

# Compatibility of Local Spatial Planning Based on Traditional Rules in Kampung Naga with the Formal Spatial Planning in Indonesia

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## Abstract

*People, in general, have knowledge derived from their experience in adapting to the natural environment, which is known as Indigenous knowledge or local wisdom. This research explains the internalization of local wisdom values of spatial planning in Kampung Naga by employing a mixed method of qualitative and quantitative approaches. To identify the plausibly and reasonably aspects, an analysis of 16 variables related to norms and planning standards was conducted, meanwhile, to explore the procedures for spatial planning, interviews were carried out with key respondents and local communities. Data collection is done through interviews and questionnaires with 220 respondents. This study found that customary spatial planning resulted in strict protection of protected forests and areas. The values of local spatial placement can be explained plausibly and reasonably, which can be seen in 93.75% of the 16 variables of norms and planning standards and 85.71% of the technical settlements analyzed agreeing with the results. The results also show that 84.9% of protection is carried out internally, not through formal policy intervention. The defense against space changes is carried out by custom (90.8%), protection of space is managed by local institutions (98.3%), and supervision is conducted by local leaders and communities (95.8%). This study suggests that spatial planning should consider the values of local wisdom and seek to replicate them in other places. In addition, the results of this study complement and correct the theory and practice of communicative planning.*

**Keywords:** spatial planning, Kampung Naga, local wisdom.

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## Introduction

All over the world, there are local communities with long histories that interact and adapt to their natural environments and produce unique sets of knowledge and practices. This is an integral part of the cultural complexities, which include language, naming and classification systems, resource management and use practices, biodiversity, rituals, spirituality, forest management, and other paradigms (Anthias, 2019; Mulyoutami, Rismawan, & Joshi, 2009). This indigenous knowledge and local cultural wisdom is a key resource for empowering communities in combating marginalization, poverty, and impoverishment; thus, it must be involved in new perspectives of planning theory and practice (Friedmann, 1992; Healey, 2000; Kay & Alder, 2017). To create better planning, the process must share responsibilities, gain public support, be accepted by all actors, and require transactivity as a bridge of dialogue among practical reasoning, stakeholder experience, and science (Friedmann, 1992). Indigenous community-based planning processes connect people, places, knowledge, values, and worldviews to make decisions and practices for better and more viable lives and environments for Indigenous communities for generations (Matunga, 2013; Bouvier & Walker, 2018).

Local cultural wisdom is often separated from formal government programs, so it has not been integrated with development (Adi Mihardja, n.d.). Regarding whether the value of local cultural wisdom needs to be considered, several researchers said that the loss of diversity in the global life order should not occur, and they believe that local cultural values are the main source for the formation of sustainability. Improving the ability to adapt to different changes will lead to more sustainable natural resource management (Mulyoutami et al., 2009). It is also a big part of planning, especially for people from non-Western cultures, so it needs to be internalized (Branch, 1983; Friedmann, 1987; Kay & Alder, 2017; Keraf & Dua, 2001; Sandercock, Attili, & Sandercock, 2009).

This study explains internalization using three approaches (Friedmann, 1987; Healey, 2000; Honneth & Joas, 1991; Tobing, 2017). They are testing reasonableness as a condition for the acceptance of local cultural wisdom within the framework of scientific knowledge and plausibility, examining the involvement in planning processes and products, and assessing locality strengthening by planners and formal regulatory support as a legal aspect.

## Literature Review

In post-positivist thinking (Allmendinger, 2002), the potential for knowledge and local wisdom is also considered a contributor to indigenous planning, which requires an adequate scientific philosophy and planning theory as part of the approach framework in planning. Approaches to planning have experienced a sharp shift since the early 1980s with the emergence of neo-liberalism and postmodern perspectives, neo-pragmatism, communicative planning, and collaborative planning (Allmendinger, 2002; Healey, 2000; Sandercock et al., 2009; Woltjer, 2017). Those perspectives began to involve the community more and consider local knowledge and communities in planning.

Modernism claims about reality, and postmodernism understands the need for subjectivity (De Roo, 2017). Historically, this planning concept developed as a reaction to criticism of science and the theory of urban and regional planning, stating that planning has no endogenous body of theory (Allmendinger, 2002). This criticism encourages planning to consider local culture and knowledge and include them in various aspects of planning to ensure the effectiveness and sustainability of development (Webber, 1978). The consequence of this approach is better access for the public to participate, especially in the decision-making process (Fernandez, 2004). The concept of participatory planning in spatial planning is becoming increasingly essential in deliberative democracy (Forester, 1999; Webber, 1978).

Some planning ideas that support the involvement of local wisdom include the opinion that planning must pay attention to the basic truth and understand how planning is approached and practiced by the environment and the community that accepts and implements it (Branch, 1983). Communicative action theory constructs a dual-level concept of society that integrates the living world and system paradigm (Habermas, 2018). The boundaries of the territory of human life are cultural products so that they are thematic, contextual, and relative, where the population will be determined by a sense of space, not only by a sense of place (Burchell, Sternlieb, & Beauregard, 1978). Ineffective communication in planning occurs because planners feel superior, so transactive planning is needed through dialogue that will create commensurate space between planners and their clients (Friedmann, 1987; Healey & Healey, 1997).

Planning must also consider social factors, community participation, or the actual learning (Friedmann, 1987, 1992). The local wisdom and indigenous knowledge, which are "practical reasons," and planning as "knowledge of science" can be combined to address the gap between planning theory and practice; thus, it can accommodate the involvement of traditions and the ability of local communities

in planning (Kay & Alder, 2017). Planners often dominate planning because they think they know better about planning issues. They rely strictly on their professional expertise to do what is best for an undifferentiated public, which makes local community knowledge often get neglected (Sandercock et al., 2009).

There have been many studies on local cultural wisdom in political planning, forest and natural resource management, and its involvement in various plans (Kay & Alder, 2017; Lynch, Fell, & McIntyre-Tamwoy, 2010; Mulyoutami et al., 2009; Ulloa, 2009, 2011). However, only a few studies examine local cultural wisdom in spatial planning. This paper elaborates on local spatial planning rules and knowledge as the local wisdom of the indigenous people of Kampung Naga. This study takes the case of Kampung Naga, Indonesia, for several reasons: it has the values of local cultural wisdom in spatial planning, which is still being carried out firmly to this day (2024); it can be observed and meets the criteria for specific and distinctive spatial planning norms; and it can represent communities that have indigenous planning.

## Methodology

This study uses a mixed qualitative and quantitative method (Tashakkori & Creswell, 2007). A qualitative approach is carried out to obtain in-depth information about the values of local cultural wisdom from key sources, i.e., the customary head, village leader, *Kuncen* (the elder), the heads of neighborhoods, local leaders, indigenous community activists, local guides, and district government. Interviews and distribution of questionnaires were conducted using the snowball method to almost all residents of Kampung Naga and residents of surrounding villages. Meanwhile, the quantitative approach is carried out to measure the knowledge of the community in terms of knowledge, attitudes, and opinions of local structuring and development through the distribution of semi-structured questionnaires. The quantitative data analysis is carried out using Statistical Product and Service Solutions (SPSS). This local knowledge system-based methodology was suggested by Vinija & Nair (2020) and D. H. Walker et al. (1999). This method involves the collective knowledge of key respondents who have specific knowledge of the area and are willing to cooperate.

This information was collected through repeated and focused interviews with key informants and local communities (220 respondents). Previously, researchers came to Kampung Naga and had informal talks with the *Kuncen* as a key informant authorized by the customary head. Researchers asked for some initial information about the origin of the village and the people who play important roles in the village and then made a list of people to be visited and interviewed. Meetings were held repeatedly at different times for approximately 6 months between February and August 2019. Each contact person was compiled and interviewed at different times.

The method used in the qualitative approach is semi-structured interviews, where local leaders convey a lot of information about the values of local cultural wisdom that become the guideline for Indigenous peoples as a whole. Primary and secondary data sources, as well as some research results related to local cultural wisdom, are presented in Table 1.

Table 1. List of Data Needs and Sources

No	Data Needs	Data Sources		
		Secondary	Primary	Research Result
1	Identification of local cultural wisdom values in spatial planning and description of research locations	Books, journals, proceedings, articles, papers, and internet browsing	Traditional leaders, local communities, people outside the village, local governments, planners, and local cultural activists	Research report and theses Report of research results Worksheet, etc.
2	Main and field information	Checklist and observation sheet	Survey instruments: questionnaires, interviews, observation sheets, diaries/ logbooks, and other findings in the field.	Findings, conclusions, research linkages, etc.

To identify community participation and aspirations, researchers conducted semi-structured interviews with the Kampung Naga community and visitors from other surrounding villages (known as *Sanaga*). The interviews were intentionally carried out during traditional ceremonies where the whole community gathers with people from outside the village to do traditional activities. The sampling and measurement process for variables in this study used counter-sampling data sources, namely people from outside the village, including visitors and guests (*Sanaga*). This is done to improve data validation, reliability, and verification.

Questionnaires were distributed to 220 respondents. Respondents were divided into those who received general questions and those who received specific questions; specific questions included historical questions for parents, learning for children, and activities for mothers. The number of respondents was 31 children ages 2-15 (14.09%), 176 adults ages 15-59 (80.00%), and 13 parents ages over 60 ( 5.91%). Based on gender, there were 137 male respondents (62.3%) and 83 female respondents (37.7%). This categorization was obtained based on the PRS (preliminary reconnaissance survey) results, which showed differences in activities between women, men, and children, especially in traditional ceremonial activities. Child respondents were separated to be asked about traditional learning, how and when to convey the values of local cultural wisdom, and formal and informal education. Meanwhile, adult respondents were asked about their level of knowledge, perception, and assessment. Respondents from the regional government were 9 people (75%), and spatial planners were 3 people (25%), as shown in Table 2.

Table 2. Respondents Based on Age, Gender, and Origin

No	Age Category	f	%	Gender	f	%	Origin	f	%
1	Children (<15 yo)	31	14,09	Male	137	62,3	Native people of the village	108	49,1
2	Adults (16-59 yo)	176	80,00	Female	83	37,7	People outside the village	63	28,6
3	Elders (> 60 yo)	13	5,91				Guests	49	22,3
TOTAL		220	100,00		220	100,0		220	100,0

Source: Primary Survey, 2019.

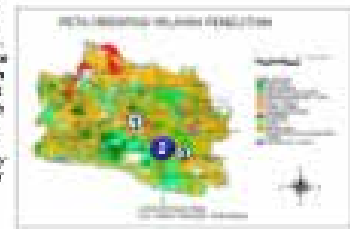
Field research was carried out repeatedly at different times and events, for example on weekdays, at traditional ceremonies, *nyepi* or silent days, and holidays, with or without confirmation. Communication is also done directly and indirectly, for example, by leaving a survey sheet or discussing it together. Field research is carried out by several types of researchers, namely expert surveyors (undergraduates in regional and urban planning), local surveyors, and the authors themselves as observers and participant surveyors who are fully involved while observing and mingling in community activities. The tools used are photos, videos, voice recordings, interview sheets, and questionnaires distributed to complete the survey results that are not captured directly in the field. This research resulted in an interpretive, ethnomethodological, and descriptive study, also known as collaborative research (Alwasilah, 2002; Vinija & Nair, 2020). This mixed-method approach can increase the scientific research of the data and information obtained (Alwasilah, 2002; Walker et al., 1999).

## Research Site

Local cultural wisdom in regional spatial planning is specific. Therefore, the case study approach was chosen because it is believed to be able to reveal what is ontologically or essentially meant as cultural values that grow and develop in local communities to be explained epistemologically. The generalization is directed to the validity of the analysis, not to the events represented by the case studies (Syrett, 1995). Case studies can also help researchers link events at the micro (local community) level to the macro level (Neuman, Wiegand, & Winterdyk, 2000). This study examines the internalization of local cultural wisdom in the spatial planning of settlements in Kampung Naga, West Java, Indonesia, as shown in Figure 1.

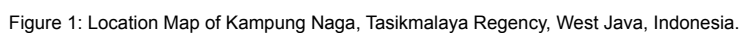


### Orientation of Kampung Naga



- Kampung Naga located nearby (200m) is the main road of Guntur and Tannampalli in West Java, it is a little bit from Mekong, and is 124.7 km from Guntur & Tandi
- Kampung Naga stands from 711 buildings, 128 houses, 1 mosque, 1 communal house or meeting house or called *Sala Patimban* and highly appreciated building addressed as *Sala Agung* in 11.5 hectares land with population 325 people inhabitants (2008).
- Kampung Naga is very specific area, with strict local regulation, *kearifan*, and very strong in *taboo* and very grateful on their ancestor and founding father (*Suku Sising Nagaopnaga*)
- A House in Kampung Naga must be *unfurnished*, without any chairs, table nor bed. This is symbolizing their humbleness and kind-hearted. And the positions of the main door and kitchen door are positioned side by side, it's prohibited or said as *taboo* to put these doors in the opposite directions or both sides in the same line.

They have their own beliefs and habits



Source: Processed from Google Maps and research survey results.



The criteria for selecting a case location were based on several considerations, including having a relationship with the spatial plan, the values of local cultural wisdom that are still being implemented, and researchers understand the language and culture in that location. An example of the application of local wisdom that is still being preserved and implemented is the Tri Hita Kirana philosophy in the Subak agricultural system in Balinese society (Safitri Zen, Purwanto, Wahyu Titisari, Hendrayani, & Bin Syed Ariffin, 2019; Safitri Zen, Surata, Titisari, Ab Rahman, & Zen, 2024). As for this study, the customs carried out by the people of Kampung Naga are estimated to have existed since the 17th century and began to be studied around 1916 (Maria, Indrawati, & Astuti, 1995). Their customs are still adhered to and carried out today.

## Research Ethics

The native people of Kampung Naga do not easily accept guests or researchers. Therefore, trust and confirmation are needed, especially from the customary head and the *Kuncen*. Researchers need to take an informal approach to explain the aims and objectives of the research to be carried out. It is crucial to maintain trust and good relations with key informants and obtain verbal consent from all sources of information. All key informants are anonymous, only their position within the local leadership of the Kampung Naga is exposed.

## Data Analysis

Data analysis is carried out in three stages. The first stage is an explanation and testing of the reasonableness and plausibility (Constantinos A Doxiadis, 1972; Habermas, 2018) of spatial planning in *Kampung Naga* through an assessment of the variable elements of human housing. Next, compare it with norms, standards, and technical rules of settlement planning (Chambers, 1974b; Sudaryono, 2006). There is also an act of strengthening the existence of local space (Sudaryono, 2006) and support for formal regulation as a public domain (Friedmann, 1987).

Internalization analysis of local cultural wisdom values through strengthening the existence of local space is carried out on uniqueness radius, local space existence, local space resilience, local community strengthening, and local solutions (Sudaryono, 2006). Meanwhile, the analysis of regulatory support related to spatial planning is carried out through the 1945 Constitution Amendments; ILO Convention No. 169 of 1989; Convention on Biological Diversity, 1992; Regulation no. 5 of 1994 concerning biodiversity; PP 69 of 1996 concerning Community Participation in Spatial Planning; Law No. 5 of 1992 concerning Cultural Conservation; PP No. 10 1993 concerning Cultural Conservation Objects; Government Regulation 67/1996 concerning the Implementation of Tourism, regulations for coordination in the cultural sector, coordination in the tourism sector; Regulation No. 7 of 2004 concerning Water Resources; and Regulation No. 26 of 2007 concerning Spatial Planning in Indonesia. A comparative analysis is conducted between spatial planning based on local wisdom in Kampung Naga and the provisions contained in each of the rules above.

## Results

Results of the analysis using three approaches found that the values of local cultural wisdom as knowledge of the indigenous people of Kampung Naga can be tested scientifically, plausibly, and reasonably. This shows that indigenous knowledge, although still in the form of tacit knowledge, can act as part of explicit knowledge and has scientific and reasonable reasoning. The values of local cultural wisdom can be explained plausibly and reasonably since they follow the norms and rules of spatial planning (Chambers, 1974a; Constantinos A Doxiadis, 1972; Friedmann, 1987; Habermas, 2018; Sudaryono, 2006), as described in the following:

- Almost all elements of human settlement can be described and produce a naturalistic spatial structure. It also philosophically forms a human concept that consists of the head as a sacred and protected area, the body as a center for residential activities, the left and right hands as an agricultural cultivation area, and the feet as a wet and conservation area, fulfilling all elements of settlements (Figure 2),
- The proportion between land that continues to be maintained as a protected area and cultivation is 78.26%: 21.74%, according to or even better than the provisions of spatial planning regulations (Indonesia, 2007), i.e., Regulation No. 26 of 2007 concerning spatial planning, which states that protection versus cultivation is at least 60%: 40%.
- Based on test results using 16 land use variables of planning norms and standards analyzed, 15 variables (93.75%) are appropriate. and 1 variable (6.25%) is not appropriate, namely in electricity services, which are not allowed to enter Kampung Naga according to customary rules.
- Test results analysis on 7 variables of technical rules of settlement planning shows 6 variables (85.71%) are appropriate, and 1 variable (14.29%) is not appropriate, namely the flexibility of development. This is because the housing area in Kampung Naga should not be developed without permission or consultations with customary authorities (due to limitation of carrying capacity and capacity).

Several scholars are working on integrating local wisdom in spatial planning, such as Agustina et al. (2020), Kristiyanto, (2017, 2020), Safa'at et al. (2016), Senastri (2021), and Tou1a et al. (2020).

These findings are an important part of completing, correcting, or criticizing the theory and practice of planning that has been carried out so far. The formal planning process should internalize the values of local wisdom, study the values in-depth, and involve local communities and leaders. At the time of the stipulation of the master plan for the development of the Kampung Naga tourist area, the construction of tourist facilities, enforcement of regulations, feasibility studies, and other development plans were rejected by the local community. Kampung Naga was closed to visits by outsiders because of the incompatibility between the concepts applied and traditional values, especially in providing homestays for tourists, while traditional values did not allow their houses to become commercial.

In the process of making spatial plans, 77.78% of local leaders claimed to have never been involved, and 22.22% said they had been involved but only as participants in the focus group discussion, not in customary institutions. In addition, customary values are not included as part of the formal spatial planning.

The internalization of local cultural wisdom values in formal spatial planning requires in-depth learning. It is because local knowledge is sedimented into texts, traditions, symbols, and past relics (artifacts) hidden behind signs, or known as intangible heritage. These intangible heritages are relatively difficult to translate (indescribable and indefinable), so it is hard to communicate directly and cannot be easily replicated. Thus, mutual learning, the life of dialogue, and the actual learning required in communicative planning theory need to be completed. In-depth learning about the meanings and signs hidden in the values of local cultural wisdom is needed to carry out internalization. The participatory planning practice that has been carried out so far is an effort to involve and empower the community to contribute (empower people to share), even though the local potential is not only direct aspirations (people to share) but cultural values that cannot be expressed directly. This value must be interpreted in depth by the planner. This research improves the practice that has been carried out so far, in which planners must

translate intangible cultural heritage as implied knowledge into explicit knowledge. Strengthening of local space by planners and regulatory support is needed in the fusion of values (internalization) into formal spatial planning. If spatial planning only follows general regulations, then the values of local cultural wisdom cannot be an inherent part (internalized) of formal spatial planning.

On the formal planner side, the involvement of residents or representatives of local communities faces several obstacles, including differences in perceptions between formal interests and customary interests. Formal development is considered a form of commercialization of customs and culture with an economic orientation. Meanwhile, from the perspective of custom, commercialization is not allowed since the area is not an object. In other formal spatial planning products, there is no explicit concept of Kampung Naga development based on local cultural wisdom and values. Kampung Naga is only part of a potential tourist attraction. Planning is carried out based on norms and standards, as well as general regulations.

Internalization through strengthening local spatial planning and formal regulatory support also did not occur. This can be explained as follows: 84.9% of protection is caused by internal strengthening, not external intervention by the relevant formal institutions; defense against space changes is managed by local institutions (90.8%); spatial protection is part of customary rules (98.3%); supervision is carried out by local leaders and communities (95.8%); and general spatial planning regulations do not include the values of local cultural wisdom as part of spatial planning considerations. In the products of special regional policies and regulations, there is no specific consideration of the values of local cultural wisdom, apart from recognizing the existence of indigenous peoples and cultures that need to be preserved and maintained for their authenticity. Of the 10 regulations studied, the involvement of Indigenous peoples in development planning is only regulated in Government Regulation Number 69 of 1996 concerning Community Participation in Spatial Planning, which is subject-oriented, not object-oriented. Meanwhile, Regulation No. 5 of 1992 concerning Cultural Conservation only provides classification and efforts to preserve cultural heritage objects, not values.



Figure 2. The Elements of Settlement and the Space Philosophy of Kampung Naga (Human Concept)

Figure 2 shows the major elements of settlement and the space philosophy of Kampung Naga based on human concept, where the conservation area is the main thing that must be guarded and maintained as a protected area.



## Conclusion

The conclusion of this study can be described in the following research results framework. Informal spatial planning carried out by local communities is tacit knowledge that needs to be explained scientifically so that it can be internalized into formal planning as explicit knowledge. The values of local cultural wisdom entirely in the form of tacit knowledge are summarized in proverbs, shapes, sizes, symbols, and other forms of past relics (artifacts) hidden behind various intangible heritages that are relatively indescribable and indefinable. Thus, it is not easy to learn them directly and they cannot be easily replicated, as they are based on the ancient knowledge passed down continuously from generation to generation and obeyed without questioning. Since the values of local cultural wisdom are still tacit knowledge, some efforts need to be made to make explicit knowledge. In general, the results of this research are depicted in Figure 3.

## RESEARCH FRAMEWORK

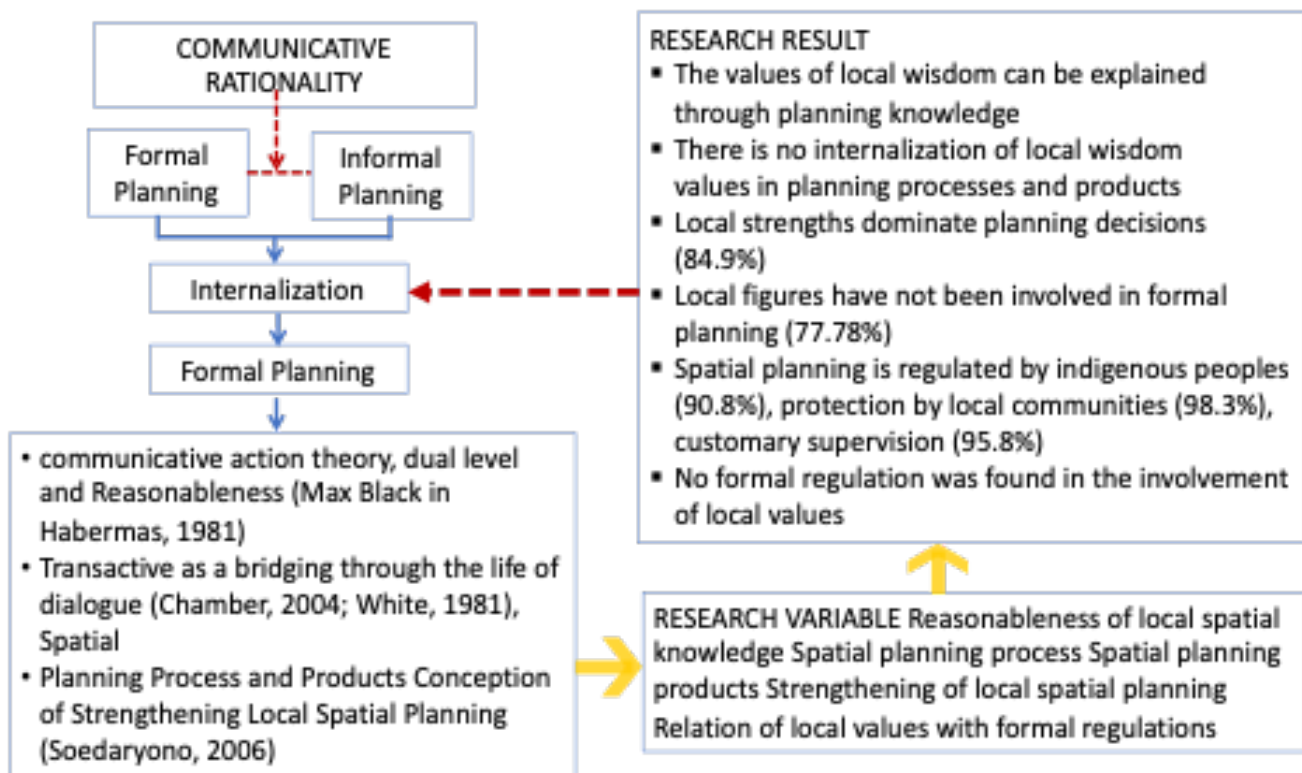


Figure 3. Research Results Framework

The results of this study show that local values contribute to sustainable spatial planning and need to be integrated into formal spatial planning. Spatial planning based on local wisdom has safeguarded conservation lands and protected forests. The results of the study illustrate that the local values of Kampung Naga can be tested plausibly and reasonably. The reinforcement occurs internally in the community itself and has not been internalized into the formal spatial planning of the Tasikmalaya Regency. If spatial planning is only based on formal regulations and positive laws, then local cultural wisdom will be separated and can be neglected because it is not internalized into formal spatial planning. Internalization of local cultural wisdom into formal planning requires deepening the meaning of tacit knowledge and hidden symbols (intangible heritage) into explicit knowledge.

The uniqueness and tradition of spatial planning in Indigenous peoples are hidden, indescribable, and indefinable, thus requiring scientific intervention and academic studies to be explained in a “reasonable” manner.

If participation is only seeking aspirations, then the interpretation of planners and policymakers will dominate the decisions. It may even become a political will that may not represent the real local values and needs of local planning.

This study has some weaknesses, including not exploring the contribution of protected and cultivated areas in socio-economic aspects, community welfare, and the role of traditional leaders and local officials in protecting the environment and protected areas. This study can be continued in broader environmental aspects, such as the contribution of forests and other land use (Folu) to green areas, the amount of oxygen contributed in wider areas, and various other studies.

## **Contributions**

### **Theoretical contributions**

Types of theory are classified into 5 categories (Allmendinger, 2002): normative theory; prescriptive theory; empirical theory; models; and conceptual frameworks, perspectives, notions, or concepts. The theory built based on the experience and practice of planning is categorized into empirical theory.

This research complements the theory of communicative planning, namely that communication between the planner and the community as a client requires a special approach because the position of the community is not always equal to the planner. The concept of mutual learning (Friedmann, 1992) requires improvements in how communication needs to be built to provide opportunities for internalizing the values of local cultural wisdom into formal spatial planning. Here are some reflections and a proposed theory:

So far, the communication carried out in communicative planning is mutual learning, the life of dialogue, and actual learning (Friedmann, 1987, 1992). The results of this study complement not only mutual learning but also in-depth learning about culture.

This research also complements the post-positivistic science and constructivist paradigms, which are too desk-study to have a richer description. The object of research is qualitative values in planning that need to interpret the findings (the meaning of alternative paradigms for practice). One thing that has not been mentioned is the communication between planners and values that cannot be conveyed directly by the initiators. It needs to be studied in depth so that the planning product can be implemented and is in accordance with local values and philosophies.

### **Practical Contribution**

The participatory planning practice that has been carried out so far is the participation and empowerment of the community to contribute (empower people to share) in the planning process and product, even though the local potential is not only direct aspirations (people to share) but also cultural values that cannot be expressed directly. This value must be interpreted in depth. This research improves the practice that has been carried out so far, namely that planners must understand the meaning and translate intangible cultural heritage as implied knowledge into explicit knowledge.

The role of the planner in practice needs to strengthen the existence of space and local wisdom that has been entrenched as a potential for cultural plurality and diversity of spatial planning capabilities in Indonesia. The results of the study show that there is a gap between political or policy decisions and community views on

development and the absence of reinforcement by planners and decision-makers. This is evidenced by the local community's rejection of development plans that are not in line with the values they believe in. Local cultural values, such as the wealth of a pluralistic country like Indonesia, require planning practices that favor the existence of local spaces so as not to lose diversity and national identity in general.

The values embodied in cultural heritage require special methods in planning because they cannot be communicated through the participation method that has been implemented so far. Cultural aspects in spatial planning are no longer used as external factors but have the potential to be inherently internalized into formal spatial planning. For this reason, it is hoped that participatory planning will no longer only involve stakeholders and accommodate aspirations but will integrate the values of local cultural wisdom (internalization) into spatial planning. Strengthening the existence of local space needs to be supported by the work of planners and formal regulations so that the loss of diversity and community identity is not marginalized.

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