of development planning.

In the context of community life in North Central Timor Regency, the philosophy of " Ta'uis " is a principle that is firmly held by every member of society ( Tob ) in building relations between humans as members of society with their God, their Government, and their King (Usif). Usif in carrying out its customary leadership, has ethics in terms of interacting with the wider community. Customary leaders (Usif) have an important role and become respected figures, become role models for Indigenous people in their kingdom, and can mobilize their citizens to act on their rights and obligations (against/support) in terms of realizing welfare and a sense of togetherness in the community by adhering to values, norms that are shared, including in terms of development. In the North Central Timor Regency area, there are 3 (three) Swapraja (Swapraja Insana, Miomaffo, and Biboki) with their respective kings who still exist until now complete with their power structure attributes. Development in all aspects requires community support, including space and natural resources in the development planning coverage area. Not much different from other areas, the North Central Timor Regency area consists of space that is traditionally divided into the three great kingdoms above. They have the right to control and the obligation to maintain it for the common good and because of the existence in question, it is necessary to be involved in development planning. The results of the study show that these figures who have customary power have not been involved in real terms. In the planning process starting from the village level, sub-district, and at the Regency Musrenbang level, is very political, some claim to be customary figures and community leaders, but those who attend are not competent and do not understand the area and ownership of natural resources and the pattern of community relations they represent, in the regional development planning stage stakeholders are participants but participants are not necessarily genuine stakeholders so that there is still rejection of programs, reluctance to donate local resources for development. Another fact was found that of the 3 (three) autonomous regions, they have customary areas that directly border the State of Timor Leste. so the presence of the king/usif or delegates assigned at certain stages in regional development planning is very important because they have in-depth knowledge of the history, culture, and socio-economic conditions of the local community in their area including natural resource points that can be utilized in development in the area because in their hands and from them the community may or may not do something, may or may not use resources in their area of authority, may or may not support development policies. As a result of the lack of king involvement ( usif) in planning, there is suspicion / not always trust in the government. The kings in this self-governing kingdom are still respected and honored by their followers and have a strong influence, especially in legitimizing regional development policies because they have complex knowledge about this region. In regional development planning, it is important to collaborate and involve traditional/customary leaders/elites or other terms that inhabit and rule a particular area. Customary leaders create institutionalized and collective actions and traits for their followers that can have the potential to support or weaken the implementation of development policies. (Lefebvre, 1991; Soja, 1996), it is explained that collectivism is a living space or space for representing community feelings and collective actions (by local social norms, and informal institutional structures) that can support and or oppose planner interventions, formalized public policies, and politicians who influence the region and their daily lives. (Raagmaa, 2002)

For this reason, in the context of effective regional development planning, it is necessary to actively communicate with traditional leaders (listen directly to their views on the needs and aspirations of the community), and create space for discussions between traditional leaders, residents, and other relevant parties in developing the plan. Thus, the resulting development plan can be implemented according to local needs and values. This is in line with research conducted by Michal Hrivnák, ad. all, (2021) participation is a multidimensional process, the participation process is influenced by various factors, such as local government policies, implementation processes, local customs, prevailing values, local economic structures, hierarchical relationships in local communities, local community involvement, etc. Thus it can be concluded that involving traditional leaders in the regional development planning process is one aspect that cannot be ignored because their presence legitimizes the formulation of effective policies, is responsive to the needs and aspirations of the community, and respects the sovereignty of traditional leaders solutions and alternative solutions to problems taken by the local government gain community support.

#### 4.5. Utilization of Tolas Culture

Culture is seen as the totality of ideas, beliefs, knowledge, and practices that are characteristic of a society (Tansey and O'riordan, 1999) or the accepted way a community understands the world around them. Cultural traditions are progressive, dynamic, and not static (Willemsen 1992). Cultural traditions have a normative element and thus provide a conservative force on development change (Rigsby 2006). It is this conservative element that connects past generations (ancestors) with the present generation (those still alive) and generations yet to be born (those to come). Therefore, although the cultural traditions inherited from ancestors may change in content, in general, they do not affect the spirit or philosophical implications that underlie them. (Adom, 2017)

Culture is the result of human creation from the entire process experienced in life both as individuals and in communities. Furthermore, culture is a framework in which various identities, such as local identities, exist and are formed, and then in the local community, they will express their culture and ability to survive through unique ways both in terms of interaction between members of their group and with their environment. The habits of society that have become part of the culture are then used as patterns or guidelines to create a common good. Local culture is the strength of local communities that can help the government in mobilizing local strength and resources for regional development as well as being an administrative strategy that helps in planning overall regional development activities. This means that local identity elements contribute to the existence of an area and play an important role in development because Indigenous people in the area have a reputation for high cultural standards that can influence many people. (Raagmaa, 2002)

The people of North Central Timor Regency, like others, have a distinctive and unique culture in living their daily lives. Some traditions are used to build their communities, especially in terms of maintaining the integrity and sustainability of life together. One of the cultures that is still preserved is the "TOLAS" tradition. Tolas is a tradition of community deliberation to harmonize people's views on a problem. Tolas is a local tradition that has taken root, becoming an integral part of the activities of the Dawan (Timor) community. As a tradition that is still preserved to this day, Tolas is believed to be a medium of



communication between residents in a certain area. TOLAS is formed from the word "tol/toal" which means sitting together in a circle. While "Tolas" is the verb. So "Tolas" is defined as an activity of sitting together by leaders or those mandated by the tribe/clan to discuss/deliberate about urgent problems that occur or exist in their area and require decision-making.

To understand the essence of "Tolas" as a culture/tradition of deliberation, there are several types of "Tolas" which are classified based on the purpose and people involved, including; (1) Tolas (lasi Nitu/Maten), (Deliberation/discussion at a death event) (2) Tolas (lasi Kabin/Matsaos ma lasi paisa), (Deliberation for marriage events and infidelity problems) (3) Tolas lasi Bakan, (Deliberation in the case of theft) (4) Tolas Tafen Pah/Nifu/Kuan bale. (Deliberation for development problems in the village) (5) Tolas Lais Uem Fe u/Sonaf and Uem Adat. (Deliberation to build a traditional house) In the context of this research, what is meant by Tolas as a sub-focus of Local Wisdom in regional development planning is Tolas Tafen Pah/Tafen Kuan. Tolas Tafen Kuan/ Pah is an activity of sitting together between special people to discuss and make important decisions. to be recommended in the utilization of local resources (land, water sources, and other resources) in development that exist and are traditionally owned by the local community.

Tolas are usually initiated by the local government or on the initiative of traditional figures and community leaders. This happens because of problems that occur in the implementation of development programs or are predicted to occur in the overall implementation of development in the area or terms of the impacts caused by ongoing development activities. This is what places Tolas as a medium to find out about local community knowledge, what is owned and can be used for development in its area. Or by Clifford Geertz (1983) that local knowledge as knowledge owned locally by the local community is a cultural system for people who share communal sensitivity. This local tradition is unique because Tolas is different from the modern way today such as Musdus or Musrenbangdes. If Musdus or Murenbangdes are held once a year, Tolas can be held more than once a year because it is adjusted to the problems faced by the community. This shows that the local tradition of "Tolas" is a space for interaction involving patterns of relationships between humans in an area based on values that regulate their relationships and behavior and are directed at the common good in all aspects of life. This culture is believed by the community as a communication medium and to help avoid misperceptions about the use of development resources in the North Central Timor Regency area.

The results of the study indicate that "Tolas" as one of the cultures of community deliberation in North Central Timor Regency has not been utilized properly in development planning. There is a "Tolas" initiative by the local government which usually takes place several times a year, but input from residents sometimes does not get attention in the Development planning meeting so community leaders are often not enthusiastic because the "Tolas" initiated by the government is often full of interests. In "Tolas", residents are free to express their opinions, be it proposing, correcting, or even warning about the impact of implementing certain programs including coordination patterns in the utilization of local resources in the area. "Tolas" practically reflects community participation in development planning because through "Tolas" the community can propose, and take part in determining non-monetary resources that will later be used to finance the program and be directly

involved in monitoring and evaluating development planning.

This means utilizing local culture in a region in development planning as the main foundation for designing relevant development policies. By appreciating and integrating cultural heritage, traditions, and local identities in every aspect of our planning, we not only strengthen the sense of community ownership of development, but also create solutions that are more in line with the local social, economic, and environmental contexts to have a positive impact on the development of the region, minimize the potential for conflict and increase acceptance of development projects. In addition, utilizing local culture and traditions can also enrich innovation in project design and implementation, and enable the development of local solutions that are more in line with the local context but have long-term global value. Therefore, the integration of local culture and traditions in the regional development planning process is an inclusive process approach to achieving the effectiveness of regional development planning. Sebei (2014) that Culture includes a set of beliefs, moral values, traditions, languages, and laws (or rules of behavior) and with cultural diversity, religious beliefs, customs, and values, which reflect the origins of the scattered communities that influence community participation in local government.

North Central Timor Regency is a border area with unique community characteristics, requiring precision in development planning. Because of this specificity, local traditional leaders and local traditions/local culture play a very important role. In the context of development planning, a deep understanding of local culture allows the North Central Timor Regency government and related institutions to develop more effective strategies that are by the local social and environmental context. Involving traditional culture and customs in the planning process also allows for maintaining the sustainability of development, strengthening local identity, and building a sense of community ownership of the implementation of development. Thus, appreciating and utilizing local cultural heritage is important in ensuring that development in border areas between countries is not only technically effective but also has a positive impact on the community in that area. In addition, utilizing local culture in the development planning process will not only strengthen the community's sense of ownership of development but also create more effective solutions. Althien John. Pesurnay (2018) stated that in many ways local wisdom functions as an answer to the challenges of everyday life as well as an actualization of the life system because it is a framework for responding to external elements while maintaining a coherent cultural identity in the future. Research conducted by Muluk at. al ( 2019) which modified the opinion of Fainstein & DeFilippis (2016) said that good planning is planning that blends justice And effectiveness. Draft justice has become a local choice and local wisdom in agenda planning. This makes the resulting plan effective and representative. Effective means a plan that is produced capable of solving the problem faced by the community. Representative means that the plans produced represent needs according to community priorities and interests which are diverse. Effective also means that the resulting plan can unify the superstructure of local government priorities and interests general area.

Development planning in the border area of North Central Timor Regency involves several supporting and inhibiting factors. The supporting factors are ( 1) the existence of a high commitment of planners and (2) the existence of regulations that underlie regional development planning. However, there are several inhibiting factors such as; (1). Limited

human resources for planners (2). Lack of coordination between related parties (3). Changes in policies and regulations (4). Budget limitations

## 5. Conclusion and Recommendations

Regional development planning is not planning from the region but rather development planning is planning for the region. Thus, regional development planning must be interpreted as planning to improve how to use the resources owned by the region to create community welfare in the region. For this reason, in its planning, it is necessary to pay attention carefully starting from the planning resources, the underlying regulations, and community support. Development planning in North Central Timor Regency has not been effective because there are still imbalances and inconsistencies between documents, the documents produced do not reflect a comprehensive in-depth analysis of the district's conditions, and there are planning stages that are still considered ceremonial (pursuing targets technically and procedurally). This is because Community participation is still weak in the preparation development of plans and implementation of plans, although in the implementation of the program, the community has been involved well. The community has not been included in the Monitoring and Evaluation of the plan, there is an Electronic Report instrument but it is used effectively. (2) Local wisdom has not been utilized optimally in regional development planning, such as traditional leaders have not been included in regional development planning and the "Tolas" tradition which is a medium of communication between residents has not been utilized well.

Some suggestions that can be recommended to the TTU Regency government in regional development planning are:

1. Need to increase the capacity of human resources for regional development planners, both individual and institutional capacity. To meet the lack of human resources for planners, the TTU Regency Government must recruit planning staff and the mutation pattern needs to be based on special considerations for trained or skilled development planning staff.
2. Regarding community participation in regional development planning, then (a) Bapelitbang TTU Regency needs to clarify the understanding of the purpose of participation in the planning stage, (b). It is necessary to conduct socialization regarding community involvement starting from the preparation, implementation, monitoring, and evaluation of regional development planning, (c) it is necessary to apply monitoring and evaluation methods for regional development planning so that the community can take and not just wait for the handover of projects that have been worked on. (d) To the conditions of the TTU community, the regional government needs to provide participation costs so that the community can easily take part in the stages of regional development planning. (e). It is necessary to determine the target group, and the level of involvement ( group of people and time) explicitly in the Musrenbang at the village level and the sub-district level so that the Musrenbang is not considered a mere ceremony in development planning.
3. Regarding Local Wisdom, it is suggested that (a). It is necessary to properly involve traditional leaders in this region, who truly have traditional power (Usif, Tobe) not just representing elements of traditional leaders as Community Leaders and Traditional Leaders. (b). It is necessary to look back at the Tolas culture as a legacy of the tradition of

deliberation of the "Meto" community to be utilized in regional development planning. (c). There needs to be inclusiveness in the implementation of Pramusrenbang. Because in this border region, there is joint ownership of resources.

4. Bapelitbangda needs to coordinate more intensively with OPD Partners as well as Sub-districts and Villages, so that valid and quality planning data support is obtained.

5. About the position of TTU Regency as a border area that has special characteristics, it is necessary to design an inclusive process method in regional development planning with the concept of "boundary spanning".

6. Need to improve coordination with the central government to obtain protection in terms of regional development budgets.

7. The Border Village Forum needs to be revived because there are so many sub-ethnicities spread across TTU Regency – NKRI and in the Oekusi-RDTL Enclave.

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