

ANALYSIS ON LOCAL WISDOM-BASED GREEN COMMUNITY PARTICIPATION SUPPORTING THE DEVELOPMENTAL PROGRAM AT THE GREEN CITY- PURWOKERTO INDONESIA (A CASE STUDY OF HOUSEHOLD WASTE MANAGEMENT)

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ABSTRACT

The main purpose of the research was to build a model of green community participation in a local wisdom-based sustainable household waste management to support program of green city development (P2KH) of Purwokerto City. The research shows that socio-cultural environment of societies in Purwokerto is conducive although cultural degradation is existed. Therefore, local wisdom revitalization is needed, such as kerigan pattern. Another cultural aspect is common language used, which is Ngapak and its society has characteristic of cablaka or blakasuta symbolized in Blawor, which is the symbol of Banyumas society. Green community participation in waste management consisting of institutional aspect, societies' empowerment, greening activities, ecological balance protection, and RTH is good; however, it needs to be improved.

Key word: (a) *Green Community*, (b) *Green Waste*, (c) *local wisdom* and (d) *Green City*.

1. INTRODUCTION

Urban problems in Indonesia are increasingly complex. Increase in population has caused increase in social, economic and environmental activities in urban areas. Urban development brought negative impact (Ernawi, 2012), among others: (1) ecological imbalance, (2) increase in landfill waste volume with only 40% are carried and 5% are processed, (3) only 12% of wastewater network facilities are available, (4) sanitation is only 3%, (5) drinking water facilities only 40% available, (6) green open space in urban areas are decreasing with average of 35% to less than 10%, (7) productive rice field has shifted into factories or housing with the rate of more than 50,000 ha per year, (8) slum areas located in protected spaces such as river basin, *sutet* (extra high voltage airways), under the bridge and water absorption areas and other areas

unallocated as housing are uncontrollably developed, (9) urban societies dominated by organic solidarity *gessellschaft* are increasingly apathetic, (10) participation of urban societies in development program is relatively low, and (11) government programs are not involving the existing potential in societies, such as local wisdom. Therefore, the Ministry of Public Works (Ernawi, 2012) has encouraged the creation of green city as a sustainable city metaphor based on the implementation of sustainable development principle. At the same time, it will be able to answer the need and actual problems of urban areas through green city development program by involving green community participation and its local wisdom.

Problems in urban areas could create societies diseases, such as (1) criminality, (2) social conflicts, (3) homeless and beggars, (4) prostitution, (5) drugs, (6) juvenile criminality, and (7) slum areas. These problems had taken

so much attention, energy, time and cost without actual results gained. Consequently, efforts for sustainable development within P2JH are constrained. The question is what is happening in the cities in Indonesia? A city expresses the character of its leader and all the societies in it (Sujarto, 2011).

For the last five years, it is assumed that Purwokerto City has low societies' participation, eroded local wisdom, decreased in mechanical solidarity with *gemainschaft* and social bond. In addition, the city has problem with its waste management where during the rainy season, some areas will flood and garbage is everywhere. It is completely different with the previous condition of the city where there was no flood, no garbage and it had high societies' participation, solidarity and local wisdom (*kerigan pattern*) was maintained.

Problem in Purwokerto City is very complex and it needs a comprehensive solution through proper planning instead of partial solution based on project. It is not merely government responsibility to create green city, but it should has full support from it societies. Goodwill and political will of the government to create a prestige and humane city should be accompanied with spirit from its societies to implement, supervise and evaluate the success of the program. Green city will be city-specific and it depends on the participation, custom, ethic, prevailed values and the existing local knowledge and wisdom (green community).

One indicator of green city in P2KH is green waste and it is related with societies' participation (green community). Waste problem in Purwokerto is not as huge as in Jakarta or any other cities; however, the situation need to be handled immediately and in integrated way by involving all parties including government of Banyumas Regency. Without proper treatment, development program in Purwokerto City will sink into waste problem, which is related to the attitude and behavior of its society in waste management.

Waste management problem is not a technology problem but the implementation of the technology. It relates to the socio-cultural aspect causing social problem. Social problems occur in form of low collective awareness of societies toward waste management; however,

it does not mean it cannot be change. The social problems occur due to low societies' involvement and internalization process from the initial development of a program. Hence, a study on social aspect, especially, perception, attitude and behavior of societies related to the effort in developing societies' participation in waste management need to be done. This is a base for the emergence of behavior awareness and societies' awareness in certain level (Saribanon, 2007).

Local government commitment in waste management is considered low, especially in building an integrated and sustainable society-based waste management system. Related institutions usually relate the waste problem to the technical problems, budget limitation, and facilities and infrastructures limitation without consideration on the human aspect. Hence, solution offered by local government by considering human aspect as the actor of the development in addition to preparing the master plan of drainage arrangement has important role without underestimating the physical aspect (Bebassari, 2005).

Away back, activities in cleaning the garbage and environment in the areas of Purwokerto City were conducted by involving societies' participation based on local wisdom of *kerigan* pattern. Commitment and support from government were high and societies' participation based on *kerigan* pattern was increased. As a result, Purwokerto City received "Adi Pura" award – an award for the cleanest city in Indonesia – in 1995 and 1998.

Through *kerigan* pattern, in 1998, Purwokerto City received award from WHO for its achievement in making its areas free from *dengue* (DBD). At that time, societies describe the local wisdom of *kerigan* in form of group picket to fight against mosquitoes. It is a type of societies' care and participation based on not only anthropocentrism but also exocentrism.

However, after the societies and government abandoned the *kerigan* pattern and local government's commitment decreased they were no longer pay attention on socio-cultural aspect but on the technical aspect in waste management. As consequence, the cleanliness of market, housing, sewage and landfill need to be improved as well as societies' participation if Purwokerto City wants to be a green city.

In order to improve societies' participation in local wisdom-based waste management and to create clean, healthy, and comfortable environment, societies need to change their attitude and behavior pattern in throwing household garbage. The existence of waste bank in Purwokerto City is one of real action from the societies who care about their environment (green community) to support P2KH program of the city.

Purwokerto City is one of the 15 cities/regencies in Central Java and one of the 60 regencies/cities in Indonesia that implement P2KH program. The focuses of RAKH 2011-2014 are (a) green planning and design, which is improving the quality of city's layout and design planning that more sensitive to green agenda; (b) green open space, which is improving the quality and quantity of RTH based on the characteristics of the city/regency through various strategies; and (c) green community, which is improving active participation of societies and private institutions in creating the development of green city (DPU 2005).

This research studied two of eight aspects or indicators of sustainable urban development, green community and green waste, which was household waste by paying attention on societies' participation based on their local wisdom. It is important since no matter how modern the technology, waste management and programs are, without societies' participation and their local potential, they will never succeed.

Based on previous description, in green city development, local government should reactivate and support local wisdom-based green communities' participation in form of *kerigan* pattern, which is the social capital of its societies to support P2KH of Purwokerto City.

Based on previous description, problems were formulated related to the effort to create green city development, as follow: (a) policy on household waste management to support P2KH of Purwokerto City is asynchronous, not integrated, less socialized and with less participation; (b) societies' participation in household waste management is low; it can be seen from the involvement in the formation and involvement in Waste Bank as an effort of green community participation; and (c) the

model of green community participation in household waste management is less optimum.

Based on problem formulation, following are questions for the research: (a) to what extent the societies' readiness toward green community and green waste in the effort to create P2KH program of Purwokerto City? and (b) to what extent the environmental factors in influencing the societies' readiness toward P2KH of Purwokerto City?

2. OBJECTIVE OF PAPER

The main purpose of the research was to build a model of green community participation in a local wisdom-based sustainable household waste management to support program of green city development (P2KH) of Purwokerto City. The specific purposes were to (a) analyze the quality of socio-cultural environment of societies of Purwokerto City; (b) analyze green community participation in local wisdom-based household waste management; and (c) study the local government's strategies and efforts in sustainable household waste management to support P2KH of Purwokerto City.

3. METHOD

The research was taken place in Purwokerto City with research methods used were quantitative and qualitative methods. Quantitative method used survey and secondary data analysis. Whereas, qualitative method used embedeed research. Data collection methods and sampling techniques used were: (a) multistage random sampling method for sampling of scavengers; (b) cluster random sampling for sampling of head of family; (c) purposive sampling for sampling of member of green community; (d) proportional random sampling for sampling of waste bank customers; (e) purposive sampling technique for sampling of trash business and institutions (department, head of agency, UPT and LPPM).

Analysis on socio-cultural condition of societies including *kerigan* pattern and local language was conducted using qualitative descriptive method. In order to study the knowledge, perception, attitude, behavior and participation of societies, descriptive statistic and inferential analysis were used using SPSS software. Waste data was analyzed using descriptive statistic.

4. RESULT OF THE RESEARCH

4.1. Socio-cultural Condition and Local Wisdom of Societies of Purwokerto City

Societies of Purwokerto City are part of Banyumas Society. The society uses Javanese language with Banyumas dialect or known as *Ngapak*. The language is a pride that should be maintained and respect. Dialect and culture of its societies has enriched the diversity of Indonesian culture. Wikipedia has participated in its preservation by publishing the Banyumas language. *Kenthongan* or *thek-thek* music is type of music played using bamboo musical instruments and it is played by 20 – 40 people. *Begalan* and *ronggeng* are the original art of Banyumas where the existence has eroded among the society. In addition, activity of working together, *kerigan* pattern, is a common among Banyumas society and it is a heredity legacy and a local wisdom. However, it has eroded among young and old generation.

Banyumas Society is known as individual with *cablaka* or *blakasuta* character. The characters are the main character of Banyumas people and it hardly change.

Cablaka means spontaneous character shown by Banyumas people toward anything that happening around them by stating it honestly (Pryadi Sugeng 2005). *Cablaka* means a character to speak up. It means that Banyumas people will speak honestly without holding anything back. *Cablaka* is also called *thuk melong* or *blakasuta*, means to speak up. *Cablaka blakasuta* is the authentic character of Banyumas people. It hardly changed even though after a long interaction with others from different culture. The character reflects *egalier* and free spirit. People often felt that Banyumas people have no ethic or manners due to this character. *Penjorangan*, *glowehan*, and *ngomong brechuh* are the behavior of Banyumas people that often exaggerating on everything and it is the manifestation of *cablaka* character. For Banyumas people, someone is highly appreciated in the social life if he/she calls other by their name. It shows the *egalitarian* of Banyumas people (Marwah Sofa, 2012).

Ngapak-ngapak language is the pure language of Java, including *Jawadwipa* or the initial Javanese language. Solo and Jogja languages are considered *adiluhung*, which is the result of

the development of original Javanese Language. The language was growth in the period of Pajang Kingdom (Herusatoto Budiono 2008). The influence of new (*anyar*) Javanese Language to Banyumas Language was due to: (a) the influence of *gandhek* of Kesunanan Kingdom (Islamic Mataram); (b) the implementation of language education in schools started from 1930s and; (c) religious education that interpret the *yellow book* using new (*anyar*) language.

Banyumas people, in the reflection of their character toward “*Bawor*” symbol has brought influence and value order. First, dialect of Java-Banyumas has developed into a direct language (*semblothongan*), minimum in *bebasan* and rich of *sarcasm* expression that tends to be rude and taboo. Second, Banyumas has developed into egalitarian cultural entity. The relationship among individuals is considered equal and class and caste in society are less known (Marwah 2012).

Bawor symbol is used to mention the whole attitude of Banyumas people that purportedly tends to be closer to a figure of *cepot* in Sundanese society instead of *Bagong* in the eastern Javanese society. The influence of Sundanese society also can be seen in the use of “*ci*” in some places meaning “*river*” in Sundanese language. There are many places named with “*ci*” as the beginning word found in the western part of Serayu River, such as Cilongok, Cikembulan, Cipendok, Cikebrok, Cikidang, Cihonje, Cilangkap, Cindaga, Cikawung, Cilacap, Cibangkong, and Ciberung. Therefore, Banyumas can be stated as the symbol of cultural integration between Java and Sunda reflected in the use of language by local society that contains both Javanese and Sundanese elements.

4.2. Local Wisdom-Based Green Community Participation

Generally, societies’ participation will occur along with the increase in societies’ empowerment. In an independent society, the participation will occur by itself. However, it will take time to achieve that level and through various appropriate efforts. Sumardjo (2003) also stated that participation is formed due to the supporting factors, i.e. needs, hope, motive, moral encouragement and local culture.

Therefore, societies' behavior and participation are important to implement a waste management program by exploring local wisdom in societies of Purwokerto City in form of *kerigan* pattern. Hence, control and supervision on societies' behavior is determined by rules and customs or social norms supported by local societies and local potential prevailed in the society (Soetarto, 2003).

Away back, activities in cleaning the garbage and environment in the areas of Purwokerto City were conducted by involving societies' participation based on local wisdom of *kerigan* pattern. Commitment and support from government were high and societies' participation based on *kerigan* pattern was increased. As a result, Purwokerto City received "Adi Pura" award, an award from WHO, in 1995 and 1998.

Based on the field realization, green community participation of Purwokerto City in local wisdom-based household waste management supporting Green City Improvement Program of Purwokerto City is as follow:

4.3. Participation in Institutional Aspect

Green community participation in institutional aspect was in form of cooperation with the surrounding local governments through Management Regional Cooperation Institution on Joint Waste Management. Waste service in urban areas of Barlingsmcekap (Banjarnegara, Purbalingga, Banyumas, Cilacap, Kebumen) has not reflected societies participation institutionally since the cooperation was between the Banyumas City/Regency with local government (government to government). However, Purwokerto City has several non-governmental organizations with interest to environment that participate in waste management, which is Waste Bank.

Regarding the green community's participation in form of Waste Bank, BLHD of Banyumas Regency had targeted one Waste Bank in each RT (neighborhood association). BLHD cooperated with green community in the implementation. Prior to the formation of Waste Bank, green community will do socialization on Waste Bank. Further, after the understanding on the program, management training would be conducted in term of waste

bank management. Nowadays, there are four Waste Bank and the target of one Waste Bank in each RT is planned to be achieved in 2015. Consequently, green community's participation in the formation of waste bank consists of socialization, counseling, and management training on Waste Bank. In term of green community's participation in waste management, Surabaya City is one example of city's commitment on waste management. Communal movement supported by Municipality of Surabaya has decreased the volume of garbage significantly up to 30%, as stated by Tri Rismaharani, Mayor of Surabaya that became the host for the declaration of "Menuju Indonesia Bersih 2020 – Toward Clean Indonesia" on February 24, 2014.

Green community participation in the aspect of funding was limited to passive participation, which was through contribution of waste retribution payment determined by Purwokerto City. Operationally, the retribution from society never covered the whole cost of waste management; however, the cost was supported by Regional Budget (APBD) of Banyumas Regency. Currently, the cost of waste management from societies' retribution is 60% and the remaining 40% is from APBD of Banyumas Regency.

4.4. Participation in Societies' Empowerment

Green community's participation in encouraging the societies was by re-enforcing local community in form of *kerigan* pattern or working together in societies. The *kerigan* pattern can be re-cultivated by revitalizing it according to current condition and situation. It is important to maintain togetherness of *gemainschaf* and *gessellschaft* and the program can work accordingly.

Other operational activities of green community participation were counseling on household waste management and P2KH to women in PKK (Family Welfare Building) in cooperation with head of RT and head of PKK in every housing.

In addition, green community was active in the development of waste-care community to form Waste Bank. The development was in form of waste bank management and household waste management.

Another green community participation activities was counseling on waste management using 3R (reduce, reuse and recycle) pattern. As stated by Devi (2011) that the purpose of 3R pattern is to minimize the volume of waste into landfill. Other counseling were on green city and socialization on waste bank. Socialization was conducted in cooperation with Dasa Wisma for each housing, PKK, RT PAS group, green community at village area. Some areas had received socialization, such as Arcawinangun, Ledug, Mersi, Berkoh, Sokabaru dan Kembaran.

The activity of green community participation in the arrangement of Purwokerto City's square was by assisting in public survey to find out societies' perception and response on square arrangement. It was done due to the pro and contra between societies and local government regarding the activity. Survey showed that generally, the societies accept trees, grasses and layout arrangement at the square. It can be seen from societies' responses that generally state that they are pleased with the arrangement of the square since it makes the city looks pretty. However, some of them also sad, disappointed, apathetic or being ignorance with the arrangement. Nonetheless, most of them felt that they should be involved in the planning of square's arrangement to have their feel of belonging. Based on the survey, the green community concluded that societies, generally, care about the arrangement of the square and city layout of Purwokerto City.

4.5. Participation in Activities Implementation

Regarding green community participation in the operational technique of waste management, generally, societies' participation that considered important and dominant in household waste management is in the operational technique aspect in the field. The reason is that waste management should start from its source. Waste management in its source is very important, which is from sorting, putting in the container, collecting, transporting and management. Participation approach from Etzioni (1964) stated that participation through type of societies' involvement and influence is relevant in arranging the level of the participating. In line with the program of Pangdam (Commander of the Regional

Military Command) IV Diponegoro with all the staffs, green community's members coordinated with TNI-AD (Indonesian Army) in Purwokerto to synchronize green community program to support Purwokerto as a clean and green city. Another participation of green community was related to greening in Barsole Indah housing. This was a small step of all women at the housing located in Karangpucung Village to plant trees along the roads in the housing area. With the implementation of P2KH program in Purwokerto in 2012, the activity is one of role models of the development of green community in various locations in Purwokerto City.

The activity of green community participation in the greening of Purwokerto City in cooperation with BLHD was the implementation of greening program. Seeding was obtained from the societies or business people conducted AMDAL (environmental impact assessment). Every business people who wanted to have AMDAL should contributed by donating tree seeding. Actually, they were supposed to be planting the trees; however, since they had difficulties in choosing the location, BLHD coordinated the activity and establish tree bank (BLHD 2013). For societies who need plants, they can submit a proposal acknowledged by local RT. In this case, BLHD worked together with green community to search for the location for greening program. After the location had determined, green community with the societies would implement the program in the location. Nowadays, there are twelve thousand trees planted in greening location due to the cooperation between companies, BLHD, green community and societies.

The activity of green community participation to maintain the balance of urban environment was by arranging Green Village of Arcawinangun. The activity was aimed to maintain the balance of the environment by conducting DED of City Parks in Arcawinangun, located in Arcawinangun Village, East Purwokerto. The area of the city's park is 5,400 meter square and it is built as educational park stressing on green open space concept.

The activity of green community in RTH was conducted by providing, arranging and maintaining the RTH. This activity was important since the societies would be the main

beneficiaries and it was to build sense of belonging toward RTH. In addition, P2KH activity was expected to create awareness on the important of RTH, changed the societies' life style into an environmental awareness life style and implements it in wider practice. One of the activities is DED of Balai Kemambang Park with area of 1.2 ha. The park is designed into a water park equipped with pool of 2,000 meter square surrounding the building.

Several RTH that currently exist to support P2KH are: (a) TRAP of Andang Pangrenan with area of 1.8 ha, (b) Satria Park (Berkoh), (c) Soedirman Park (Karanglewas), and (d) Baturraden Botanical Garden (QUOTE). Whereas, parks planned with the participation of Green Community and the local government are: (a) KEHATI park (consists of scarce plants); (b) Fruit Park (it is planned to be similar as Mekarsari Park in Bogor); and (c) Rita Theme Park (natural concept).

Another participation activity of green community was that every first week of the month, along with communities around the Kranji River, people who live in the upstream part of Kranji River, people of Mersi Village, Arcawinangun Village and SKPD of Banyumas Regency Government and KORAMIL, together they cleaned the garbage on Kranji River. The program called Green Community "Dawn Attack" and had gone well and more people participate in the activity.

Green community participated in building bio-pore diffusion hole conducted in various points in Arcawinangun, Karangwangkal, and Mersi. The activity was conducted in schools – SD, SMP and SMA – and in office or department in the area of Purwokerto City. Generally, the awareness on the importance of bio-pore diffusion hole is low due to their less knowledge on the matter. Therefore, counseling on the importance of bio-pore diffusion hole to the society is needed as well as training on building the hole. Similar activity was conducted by students during Earth Day in April 23, 2014.

4.6. Participation in Cooperation

The activity of green community participation in the aspect of cooperation was by cooperating with BLHD and DCKKTR of Banyumas Regency. The cooperation involved business people to participate in supplying facilities to collect garbage that located in protocol road.

The activity had succeeded proven by around thousands garbage cans placed in every sidewalks in the main street of Purwokerto City.

Green community in cooperation with SMPN 5 in Banyumas Regency had conducted a poster fair with a theme of Waste Bank. Around 52 posters and banners were displayed. Further, the fair was not only displayed the posters but also used local Javanese language with *ngapak-ngapak* dialect. Banyumas has launched a program called *Kamis Ngapak-ngapak* (*ngapak-ngapak on Thursday*) where every Thursday all staffs of Banyumas Government have to use Javanese-Banyumas language at the office. The point is that the government wanted to re-activate local wisdom of *kerigan pattern* among the societies. Some examples of posters with local Banyumas language are: "*Bank sampah, Papan nyulap Runtah dadi Rupiah*" or "*Yuh nyipen runtah maring Bank Sampah*" and "*Gagian padha melu nyengkuyung Bank Sampah*".

Green community participation in the preparation of achieving Adipura Award was by cooperation with BLHD to form "Adipura Center" and tree bank located in BLHD office. The purpose was to accommodate all input from the societies to be followed up with operational technique.

The green community plan in waste management refers to the activities implemented by mayors in Bandung, Malang and Surabaya. The activities were by building Green Center and Waste Insurance in order to improve the economy of urban waste. The potential of waste in Purwokerto City is approximately 300 meter cubic per day and they agree to have "war against garbage" in Purwokerto City.

5. CONCLUSION

Kerigan pattern is a form of local wisdom in Banyumas society at Purwokerto City. Local wisdom is developed as a strategy to adapt and it is occur within the society itself to arrange their social problems related to the life of the society. Local wisdom is the result of interaction between society and its environment; therefore, local wisdom is needed to help society to independently solve their waste management problem.

Local wisdom became the base of participation in household waste management growth in the society. Its existence has “eroded”; therefore, it needs to be explored again to avoid a cultural shock on the understanding of local wisdom through revitalization of its substance, “moral and mental revolution”.

Despite cultural degradation, socio-cultural condition of Purwokerto societies is conducive. Revitalization of *kerigan* pattern, for example, is needed as one of local wisdom heritages. Other cultures in Banyumas society are their common language with *ngapak* dialect and the character of its society, *cablaka* or *blakasuta*, symbolized with “Blawor”, a symbol of Banyumas society.

Green community participation in household waste management still needs some improvement. It can be seen from the activities conducted in institutional, funding, and societies’ empowerment aspects by implementing *kerigan* pattern, cooperation in waste management and green city programs with various parties, socialization and real action of greening, waste management and membership of waste bank.

The model of green community participation in waste management is in line with statement from Ndraha (1990) that participation through a contact with other parties is one of starting points in social change in absorbing and responding to the information, which means, to accept, agree, accept with some conditions, or reject the participation in the operational of development and participation in accepting, maintaining and developing the development results or participation in benefits.

Efforts from societies of environmental observer of Purwokerto City to support green city were by forming green community, waste bank sampling in every village, RTH in form of park and by improving local wisdom-based societies’ participation and the formation of tree bank. The upcoming programs are the development of KEHATI park, fruit park and *Rita Theme Park*, waste deposit and waste insurance for health.

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