

Co-Producing Public Governance: The Role of Non-Governmental Actors in Kampung Lali Gadget Sidoarjo, East Java, Indonesia

Royan Khusnul Arief, Teguh Priyo Sadono, Rachmawati Novaria

Doctoral Programme in Administrative Sciences, Faculty of Social and Political Sciences,
Universitas 17 Agustus 1945 Surabaya, Indonesian

ABSTRACT

This study explores the practice of public governance through the co-production model initiated by non-governmental actors in Kampung Lali Gadget (KLG), Sidoarjo, East, Indonesia. Rooted in the increasing concerns over children's gadget addiction and the erosion of local cultural literacy, this research employs a qualitative-descriptive approach to examine how community-driven initiatives can serve as alternative forms of public service delivery. Data were collected through in-depth interviews, participatory observations, and document analysis involving community leaders, volunteers, parents, and local institutions. Findings indicate that KLG represents a form of citizen-initiated co-production, in which local youth and civil society actively engage in designing, implementing, and evaluating community-based educational services. The integration of traditional games, cultural learning, and environmental interaction has proven effective in reshaping children's behavior, enhancing community cohesion, and stimulating local economic activities. KLG's governance structure demonstrates adaptive capabilities, with layered evaluation mechanisms aligned with network governance principles. The study concludes that co-production by non-governmental actors, when grounded in local wisdom and social innovation, can provide sustainable public services that are educationally transformative, socially inclusive, and economically empowering. It also contributes to expanding the literature on co-production in community-based education and offers a replicable model for other regions facing similar sociocultural challenges.

Keywords: *Co-Production, Public Governance, Civil Society, Local Wisdom, Kampung Lali Gadget, Community Based Education.*

Corresponding author

Name: Royan Khusnul Arief

Email: royanarief@untag-sby.ac.id

INTRODUCTION

Collaboration between the government and the community has a significantly positive impact on national development. The concept of participatory development is regarded as one of the most appropriate approaches. Within this framework, development initiatives originate from local communities, often driven by key figures from civil society groups who promote social change in a more contextual and sustainable manner (Ansell & Gash, 2008). This approach is commonly referred to as the bottom-up or grassroots

approach. It represents a shift in planning and implementation, wherein community members are actively involved as decision-makers. Development implementation is no longer solely determined by government programs; local communities can now coordinate and manage development initiatives in their respective regions.

The emergence of new concepts in public administration has been driven by perceived limitations in the state's capacity to address public problems effectively. This condition has prompted the development of academic prescriptions that advocate more effective governance and development approaches. One of the key conceptual frameworks that deserves greater attention is the co-production system. This concept is not new in developed countries; it emphasizes the readiness and ability of non-governmental actors to participate in the delivery of public services. Within this framework, citizens are not only positioned as consumers of public policy but are also empowered to become producers of services for themselves.

Active community involvement in the provision of public services lies at the heart of the concept of co-production. This idea was first introduced by Brudney and Pestoff in the 1970s as a response to the state's inability to effectively address the growing complexity of public problems (Pestoff, 2012). They challenged the myth that a single public service provider—namely, the state—should bear sole responsibility for service delivery, and instead highlighted the capacity of non-governmental actors to respond more swiftly and effectively to public needs (Putra, 2012). Within this model, citizens are not merely passive beneficiaries but are also recognized as co-producers of public services. Co-production thus represents an alternative model of public governance that emphasizes collaboration between the state and non-state actors in the design, implementation, and evaluation of public services (Brandsen, Steen, & Verschuere, 2018).

The co-production system is a conceptual manifestation of the broader framework of new public governance or public governance. According to Sicilia et al. (2016), several factors have contributed to the growing prominence of this concept: (1) the demand for improved public service quality through the integration of user expertise and social networks; (2) the need for more targeted and responsive services; (3) the potential for cost efficiency; and (4) the strengthening of social capital through synergies between government and civil society. Thus, co-production is not merely an administrative solution, but also a transformative strategy for social empowerment.

A growing body of research has demonstrated the effectiveness of co-production in the delivery of social and educational services. For instance, Loeffler and Bovaird (2020) highlight how co-production in educational services across Europe has contributed to improved student satisfaction and learning outcomes. Similarly, Alford and Yates (2016) emphasize the critical role of citizens as co-producers in achieving more sustainable public policy outcomes. In the Indonesian context, a study by Damayanti (2019) examined the role of local communities in the co-production of sanitation services in urban areas, revealing that community-driven initiatives made a tangible contribution to improving environmental conditions.

Nevertheless, there remains a gap in the literature on the practice of co-production by non-governmental actors in community-based educational tourism in Indonesia—particularly initiatives involving children as agents of social change. Most existing studies have focused on co-production in formal service settings, such as school-based education, healthcare, and administrative services. Few have explored the dynamics of co-production as a form of social innovation rooted in local wisdom, especially within informal and community-driven contexts.

This study aims to address the existing gap by examining the case of Kampung Lali Gadget (KLG) in Sidoarjo Regency, East Java, Indonesia—an initiative pioneered by non-governmental actors in response to children’s gadget addiction, low literacy levels, and limited understanding of local culture. KLG employs a co-production approach that integrates education, tourism, and community economic empowerment. This research examines how non-governmental actors implement public governance models through co-production in the provision of community-based services, and how these collaborative forms contribute to achieving social goals and local development.

METHOD

This study employs a qualitative-descriptive approach to explore in depth the practice of co-production by non-governmental actors in public governance at Kampung Lali Gadget (KLG), Sidoarjo. This approach is chosen for its ability to capture social realities comprehensively and in context, particularly for understanding the dynamics of social interactions, local values, and the community’s innovative strategies to address social issues through non-governmental collaboration. The qualitative method is grounded in the constructivist paradigm, which views social reality as a construct shaped through social interactions, language, and meaning (Creswell & Poth, 2018). Accordingly, this research aims to examine how local actors collectively produce public services (co-production) through collective action grounded in local wisdom.

Data were collected through in-depth interviews, participant observation, and document analysis. Interviews were conducted with key actors, including initiators of KLG, volunteers, parents, school representatives, and members of local cultural communities actively involved in KLG activities. Participant observation was employed to gain insights into daily activities, the implementation of non-digital educational methods, and the community's role in fostering a learning ecosystem. Documentation was gathered from activity records, photographs, media coverage, and KLG’s official digital archives.

Data were analyzed using thematic analysis, which involves identifying thematic patterns in field data relevant to co-production, non-governmental actors, and participatory governance. The analysis was conducted inductively, following the model proposed by Miles and Huberman (2014), which consists of three main stages: data reduction, data display, and conclusion drawing.

FINDING AND DISCUSSION

RESEARCH RESULT

Achmad Irfandi was the pioneer in establishing Kampung Lali Gadget (KLG), located in Dusun Bendet, Pagerngumbuk Village, Wonoayu District, Sidoarjo Regency, East Java, Indonesia. The initiative was launched on April 1, 2018, in response to a growing concern observed by Irfandi in his village: the increasing dependency of children and adolescents on smartphones. Many young people were observed visiting coffee shops solely to access free Wi-Fi, resulting in notable changes in their behavior and adverse effects on their health due to excessive device use. This situation triggered widespread concern among parents in the community.

The KLG program, initiated by Achmad Irfandi, engages the surrounding community, particularly youth, who serve as planners, educational facilitators, and mentors. To manage KLG effectively, Irfandi established an organizational unit. The organizational structure of KLG is presented in Table 1.

Tabel 1. Organisasi Kampung Lali Gadget

No.	Name	Position
1.	Achmad Irfandi, M.Pd.	Founder
2.	Achmad Nizar Pratama	Co-Founder
3.	A. F. Gista	Operational Manager
4.	Sutyono	Facilities Manager
5.	Imam Muttaqin	Operational Advisor
6.	A. Awalianti	Branding Consultant
7.	Kartika Bella	Curriculum Consultant

Source: Researcher Documentation

This village initiative not only creates an environment free from electronic devices but also empowers the local community. Achmad Irfandi does not work alone; he is supported by dedicated volunteers who share his noble mission. Both individual and community-based volunteers have joined forces to support KLG. They contribute their time, energy, and resources to ensure the program's success. As shown in Table 1, the organizational structure of KLG consists of key management positions, including Founder, Co-Founder, Operational Manager, Facilities Manager, Operational Advisor, Branding Consultant, and Curriculum Consultant.

KLG empowers both youth and community members from within and outside the village. The young people involved take on roles as program planners, educational activity facilitators, and field companions. Currently, the number of *dolanan* facilitators who have been empowered exceeds 200. In addition, more than 10,000 children have benefited from the play-based activities organized by KLG. KLG features facilities designed with a natural concept, allowing visitors to connect more closely with nature. The available facilities at KLG are as follows:

1. Balai Among

Balai Among is a traditional *limasan*-style pavilion established in 2021. This multifunctional building serves both as the main administrative center and a large meeting hall. Additionally, Balai Among functions as a photo archive storage space and includes a recreational area for play and relaxation. The main hall of Balai Among can accommodate approximately 60 to 70 people for large gatherings. Beyond its role as a meeting venue, it also hosts workshops, exhibitions, and community play activities. Over time, Balai Among has become a vital social facility, frequently used for neighborhood meetings, village assemblies, and community outreach events related to local development programs.

2. Gubuk Ilmu

Gubuk Ilmu is a small reading hut established in 2018 that contains a modest collection of books and a simple reading space. It serves as a favorite spot for children who wish to read, study, draw, and engage in creative activities. In addition to its function as a literacy hub, Gubuk Ilmu also serves as a repository for various traditional toys.

3. Kebon Gayam

Kebon Gayam is an area of approximately 0.5 hectares, surrounded by *gayam* and bamboo trees. Located along a village road adjacent to the "Jogo Pati" river and situated at the back of the site, it offers a scenic and tranquil rural atmosphere, remaining cool and shaded even under intense sunlight. Now, Kebon Gayam is equipped with restrooms and bathing facilities, along with food stalls that operate during KLG events. The area can accommodate approximately 200 children or more at a time and is frequently used for outdoor activities, including *outbound* training, Student Leadership Basic Training, and recreational play in a specially designed, child-safe mud pool. Additionally, local residents process *gayam* fruit into delicious *gayam chips*, which are sold as part of KLG's community-based economic initiatives.

4. Rice Fields

The two rice fields within KLG serve as an agricultural laboratory and a mud play area. Located in front of the Dusun Bendet mosque, these fields consistently function as a popular large-scale play space, in addition to being used for agricultural and food-related explorations.

5. Kandang Babok

Kandang Babok is a former livestock pen that has been transformed into a multifunctional gazebo and an attractive photo spot. This transformation includes a wooden sign reflecting KLG's identity, making the gazebo yard a popular photo location for visitors.

Programs at KLG are scheduled weekly, allowing visitors to register in advance to participate. KLG offers more than 30 traditional play themes for exploration. Some programs are organized as special events. While certain activities require a fee, others are free of charge. Local residents around KLG are exempt from fees, whereas visitors from

outside Dusun Bendet, Pagerngumbuk Village, are charged according to predetermined rates. The service package fees at KLG are as follows:

1. Weekly Play Package: IDR 25,000
2. Characterized Play Package: IDR 35,000 – IDR 150,000
3. Custom Package: Pricing is adjusted according to the customer's thematic requirements.

Additionally, visitors can make reservations for activities involving larger groups, such as school visits by students or parents, outbound training, School Basic Leadership Training (LDKS), community meetings, camping, and other events. These programs are promoted through the official KLG website and social media channels. KLG programs can also be conducted off-site, with the KLG team present at the event location. Interestingly, each participant in KLG programs receives a souvenir, which may include items such as an udeng pacul gowang (traditional headgear), batik scarves, patchwork fabric crafts, Lali Hape t-shirts, bamboo toys, wooden toys, spinning tops, 1990s-era games, or toy hampers.

Children or visitors are given the opportunity to leave their mobile phones in the village, thereby allowing them to fully engage with the real world. They can play freely, interact with peers, and participate in various traditional games. The activities organized primarily aim to reconnect visitors with their natural surroundings and to engage them in experiences that are rarely or never encountered before ([Gabriellouis, 2023](#)). These include education on local cultural wisdom, sports, animal education, and traditional games. The traditional games here are not merely recreational; each KLG activity consistently reinforces national literacy and instills Pancasila values in children.

One of KLG's greatest innovations is the use of traditional games. Children are invited to revisit the past, when games such as *bekel* (jacks), *egrang* (stilts), *congklak* (mancala), and *wayang* (shadow puppetry) were primary forms of entertainment. While laughing, having fun, and interacting with one another, the children also sharpen their social skills and develop their emotional intelligence.

The games at KLG are enjoyable for all ages, including children as young as one year old. In addition to traditional Javanese games, sensory play activities are also offered. Various types of sensory play are available, such as water-based activities, including traditional water games such as water rockets, pouring water from earthenware jugs, squeezing sponges, and water relay races using taro leaves, among others. KLG also provides sensory play using sand as a medium. Using sand as a sensory medium can enhance cognitive, emotional, and social intelligence, as well as self-acceptance and self-esteem, in children from early childhood through adolescence.

In addition to preserving traditional games from extinction, KLG facilitates community economic empowerment. Visitors can directly purchase traditional games marketed on-site, including bamboo spinning tops (*kitiran bambu*), clattering tops (*kitiran klutuk*), *toktok*, and sound-producing spinning tops (*gasing bunyi*). Other items such as *tekotek* whistles, *seruling suit* flutes, and *bola bekel* (jacks balls) are also available. Local vendors are permitted to sell their goods in the vicinity, creating income opportunities for the community and providing children with practical lessons in money management and financial literacy while they enjoy snacks or traditional games.

When visiting KLG, every visitor (both children and parents) gains a meaningful experience. The bond between parents and children is one of the core elements emphasized by the program. KLG strives to empower parents by providing educational parenting sessions. These activities are designed to promote alignment between parents and children, with the aim of ensuring that efforts to reduce children's gadget addiction are supported and sustained at home.

KLG is not merely a physical space, but a symbol of transformation that can occur when individuals reconnect with cultural roots and a simpler way of life. Many visitors leave the village with renewed spirit and determination to change their lifestyle beyond the village. The activities conducted in KLG have a positive impact on the surrounding community, particularly in reducing gadget use by reintroducing a wide variety of traditional games to the public.

KLG's programs are widely recognized by both the public and government as a successful innovation in education and cultural development, introducing local wisdom and nature-based learning. This recognition is evident from several notable achievements, including:

1. In 2021, KLG received the Satu Indonesia Award 2021 from Astra for its creative efforts in nation-building in the field of education.
2. In 2021, the Pertamina Foundation selected and funded KLG's *Culture Hub* proposal as a social innovation initiative.
3. In 2024, KLG was awarded Third Place in the Indonesia's SDGs Action Award 2024 in the Civil Society Organization category, organized by the Ministry of National Development Planning (Bappenas).

The management of KLG demonstrates strong planning, organization, implementation, and monitoring and evaluation mechanisms. In conducting evaluations, the approach follows the co-production system model proposed by Provan and Milward (as cited in Putra, 2012), which consists of three levels of analysis: the community, the network, and the participants within the networked organization. Achmad Irfandi regularly evaluates the community involved in KLG, as well as KLG's partner institutions, such as companies, schools, educational institutions, and several associations. Furthermore, KLG also actively responds to feedback and suggestions from visitors or customers to improve the quality of its services.

Based on the research findings presented, it is evident that Achmad Irfandi is an innovator in addressing public issues, particularly in empowering youth to organize education based on local wisdom. His initiative has generated a significant impact on both the environment and the local community. In addition to its contributions to education and cultural preservation, the initiative has also positively influenced the local economy. As the number of visitors increases, more community members become actively involved in KLG activities. Achmad Irfandi plans to establish a *culture hub* in KLG. This future space will serve as a gathering point where various cultural communities can meet and collaborate (Asiah, 2021)

The findings of this study contribute new insights to the concept of co-production in the development of public services. Several key findings emerging from the research are particularly noteworthy and warrant further exploration, as outlined below.

1. Non-Governmental Initiatives in the Production of Alternative Public Services

KLG initiated by Achmad Irfandi, is a concrete example of community-based social innovation. This initiative illustrates how non-governmental actors can play a significant role in designing and delivering alternative public services, particularly in education and culture. According to the theory of co-production developed by Pestoff (2012) and Brandsen et al. (2018), this initiative can be categorized as citizen-initiated co-production, whereby citizens, rather than the state, initiate the process.

This finding affirms that community involvement in the provision of public services does not require government initiation. Irfandi, as a social innovator, responded to the growing concern over children's gadget addiction by establishing KLG as a solution rooted in local culture and social interaction. This supports the findings of Alford & Yates (2016), who argue that non-governmental actors are often more adaptive and innovative in addressing specific social problems that the state does not handle optimally. Similarly, civil society actors are frequently more responsive to locally-rooted social issues (Bovaird & Loeffler, 2012). The community-based co-production model implemented in KLG contributes to building social resilience and accelerating collective behavioral change (Vanleene et al., 2018).

2. Community Involvement in Program Design and Implementation

KLG was not created solely by its founder; it also actively involves local youth as facilitators, mentors, and activity managers. This supports the idea of interactive co-production (Loeffler & Bovaird, 2020), where citizens and public service providers work together at all stages of service delivery: design, implementation, and evaluation. According to Osborne et al.'s (2016) framework, KLG demonstrates a form of co-creation that boosts citizens' collective ability to become active partners in public service governance. This shows engagement throughout the entire policy cycle: planning, execution, and evaluation (Voorberg et al., 2015).

Activities such as traditional games, sensory play, local cultural introduction, and the reinforcement of Pancasila literacy show that KLG provides active participation spaces for children, parents, and community volunteers. This creates a collaborative structure that is not only responsive to user needs but also strengthens local social capacities. This experience supports the findings of Nabatchi et al. (2017), who argue that value- and culture-based co-production tends to be more sustainable because it is driven by social bonds and mutual trust among actors.

3. Multidimensional Impact: Education, Social, and Economic

Based on observations and participatory analysis, KLG's programs demonstrate multidimensional impacts. Educationally, KLG has successfully redirected children from dependence on gadgets through active play and cultural literacy approaches. Socially, it has created intergenerational spaces for interaction and strengthened social cohesion within the Dusun Bendet community. Economically, the production and marketing of

traditional toys and the operation of local food stalls have contributed to the economic empowerment of local residents. In line with Jakobsen & Andersen (2013), co-production that generates multi-sectoral impacts is considered the ideal model for replication.

This model supports the view of Sicilia et al. (2016), who stated that co-production not only improves service efficiency but also strengthens social capital and collective efficacy. The success of KLG in receiving various national awards further reinforces the position of this initiative as a best practice of community-based co-production in Indonesia.

4. Governance Structure and Network-Based Evaluation

KLG is managed through a team-based organizational structure with clearly defined roles and functions. The management implements a multi-layered program evaluation involving the community, partner networks, and individual participants. This evaluation model aligns with the network governance framework proposed by Provan and Milward (2001), which advocates for evaluation at three levels: community, network, and participant. In this context, KLG also reflects the principles of adaptive governance, characterized by the organization's capacity to adjust its system in response to direct feedback from service users (Emerson & Nabatchi, 2015). This demonstrates that community-based organizations can effectively perform public governance functions.

The evaluation approach employed by KLG demonstrates the institutional maturity of a civil society initiative. This demonstrates that non-governmental organizations can also perform governance functions comparable to those of formal institutions, with greater flexibility and higher levels of participation.

CONCLUSION

This study shows that Kampung Lali Gadget (KLG) represents a practical implementation of the co-production model in public governance initiated by non-governmental actors. The initiative emerged from social concerns about the increasing addiction of children to digital devices and the low level of cultural literacy. KLG successfully facilitates a collaborative space among the community, volunteers, children, and parents to create a learning ecosystem based on local culture and traditional games.

Theoretically, KLG represents a model of *citizen-initiated co-production* and *interactive governance*, reinforcing the community's position as a key actor in the production and governance of public services. Community participation in the design, implementation, and evaluation cycles of service delivery demonstrates a distribution of power and the institutionalization of deliberative values in community-based public service provision.

This study fills a gap in the literature on co-production practices in Indonesia, particularly those rooted in community engagement and local culture. Furthermore, it strengthens the case for integrating local wisdom into contemporary public governance. The impacts generated by KLG are multidimensional: educationally, its programs enhance civic literacy and reduce children's dependence on technology; socially, they strengthen

intergenerational interaction; and economically, they empower the local community through the production and marketing of traditional products. KLG's adaptive and network-based governance structure also demonstrates that civil society organizations can independently and sustainably perform governance functions.

Local governments should adopt co-production practices developed by community-based initiatives, such as KLG, into their local development policies. This formal recognition can be realized through strategic partnerships, dedicated budget allocations, or incentives for community initiatives with demonstrated impact. The KLG model is replicable in other regions with similar socio-cultural characteristics, particularly in urban and peri-urban areas facing similar issues such as technology addiction and cultural disintegration. However, replication processes must be adapted to the specific local contexts of each community. Support from educational institutions, NGOs, and universities is essential to provide training in community-based program management, participatory evaluation, and digital literacy for community organizers such as those at KLG. Future researchers are encouraged to conduct in-depth, longitudinal studies to comprehensively assess the long-term impacts of community-based co-production models on children's behavior, family dynamics, and local social transformation. Comparative studies across regions can also be pursued to identify success factors and challenges in replicating this model.

REFERENCES

- Alford, J., & Yates, S. (2016). Co-production of public services in Australia: The roles of government organisations and co-producers. *Australian Journal of Public Administration*, 75(2), 159–175. <https://doi.org/10.1111/1467-8500.12157>.
- Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory*, 18(4), 543–571. <https://doi.org/10.1093/jopart/mum032>.
- Asiah, A.N., dkk. (2021). *Mengenal Irfan, Pemuda Sidoarjo yang Membuat Kampung Lali Gadget*, <https://kumparan.com/beritaanaksurabaya/mengenal-irfan-pemuda-sidoarjo-yang-membuat-kampung-lali-gadget-1vg51qeW1BP/full>.
- Brandsen, T., Steen, T., & Verschuere, B. (2018). *Co-Production and Co-Creation: Engaging Citizens in Public Services*. Routledge.
- Bovaird, T., & Loeffler, E. (2012). From engagement to co-production: The contribution of users and communities to outcomes and public value. *Voluntas*, 23(4), 1119–1138. <https://doi.org/10.1007/s11266-012-9309-6>.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications.
- Damayanti, M. (2019). Community-based co-production in urban sanitation: Evidence from Indonesia. *International Journal of Public Sector Management*, 32(4), 381–397. <https://doi.org/10.1108/IJPSM-11-2018-0244>.
- Emerson, K., & Nabatchi, T. (2015). *Collaborative governance regimes*. Georgetown University Press.

- Gabriellouis, A. (2023). Kembali ke Akar: Kampung Lali Gadget dan Kehidupan Tanpa Teknologi, <https://www.goodnewsfromindonesia.id/2023/10/19/kembali-ke-akar-kampung-lali-gadget-dan-kehidupan-tanpa-teknologi>.
- Jakobsen, M., & Andersen, S. C. (2013). Coproduction and equity in public service delivery. *Public Administration Review*, 73(5), 704–713. <https://doi.org/10.1111/puar.12085>.
- Loeffler, E., & Bovaird, T. (2020). Co-commissioning and co-design in the public sector: A comparison of key concepts. *International Journal of Public Sector Management*, 33(6-7), 675–692. <https://doi.org/10.1108/IJPSM-02-2020-0048>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.
- Nabatchi, T., Sancino, A., & Sicilia, M. (2017). Varieties of participation in public services: The who, when, and what of co-production. *Public Administration Review*, 77(5), 766–776. <https://doi.org/10.1111/puar.12765>.
- Osborne, S. P., Radnor, Z., & Strokosch, K. (2016). Co-production and the co-creation of value in public services. *Public Management Review*, 18(5), 639–653. <https://doi.org/10.1080/14719037.2015.1111927>.
- Pestoff, V. (2012). Co-production and third sector social services in Europe: Some concepts and evidence. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 23(4), 1102–1118. <https://doi.org/10.1007/s11266-012-9308-7>
- Provan, K. G., & Milward, H. B. (2001). Do networks really work? A framework for evaluating public-sector organizational networks. *Public Administration Review*, 61(4), 414–423. <https://doi.org/10.1111/0033-3352.00045>
- Putra, F. (2012). *New Public Governance*. Malang: UB Press. Retrieved from <http://bookstore.ub.ac.id/shop/ilmu-administrasi/new-public-governance/>.
- Sicilia, M., Guarini, E., Sancino, A., Andreani, M., & Ruffini, R. (2016). Public services management and co-production in multi-level governance settings. *International Review of Administrative Sciences*, 82(1), 8–27. <https://doi.org/10.1177/0020852314566008>.
- Vanleene, D., Voets, J., & Verschuere, B. (2018). The co-production of a community: Engaging citizens in local community development. *Local Government Studies*, 44(5), 569–590. <https://doi.org/10.1080/03003930.2018.1461194>.