# Beyond Collaboration and Interorganizational Networks: The "Gotong Royong" Model of Bureaucratic Reform in Indonesia

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**Abstract.** This paper aims to explore the concept of Gotong Royong for developing bureaucratic reform (BR). The goal of BR is to establish a government administration bureaucracy that is both effective and efficient. Every nation on the planet prioritizes bureaucratic transformation (Farazmand & Pinkowski, n.d.). Including Indonesia, BR has become a serious issue until now. The condition of the Indonesian bureaucracy is still stagnant. A mutual cooperation process is needed in carrying out BR so that it runs more effectively. The Squad Team work pattern is a new marker of the RB process. In administrative studies, mutual cooperation is less well known, overshadowed by the theories of Collaborative Governance and Interorganizational Networks. This research seeks to analyze BR by developing the concept of Gotong Royong and comparing the theories of Collaborative Governance and Interorganizational Networks. The method used is a phenomenological and netnographic approach to the Squad Team work model in Indonesia. Data mining was carried out through participatory research and exploring the understanding of BR team members. As a result, mutual cooperation has been applied to the squad team model. Mutual cooperation has the main characteristics of being selfless and not placing too much importance on formal instruments. Desire arises from members naturally in work involvement. This way of working with a mutual cooperation model makes organizational performance more effective and efficient. Mutual Cooperation can be carried out internally and externally with other stakeholders.

**Keywords:** Bureaucratic reform, Squad Team, Gotong Royong, Collaboration

## 1   Introduction

One of the most important issues in administrative studies is bureaucratic reform [1, 2, 3, 4, 5]. A crucial part of putting progress into practice is bureaucracy [2]. In addition to being implemented as a targeted government system like government apparatus, bureaucracy is a type of organization that the government uses to carry out a variety of specialized activities [5, 6]. However, when word is used to describe a phenomena or method of problem solving that is complex, abuses authority, and disregards protocol, this bureaucracy really loses its original meaning. Since the bureaucratic reform era, there have been numerous issues with its execution up to this point.

Around the world, nations have set bureaucratic reform as their top priority in an effort to enhance government procedures. Malaysia, for instance, is thought to adhere to the New Public Management principles while undergoing bureaucratic reform. These reforms strive to alter the conventional public administration culture to one that is more adaptable and results-driven, in addition to enhancing the effectiveness and performance of the public sector.

Bureaucratic reform has not gone well and according to its initial objectives because in its implementation there are still many sectoral egos between ministries [1]. The progress of a nation also requires good collaboration and responsibility for the roles determined by the Central Government. However, bureaucratic pathology often becomes an obstacle to the progress of bureaucratic reform in Indonesia, even though if there were no sectoral egos among the Ministries, this bureaucratic reform would definitely run well. Apart from that, bureaucratic reform also requires quality Human Resources (HR) so that its implementation can run well. Quality human resources will have an impact on the service process, because when bureaucrats do not have good competence it will automatically result in problems such as illegal levies (extortion) because they do not know the rules and do whatever they please in their work.

Bureaucratic reform can be optimized by creating a sense of trust and full support from various stakeholders thanks to collaboration so that in the future it will be easier to re-implement the implementation process when collaborating with relevant stakeholders. Apart from that, the concept of collaborative governance can also capture community aspirations using a Jurisdiction Based collaboration style, such as inviting the community to take part in activities and later benefit. This is the control of the Central Government vertically over regional or local governments, Donor Recipient actors who have expertise and information, this can accommodate social interests to consistently control policy, Reactive, in this case there is dominant collaboration between various actors, and Contented. emphasis on strategies for collaborating between actors. With this in mind, various collaborative governance concepts exist in the collaboration process in Indonesia. This paper attempts to analyze the mutual cooperation model in the BR process in Indonesia. The aim is to develop local concepts in the development of public administration.

## 2   Literature Review
### 2.1 Bureaucratic Reform

Since bureaucracy serves as the primary engine of the government sector in emerging nations, bureaucratic reform is crucial [8]. However, the bureaucracy is ill-equipped to efficiently assist with government responsibilities [9]. Bureaucratic reform is the process of improving government bureaucracy through institutional, organizational, and procedural changes in order to make it more effective and efficient while also being more responsive to businesses and citizens [10].

One crucial tool in civilization is bureaucracy. In order to guarantee work mechanisms and systems that are predictable, orderly, and simple to manage, bureaucracy must be seen as a methodical process and system. The goal of bureaucratic reform is to fundamentally alter the government administration system, with a focus on management, human resources, institutional and/or organisational aspects, and a shift in the mindset and work culture of state officials [11]. One significant tool in society is the bureaucracy. It is necessary to understand bureaucracy as a

methodical process and system designed to provide predictable, orderly, and controllable labour mechanisms and systems. Bureaucratic reform is an endeavour to fundamentally reform and transform the government administration system, with a focus on institutional and/or organisational aspects, management, and human resources. It involves a shift in the thinking and work culture of state officials [11].

According to [12], bureaucratic reform is a direct outcome of the factors that make up the tipping point. reform of the bureaucracy as stated in [13] A long-standing aspect of Asian governance is bureaucratic reform, with some notable achievements. According to [14], bureaucratic reform includes adjustments to organizational effectiveness as well as modifications to administrative culture and style.

## 2.2 Collaboration

The New Public Governance perspective is a new paradigm in government management that is oriented towards network governance which focuses on the activities of organizing institutions/organizations in inter-organizational networks. The pillars of governance are the government, private sector and society which are synergistic and constructive in the delivery of public services. In this case, the government develops and applies the principles of professionalism, accountability and transparency in responding to public need [2].

There are two situations in which collaboration can occur, internal organization and external organizational cooperation, also known as interorganizational relations, which are actions taken by two or more organizations to accomplish specific objectives. This is consistent with the definition of collaboration provided by experts in relation to the context of internal and external cooperation inside an organization. According to Strauss, collaboration is the process of utilizing individuals when they cooperate in a community, organization, or group to plan, develop, solve issues, and make decisions [16]. Collaboration occurs not only between individuals who interact, but also within companies, according to David Strauss (2002). They give people the opportunity to collaborate in order to plan, solve issues, and come to conclusions before acting. From David Strauss's opinion, it can be seen that in collaborating between government institutions, everything is done and decided together (D. A. Strauss, n.d.).

## 2.3 Concept of Gotong Royong

The concept of Gotong Royong is a tradition that has long developed in Indonesia [3]. Gotong royong is mutual assistance or helping together and spontaneously without any consideration of the advantages and disadvantages for the individuals involved [4]. The customs of Javanese society in particular had an impact on the formation of Gotong Royong [5]. The concept of Mutual Cooperation is relatively minimally used as both an analysis and a development concept. This article will explore the concept of Gotong Royong through a literature review.

## 3 Method

This paper using qualitative method to analysis Gotong Royong in Bureaucratic Reform. One of the qualitative methods according to [6] is to replace the research design with the researcher himself. Researchers are an important part of the research process. First, we collected and review literature from international journal about concept Gotong Royong. And then, we collaborate with empirical evidence about Gotong Royong Process.

## 4 Result and discussion
## 4.1 Result

The concept of Mutual Cooperation is relatively minimally used as both an analysis and a development concept. The following are several applications of the Mutual Cooperation concept. In the study of administrative science, no one has used the concept of Mutual Cooperation. Experts debate a lot regarding the concepts of Collaborative Governance and Interorganizatonal networks, so they pay less attention to the development of the concept of Gotong Royong. The following (table 1) is some literature about the concept of mutual cooperation in the development process.

**Table 1.** Literature Review of The Concept of Gotong Royong

| No. | Title | LR |
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| 1. | Gotong Royong *as social capital* [7] | One can conclude from the discussion in this journal that Gotong Royong, wich comes from the combination of the words "Royong" wich means "together", and Gotong wich means "work", is a phrase used locally in Indonesia to refer to collaborative efforts to accomplish desired goals. (Koentjaraningrat, 1984). In traditional society, the value of Gotong Royong influences every social and economic activity in society. The value of mutual cooperation is a manifestation of communal connectedness in society, shown in the form of working together to accomplish tasks for both individual and group goals. A helpful action is one that generates or helps others; it is an action that serves the interests of others over one's own. (Hadi et al., 2014; Rosyani et al., 2019; Suwignyo, 2019). Mutual Assistance According to Rosyani et al. (2019), cooperation might take the shape of aid in the form of money, labor, or time. For those engaged in socioeconomic pursuits, reciprocal cooperation will develop into social capital. Philosophers stress the connection between pluralistic social life and the fundamental idea of social capital. The formation of groups or organizations for complete shared responsibility is a concrete manifestation of the implementation of Gotong Royong |

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| | | as social capital. Apart from that, based on Mukhtaruddin et al. (Mukhtaruddin et al., 2020) interaction inclinations that result from shared knowledge to accomplish specific goals might enhance two people's quality of life in a community. |
| 2. | *Budgeting of School Operational Assistance Fund* [8] | This journal explores how the cooperation of all school stakeholders plays a crucial role in Gotong Royong's involvement in the budget development process. Mutual cooperation between schools and stakeholders, such as collaborative supervision and social work in schools, encompasses all internal school components in the budget's implementation. Mutual assistance in budget reporting is achieved in proportion to each division. In addition to being shared with parents, fund reports will be reviewed together. Mutual cooperation will bet he key to successfully resolving both academic and non-academic issues at school. Parents are not only informed about fund reports, but they will also be assessed collectively. Through mutual cooperation, issues at school, both academic and nonacademic, will be successfully resolved. Finansial decentralisation at the school level, there is more authonomy for schools. Schools become budget reporters as well as planners, implementers, and controllers (Supriono & Safari, 2001). This responsibility lies with the principal as the school manager (Mulyasa, 2012). One of the key elements of New Public Management (Polidano, 1999) that helps achieve efficacy and efficiency is decentralization. Technology and accounting logic are used to construct, measure, and demand organizational responsibility in the public sector (Jamhuri, 2009). Economic ideals and an accounting system must be implemented in schools. But according to Brown, Waterhouse, and Flynn's (2003) view, the introduction of private management methods runs counter to the philosophy of conventional public services. The application of exclusively economic concepts in the helping profession's values. The apllication of exclusively economic concepts on the helping professions is incongruous and has the potential to compromise the profession's values (Broadbent, Dietric, & Laughlin, 1996). Changes in authonomic school might impact the objectives of the learning process. Political issues are more prevalent in education. The emphasis of schools might also shift due to modifications in management styles. This has a big impact on teachers' behavior as well. Assessments of education are now dependent on student final reports and financial management reports rather than the process itself. (Broadbent & Laughlin, |

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| | | 1998). As regional autonomy and independence are implemented, government intervention in school reform will decline. |
| 3. | *Mutual Assistance* [4] | This article explores the origins of the name Gotong Royong, which comes from the Javanese verb "Ngotong," which is closely related to the Sundanese term "Ngagotong," which denotes several persons performing multiple activities. Royong, on the other hand, implies together. Therefore, the broadest definition of mutual cooperation is an institutionalized activity in which individuals collaborate to complete a shared task. The two categories of Gotong Royong that Indonesian anthropologist Koentjoroningrat (1961) distinguished were mutual cooperation and spontaneous support. In most cases, spontaneous assistance arises during group endeavours such as construction of homes, public works projects, celebrations, agriculture, and in the event of a tragedy or death. Mutual aid is typically mandated as a sign of goodwill amongst neighbors and is founded on the idea of individual reciprocity. It can also be requested voluntarily. From a sociocultural point of view, the spiritual significance of Gotong Royong as a traditional institution is shown in individual behavior or group actions that advance society as a whole. The aforementioned Gotong Royong study demonstrates an expansion of the definition of communality in Indonesia, as it encompasses not only the collective involvement of individuals in contributing to their community, but also the provision of both material and financial support to fellow members in need, mental, spiritual, and bodily. The final dimension of mutual aid to neighbors refers to a strong social obligation. |
| 4. | *On the Political Constuction* [5] | This journal discusses the Gotong Royong tradition in Indonesia. The concept of social interaction as collective, consensual, and cooperative has served as the conceptual foundation for discussions concerning the nature of society in Indonesia, at least since the country's independence in 1945. In this discussion, a number of important Indonesian terminology are combined: deliberation (concensus; technically the foundation for making legislative decisions); cooperatives (cooperatoves; the base of the economy as defined by the constitution); and mutual cooperation, wich forms the basis of all other terms. These concepts all have to do with a persons societal responsibilities, the appropriate use of power, and how the state's authority interarcts with established social and political systems. |

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| | | In modern society, gotong royong in particural has emerged as a significant cultural player. Writings about society in Indonesia; each new initiative or concept must demonstrate how it will foster mutual cooperation. The phrase refers to "mutual assistance as in traditional Javanese villages" in this context. This creates the impression of social interations in a rural village operating amicably and effortlessly. In Jawa, people are driven by a broad ethos of selflessness and concern for greater good, and work is done through reciprocal exchange. |
| 5. | *Children and cultural influences* [9] | This journal talks about the activities that kids can do that are restricted by the social structures in their surroundings. The social and cultural milieu in which children grow up shapes their perceptions, their place in society, and their capacity to engage in and aid in disaster relief efforts. Children's experiences, levels of resilience, and vulnerabilities will therefore differ throughout cultures and communities. However, the topic of how culture affects kids' susceptibility, resiliency, and capacity to contribute is regrettably little known and hasn't been thoroughly examined in literacy programs today. |
| | | In short, Indo-Javanese culture can be described as a "relatively open and socially mobile society" but remains highly hierarchical, characterized by a desire for social harmony and encouraging mutual understanding, mutual cooperation and tolerance. Communities and children live in a cultural milieu that is shaped by the importance of family and religion. A village in a subdistrict of the Municipality of Surakarta that experienced considerable flooding at the end of December 2007 was the subject of the pilot research study published in this journal. Six more people perished from floods in nearby districts, and 71 more died from landslides as a result of the flooding catastrophe. No fatalities were recorded in Solo City, but at least 6,600 homes were inundated. |
| | | The flood event, which was a series of three consecutive floods. With a population of high density, Surakarta is the most populous city on the most populous island in the world, Java. Over the past century, an increasingly dense population has resulted in notable changes in land usage, rapid urbanization, and degradation of environment, all of which have made civilization more vulnerable to natural disasters. Floods present the most risk of all the current risks, which include landslides, earthquakes, volcanic eruptions, droughts, and floods. |
| | | The Indonesian government has been prompted to adopt proactive measures to lessen the effects of floods due to the rise |

in the frequency and severity of flooding over the past 20 years on a national level. Additionally, increase public knowledge of how human conduct affects the environment in general.

## 4.2 Discussion

Due to the strong sense of family that permeates Indonesian society, the practice of mutual aid has been ingrained from ancient times and has been transmitted from generation to generation up to the present. Indonesian culture is characterized by values of mutual cooperation, which translates to solidarity with others. This culture of mutual cooperation has been around for a long time throughout Indonesia, such as in Java which still adheres to the tradition of mutual cooperation in building houses [10]. In this way, the idea of collaboration is also present in mutual cooperation since undertaking a task that affects a large number of people necessitates the involvement of others from both the government and the community. For instance, when a landslide happens, the government and the community instantly assist, working together to accomplish the same objective [11], [12], [13].

The spirit of collaboration is an Indonesian culture, namely mutual cooperation, in which everyone is willing to step in to help with whatever they have, such as energy, materials, or just prayer, a form of collaboration that is invisible but has a big impact if God grants it [14]. The concept of cross-sectoral collaboration in an effort to restore education is carried out through a culture of mutual cooperation in G20 countries in the sense of the importance of solidarity and partnership or mutual cooperation in carrying out educational recovery. Apart from that, the concept of mutual cooperation collaboration also inspires countries that are members of the G20 [15]. The concept of collaboration related to mutual cooperation in learning has sometimes started to decline, this could also be due to boring methods or other things, especially in elementary schools (ES) [16].

The expectation is that it will be a constant improvement and preserve Indonesia, which has a long-standing concept of mutual cooperation and collaboration that is beginning to wane or may not be understood by young children. The more individuals there are, the more naturally the spirit of cooperation and coordination between different players will persist in fostering harmony and enabling the work to be done more rapidly. When the government and the people work together to solve problems, it is truly mutual collaboration because the essence of mutual cooperation is an act of cooperation that is performed selflessly and is not removed. Even though the concept of mutual cooperation collaboration seems to ebb and flow in the current era, it has not completely disappeared, it just needs to be reminded so that it does not become extinct. Like the tradition of community service, this can continue to be preserved, because community service is usually carried out in collaboration with the government or other parties [17], [18]. Technology that can foster a sense of communal concern for others has evolved as a result of advancements over time. One such example is kitabisa.com, a social and community project that fosters greater community cooperation and collaboration. Consequently, digital media could serve as a metaphor for this idea of reciprocal cooperation and collaboration, which still has the power to influence other people.

Collaboration and mutual cooperation are interrelated concepts which are quite important in building society, especially during the Covid-19 pandemic, if society and the government do not collaborate and work together, there may be more fatalities in Indonesia. Thanks to the public obeying regulations such as health protocols, the government continues to evaluate regulations, as well as the private sector always trying to meet the need for health equipment for hospitals. If we look at this, we can see that Indonesia really has a concept of mutual cooperation collaboration which has been well ingrained from the past until now. The concept of Indonesian mutual cooperation collaboration is really in great demand among G20 countries because mutual cooperation is considered one of the things that supports the rise of the world of education during the Covid-19 pandemic. Based on experience during the Covid-19 pandemic, this cross-sectoral collaboration is very important. necessary to encourage certainty regarding the readiness of children as the next generation who will face future challenges. The idea of independent learning, which is a way for academia and business to work together, demonstrates this. It entails supporting the autonomous campus process and giving students chances to hone their skills so they can enter the workforce right away. [19]. So with this concept it can become a model country for other countries, because the countries that are members of the G20 are really inspired by the concept of mutual cooperation collaboration.

Building the concept of mutual cooperation collaboration in this modern era may be quite a challenge. Nonetheless, the process becomes automatically simpler if this is done in conjunction with digitalization; collaboration is not limited to one idea; rather, it encompasses a variety of ideas combined with a spirit of mutual cooperation devoid of any personal interests for the benefit of oneself. The concept of mutual cooperation collaboration has been around for a long time, it's just a matter of preserving and implementing it in various aspects of life. Especially in government, perhaps the education sector has implemented the concept of mutual cooperation collaboration. However, other ministries have not done this, they can also overcome poverty and stunting with the concept of collaborative mutual cooperation so that they hope to reduce the number of poverty and stunting in Indonesia, because this really requires the concept of collaboration and mutual cooperation in order to achieve the goals, of which there are quite a lot related to poverty and stunting.

The local paradigm in this case contains local values such as local wisdom which plays a strategic role which is supported in it (Niman et al., 2023). This local paradigm is related to local wisdom, connection with the environment, social norms, emphasis on spirituality and ethics. As is the case on the island of Flores, Indonesia adheres to a local paradigm related to the emphasis on spirituality and ethics because of the communal traditional concept of bridal property which is used as a symbol of respect for women  [21].  Human Rights (HAM) are basic rights that are owned by anyone, anywhere and at any time in this part of the world. The rights of local communities which continue to remain intact at all times, such as in managing forest resources on Lombok Island, West Nusa Tenggara Province, include the paradigm of linkage with the environment [22]. However, local communities often experience difficulties in access, there is a perception that local communities are becoming forest encroachers, and they do not recognize the capabilities of these communities, local paradigms are related to social norms [23]. This falls into the local paradigm of social norms because the government has violated rules that take away the rights of its people. As article 33 states that "Earth and water and the natural riches contained in the earth are the principles of people's prosperity. Because it must be controlled by the state and used for the greatest prosperity

of the people." In this case, local communities have strong rights and can fight over their rights to the government if they refer to this article. As for the series of barong wae rituals, which have the meaning of respecting ancestors in guarding springs, this has socio-cultural and environmental values, including the local wisdom paradigm of connection with the environment, social norms, emphasis on spirituality and ethics (Niman et al., 2023). In this case, local wisdom is very important in maintaining the existence and sustainability of development.

BR "*Gotong Royong*" in NIPA

A new way of working in order to create an agile and world-class bureaucracy, the National Institute of Public Administration of Republic of Indonesia (NIPA RI) is accelerating the transformation of dynamic work patterns by implementing a Work Team System or Squad Team, the implementation of which is regulated in Regulation of the Head of the State Administration Institution Number 22 of 2022 concerning Work System Guidelines in Squad Form (Squad Team) within State Administration Institutions (Perkalan 22/2022). Acceleration and adaptation according to organizational developments is important to implement in order to provide clarity in the implementation of activities and can improve organizational performance after bureaucratic simplification. If the implementation of the new work system mechanism is not implemented quickly and precisely, it will affect the performance of the organizational unit in the LAN environment where it is possible to face a number of obstacles in carrying out the tasks and functions of the organizational unit if an appropriate work mechanism is not formulated as a reference for implementing activities. To find out to what extent the implementation of Squad Teams in State Administration Institutions can influence the accelerated transformation of work patterns.

Squad Team is a team formed by the Head of an Organizational Unit consisting of 1 (one) or more types of functional or implementing positions which can come from across organizational units or if necessary can come from outside the government organization. Work teams are formed based on organizational processes and working methods which describe the flow of employee task implementation in a NIPA environment which is carried out in a system by prioritizing work needs, competencies, expertise and/or skills. The work team consists of at least a coordinator and members of the Work Team. Coordinators and team members can come from cross-organizational units at the level of primary high leadership positions, or organizational units at the level of middle-high leadership positions, especially for strategic activities, across ministries/institutions/regional agencies, or across organizations. The involvement of members across organizational units, across agencies, or across organizations is carried out by considering the workload and competence of the members concerned

The Working Team mechanism is formed based on the Work Result Plan which consists of main activities and additional activities. Main activities are activities with high priority (performance agreements, strategic plans, annual work plans, directives, action plans, incidental activities, projects to complete certain organizational targets, adhoc teams, and/or formation of other teams according to organizational needs), while Additional Activities are activities with low priority (directives and/or action plans).

The main activities include grading of performance agreements, strategic plans, annual work plans, directives, action plans, incidental activities, projects to complete certain organizational targets, ad hoc teams, and/or the formation of other teams according to organizational needs.

There are four obstacles faced by the government, such as political intervention, incapacity of the state civil service, silo mentality, and closed bureaucracy. In the analysis carried out, silo mentality was the main cause of delays in the RB process. Sectoral ego is closely related to chimney mentality or what is often called silo mentality. The capability and integrity of civil aparatus is still in doubt because sectoral egos still exist in government agencies. Silo mentality is also one of the obstacles to bureaucratic reform in Indonesia which must be addressed immediately. Because, this silo mentality makes every employee in an agency or field only focus on their own work and can be seen as forgetting that they work in an organization that has the same goals.

This Sectoral Ego is a problem that can be overcome by forming cross-compartment or unit teams. The formation of the Adhiganapraya team at the State Administration Institute based on a Squad Team which prioritizes synergistic and collaborative work processes in order to initiate, oversee and orchestrate the implementation of Impactful NIPA bureaucratic reform. In this case, 70% of the Adhiganapraya Team falls into the Millennial and Gen Z generation categories. The implementation of BR in the NIPA scope has basically been running continuously.

BR General and BR Thematic were successfully implemented well by the Squad Team that was formed. This team consists of members from across compartments and has succeeded in being a driving force for change. Then one of the activities that received appreciation from the Ministry of Administrative and Bureaucratic Reform was Impact community service.

Community service "*berdampak*" itself has implemented the Gotong Royong concept because it involves various stakeholders based on mutual help in the context of alleviating disadvantaged villages. Compared to Collaborative Governance and Interorganizational Networks, the implementation of mutual cooperation RB is based more on the principles of mutual help and love for the organization.

From the Netnographic analysis carried out at the Ministry of Administrative and Bureaucratic Reform, NIPA, and Polytechnic STIA LAN Jakarta campus, it was found that the Gotong Royong process was based on the Mutual Cooperation Governance model.

The BR Gotong Royong model consists of three layers, namely Inter Mutual Cooperation, Intra Mutual Cooperation, and Extra Mutual Cooperation. These three layers are united by the value of Love for the Organization. Through the drum up process, at NIPA all employees are instilled with a love for the organization. Then you can independently try to make an impact on the organization. In the first layer, internal mutual cooperation is carried out by forming Squad Teams between compartments or internal organizational units. Activities are no longer unit-based, but based on teams that are formed so that all employees can be involved and contribute to the BR process. The second layer is Intra Mutual Cooperation between government agencies. Mutual cooperation is carried out by helping each other in the RB activity process, especially in searching for thematic BR. The third layer is Extra Mutual Cooperation between government agencies and other stakeholders who have the same values and goals.

These three layers must be based on the value of love for the organization. Through the drum up mechanism, all employees are instilled with the value of love for the organization so that they have the same goal. Then naturally mutual help will emerge and mutual cooperation will develop without waiting for formal administration.

## 5    Conclusion

The bureaucratic reform process carried out in Indonesia applies the principles of mutual cooperation. The main characteristic is the existence of mutual assistance between interest groups without the encouragement of profit and loss. The bureaucratic reform process using the Mutual Cooperation approach is able to increase the potential of the development process. Silomentality barriers can be completely reduced. Without any coercion or pressure, the entire group can help each other to carry out the collaboration process.

Gotong Royong can be a concept that glues together the development process. There is no need for formal regulations to carry out the Mutual Cooperation process. Social capital can emerge through a mutual cooperation process in bureaucratic reform and development.

To maximize the bureaucratic reform process, the government needs to implement a Mutual Cooperation model. Values that have developed long ago, even before Indonesia existed. Gotong Royong transformation is not only owned by social communities but must also be adopted by the government. Current developments do not allow the government to do everything itself. So mutual cooperation is needed with related parties who have the same vision and goals.

The implementation of this mutual cooperation model needs to be carried out with several concrete suggestions as follows: *first*, formation and deepening of the value of love for the organization for all employees and related parties. This is important as the main basis. Through the core values of ASN BerAKhlak, it is necessary to create a sharpening framework related to mutual cooperation (collaboration) and love for the organization (loyalty). National BR's in particular could be given the BR Gotong Royong branding. *Second,* The thematic BR assessment which is the origin of BR Gotong Royong is still very small, namely 10% compared to RB General, so the RB assessment process still tends to be administrative. The government needs to make a more proportional assessment instrument, namely BR Gotong Royong which places more emphasis on efforts to achieve thematic BR. The contribution of units that support thematic and non-divided BR is the main assessment indicator. So it is necessary to revise the national BR regulations. The momentum is right because the 2025-2029 BR road map is needed in accordance with the new government's implications of the 2024 elections. And then, with the mutual cooperation model, administrative matters can be fulfilled simultaneously, without having to wait for administrative issues and then carrying out activities. With the same values, the main goal becomes important so that mutual help emerges and Mutual Cooperation Governance is realized. The government is starting to mainstream Mutual Cooperation Governance as a model for the BR and National Development process.

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