

Strategy for Socially and Culturally Just Rural Area Development in the Selingkar Ijen Agropolitan National Priority Rural Area, Banyuwangi

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Abstract

The development of rural areas is an integrative effort between villages, carried out to accelerate and improve the quality of public services, development, and community empowerment through a participatory development approach. However, rural area development has not yet adequately addressed social justice in terms of development sustainability. This study aims to identify socially just development strategies for rural areas, particularly concerning the socio-cultural dimension. The research was conducted in the Agropolitan National Priority Rural Area (KPPN) of Selingkar Ijen, Banyuwangi, focusing on 7 out of the 14 villages within the area. This is a descriptive qualitative study using Soft System Methodology (SSM). Data collection was carried out through observation, secondary data gathering, focus group discussions, and in-depth interviews (mandala interviews), with data analysis conducted using the Planning Charrette method. The research findings indicate that the development of the Selingkar Ijen Agropolitan Area must consider the socio-cultural dimension, particularly the presence of Osing cultural traditions and the strengthening of Osing community institutions or customary councils. These represent a unified value system and collective cultural practices within an integrated rural area. The strategy includes the cultural transformation of Osing traditions among the younger generation for further development. It also involves recognizing Osing culture as a revitalized pillar of development and leveraging it as local wisdom within governance and development systems.

Keywords: Strategy, Rural Area Development, Social Justice, Osing

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Introduction

According to [Sjafrizal \(2008\)](#), regional development disparities are a common aspect of economic activity in a given area. These disparities are essentially caused by differences in natural resource endowments and demographic conditions across regions. As a result of these differences, each region's ability to drive the development process also varies. Development disparities also occur across sectors; there are regions with advanced economies supported by complete infrastructure and facilities, yet their social and environmental conditions are quite poor.

The development of rural areas is a mandate of Law Number 6 of 2014 concerning Villages. The purpose of rural area development is to accelerate and improve the quality of services, economic development, and/or community empowerment in villages through a participatory approach by integrating various policies, plans, programs, and activities of stakeholders within designated areas.

Based on the 2020–2024 National Medium-Term Development Plan (RPJMN) (Bappenas, 2020), there are 62 (sixty-two) National Priority Rural Areas (KPPN). The Agropolitan Area of Lingkar Ijen in Banyuwangi Regency has been ranked as the best and top KPPN with a competitive status. The Rural Area Development Index (IPKP) for Lingkar Ijen was 97.33 in 2023 and increased to 97.80 in 2024. In the IPKP, the Socio-Cultural Dimension scored 100.00 in 2024.

The Gini ratio in Banyuwangi Regency, East Java, indicates the existence of income inequality. Data from the Central Statistics Agency (BPS) shows that the Gini ratio in Banyuwangi was approximately 0.329 in 2022 and around 0.351 in 2024. Sectoral disparities in rural development within the Selingkar Ijen Agropolitan Area could give rise to social injustice.

According to Honneth, recognition is a distinct concept that encompasses both “the recognition of rights” and “cultural esteem,” as well as claims of “love.” He attempts to incorporate the issue of redistribution within this framework. The result is an argument that the concept of recognition, when properly understood, can accommodate—and even necessitate—a modified version of the Marxian paradigm of economic redistribution, similar to that proposed by Fraser (Fraser and Honneth, p. 3).

This condition arises because the majority of the population in the Selingkar Ijen Agropolitan Rural Area are Osing people, the indigenous ethnic group of Banyuwangi, also known as Wong Blambangan. The development of this area will inevitably intersect with and be closely linked to Osing cultural traditions, particularly in the context of cultural tourism development. Over the past 20 years, the commodification of Osing culture has been extensive, especially through tourism development.

Therefore, this research becomes an interesting subject to pursue and is expected to provide valuable insights for stakeholders involved in rural area development programs at the national level.

Methodology

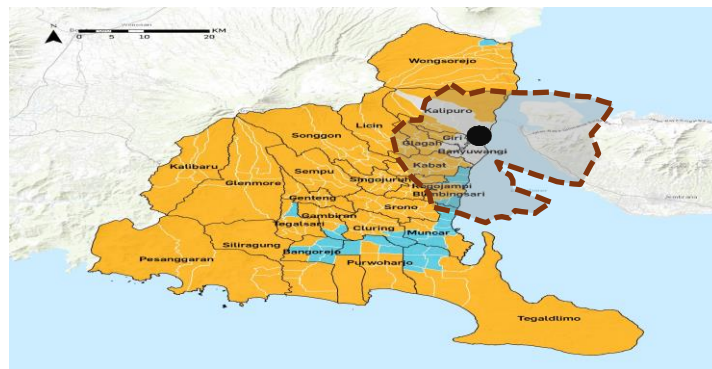
A. Selection of Priority Locations

The selection of locations takes into account regional characteristics, national policies, and regional policies. Regional characterization is conducted by utilizing the Village Development Index (IDM), Regional Spatial Planning (RTRW), and the Rural Area Development Index (IPKP).

The Selingkar Ijen Agropolitan Rural Area is one of the 62 National Priority Rural Areas mandated in the 2020-2024 National Medium-Term Development Plan (RPJMN). The Selingkar Ijen KPPN consists of 14 villages that border each other and are located in three sub-districts: Glagah Sub-district (Kemiren, Tamansuruh, Kampung, and Paspan villages), Licin Sub-district (Pakel, Gumuk, Jelun, Segobang, Banjar, Licin, Kluncing, and Tamansari villages), and Kalipuro Sub-district (Telemun and Bulusari villages) in Banyuwangi Regency. (The study location map is shown in Figure 1).

The KPPN represents a mutual agreement among the villages, which have joined together to form a unified rural area based on shared superior potentials (sectors/commodities). The Selingkar Ijen Agrotourism Rural Area aims to improve the welfare and economy of the community through the development of the area's superior potentials and commodities. Therefore, the implementation of this program focuses on institutional development and the development of superior potentials and commodities, following an upstream-downstream mechanism (Renstra Kemendes PDDT 2020-2024).

Figure 1: Location Map of the Lingkar Ijen Agrotourism National Priority Rural Area (KPPN) in Banyuwangi Regency



Source: KPPN Monitoring and Evaluation Team, Bappenas, 2024

B. Sustainable Rural Area Development Approach

Rural areas play a vital role in supporting economic, social, and environmental sustainability in many countries, including Indonesia. These areas often face complex challenges, ranging from environmental degradation to limited access to basic services and economic opportunities. To address these challenges, a comprehensive and sustainable approach to rural area development is essential. This approach ensures that

development not only delivers short-term benefits but also maintains balance and sustainability for future generations.

The sustainable rural area development approach can be categorized into three main aspects: environmental, social, and economic. These three aspects are interconnected and mutually reinforcing in creating a harmonious and sustainable rural ecosystem. The concept of Triple Bottom Line Accounting consists of three main pillars, commonly known as the 3Ps: Planet, People, and Profit. Planet represents a commitment to caring for nature and the surrounding environment. People refers to social responsibility and community engagement. Profit focuses on economic viability and sustainable growth (Wilson, 2015).

C. Soft System Methodology (SSM) in Rural Area Development

The development of rural areas needs to be based on real-world phenomena to ensure that development plans are targeted and can improve the welfare of village communities. Therefore, the Soft System Methodology (SSM) is used in this study to capture several dynamic and intangible aspects, including social, economic, and environmental factors. The SSM method can be carried out through seven stages ([Checkland, 1998](#)).

- a) Stage 1: Identifying the unstructured problem situation. At this stage, empirical phenomena related to social, economic, and environmental aspects are identified through various data collection techniques such as FGDs/charrettes, interviews, field observations, and secondary data processing.
- b) Stage 2: Describing the identified problem situation. At this stage, the identified problem situation is depicted through a rich picture visualization to provide a holistic understanding of the relationships between potentials and existing problems.
- c) Stage 3: Defining the relevant system (Root Definition). At this stage, the problem situation is defined as a concise system based on the CATWOE elements (customers/clients, actors, transformation process, worldview, owners, environmental constraints).
- d) Stage 4: Developing the conceptual model. The system defined in the previous stage is expressed in a conceptual model that illustrates how the system should work to achieve its objectives.
- e) Stage 5: Comparing the conceptual model with the empirical situation. The conceptual model developed is then compared with the existing situation to identify gaps between the actual and ideal conditions.
- f) Stage 6: Identifying feasible changes. Changes are identified based on the gaps found in the previous stage. Proposed changes need to align with stakeholder interests to ensure they can be implemented and meet needs.
- g) Stage 7: Action and implementation. The proposed changes from the previous stage are formulated into an action plan to address existing problems and optimize potentials to improve the current condition.

D. Collaborative Planning with Local Stakeholders

A collaborative approach is used to facilitate the identification of strategic issues, planning needs, and program recommendations as part of a Rapid Planning Assessment. This approach opens a space for discussion with Bappeda, DPMPD, and other regional government agencies (OPD) in Banyuwangi Regency. A field survey using Planning Charrette with local residents aims to provide explanations about planned activities and to develop the next agenda (Future Cities Laboratory, 2019). This activity was conducted in 7 villages within the research area in Banyuwangi Regency over one week, from November 11 to 16, 2024.

a) Field Visits and Observations to the Research Sites

Following coordination through meetings at the DPMPD office, the focus shifted to visits and observations at strategic locations in each village within the research area. During the observation process, discussions were held with village government officials and community leaders from Village Community Institutions. The results of these observations were then summarized and became the main material for discussion during the planning charrette, which was the next agenda.

b) Planning Charrette Inviting Community Leaders, Held in Kemiren Village

The final agenda in the collaborative planning process was to invite key stakeholders in the Selingkar Ijen Area to record community aspirations and incorporate them into the plan to be developed. The community leaders present included village officials, heads of MSMEs, village-owned enterprises (BUMDes), youth organization leaders (Karang Taruna), customary leaders, NGOs, farmer groups, and other community figures.

Results And Discussion

A. Spatial Planning Policy

In addition to considering the macro context and its relationship with surrounding urban areas, the review also includes the strategic context within the Agrotourism National Priority Rural Area (KPPN) of Banyuwangi Regency. According to the Banyuwangi Regency Spatial Plan (RTRW) No. 2 of 2024, the sub-districts of Glagah, Licin, and Kalipuro are designated as strategic areas.

These three sub-districts are part of the Agropolitan Strategic Area, with development directions aimed at integrating agro-industry and agribusiness activities with the tourism sector. Additionally, Glagah and Licin sub-districts are designated as strategic tourism areas, while Kalipuro and Glagah are recognized as urban strategic areas within Banyuwangi. Glagah Sub-district, in particular, is home to the Osing Traditional Village of Kemiren, which is a strategic area focused on cultural tourism development through the management of cultural assets and the strengthening of community organizations.

The RTRW also designates the Ijen Crater Nature Park as the Ijen Merapi Ungup-Ungup Nature Reserve. Access to this nature reserve is provided via Jl. Kawah Ijen, which runs through Glagah and Licin sub-districts toward the center of Banyuwangi. This route serves as the main entrance to Ijen Crater, making the villages along this corridor important buffer zones that play a vital role in supporting Ijen tourism.

The Agrotourism Area of the regency is planned to develop across several clusters, including smallholder plantation clusters, inland fisheries clusters, Etawa goat clusters, MSME clusters, as well as homestay and tourism village clusters. On the other hand, the development of residential and industrial areas also plays a significant role in this spatial pattern. Residential areas are regulated to accommodate population growth, while industrial areas are focused on boosting economic development through industrial activities. Thus, the spatial pattern aims to create a balance between environmental preservation, economic development, and the fulfillment of social needs in Banyuwangi Regency.

B. Indication of Spatial Planning Overlay, Village Development Index (IDM), and Policy Directions

The next stage, after reviewing spatial planning directives and the Village Development Index (IDM), involves classifying village typologies based on development conditions and spatial planning directives. Based on this classification, two village and rural area typologies were identified in Banyuwangi Regency.

Typology 1 includes villages that are developing and located within conservation areas, where development efforts must prioritize environmental sustainability. **Typology 2** consists of villages that are already advanced and located in non-conservation areas, where more intensive development can take place, supported by adequate infrastructure. This classification serves as the foundation for formulating development strategies tailored to the characteristics and needs of each village.

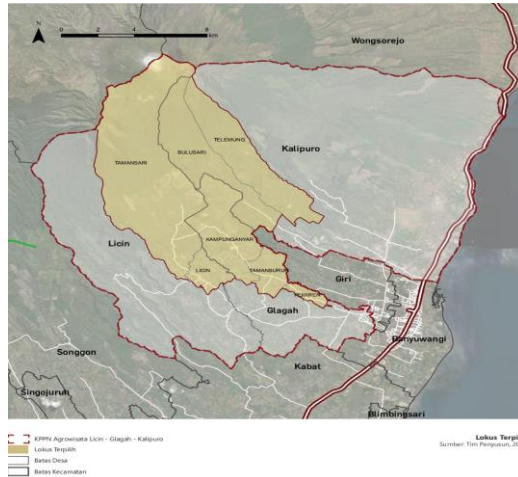
Based on the rural area characterization results in Banyuwangi Regency, areas falling under Typology 1 are recommended. The Selingkar Ijen Agrotourism Rural Area (KPPN), located in Kalipuro, Licin, and Glagah, can be considered a priority, not only because its typology aligns with the dominant characteristics of the region, but also because it is in line with national rural development policies.

C. Delineation of Selected Locations

In determining the pilot locations in Banyuwangi Regency, various aspects were considered, including the concentration of strategic areas, proximity to the city center, and the development directions outlined in the Selingkar Ijen RPKP (Regional Rural Area Development Plan). Based on this assessment, seven villages were selected as the primary locations, namely:

- a) Bulusari Village and Telemung Village in Kalipuro Sub-district
- b) Kemiren Village, Tamansuruh Village, and Kampunganyar Village in Glagah Sub-district
- c) Tamansari Village and Licin Village in Licin Sub-district

Figure 2. Map of Selected Village LocationsSource: KPPN Monitoring and Evaluation Team, Bappenas, 2024



Kemiren Village, Tamansuruh Village, Kampunganyar Village, Tamansari Village, and Licin Village are located along the tourism route to the Ijen Crater Nature Park, making them strategic buffer villages that support tourism in the region.

This selection was made through discussions with the Regional Development Planning Agency (Bappeda) and the Community and Village Empowerment Office of Banyuwangi Regency. Covering a total area of 195 km², this pilot project area has a population of 32,216 people, with a population density of 165 people/km² (BPS Banyuwangi, 2024).

These seven villages were selected as a representative sample from the total of 14 villages in the Selingkar Ijen Area. They are considered an integral part of the broader region, with the expectation that the development concepts formulated for these villages can later be applied to the remaining seven villages as well.

Table 1. Statistical Data of Selected Locations

No	Desa	IDM (2024)	Luas (km2)	Jumlah Penduduk Jiwa			Kepadatan (jiwa/km2)
				Pria	Perempuan	Jumlah	
1.	Desa Bulusari	Maju	25,42	2.166	2.094	4.260	168
2.	Desa Telemung	Mandiri	20,18	2.564	2.487	5.051	250
3.	Desa Kemiren	Mandiri	2,97	1.243	1.375	2.618	881
4.	Desa Tamansuruh	Mandiri	10,47	2.205	2.350	4.555	435
5.	Desa Kampunganyar	Mandiri	31,08	2.272	2.336	4.608	148
6.	Desa Tamansari	Mandiri	100,39	3.579	3.558	7.137	71
7.	Desa Licin	Mandiri	4,67	1.963	2.024	3.987	854
Total			195,18	15.992	16.224	32.216	165

Sumber: IDM Kemendes PDTT dan Badan Pusat Statistika, 2024

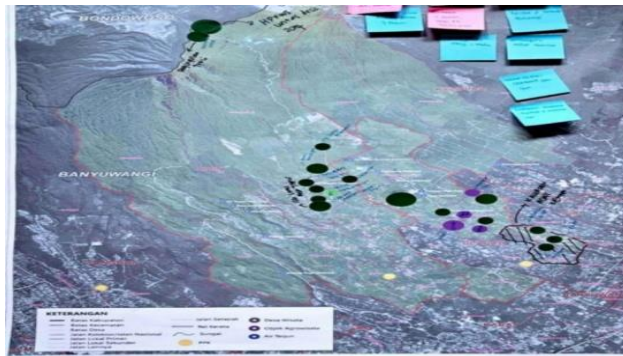
E. Recognition of Traditional Culture and Local Wisdom

Banyuwangi Regency, located at the eastern tip of Java Island, possesses a strong historical identity, particularly through its ancestral cultural heritage, which is now being utilized as part of the region's branding. The uniqueness of its culture, ancestral traditions, and rich historical narratives serve as major attractions, especially in the promotion of tourism based on local wisdom.

One of the areas rich in both natural and cultural tourism potential is the Selingkar Ijen area, where natural and cultural attractions are offered within a single integrated region. Several villages supporting the Selingkar Ijen area include Kemiren, Tamansuruh, and Kampung Anyar in Glagah Sub-district; Licin and Tamansari in Licin Sub-district; and Bulusari and Telemung in Kalipuro Sub-district (BPS Banyuwangi, 2024).

The results of the *Planning Charrette* on socio-cultural dimensions and the analysis conducted at the research sites are discussed and analyzed as follows:

Figure 3. Results of the Planning Charrette on Social and Cultural Aspects



Source: KPPN Monitoring and Evaluation Team, Bappenas, 2024

a. The Osing Tribe as a Cultural Attraction and Pillar of Cultural Tourism Development in Banyuwangi

The villages within the Selingkar Ijen area are predominantly inhabited by the Osing people, an ethnic group native to Banyuwangi Regency, East Java. With a rich history and culture, the Osing are recognized as one of the few ethnic groups in Indonesia that have successfully preserved their cultural heritage. They maintain traditional customs, language, arts, and beliefs. This cultural preservation is especially evident in Kemiren Village, one of the villages in the Selingkar Ijen area.

Kemiren Village has been officially designated as the "Traditional Village of the Osing Tribe" by the Banyuwangi government. The village continues to uphold the customs, traditions, and ancestral lifestyle of the Osing people. To this day, the residents of Kemiren preserve their cultural identity through behavior, traditional architectural styles, local customs, and various traditions. Many traditional arts and rituals are still actively practiced in Kemiren Village, including *Barong Ider Bumi*, *Mocoan Lontar*, *Barong Caruk*, *Beber Kasur* or *Mepe Kasur*, *Angklung Paglak*, and the *Gandrung* dance, among others.

Barong Ider Bumi is a ceremonial ritual held every 2nd of Syawal to ward off misfortune. The event includes a pilgrimage to the sacred site of Buyut Cili, the scattering of *uthik-uthik* (a mixture of yellow rice, flowers, and coins), and a procession of the Barong accompanied by *macapat* chanting, culminating in a communal feast of the traditional Osing dish *Pecel Pitik*.

In addition, the *Gandrung* dance tradition—practiced in Kemiren, Tamansuruh, and Tamansari villages—plays a key role in preserving local culture through artistic performances and cultural activities. These efforts help reinforce community identity and raise awareness about the importance of cultural preservation.

Given the abundance of local wisdom in Banyuwangi, the government has made efforts to preserve these traditions to prevent their extinction. Cultural festivals organized by the Banyuwangi government—such as the *Kebo-Keboan Festival*, *Barong Ider Bumi*, and *Gandrung Dance Festival*—are examples of initiatives aimed at safeguarding regional culture. These forms of local wisdom are passed down from generation to generation as part of a living cultural legacy.

b. Osing Youth Preserving Cultural Heritage and Local Wisdom

With the onset of modernization, many young people from the villages in the Selingkar Ijen area have pursued their education in cities, which often leads to a disconnect from their local traditions and cultural roots. However, driven by a growing awareness and sense of responsibility for preserving local wisdom, many of these youths choose to return to their villages after completing their studies. They actively contribute to safeguarding cultural values and promoting the unique local wisdom of the Osing community.

The enthusiasm of the younger generation to participate in traditional and cultural activities offers hope for the continued preservation of Osing culture. Their role in maintaining and revitalizing traditions and local knowledge is a crucial factor in ensuring the survival of Osing cultural identity amid the growing pressures of modernization.

c. Lack of Integration of Osing Traditional Activities in Villages within the Selingkar Ijen Area

The Osing people also inhabit several villages in the Selingkar Ijen area, particularly in Licin, Tamansari, and Tamansuruh Villages, where they engage in traditional practices similar to those found in Kemiren Village. While Osing communities in each village continue to preserve and perform their cultural rituals, these activities are not yet integrated across the villages. This lack of integration results in limited synergy and consistency in the implementation of traditions between villages, posing a challenge to the collective preservation of Osing culture and local wisdom.

Differences in timing, execution, and ritual procedures have led to uncoordinated variations in traditional practices, which weakens the cultural unity of the Osing community. In addition to the Osing people, the villages within the Selingkar Ijen area are also home to the Madurese ethnic group. The majority of Madurese residents live in the Kalibendo Coffee Plantation area, which includes Kampung Anyar, Bulusari, and Telemung Villages. Despite their different cultural backgrounds, the Madurese have integrated well with the Osing people and continue to live in harmony. Traditions

such as mutual cooperation (*gotong royong*) and traditional ceremonies are still upheld by both communities.

d. Challenges to Osing Local Wisdom in the Era of Modernization Development

The challenges of the globalization era have brought significant impacts in the information and communication technology sector. The increasing amount of information available today can be accessed in real-time from various parts of the world. This presents both opportunities and threats simultaneously, especially for those who cannot adapt to ongoing developments.

This phenomenon requires a wise response, particularly considering observed trends in various regions showing that modernization or globalization often contributes to the degradation of customary, social, and traditional values of communities. This is highly relevant for the Selingkar Ijen area, which requires special attention. The region not only offers natural tourism potential, such as the Ijen Crater, but also serves as a major attraction for tourists wanting to learn about and understand local wisdom, especially the Osing cultural heritage in Banyuwangi.

The commodification of Osing cultural customs must take into account the presence of the Osing Community and Traditional Institutions, ensuring that the local wisdom embedded in their cultural customs is not degraded. Research by [Agus Danugroho \(UGM\) in 2022](#) shows that the commodification of the Tumpeng Sewu tradition by the people of Kemiren Village, Banyuwangi, to preserve the tradition has positively impacted regional cultural resilience. Several aspects influenced by the preservation of the Tumpeng Sewu tradition in Kemiren Village include value systems, harmony among stakeholders, and community welfare.

Conclusion

Based on the results and discussion, the conclusion can be drawn that Desa Kemiren has been designated as the "Osing Ethnic Customary Village" by the Banyuwangi government, serving as a showcase for Osing customs, including traditional houses, an information center, and dance studios. Besides Desa Kemiren, other villages still strongly uphold Osing customs, but they are currently not integrated with Desa Kemiren. There is a need to establish a village-based tourism network by connecting Desa Kemiren and Desa Karanganyar through cultural tourism routes such as the "Osing Cultural Exploration" tour package.

The community, especially the youth, are still willing to preserve these customs, with several dance and art studios active in the area. The Osing Customary Institutions play a crucial role in this, highlighting the need to enhance the capacity of the younger generation to preserve Osing traditions and to strengthen the Osing Customary Institutions.

Both the Regency Government and Village Governments, along with inter-village coordination, need to strengthen the capacity and capabilities of the Osing Customary Institutions in their respective working areas. The existence of these institutions needs to be formally recognized in regulations and supported through governance strengthening.

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