Appreciative Inquiry for Changing Mindset and Culture of the Indonesian Public Servants due to the Indonesian Bureaucracy Reform

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The Background

The development of government organisations in Asia, the Middle East, Africa, and Latin America has exclusively used the concept of bureaucracy reform (Henderson, 1999). Stone (1966, as cited in Henderson, 1999) explains that bureaucracy reform is an united effort that consists of a continuous cycle of formulating, evaluating, and implementing interconnected plans, policies, programs, projects, and activities of government organisations for developing human and physical resources for achieving government organisation goals. Moreover, bureaucracy reform is a modernization process by the diffusion of western values and technology that is emphasised on harmony development as stable and orderly changes by doing adaptation and sustainable system (Henderson, 1999).

In Indonesia bureaucracy reform consists of organisational structure reform, business processes reform, and human resource management reform (Ministry of Administrative and Bureaucracy Reform, 2008). Due to Indonesia bureaucracy reform, the National Civil Service Agency (NCSA) has been reforming its organisational structure, business processes, and human resource management. The NCSA is one of the critical public sector organisation that has a role in reforming human resource management. The vision of the NCSA is establishing and supervising human resource management of Indonesian public servants (Badan Kepegawaian Negara, 2014a).

As a unit in the NCSA that has role in developing regulations of managing public servants, the Directorate of Competency and Job Standardisation (DCJS) had an additional workload to revise old regulations, develop new regulations, and inform all government organisations in Indonesia about them. However, some of public servants (especially public servants who are from the older generation) refused to obey those regulations. They thought that the latest regulations are complicated and will not change public servants management processes (D. Ismuwardhani, personal communication, February 2, 2015).
Johnson (1996) said that changing of organisational structure, systems of control, and power structure will certainly not cause paradigm (belief and assumptions) shift of organisational members (as cited in Senior, 2002). Belief and assumptions (aspects of paradigm) are part of culture (Schein, 2010). Therefore, for changing working mindset, culture of public servants, and to overcome resistance from some public servants, the NCSA should develop an additional program. Appreciative Inquiry (AI) is an approach that is going to be explored in this study for changing working mindset, culture of Indonesia public servants, and to overcome resistance from some public servants.

**Purpose of the Study**

The purpose of this study is to explore how Appreciative Inquiry (AI) might support process of changing of mindset and culture in the NCSA by doing 5D cycle (define, discovery, dream, design, and destiny).

**Research Questions**

In this course work project, the research questions are:
1. How does the Indonesian bureaucracy reform impact on the NCSA?
2. How AI might influence changing mindset of the NCSA public servants?
3. How AI might influence changing culture of the NCSA public servants?

**Research Method**

This study will use an unobtrusive method which is non-reactive research methods to learn human society by examining material items that are produced in their culture (Liamputtong, 2009) such as books, government regulations, literature, and websites. Moreover, the author also did personal communication to get detail information.

Unobtrusive method is different to in-depth interview method that needs active interaction between the interviewer and interviewee (Kvale, 2007). In unobtrusive method, the researchers do not actively interact with their research participants (Kellehear, 1993).
Limitations and Delimitations

This project is developed based on the author’s working experiences in the DCJS which was merged into other unit; and the author is going to work in the Directorate of Planning of Public Servants Recruitment (DPPSR) when she returns to work. Therefore, the limitation of this project is the author does not know the conditions of new unit that is going to be her workplace after the author finishes her study of the master program. It might need modification for applying AI in new unit that the author is going to work in. Moreover, due to limited length of this project, the author can not fully explain and provide deep detail information.

There are many approaches to change mindset and culture in an organisation. However, in this study the author delimits the study to the AI approach by using 5D cycle: define, discovery, dream, design, and destiny to change mindset and culture of the NCSA public servants.

Government Organisational Change in Indonesia

Government organisational change in Indonesia, which is called bureaucracy reform, has been based on the New Public Management (NPM) (Bevir, 2009) and universal belief that clean government and good governance is the best principle in providing services to citizens (Indonesia Presidential, 2010). The NPM refers to “the transfer of market principles and business-management techniques from the private into the public sector” (Siltala, 2013, p. 469) to achieve the four ‘es’ of efficiency, effectiveness, economy, and equity in providing the best services to customers, and to be responsive to customers’ demands (By & Macleod, 2009).

The principles of clean government and good governance are the foundation for doing Indonesia bureaucracy reform (Indonesia Presidential, 2010). Clean government means that there is no more corruption, collusion, and nepotism in Indonesian government organisations (Indonesia Presidential, 1999). The definition of good governance often consists of a wish-list of reforms, practices, and outcomes based on contextual of a country. In many countries the purpose of good governance is to promote development (Bevir, 2009). The United Nations Development Program’s (UNDP) describes good governance based on social-political conditions such as:

1. “equality of participation in decision making”
2. “responsiveness to stakeholders”
3. “attempts to secure a broad consensus”
(4) “accountability to stakeholders”  
(5) “transparency in decision making”  
(6) “the rule of law”  
(7) “the productive use of resources”  
(8) “guaranteed rights” (Bevir, 2009, p. 93).

The purpose of Indonesia bureaucracy reform as detailed by the Ministry of Administrative and Bureaucracy Reform (2008) are:

(1) organisations with right size structure,  
(2) effective and efficient organisation system in managing organisations and human resources,  
(3) better regulations that do not overlap each others,  
(4) changing working mindset and culture of public servants,  
(5) better quality of public servants who have good integrity and competencies. Therefore, Indonesia could have professional government management system in 2025 (Ministry of Administrative and Bureaucracy Reform, 2008).

There are some similarities between the purpose of the Indonesia bureaucracy reform and the definition of good governance based on the UNDP’s views:

<table>
<thead>
<tr>
<th>Purpose of Indonesia bureaucracy reform</th>
<th>The UNDP views that focus on social-political conditions</th>
<th>Explanations</th>
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<tr>
<td>(2) Effective and efficient organisation system in managing organisations and human resources</td>
<td>(7) “The productive use of resources”</td>
<td>New systems that have been developed in the Indonesia government organisations due to bureaucracy reform could enhance capacity of their resources such as right size organisational structure, leaders, power, regulations, and human resource with good competencies and integrity to be more productive to achieve organisational goals.</td>
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<tr>
<td>(3) Better regulations that do not overlap each others</td>
<td>(6) “The rule of law”</td>
<td>Regulation is related with law.</td>
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Table 1. Similarities between the purpose of the Indonesia bureaucracy reform and the definition of good governance based on the UNDP’s views

Based on the purpose of the Indonesia bureaucracy reform, the definition of good governance in Indonesian perspective has more emphasis on developing social-political conditions. However, to know good governance concepts in Indonesia, people not only have to know the purpose of Indonesia bureaucracy reform, but also have to understand Pancasila as the foundation of ideology, politics, economy, socio-culture, security, and defence of Indonesia government (Soeprapto, 2007). Pancasila consists of five elements (Soeprapto, 2007):

1. “believe in the one God” (p. 34)
2. “humanity in justice and civilization” (p. 34)
3. “the unity of Indonesia” (p. 30)
4. “the people led by wisdom in musyawarah (deliberation)/ representation” (p. 30)
5. “social justice for all of the people of Indonesia” (p. 30)

In fact, Pancasila also has similarities with the UNDP’s views of good governance.

<table>
<thead>
<tr>
<th>Pancasila</th>
<th>The UNDP’s views that focus on social-political conditions</th>
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<tr>
<td>(2) “humanity in justice and civilization”</td>
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<tr>
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<td>(5) “transparency in decision making”</td>
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<td>(5) “social justice for all of the people of Indonesia”</td>
<td>(2) “responsiveness to stakeholders”</td>
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Table 2. Similarities between Pancasila and the UNDP’s views that focus on social-political conditions

Based on the connection between the purpose of the Indonesia bureaucracy reform and Pancasila as foundation of governance activities in Indonesia with the definition of good governance from the UNDP, it can be established that the definition of good governance in Indonesia is focused on social-politic development.
The Impact of the Indonesian Government Organisational Change on the NCSA and the Indonesian Public Servants

Coram and Burnes (2001) explain two kinds of organisational change. Firstly, planned change, which is “an iterative, cyclical, process involving diagnosis, action and evaluation, and further action and evaluation” (p. 96). Planned change is developed in organisations with top down and autocratic structure, rigid and rule-based procedures with a predictable and controlled environment. Once planned change has happened in an organisation, it must be self-sustaining. Secondly, emergent change which is based on the assumption that organisations must be aware of and understand their turbulent, dynamic and unpredictable environment in order to identify developments and respond appropriately. Therefore, it is a continuous, open-ended and bottom-up organisational change process. There are some main activities that must be done to create successful emergent change such as gathering information about the external environment and internal objectives and capabilities, analysing and discussing the information, enhance high motivation to learn and develop new skills, identifying appropriate responses and improving their knowledge by combining their own knowledge with others’ (Coram & Burnes, 2001).

Like other government organisations in Indonesia, the NCSA has bureaucracy characteristics such as:

1. The authority is distributed in stable ways through an hierarchical system that the lower employees are supervised by the higher ones (Weber, 2011),
2. Most decision making are done by the highest leaders in the organisation. It shows that the NCSA is a centralized organisation (Daft, 2013),
3. The organisation’s activities are routine and based on fixed regulations (Weber, 2011),
4. Management of the organisation is based on written documents such as procedures, job descriptions, and regulations (Weber, 2011). It is called formalized organisation (Daft, 2013).

Based on those characteristics, organisational change process in the NCSA could be through a planned change process that is a repetitive organisational change in regular intervals that needs collaborative works among stakeholders in the NCSA (Coram & Burnes, 2001).

However, globalisation (Pudsey et al., 2007), crisis of economics, politics, law, and bureaucracy in 1998; criticism and pressure from the Indonesian citizens to the Indonesian government in the form of public demonstrations to do bureaucracy reform, because they thought that Indonesian government was slow and inefficient in providing public services (Ministry of
Administrative and Bureaucracy Reform, 2008). As consequence, the Indonesian government has mandated all government organisations to do bureaucracy reform as emergent change; the Indonesian government organisations must develop a new action plan as a quick respond to their turbulent, dynamic and unpredictable environment (Coram & Burnes, 2001).

Bureaucracy reform in the NCSA consists of reform in organisational structure, business processes, and human resource management. The NCSA has already restructured their organisation on July 2014 (D. Ismuwardhani, personal communication, February 2, 2015). The NCSA Regulation no.19 (2014a), states that the NCSA has now shared the role of Deputy of Public Servants Development into the other four deputy roles within the NCSA. As consequence, now there are only four deputies in the NCSA structure namely:

(1) Deputy of Coaching of Public Servant Management,
(2) Deputy of Administrative of Promotion, Rotation, and Pension of Public Servants,
(3) Deputy of Public Servant Information System, and
(4) Deputy of Supervising and Controlling Public Servants Management (NCSA, 2014a).

In business processes, reform is emphasised through developing computerised systems to encourage uniformity and interchangeability information that is provided by government organisations (Henderson, 1999). The NCSA Regulation no. 20 (2008) informs that the NCSA has already developed an online system for integrating all public servant’s data in Indonesia which is called Sistem Aplikasi Pelayanan Kepegawaian (SAPK) that has to be used by other government organisations as part of reforming business processes, so they can upload the latest data of public servants who work in their organisation (NCSA, 2008).

Nowadays, the NCSA also has developed an online test for recruiting new public servants, which is called Computer Assisted Test (CAT). By using CAT, recruitment process is more objective and free from nepotism. The CAT participants can know their test scores few minutes after they complete the CAT. On the NCSA Regulation no. 29 (2014b) states that all government organisations have to use the CAT as part of public servants recruitment procedure (NCSA, 2014b). Therefore, the SAPK and the CAT can be viewed as demonstrations of the Indonesian government attempting innovation within their departments to achieve efficiency, effectiveness, economy, and equity (the four “es”) in providing the best services to customers, and to be responsive to customers’ demands (By & Macleod, 2009).
In human resource management, reform focuses on developing public servants by providing better trainings, developing the ability to work professionally, more awareness of the world at large (Henderson, 1999). The NCSA has already developed five separate regulations and guidance books of human resource management for developing the ability of the Indonesian public servants to work professionally (see Appendix 1). Moreover, the NCSA also has already developed an assessment centre that has provided services such as: competencies assessment of leaders in government organisations, creating map of public servants’ competencies and capacities, and creating design of competencies development for employees and leaders in government organisations (Badan Kepegawaian Negara, 2014b). Those regulations of public servants management and assessment centre are a demonstration that the NCSA is trying to establish governance activities based on the principle of clean government which is free from corruption, collusion, and nepotism (Indonesia Presidential, 1999) and principle of good governance as an effort to enhance competencies and capacities of the Indonesian public servants.

Mindset and Culture of the Indonesian Public Servants

**Mindset**

From an organisational perspective, Johnson (1992) explains that mindset is organisational members’ cognitive structure or mechanism that consist of a set of taken-for-granted assumptions and beliefs, and repertoire actions that are used for making sense, interpreting signals in organisation, and adapting to working environment. Moreover, he uses the term ‘paradigm’ to explain mindset. He explains that individual managers may have a mindset that consists of varying sets of beliefs and assumptions about many different aspects of organisation. While, managers have a set of specific and relevant beliefs and assumptions about their organisation and are learned over time. Therefore, individual managers share their own mindsets about organisation to other managers when they work together in organisation.

From those explanations, it could be concluded that mindset of the Indonesian public servants is their personal images, thinking, beliefs and assumptions about themselves as public servants (internal aspects) and aspects of Indonesia government organisations (external aspects), such as nature of leadership and managerial style in the organisation, nature of organisational
environment, and operational routines (Johnson, 1992), that are shared when they work at government organisation as a way for interacting and adapting with their working environment.

**Culture**

Culture is a pattern of basic assumptions that are learned by members of an organisation to solve their problems as part of external adaptation and internal integration process (Schein, 2010). Moreover, culture is taught to new members of an organisation to create the correct way in recognising, thinking, and feeling about the problems that are faced. Culture tends to be stable and rigid because culture is a way to keep social order that could predict social behaviour, how people interact with each other, and finding the meaning of activities that people have been done (Schein, 2010).

Furthermore, Johnson (1992, p. 31) developed a cultural web (Figure 1) to explain the relationship between mindset and culture. The paradigm (mindset) is the centre of culture that consists of the set of core beliefs. Its function is for maintaining the unity of the culture and has been developed by multiplicity of conversations among organisational members. The stories and myths, symbols, power structures, organisation structures, control systems, rituals and routines, are manifestations of culture that result from the influence of the paradigm (mindset) (Seel, 2000).

![Figure 1. Cultural Web (Johnson, 1992, p. 31)](image-url)
Johnson (1992) also says that mindset is a “deeper level of basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously and define in a basic “taken for granted” fashion an organisation’s view of itself and its environment” (p. 29).

Indonesia presidential regulation no. 81 (2010) states that one of the problems faced by the Indonesian government is public servants’ mindset and that their working culture has not supported the implementation of effective, efficient, productive, and professional bureaucracy. Moreover, Ministry of Administrative and Bureaucracy Reform Regulation no. 15 (2008) states that public servants have a lack of discipline and bad working habits. Therefore, those public servants’ working mindset and culture are the focus for change. Moreover, Chrisnandi (2015), as a Minister of Administrative and Bureaucracy Reform, describes a scheme of mindset and culture change for the Indonesian public servants:

![Figure 2. Scheme of mindset and culture changing of Indonesia public servants](image)

For changing working mindset and culture, the Indonesia government has developed some regulations regarding evaluation of working culture, change management and development of working culture (see appendix 2).
**Appreciative Inquiry**

Widespread participation of organisational members in the change process could overcome resistance to change (Fernandez & Rainey, 2006). By involving them, organisations could create psychological ownership, promote distribution of critical information, and encourage the organisational members to give feedback that are related to changing processes in organisations (Fernandez & Rainey, 2006), having high motivation to learn and develop new skills, identifying appropriate responses and improving their knowledge by combining their own knowledge with others’ (Coram & Burnes, 2001) and emerge intrinsic motivation to change in an organisation because they clearly understand the reasons for doing organisational change (Deetz et al., 2000). Those activities are the main actions in doing emergent change in an organisation (Coram & Burnes, 2001).

Furthermore, full communication, participation in choice and implementation, trust, and genuine protection could reduce resistance of organisational members (Deetz et al., 2000) and develop a positive attitude toward the Indonesian bureaucracy reform. While participating in the change process, organisational members are also involved in a learning process. Learning process can happen when government organisation members are deeply involved in organisation activities.

Watkins, Mohr, and Kelly (2011) said that Appreciative Inquiry (AI) is “a collaborative and highly participative system, wide approach to seeking, identifying and enhancing the “life-giving forces” that are present when a system is performing optimally in human, economic and organizational terms” (p. 22). Fundamentally AI attempts to develop a constructive union of whole people in an organisation to discuss the present and the past capacities such as achievements, assets, unexplored potentials, innovations, strengths, opportunities, values, strategic, and possible futures (Cooperrider & Whitney, 2005, as cited in Watkins et. al., 2011).

There are five phases of AI that are going to be explored in this study (Lewis, Passmore, & Cantore, 2011):

1. Defining.

At the beginning of AI process, participants have to realise the AI process is focus on positive aspects of organisation for improving or changing the organization (Lewis et al., 2011).
2. Discovery.

The participants try to discover the positive aspects, successes, and most vital or alive moment in organisation (Cooperrider, Whitney, & Stavros, 2008).

3. Dream.

Participants describe hopes and dreams of their work, their working relationship, and their organisations in this phase (Whitney & Trosten-Bloom, 2010).

4. Designing.

In this phase, the facilitator asks the participants to expand the organisation's image (Whitney & Trosten-Bloom, 2010) by asking what plans they have and how to create positive change. (Cooperrider et al., 2008).

5. Destiny.

Focuses on action of personal and organisational commitments to creating positive change (Whitney & Trosten-Bloom, 2010).

The Indonesian bureaucracy reform has influenced the NCSA for doing internal reform based on principles of the NPM, clean government, and good governance. However, as a critical public sector organisation that has roles in reforming human resource management, the NCSA faces resistance from some Indonesian public servants who do not want to obey the latest regulations, and have to change public servants’ negative mindset and culture that do not support Indonesia bureaucracy reform. Therefore, AI is going to be explored to address these issues.

The Impact of the Indonesian Government Organisational Change on the NCSA and the Indonesian Public Servants

The Indonesian bureaucracy reform that has effected change in organizational structure, business process, and human resource management in the NCSA, has significant influence on the NCSA organisational members, especially organizational members in the DCJS. The DCJS was a unit in the NCSA that had role in developing regulations of the Indonesian public servants management, got additional work for revising old regulations and developing new regulations of public servant management that were more appropriate and applicable with current situations (D. Ismuwardhani, personal communication, September 11, 2013).

After that, the DCJS employees had to inform all Indonesian government organisations of those regulations. The Indonesian bureaucracy reform had meant that the DCJS got additional
workload and it needed to adapt and respond quickly to that situation. All those activities had been done in a short time because the Indonesian government wanted to do bureaucracy reform as soon as possible and wanted to change the pattern of government organisational change from planned change into emergent change (Coram & Burnes, 2001). As consequence, the Indonesian public servants have to change rigid top-down and autocratic culture into dynamic open-ended and bottom-up culture such as:

- Sharing knowledge and information about the external environment and internal objectives and capabilities,
- Analysing and discussing the information, and
- Enhance high motivation to learn and develop new skills and knowledge by combining their own knowledge with others' (Coram & Burnes, 2001).

However, the Indonesian government do not tell the Indonesian public servants how to change rigid top-down and autocratic culture into dynamic open-ended and bottom-up culture, as part of essential adaptation process to changing of organizational structure, business process, and human resource management. It is not easy to change rigid top-down and autocratic culture which part of taken for granted beliefs and values that have influence to behaviour, perception, thought, and feeling of the Indonesian public servants for many years (Schein, 2010). Most of the Indonesian bureaucracy reform programs focus on developing regulations, guidance books, and infrastructure development to do reform in organisational structure, business processes, and human resource management (Ministry of Administrative and Bureaucracy Reform, 2010). Therefore, the Indonesian bureaucracy reform make the Indonesian public servants feel shocked and confused.

The author could feel the negative feelings of the Indonesian public servants when the author and other the DCJS employees had informed the government organisations of the latest regulations, the public servants in those organisations were not only shocked and confuse, but also some of them (especially public servants who are from the older generation) refused to obey those regulations. They were resistant to change because the regulations can create an insecure working environment; change can require them to learn a new job or work harder and that makes them fearful of their personal conditions such as: lack of knowledge, skills, and stamina needed for change. Furthermore, they may have perceived that the new regulations also could take away
current good working conditions, freedom, responsibility and authority (Ke ts de Vries & Balazs, 1999).

Another factor that makes the Indonesian public servants feel shocked, confused, insecure and resistant to obey the latest regulations is because they are not involved in regulations development processes. As the regulation users, they have an important voice in regulations development processes, but the DCJS missed their voice. It shows that the DCJS spent most of their time to think about revising and developing regulations without explaining the reasons for revising and developing regulations (Deetz, et al., 2000) and did not allow other government organisational members to share their information, knowledge, and skills with the DCJS (Coram & Burnes, 2001). Therefore, other government organisational members felt surprised to receive the new regulations, did not understand the purpose of revising and developing the new regulations, and did not want to obey those regulations (Deetz, et al., 2000).

Furthermore, there are several areas of mindset and culture of Indonesian public servants that have to be changed because they do not support the Indonesian bureaucracy reform such as lack of discipline and bad working habits (Ministry of Administrative and Bureaucracy Reform Regulation, 2008). Chrisnandi (2015) as a Minister of Administrative and Bureaucracy Reform, explains mindset and culture that have to be developed to support the Indonesia bureaucracy reform are: having the ability to provide good public services to Indonesian civilisation, thriftiness, modesty, and competence.

**Appreciative Inquiry (AI) as an Approach for Changing Mindset and Culture of the Indonesia Public Servants**

The resistance experienced within other government organisational members is interfering with the necessary change that needs to occur. Involving government organisational members by using the processes of AI can reduce the resistance from them (Fernandez & Rainey, 2006; Cooperrider & Whitney, 2005, as cited in Watkins et.al., 2011). Very importantly, *Pancasila* as the basis of life for society, nation, and state of Indonesia (Soeprapto, 2007) also states that Indonesian civilisation have to be involved in governance activities. On point number four of *Pancasila*, it states that “the people led by wisdom in *musyawarah* (deliberation)/ representation” (Soeprapto, 2007, p. 30).
Based on those values, the concept of *musyawarah* (deliberation) in *Pancasila* is similar to the basic concepts of AI that focuses on collaboration and high participation of organisational members (Watkins et al., 2011). Within point four of *Pancasila* it is evident, Indonesians have already have a basic knowledge appreciation of the thinking that underpins AI. Moreover, the relationship between *Pancasila* and AI shows that AI is suitable to apply in the Indonesian government organisations as tool for changing mindset and culture of the Indonesian public servants. In this study, AI can be applied in the Directorate of Planning of Public Servants Recruitment (DPPSR) as the workplace that the author is going to work in after finishing studying at Flinders University.

By involving the Indonesian public servants in a *musyawarah* (deliberation), it can avoid resistance to change in process of bureaucracy reform (Fernandez & Rainey, 2006). Furthermore, the Indonesian public servants will have intrinsic motivation to support the Indonesian bureaucracy reform because they can learn and assimilate the process of bureaucracy reform (Ryan & Deci, 2000), and understand the reason for doing bureaucracy reform (Deetz et al., 2000); share their critical information and feedback that are related to bureaucracy reform (Fernandez & Rainey, 2006); improving new skills and knowledge by combining their own knowledge with others’ (Coram & Burnes, 2001).

From the first phase of AI process, defining phase, the process facilitates the participants to learn the process that focuses on positive aspects in an organization (Lewis et al., 2011). During the defining phase, the facilitators have to explain the purpose of AI process in the DPPSR is to develop a positive mindset and culture of the Indonesian public servants such as having ability to provide good service to Indonesian civilisation, thriftiness, modesty, and competence (Chrisnandi, 2015). It shows that the defining phase leads the DPPSR members as AI participants to start developing new positive framework as a basis to build new positive mindsets to make sense and evaluate their organisation. Moreover, within the next phases, discovery, dream, design, and destiny, the DPPSR members fill their new positive framework with their information, working experiences, and knowledge about having the ability to provide good service to Indonesian civilisation, thriftiness, modesty, and competence, that they have got in the NCSA in the past and the present (Cooperrider et al., 2008; Chrisnandi, 2015). Those processes have the potential to make the DPPSR develop new a positive mindset.
As AI participants, the DPPSR members have to discuss the answer to the questions that are asked by the facilitators (see appendix 3), with other participants in a group. Positive questions in the AI process can activate positive mindset components such as: cognitive (positive ideas, innovation, and invention), affect, and behavior (energy, effort, and intrinsically related to action) (Rosenberg & Hovland, 1960; Whitney & Trosten-Bloom, 2010; Goldberg, 1998). Discussion among the AI participants can create meaning, reality, and social interaction (Whitney & Trosten-Bloom, 2010) that encourage development of positive culture in the DPSSR (Seel, 2000). For example, as group participants discuss the question in design phase “as a public servant, what plans do you have to provide excellent public services?”, they will share their ideas on how they plan to provide excellent public services. The culture of having ability to provide good services to Indonesian civilisations emerges automatically in this discussion process.

With reference to Johnson’s (1992) cultural web (Figure 3), the AI process can be used to develop new positive stories and myths that can create new rituals and routines in the DPPSR (Johnson, 1992). Some symbols, power structures, organizational structures, and control systems are within the Indonesian government’s control. Changing in organisational structure, business processes, and human resource management in the NCSA that has been mandated by the Indonesian government due to the Indonesian bureaucracy reform, are part of the symbols, power structures, organisation structures, and control systems. It shows that the Indonesian government has controlled the NCSA as a government organisation in Indonesia (Ministry of Administrative and Bureaucracy Reform, 2008; Johnson, 1992).

However, there is a simple effort by using AI that can be done in the DPPSR to change the symbols, power structures, organisation structures, and control systems as part of the DPPSR’s culture (see the pink spots in symbols, power structures, and organisational structure part in cultural web, Figure 3). For example, in the annual meeting in the DPPSR as a media for communication among the DPPSR members that also shows organisational structure, hierarchy power flow, and control system, a question for developing positive mindset and culture can be inserted to meeting agenda such as “what positive things have done to make your jobs have better quality?” Every DPPSR members has the same chance to share their answer with other the DPPSR members in that meeting without being restricted by their position in the DPPSR. This activity reduces indirectly rigid hierarchy power flow, control system, and organization structure in the DPPSR. Someone can records the answers from the DPPSR members, make a summary of
the answers, print it and give it to all the DPPSR members. The summary of the answers that are given to all the DPPSR members is a symbol that all of them are involved in the meeting, the answers from them are respected because they are recorded, and all the DPPSR members get a same chance to access the information in the DPPSR.

**Figure 3. Adapted Cultural Web (Johnson, 1992, p. 31) demonstrating the influence of AI on the DPPSR**

The AI focuses on positive stories and myths in the past, at the present, and in the future. The past and the present stories and myths are activated in defining phase. The future stories and myths are activated in dream, design, and destiny phases. In the defining phase, the stories and myths about having ability to provide good services to Indonesian civilisation, thriftiness, modesty, and competence are recalled by the DPPSR members based on their working experiences in the NCSA (Johnson, 1992; Chrisnandi, 2015; Reed 2007). For helping the DPPSR members to recall those stories and myths, the facilitators can ask, “what has been your most successful experience since you have been working as a public servants?”, “what is your feeling when you can provide good services to Indonesian civilisation?”. The positive principle of AI states that positive questions that are asked by the facilitators help the DPPSR members to activate positive stories and myths that lead to positive change in the DPPSR (Whitney & Trosten-Bloom, 2010).
In the dream phase, the DPPSR members have to imagine what is going to happened if they have ability to provide good service to Indonesian civilisation, thriftiness, modesty, and competence. For example, in this phase, the facilitators can ask “what are the kind of competencies that should be demonstrated by Indonesian public servants in the future?”, to know the ideas of competencies that should be owned by the Indonesia public servants. Some competencies such as competency of analytical thinking, innovation, and empathy can be the examples of positive images that encourage the DPPSR members to do some actions to achieve those competences. Images of positive mindset and culture could guide and inspire the DPPSR members to activate other positive nodes in memory that could emerge inspirations of their present performance (anticipatory principle) (Whitney & Trosten-Bloom, 2010).

In the design phase, the DPPSR members activate stories in the future by creating plan of actions to have ability to provide good services to Indonesian civilisation, thriftiness, modesty, and competence. The question that can encourage the DPPSR members to think about the plan of actions to develop culture of thriftiness is “what is your plans to develop thrifty condition in the NCSA?”. Annual meetings to share information, knowledge, and skills, attending some training, coursework, workshops, and getting higher education can be new rituals and routines that can emerge in the design phases (Cooperrider et al., 2008).

Finally, in the last phase, destiny, the DPPSR commit to do new rituals and routines that had been planned in the design phase (Whitney & Trosten-Bloom, 2010). The question that can be asked by the facilitator in this phase is “what are your actions and strategy based on your roles and responsibilities in the NCSA for developing modesty life style as a public servant?”.

Involving the Indonesian public servants is the key word for reducing their feeling shocked, confuse, insecure due to the Indonesian bureaucracy reform, and resistance to support the Indonesia bureaucracy reform. AI can be an approach for solving those problems. Furthermore, concept of AI which is similar with Pancasila concept make AI is suitable to apply in changing working mindset and culture of the Indonesian public servants. As consequence, AI can help the Indonesian public servants to develop positive mindset and culture such as having ability to provide good services to Indonesian civilisation, thriftiness, modesty, and competence.
Conclusion

The NPM (Bevir, 2009) and principles of good governance and clean government (Indonesia Presidential, 2010) have influenced the Indonesian government for doing reform in aspects of structure organisation, business processes, and human resource management. All of reform processes in the Indonesia government organisations should be done based on Pancasila as the foundation of ideology, policies, economy, socio-culture, security, and defence of the Indonesian government (Soeprapto, 2007). Pancasila shows that good governance in Indonesian context is focused on social-politic development rather than economic liberalism (Bevir, 2009).

As one of the critical public sector organisation that has a role in reforming human resource management, the NCSA also has been reforming its internal organisational structure, business processes, and human resource management (reform at the institutional level) (Gornitzka et al., 2005) due to the Indonesian bureaucracy reform. As consequence, the DCJS as a unit in the NCSA had additional workload to revise the old regulations of human resource management, develop the latest regulations, and inform them to all government organisations in Indonesia as soon as possible. It shows that the Indonesian government organisations must change their pattern of organisational change processes from the planned change into the emergent change. The Indonesia government organisations have to adapt and respond quickly to the Indonesian bureaucracy reform’s pressure and change their rigid top-down and autocratic culture into dynamic open-ended and bottom-up culture (Coram & Burnes, 2001).

However, the bureaucracy reform makes the Indonesian public servants feel shocked and confused because the Indonesian government do not tell them how to change their rigid top-down and autocratic culture into dynamic open-ended and bottom-up culture (Coram & Burnes, 2001). Moreover, some of them has negative response to the Indonesian bureaucracy reform by refusing to obey the latest regulations that had been developed by the DCJS. Not involving in the process of revising the old regulations and develop new regulations and do not understand the reasons for doing the Indonesian bureaucracy reform made them reject the regulations and do not support the Indonesian bureaucracy reform (Deetz et al., 2000). In fact, there are also mindset and culture characteristics that should be changed such as lack of discipline, bad working habits (Ministry of Administrative and Bureaucracy Reform Regulation, 2008), extravagant and luxurious habits, and incompetent (Chrisnandi, 2015).
AI as an approach that attempts to develop a constructive union of organisational members to discuss the present and the past of an organisation’s capacities (Watkins et al., 2011) in order to involve the Indonesian public servants in reform processes and changing their working mindset and culture. Furthermore, on point number four of Pancasila, it states that “the people led by wisdom in *musyawarah* (deliberation)/ representation” (Soeprapto, 2007, p. 30). It shows that the concept of *musyawarah* (deliberation) in Pancasila is similar to the basic concept of AI that focus on collaboration and high participation of organisational members (Watkins et al., 2011). Therefore, the Indonesians already have a basic knowledge of the thinking that underpins AI, and shows that AI is suitable to apply in the Indonesian government organisations as tool for changing mindset and culture of the Indonesian public servants.
Appendix 1

Regulations and guidance books about Indonesian public servants management that have been developed by the NCSA:

3. The NCSA Regulation no. 21 (2011) - job evaluation (NCSA, 2011c).

Appendix 2

Some regulations that have been developed for changing working mindset and culture of the Indonesian public servants:

1. Ministry of Administrative and Bureaucracy Reform Regulation no. 1 (2007) that explain about the evaluation of working culture in government organisations,
2. Ministry of Administrative and Bureaucracy Reform Regulation no. 10 (2011) that explain about change management in government organisation,
Appendix 3

Questions that could be asked by the facilitators in AI processes to develop positive mindset and culture of the Indonesian public servants:

<table>
<thead>
<tr>
<th>Theme of AI Process (Defining Phase):</th>
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<tbody>
<tr>
<td>Developing Positive Mindset and Culture of the Indonesian Public Servants for Supporting Indonesia Bureaucracy Reform</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Aim:</th>
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<tbody>
<tr>
<td>Learning AI, discovering positive stories about excellent public servants, developing positive mindset and culture as public servants who are able to provide good public services, thriftiness, modesty, competence, and can develop clean government.</td>
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<table>
<thead>
<tr>
<th>Questions in Discovery Phase:</th>
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<tbody>
<tr>
<td>1. “Think about a time when you were more satisfied than usual and excited about your work. Tell me a story about that time!”</td>
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<td>- Probing for this question:</td>
</tr>
<tr>
<td>“What was happening? What were you feeling? What made that way? What were others doing that contributed to this moment? What did you contribute to creating this moment?” (Cooperrider et al., 2008, p. 61).</td>
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<table>
<thead>
<tr>
<th>Questions in Discovery Phase:</th>
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<tbody>
<tr>
<td>2. What has been your most successful experience since you have been working as a public servants? (Cooperrider et al., 2008).</td>
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<table>
<thead>
<tr>
<th>Positive mindset and culture that are going to be developed</th>
<th>Questions (questions centered around the topic and concluding questions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability to provide good public services to Indonesian civilisation</td>
<td>Dream:</td>
</tr>
<tr>
<td></td>
<td>• Imagine you could provide excellent public services. What would it be like? What would you do?</td>
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<td></td>
<td>• What kind of excellent public services that could be provided by the DPPSR to fulfill the Indonesian civilisation’s needs?</td>
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<tr>
<td>Design:</td>
<td>As a public servant, what ideas do you have to provide excellent public services?</td>
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<td>---</td>
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</tr>
<tr>
<td>Destiny:</td>
<td>Describe your actions and strategy based on your roles and responsibilities in the DPPSR for provide excellent public services!</td>
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</tbody>
</table>

**Thriftiness**

<table>
<thead>
<tr>
<th>Dream:</th>
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<tbody>
<tr>
<td>• What does thriftiness mean to you?</td>
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<tr>
<td>• Imagine thrifty condition in a government organisation. What would it be like?</td>
<td></td>
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<tr>
<td>• Do you think thrifty condition is important nowadays and in the future for the DPPSR?</td>
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</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Design:</th>
<th>What is your ideas to develop thrifty condition in the DPPSR?</th>
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</thead>
<tbody>
<tr>
<td>Destiny:</td>
<td>What are your actions and strategy based on your roles and responsibilities in the DPPSR for developing thrifty condition?</td>
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**Modesty**

<table>
<thead>
<tr>
<th>Dream:</th>
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<tbody>
<tr>
<td>• What does modest mean to you?</td>
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<tr>
<td>• Imagine modest work life of public servants. What would it be like?</td>
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<tr>
<td>• Do you think modest work life is important nowadays and in the future for public servants in the DPPSR?</td>
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<tr>
<td>Competence</td>
<td>Dream:</td>
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<td></td>
<td>Imagine competences of the Indonesian public servants. What are the kind of competencies that should be demonstrated by the Indonesia public servants in the future?</td>
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<tr>
<td>Clean government</td>
<td>Dream:</td>
</tr>
<tr>
<td></td>
<td>• Imagine the condition of clean government in a government organisation. What would it be like?</td>
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<tr>
<td></td>
<td>• Do you think clean government is important nowadays and in the future for the DPPSR?</td>
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</table>
References


