

**REALIZING THE ACTIVE ROLE OF YOUTH IN INCLUSIVE DEVELOPMENT
THROUGH CO-PRODUCTION: A STUDY OF THE SAMIN COMMUNITY IN
JEPANG HAMLET, MARGOMULYO, BOJONEGORO REGENCY**

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ABSTRACT

Inclusive development encompasses social, environmental, and current generational development (Gupta et al., 2015). In this effort, all community groups must be actively involved, including youth within Indigenous communities. The Samin community is an Indigenous group whose principles support inclusive development, and it proven in several academic research. However, study on the role of Samin youth in this context remains limited and requires further investigation. Addressing this gap, this qualitative study aims to examine the role of youth in promoting inclusive development within the Samin Indigenous community. Data were collected through observation, in-depth interviews, and focus group discussions (FGDs). The findings revealed that youth participation in inclusive development remains limited. Consequently, strategic measures are needed to raise awareness among elders to involve youth, the presence of the Samin Cultural Gallery as a learning resource, and expanded networks to strengthen governance and tourism management, which positively affect the local economy. These findings offer practical implications for policymakers and community leaders in designing youth-centered programs that enhance cultural preservation and stimulate local economic development.

INTRODUCTION

Inclusive development is a comprehensive development effort that encompasses all members of society (Glassco et al., 2018; Gupta et al., 2015; Horn, 2018), including Indigenous

Peoples who are often excluded from development processes (Caverley et al., 2020). These groups are referred to as Indigenous Peoples because of their distinct customs,

cultural practices, political systems, and deep attachment to specific territories (Horn, 2018, p. 3). Due to these distinctive characteristics and their differences from the majority population, Indigenous Peoples are considered a vulnerable group (Gupta et al., 2015; Horn, 2018). Therefore, in the pursuit of the Sustainable Development Goals (SDGs), which emphasize that no one should be left behind in development (Bisht & Pattanaik, 2021; Stuart & Woodroffe, 2016), the inclusion of Indigenous Peoples in inclusive development becomes an imperative (Horn, 2018; Kumar et al., 2021; Watene & Yap, 2015; Yap & Watene, 2019).

In Indonesia, with its rich diversity of Indigenous communities, there exists the Samin community, also known as Sedulur Sikep. This Indigenous group follows the teachings of Samin Surosentiko, who is renowned for leading a non-violent resistance against the Dutch colonial government. The guiding principles of the Samin people are embodied in the philosophy of “laku jujur, sabar, trokal lan narima,” which translates to “practicing honesty, patience, humility, and acceptance.” By adhering to these principles, the Samin community has survived to the present day, maintaining agriculture as their main livelihood and residing in areas that span from Blora Regency in Central Java to Bojonegoro Regency in East Java.

In Bojonegoro Regency, East Java, the Samin people reside in Dusun Jepang, Margomulyo. Unlike in colonial times, the Samin people in Bojonegoro support the Government of the Republic of Indonesia and are incorporated into the administrative structure of Margomulyo Village. While they continue to live by the traditional values of the Samin teachings, they also adapt to modern forms of governance. As such, the process of inclusive development for this Indigenous group can be relatively well implemented, as the Samin community shows alignment with and support for the national government.

Inclusive development focuses on three dimensions as articulated by Glassco et al. (2018): social inclusiveness, ecological inclusiveness, and

relational inclusiveness. Social inclusiveness emphasizes empowerment and the provision of opportunities for marginalized groups, including Indigenous Peoples. Ecological inclusiveness seeks to ensure that local communities have access to natural resources and that the government manages these resources sustainably. Relational inclusiveness acknowledges that poverty and economic degradation are often the result of actions by other parties. Among these dimensions, social inclusiveness remains the primary focus (Glassco et al., 2018, p. 4). Gupta et al. (2015, p. 541) also argue that inclusive development should prioritize both social and environmental progress to meet the needs of present and future generations. Meanwhile, Pouw and Gupta (2017) reinforce that inclusive development encompasses social, ecological, and relational inclusivity. Collectively, these perspectives emphasize that the core focus of inclusive development lies in inclusivity across social, environmental, and relational dimensions.

In the pursuit of inclusive development, all societal groups must be empowered and granted equal opportunities (Gupta et al., 2015). Youth, as one of these groups, must be included in inclusive development efforts, as they represent the next generation who will carry forward the process of development. Without the active involvement of youth, development initiatives will lack long-term impact, as they are both the future beneficiaries of development outcomes and the actors responsible for preserving cultural heritage.

To enhance the role of Indigenous Samin youth in inclusive development, one viable approach is the implementation of a co-production strategy. This strategy model falls under the broader framework of collaborative governance (Vignieri, 2020), which seeks to realize good governance through the active involvement of all stakeholders (Emerson & Nabatchi, 2015). Within co-production, active public participation is a fundamental prerequisite (Sorrentino et al., 2018). This means that policy implementation can reach optimal

outcomes when it receives maximum support from the policy beneficiaries, namely, the community itself (Campanale et al., 2021). Co-production is considered an effective approach for encouraging community participation, including among youth, as it emphasizes their involvement in all stages of the policy process from formulation and design to implementation and evaluation (Loeffler, 2021). In this way, communities are fully engaged, fostering a stronger sense of ownership and responsibility.

Several previous studies have shown that the Samin Indigenous community in Bojonegoro actively supports development efforts and has demonstrated the capacity to collaborate with a wide range of stakeholders, thereby participating in inclusive development. Evidence of this participation includes their support for tourism development initiatives, such as the utilization of agricultural land (Saharsa & Andrea, 2024) and the stewardship of forest areas (Raharjo & Andrea, 2024). Research by Faisal Kurniawan et al. (2021) on nationalism also indicates that the Samin Indigenous community possesses a strong sense of nationalism and supports national development. Another study by Musahadah & Ganefwati (2023) highlights that development within the Samin community also includes the empowerment of women through traditional institutions.

Among the growing body of research on the involvement of the Samin Indigenous community in development, the focus has primarily been on their participation in social and environmental dimensions. However, there is a notable lack of studies specifically addressing the role of youth despite their critical importance for ensuring sustainability. Only one academic work, by Budi (2011), has explored the contributions of Samin youth, and even this study specifically focused on their role in the development of Islam within the community. Therefore, this study aims to address that gap by exploring the role of youth within the Samin Indigenous community in the context of inclusive development through a co-production strategy. This research is expected to offer insights into the

role of Indigenous youth in inclusive development, which in turn could inform policies and actions aimed at maximizing their contribution.

RESEARCH METHOD

This research was conducted in Dusun Jepang, Margomulyo, Bojonegoro Regency, East Java Province. This area is one of the settlements inhabited by the Samin Indigenous Community. This community is particularly compelling for study, as it demonstrates a steadfast commitment to ancestral traditions while also successfully adapting to modernization and supporting inclusive development.

A qualitative approach was employed in this research, with data collected through observation, in-depth interviews, and focus group discussions (FGDs). The fieldwork was conducted in September 2024.

Observational data were collected by directly observing the activities of the Samin Indigenous Community, visiting the Samin traditional hall (balai adat), and the Samin Gallery. Interviews were conducted using semi-structured questions in informal settings. The interview questions focused on the implementation of co-production strategies in support of inclusive development, as well as youth involvement. Respondents were selected through purposive sampling, meaning they were chosen based on their knowledge of key information relevant to the study. Through this method, seven informants were identified: the Head of Margomulyo Village, who oversees village governance; the Samin customary leader who holds authority in cultural decision-making; the Chairwoman of the Village PKK Mobilization Team, who coordinates community empowerment programs; the wife of the customary leader, who manages cultural and household-related practices within the community; and three local Samin residents, selected for their active participation and lived experience in daily community activities.

The FGD was conducted after the interviews, with the aim of gathering additional insights and validating the data obtained from the interviews. This session involved 30 participants, including the Village Head and village officials, the Hamlet Head, the Chairwoman of the PKK Team and its members, and representatives of Samin elders. The FGD took place at the Samin Community Traditional Hall (Balai Adat Masyarakat Samin).

Once the three sets of data were collected, triangulation was conducted to ensure data validity and minimize bias. Then thematic analysis following Braun & Clarke (2014) which involved several iterative steps. First, the data were re-read to achieve familiarization, followed by initial coding. The codes were then examined to identify patterns and grouped into potential themes, such as "inclusive development," "co-production," and "the role of Samin youth." These themes were further reviewed, refined, and defined to ensure coherence and consistency with the dataset. Finally, the validated themes were organized and presented in a narrative format.

RESULTS AND DISCUSSION

Based on the data collected, the implementation of the co-production strategy for inclusive development following Gupta et al. (2015), which emphasizes three key dimensions (social, ecological, and relational inclusiveness) involving youth within the Samin Indigenous Community, is as follows.

1. Social Inclusiveness

Development within the Samin community demonstrates the presence of social inclusiveness. This is evident in the provision of equal opportunities for all members of the community, including youth, to actively participate in the development process and benefit from its outcomes. In an effort to realize social inclusiveness, development initiatives have been carried out through a co-production approach, involving the

community fully at every stage of the development process. This was affirmed by the Head of Margomulyo Village, Mr. Nuryanto, as stated below:

"The implementation of development in Margomulyo Village encompasses deliberation, planning, execution, and accountability, all of which we prioritize. This process involves various community members, village institutions, and even cross-sectoral stakeholders within Margomulyo Village. We also place a strong emphasis on the implementation of sustainable development in line with the SDGs established by the central government."

Support for inclusive development through the co-production strategy within the Samin Indigenous Community is also reinforced by the enduring adherence to the Samin way of life. The guiding principles or life attitudes upheld by the Samin people include: *tatag* (courage in facing challenges), *teteg* (steadfastness), and *tegen* (having firm values or principles), which collectively lead to *tentrem* (inner peace and harmony). This was conveyed by Mr. Bambang Sutrisno, the Head of the Samin Community in Bojonegoro, as follows:

"We are able to carry it out (co-production) because we hold firmly to our principles of life: *tatag*, *teteg*, *tegen*, and *tentrem*. *Tatag* means having the courage to face challenges. *Teteg* means being unwavering and not easily swayed by temptation. *Tegen* refers to having a firm foundation, based on the previous two principles, which strengthens us. The final result is

tentrem, which means inner peace and harmony.”

Based on the foregoing explanation, it is evident that inclusive development within the Samin community has been implemented through a co-production strategy. The implementation of co-production is supported by long-held cultural values and principles. This indicates that local customs and cultural traditions play a significant role in reinforcing co-production practices. This finding aligns with the argument made by Bakker & Nooteboom (2017), who emphasize that anthropology, including cultural aspects, is a crucial consideration in realizing inclusive development.

Social inclusiveness within the Samin Indigenous Community is also manifested in economic empowerment. In the past, the Samin people relied solely on the agricultural sector. However, they have now expanded into the tourism sector. This development has given rise to micro, small, and medium enterprises (MSMEs) within the community, which primarily produce textile-based goods such as udeng (traditional headbands) and shawls. These textile products are uniquely developed by the Samin community and include signature designs such as Batik Obor Sewu. Another popular design technique is eco-print. The presence of social inclusiveness has enabled the Samin community to diversify its income sources beyond agriculture.

Unfortunately, based on the results of interviews and the FGD, the marketing of Samin MSME products has not yet reached its full potential, due to several challenges, particularly in marketing capacity. Regarding this issue, Mrs. Noveri Ekawati, the wife of the Head of the Samin Indigenous Community, stated the following:

“For the marketing aspect, perhaps we could receive some assistance with the packaging or something so that it becomes more appealing to visitors who come here.”

Such conditions require support from stakeholders who are competent in the field of business, particularly in marketing. These stakeholders can provide direct assistance by helping to market the products or by offering training to enhance the marketing capacities of the Samin Indigenous Community’s MSMEs.

2. Ecological Inclusivity

Inclusive development within the Samin Indigenous Community is also reflected in the presence of ecological inclusiveness. The Samin people have long been recognized for their strong environmental awareness. While they engage in agriculture, their farming practices follow the tumpeng sari method, which involves planting food crops between teak trees without clearing the land. As a result, the teak forests where the Samin community resides have remained well-preserved over time.

During the observation, it was found that the Samin community had established the Kemiri Sunan Park. This park represents an initiative to empower forest areas through the cultivation of Kemiri Sunan. Beyond serving as a center for plant cultivation, the park also features a swimming pool and a playground.

The community’s focus on ecological inclusiveness is also embodied in the production of eco-print textiles, particularly shawls, which have become a hallmark product of Samin MSMEs. These textiles are crafted using natural motifs derived from leaves and flowers

found in the surrounding environment. This initiative is part of the Samin community's effort to differentiate and add unique value to their handicrafts. Further explanation on this practice was provided during an interview with the Head of the Samin Indigenous Community, as follows:

"We strive to differentiate our batik products, one of which is through the use of eco-print techniques. We utilize materials from the surrounding environment, such as leaves and flowers. The hope is to offer products that attract the interest of tourists, in addition to our signature Batik Obor Sewu."

From the above explanation, it is evident that ecological inclusiveness within the Samin Indigenous Community has been practiced for a long time, involving all stakeholders, including youth. The co-production process in realizing this inclusiveness is carried out collaboratively by the community, local government, and customary leaders, in support of ecological inclusiveness. The realization of ecological inclusiveness reflects humanity's responsibility as stewards of nature to pursue development while remaining attentive to the environment (Pouw & Gupta, 2017). In doing so, nature can continue to sustain life, support sustainable development, and contribute to human well-being (Haase et al., 2017).

3. Relational Inclusivity

Relational inclusiveness within the Samin Indigenous Community is reflected through their strong and multilayered social connections, aligning directly with the "relational inclusiveness" dimension proposed by Gupta et al., (2015), which emphasizes

inclusive interactions across actors, generations, and institutional boundaries. The bond among members of the Samin community is strong, as reflected in their continued adherence to Samin principles within a shared territory. Their relationship with the government is demonstrated by their support for the Republic of Indonesia, which is evident in their integration into the administrative structure of Margomulyo Village. Another example, aligned with social inclusiveness, is their collaboration with the village government to achieve comprehensive development through a co-production approach.

Relational inclusiveness across generations is also visible in the community's commitment to the principle of: "passing down the Samin teachings without coercion." This was explained by the Head of the Samin Customary Community as follows:

"We voluntarily follow the teachings of Samin. There is no obligation or coercion to adhere to the Samin way of life. Yet, it is precisely this freedom that encourages us to remain committed to Samin principles. Likewise, we extend this freedom to our children, allowing them the same choice."

Due to the principle of non-coercion, the relationship between the older and younger generations within the Samin Indigenous Community has become more inclusive and deeply rooted.

Intergenerational relations within the Samin community are also fostered through traditional arts, particularly gamelan music. The community possesses a complete set of gamelan instruments, which are housed in the Balai Budaya Samin (Samin Cultural

Hall). These instruments are used for regular practice sessions, performances during visits from guests, and traditional wedding ceremonies. This was explained by a member of the Samin community who serves as a gamelan player, as follows:

“This gamelan is played during weekly practice sessions, when guests visit, or during wedding ceremonies.”

Fostering inclusive relationships through the arts is a highly valuable endeavour. However, based on observations conducted during the research, all gamelan performers, including sinden (female vocalists) and wirawara (male vocalists), belonged to the older generation. Not a single youth was observed to be participating in these performances.

Inclusive relationships within the Samin Indigenous Community are not limited to intergenerational ties but also extend to engagement with broader society outside the Samin community. One initiative to realize this is the establishment of agro-tourism, such as the Kemiri Sunan Park. This park attracts visitors who, in addition to exploring the park itself, have the opportunity to observe the daily activities of the Samin community.

Another effort to foster connections between Samin youth and the wider public is through the organization of cultural events and festivals. Since 2016, and continuing through the period of this study, the Samin Indigenous Community has held an annual event known as the “Samin Festival.” This festival features a range of cultural activities designed to showcase various aspects of Samin traditions. The primary aim of the Samin Festival is to introduce Samin culture to younger generations of

the community as well as to the general public. All members of the community, including youth, participate actively in this event. This was confirmed by the Head of Margomulyo Village, as follows:

“The festival itself originated from the intention to nguri-uri (preserve) the Samin culture that exists in Margomulyo Village. Through this festival, at the very least, outsiders can gain a deeper understanding that the Samin Community which is often subject to various misconceptions, is not as it is frequently portrayed. Thus, it serves as a platform for raising awareness and fostering dialogue. As such, the Samin Festival has also become a part of cultural tourism, which is expected to contribute to improving the local economy of the village.

In addition to the park and festival, the Samin Indigenous Community also maintains a cultural gallery known as the “Samin Gallery.” This gallery is used to store and display a variety of items, tools, and documentation owned by the Samin people. It also showcases products created by the community’s MSMEs (Micro, Small, and Medium Enterprises). The gallery serves as a center of information and education on local wisdom, traditions, and community-produced goods. Through such inclusive relational practices, the Samin Indigenous Community is able to transcend boundaries and provide broader society with a deeper understanding of their identity. Consequently, these efforts contribute meaningfully to the realization of inclusive development (Onyshchenko et al., 2023).

The above explanation demonstrates that the three dimensions of inclusiveness in inclusive

development, as articulated by Gupta et al. (2015), have been implemented by the Samin Indigenous Community in Margomulyo Village, Bojonegoro Regency. Regarding the role of youth, they have been included in various development efforts. However, their role remains relatively limited. Youth participation is most visible during the Samin Festival, whereas other development activities continue to be dominated by the older generation. Therefore, greater efforts are needed to enhance the role of youth in realizing all three dimensions of inclusiveness.

CONCLUSION

Conclusion

Based on the findings of this research, it is evident that the Samin Indigenous Community has successfully realized inclusive development through the practice of co-production by fulfilling all three dimensions of inclusiveness. Social inclusiveness is reflected in the active participation of all community members and stakeholders in development processes, as well as the equal opportunity to benefit from the outcomes of these efforts. Economic inclusiveness is demonstrated by the diversification of the local economy, particularly through the development of tourism alongside agriculture.

Ecological inclusiveness is achieved through sustainable agricultural practices, such as cultivating crops in the interspaces of teak forests, thereby preserving forest sustainability. It is further reinforced by eco-friendly initiatives like the production of eco-print batik and the establishment of the Kemiri Sunan Park. Relational inclusiveness is manifested in the relationships among community members, the government, the younger generation, and external societies. Through these forms of inclusiveness, the Samin Indigenous Community has managed to preserve its cultural values and

withstand the pressures of information and cultural disruption.

However, the role of youth remains limited, particularly in strategic domains. While young people are involved in the implementation phase, their involvement in planning and decision-making processes is minimal, indicating a need for targeted efforts to strengthen their engagement. In the economic domain, a significant challenge faced by the Samin community is the marketing of their MSME products. Despite having a range of unique goods, the community has yet to fully optimize its market potential. As a result, although the Samin Village is recognized as a cultural tourism destination, it has not yet significantly contributed to the economic growth of the community.

Recommendation

Based on the research findings, several recommendations can be proposed to enhance youth participation, namely: 1) the older generation should take the initiative to actively encourage youth involvement and participation in village governance and its improvement efforts; 2) there is a need for further training and capacity-building programs provided by local government agencies or relevant departments, specifically targeting youth as the main beneficiaries, in order to increase their engagement in inclusive development; 3) the involvement of stakeholders is essential in realizing the Samin Cultural Tourism Village as a recognized cultural tourism destination. These stakeholders may contribute through financial support, community empowerment, including youth engagement, technological assistance, cultural and environmental preservation, product and service development, as well as risk management.

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