

# Good Governance and Corruption in the View of Syafruddin Prawiranegara (1911-1989)

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**Abstract--** *The main problem of this research is that although the reform era has rolled since 1998, the issue of administrative malis in government has not been fully answered both at the conceptual and practical levels. This is due to factors causing irregularities in government administration and corruption that are so complex from the time of Soekarno's Old Order (1959-1966), Suharto's New Order (1966-1998) to the present. The purpose of this study was to find out how Syafruddin Prawiranegara (1911-1989) developed the concept of good governance and efforts to tackle corruption. This study uses text analysis related to Syafruddin Prawiranegara's political thinking which is relevant to the issues of good governance and corruption. The researcher found that according to Syafruddin public trust could be achieved through the role of deliberative public administration, inclusive government and patterns of government collaboration and citizen interaction. The results of the study concluded that good governance in Syafruddin's eyes needed transparency, accountability, intelligence and communication skills. Everything should be supported by consistency in handling corruption. The researcher recommends that the handling of corruption must start from fostering mental awareness of the bureaucracy through an ethical spiritual approach.*

**Keywords--** *inclusive governance, corruption, spiritual governance, deliberative governance.*

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## I. INTRODUCTION

After the independence revolution, Indonesia faced a government transition with its own power that tried to break away from the shadow of colonialism in the past. The Old Order under Sukarno's leadership after the 1959 Presidential Decree carried out the Leading Democracy. This order toppled in 1966. The New Order regime emergence under Soeharto's control had given new hope. Unfortunately, like experiencing historical amnesia, the regime that carries the Pancasila Democracy was also destroyed after thirty years in power. Both failed to make a clean and good government. Their reign was full of collusive dust and smoke from collusion and nepotism.

The reform movement (1998) in Indonesia emerged as a public distrust accumulation towards the bureaucratic performance which was laden with corruption, collusion and nepotism both in the New Order era. Various abuses in government occur administration to the role of government and public administration which are authoritarian, centralist and exclusive, where government need the trust of citizens in maintaining government administrators performance stability that could be obtained through the role of deliberative government and public administration,

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inclusive government and patterns of government interaction and collaborative citizen [1]. Since the reform era, there has been an increase in good governance in Indonesia.[2]

Good governance has several elements such as: (a) transparency, accountability and social inclusion as a foundation for fair distribution of development outcomes and sustainable resource management; (b) strongly focused on increasing the role of civil society through expanding public participation and empowerment, decentralization of government.[3] Mardiasmo (2002: 24) explains that good, clean, authoritative and responsible governance requires sound and responsible development management in line with the principles of democracy and efficient markets, avoiding misallocation of investment funds and preventing corruption both politically and administratively, implementing budgetary discipline and creating a legal framework.[4]

Clean governance and free from corruption also requires certain prerequisites such as an adequate mechanism existence of public participation so that it can increase regional government accountability and prevent corruption. This is closely related to how various arrangements in existing laws governing local government have provided a place for community participation. This regulation will find the character of local government, including public involvement extent in government administration.[5]

According to Bakti (2000: 3), responsible governance is an attitude in which the power of the people governed by different levels of state government exercised in relation to social, cultural, political and economic resources and reflected in the effective, efficient, honest, equal, transparent and accountable government appearance.[6] Thus, state always tries to show that the system described describes all aspects of human life in a country and respond to the aspirations of the people.[7] In practical terms, this idea could be understood by five elements, such as: transparency, consistency, intelligence, accountability and communicability (Bakti, 2005: 332; Bakti: 2000).[6][7]

Some observers differ in their opinion as to whether intelligence influences a country administration. Jones (2011)[8], Wede and Kämpf (2002)[9] see a more positive correlation between these relationships, where there is an empirical positive effect between intelligence and the growth of a country. On the contrary, Potrafke (2012)[10] has even more negative correlation trends where state administrators intelligence is actually more involved in creating corruption, collusion and nepotism.

In practical, Cheema (2002: 27-33) said that good governance could be achieved by many tangible things, including free, fair and regular elections; a parliamentary representative who regulates and supervises; an independent and accountable judiciary in the laws interpretation, the promotion of human rights and the rule of law. In addition, good governance also underlines sharing the power and resources of local governments importance. Decentralization will give citizens and civil society organizations greater opportunities to play an active role in government and to set priorities for the most vulnerable in society.[11]

Kaufmann and Mastruzzi (2007) explain, good governance occurs when a country effectively distributes and manages public goods to respond citizen's problems. The World Bank identifies five main aspects of good governance: (1) Voice and accountability, including civil liberties and political stability; (2) governance effectiveness, including public service policy making quality and delivery; (3) lack of regulatory burden; (4) rule of law, including property rights protection; and (5) judicial independence; and corruption control.[12]

The interrelated aspects between the interest attraction between local governments and companies so that there is competition between jurisdictions for companies to limit the level of local regulations and how greater sources of tax or intergovernmental income cut the need for regulation and corruption. For Indonesia, a large reduction in better funded regulations in the regions could reduce the high level of corruption (Henderson, 2015).[13]

Historically, in the royal era, local authorities must serve the king at the center of authority. They don't get salary. If not, they can exploit economic resources in their area and get income from it. After Indonesia gained its independence, her condition was worse than before.[14] This long history, in Syafruddin's perspective, makes corruption as a culture of Indonesian bureaucratic behavior.[15]

In relation to the political thought of Masyumi figures, researchers generally tend to glance at either Mohammad Natsir (1908-1993) or Mohammad Roem (1908-1983) as the focus of his study. Study conducted by Firdaus, et. All (2015) (2015)[16]; Setyaningsih (2016)[17]; Armin (2016); [18]; Muliati (2015)[19] related to Natsir and Lusiana (2007)[20]; Bakir (2007)[21]; Navis (2013)[22] on Roem mostly revolves around the themes of classical political thought such as the relations of religion and state, ideology and democratic ideas. While contemporary themes such as good governance, fighting corruption, civil society, human rights and the like from these figures have not been elaborated. As for the study of Syafruddin's figure generally outside the political themes of both classic and contemporary. Among them for example Sriyanto (2019)[23] from the thought of preaching; and Aji, et. All. (2017)[24] in terms of its economy.

In fact, a similar theme was expressed by Syafruddin Prawiranegara (1911-1989) who, because of his mastery in the field of law and finance, was so competent and even more comprehensive.

The main question in this study is: "What is the concept of good governance from the perspective of Syafruddin Prawiranegara?" In addition, the subject matter explained in detail in transparency, consistency, accountability, intelligence, and communicability governance through Syafruddin's view.

Syafruddin's view of good governance is a response to the lack of good governance in the Old and New Order era, resulting in bureaucratic inefficiency, inefficiency of law, judicial and executive bodies, and the mushrooming of corruption, collusion and nepotism. The idea comes as a comprehensive first pilot in a similar study in Indonesia and is very relevant to addressing contemporary issues such as civil society enforcement, law enforcement and corruption eradication. In his view, the concept of good governance should be based on ethical foundations of spiritual or religious values which have a divine dimension and are not secularist.

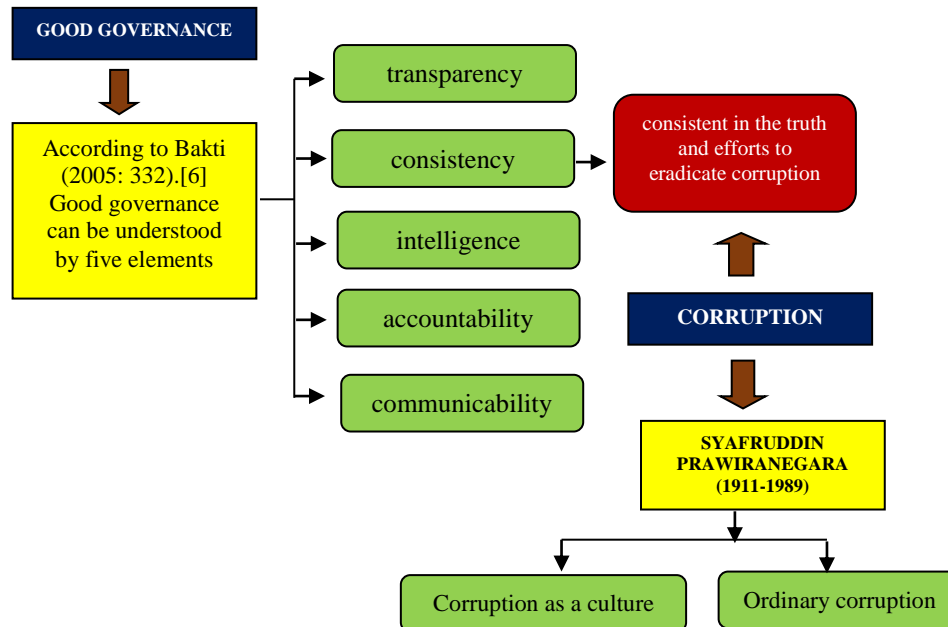


Figure 1. Conceptual Framework

## II. METHOD

This study uses a qualitative approach to interpretive analysis of different literatures from and related to the ideas of Syafruddin Prawiranegara. Primary sources of research are three compilations of Syafruddin Prawiranegara's ideas, edited by Ajip Rosyidi, namely: Economy and Finance, and Religion and Nation. 8][9] In addition, several classical sources in which Syafruddin's essay written and published became data material. Some of the data sources sorted and qualitatively analyzed using the theory of good governance. In this case, the concept of good governance of Bakti (2005: 334) used [4] that good governance could be understood in some ways, such as transparency, consistency, intelligence, accountability and communicability.

## III. RESULTS AND DISCUSSION

### Syafruddin Prawiranegara and good governance

Mr. Syafruddin Prawiranegara (1911-1989) was born in Anyar Kidul, Banten, on 28 February 1911. Chairman of the Emergency Government of the Republic of Indonesia (PDRI), equal to the President when the Government of the Republic of Indonesia in Yogyakarta fell into the hands of the Dutch during the Dutch military aggression II on 19 December 1948. When, on 3 November 1945, the Government of the Republic of Indonesia issued a notice

encouraging political parties formation as part of democracy, Syafruddin entered the Islamic party of Masyumi. Involved in a protest against the government called itself the Revolutionary Government of the Republic of Indonesia (Pemerintahan Revolusioner Republik Indonesia [PRRI]) (February-August 1958). After the PRRI resistance ended, the Masyumi party dissolved Sukarno and his rehabilitation efforts complicated by the Suharto regime, and the political career of the PRRI frontmen ended automatically. At that time, Syafruddin and a number of ex-Masyumi figures diverted their political activities into a social activity area (Rosidi, 2011: 80) [25]. At the age of 77, when he was poor in the social, political and economic turmoil of the national economy, he died in Jakarta on 15 February 1989. PDRI as a movement capable of saving the Republic of Indonesia existence received recognition from the Government through Presidential Decree No. 28/2006 of the Republic of Indonesia, which states that on 19 December, referring to the birth of PDRI on 19 December 1948, PDRI was the State Defense Day.[26]

Good governance includes contemporary studies of political thought. However, for a long time, Syafruddin had an original idea of good governance. Unfortunately, his character and role in the economy have allowed Syafruddin's political ideas to escape the reviewers attention. Generally, in the search for political ideas, the thoughts of the other Masyumi figures Mohammad Natsir (1908-1993) and Mr Mohammad Roem (1908-1983) are more fascinating. These two figures of Masjumi are often identified as proper figures as projections of Islamic political thought construction in the era of the Masjumi independence revolution. As such, his technical experience specialization as a financial technocrat has made Syafruddin's stigma a representative figure in financial and economic terms and not in political terms. This stigmatic tendency had been demonstrated, such as, by Nurcholish Madjid (Santoso, 1997)[27], Deliar Noer (1987)[28] and Yusril Ihza Mahendra (1999)[29]. Although they acknowledged the lack of political thought of Syafruddin, they were not enough to further analyze the thoughts of the former leader of the Emergency Government of the Republic of Indonesia.

Syafruddin provides an overview of the failures of government in parliamentary democracy, the Old Order and the New Order as shown in the following table:

**Table 1. Indonesian government in the era of parliamentary, Old Order and New Order**

Era	Characteristic
The Period of Transition / Parliamentary Democracy	<ul style="list-style-type: none"> <li>▪ Appropriate government policies tend to give priority to parties in support of the 'cattle trade' political coalition.</li> <li>▪ The burden of the budget paid by the people</li> </ul>
Old Order / Guided Democracy	<ul style="list-style-type: none"> <li>▪ There are political break-ups that hinder the pace of social and economic development.</li> <li>▪ As a result, the socio-economic progress achieved in 1950-1955, having been separated from the war with the Netherlands or the first years of independence, has vanished during a guided democracy.</li> <li>▪ At the time, Indonesia's socio-economic conditions were 20 years behind those of neighboring countries such as Malaysia, the Philippines and Thailand.</li> </ul>
New Order / Pancasila Democracy	<ul style="list-style-type: none"> <li>▪ The rise of Suharto as leader of the new regime, which became known as the New Order, was not the choice of the people. To maintain his power, he modified the legislative body (MPRS and DPR-Gotong Royong) inherited from Sukarno on the basis of his political and ideological orientation.</li> <li>▪ Suharto's leadership is represented by the style of a dictator who, although more humane (veerlicht-dictatur) than Sukarno's, still does</li> </ul>

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not reflect true democracy.

- The government of the New Order has failed to include people's participation in the implementation of the government's political vision and mission. This fact is exacerbated by the doctrine of a single interpretation of Pancasila's ideology, which is forced upon all citizens by indoctrination.
  - After a decade of rule, rather than as a total correction of the various deviations of the Old Order, the New Order is just like the imitation and total repetition of the previous regime, with more orientation towards international capitalism. The methods and objectives are, in fact, the same as in the previous era, namely the approach of force and coercion.
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Source : (Prawiranegara, 1957; 2011: 130, 212-213, 325; Prawiranegara, 1969).[30][31][32]

Seeing the various complexities of governance over several eras, Syafruddin made a some suggestions so that good governance could be done strategical-conceptual and practical-operational.

**Strategically–conceptually**, including through change of mind, cooperation and the rule of law. A change of mind needed from a secular-materialistic pattern to more godly in dimension so that the soul could be cleansed from material lust. This is important for both civilian and military leaders (Prawiranegara, 2011: 171).[31] The soul purity and the heart of the various material passions will encourage sincerity in order to always give the best service to the community and others.

The power approach needs to changed to an approach that emphasizes a policy of mutual love, respect and cooperation. This is because the power-policy approach turns out to a mess for the state and society (Prawiranegara, 2011: 173).[31] The power approach is often born out of unfair competition and competition, where the winner will have a superior feeling so that the loser can send and accept the policy of each winner. As far as the approach to cooperation concerned, both parties have an equal place..

Unlike the rule of power, the rule of law can open up opportunities for every citizen and his mind to increase production and speed up trade, and for the government and Parliament to promote social justice by seeking a more fair and equitable distribution of the products of society (Prawiranegara, 2011: 177)[31]. Establishing the rule of law enables all elements of both the state (executive, legislative and judicial), the military and civil society to work together, synergistically and ethically, to play the best role in the implementation of good governance implementation that could be felt by all groups.

These three elements support an inclusive government implementation based on democratic governance, all citizens participation without exception, equality in law and community and government cooperation in development for the fair distribution of justice and avoiding the process of collusion, corruption and nepotism that can cause social inequalities (Dias and Sudarshan, 2007: 1; Hinton R, 2010; Civil Society Team, 2005: 7)[33][34][35]. In this context, cooperation and strengthening the role of law reinforce embodying an increase importance in the role of civil society through expansion of public participation and empowerment, decentralization of government as a prerequisite for good governance (Warren & Visser, 2016)[3]. What makes the difference, Syafruddin considers that the value of spirituality, which relies on trust in God as a whole, is the main reason that is more decisive.

As far as technical-practical concerned, good governance in Syafruddin's understanding could be seen from several supporting elements such as: transparency, intelligence, consistency, communicability and accountability (Bakti, 2005)[4]. This could be explained as follows.

## **Transparency**

**A. The dangers of collusive government.** Good, professional and transparent organizations can make one of the structural changes. Syafruddin stressed that secrecy is a feature of organizations that are not good and unprofessional. In economics, such as, the fact shows that peasant groups, who are generally low-class economies, are always under the feet of higher groups, such as capital traders, who control the market. In this case, many regulations are not opened in such a way that they only benefit a number of parties. Political relations between government and business often take place behind the scenes, which, unfortunately, paid by those who do not have access to politics. For example, in the case of a farmer, farmers have to sell goods at cheap prices, while the trader receives far greater profits in the exchange of goods (ruilverkeer). According to Syafruddin, cooperatives organized businesses that allow farmers ' capital to develop gradually. 8] (Prawiranegara, 2011: 137). In cooperatives, transparency is particularly related to the management of the budget made by, and for the benefit of, its members. It must be developed in a broader context, such as bureaucracy and administration. Transparency is an important element of democracy.

**B. The principle of openness.** For Syafruddin, the principle of transparency is closely linked to the principle of readiness to accept criticism and advice, particularly between the authorities and the bureaucracy. They shall be able to open their hearts and minds to accept various suggestions and sharp criticisms, even as long as they do so on the basis of strong evidence. The government and the bureaucracy should avoid any negative prejudice to any opinion expressed, especially if the argument put forward based on a reasonable factual basis.

The principle of transparency is very much about the spirit of love for the truth. Perfection can only be achieved by remembering one's own shortcomings and being able to listen to the opinions and criticisms of others, not being responsive and ready to improve attitudes. Government and bureaucracy should also refrain from responding to any sound criticism and suggestions by calling them directly anti-government (Prawiranegara, 2011/: 169)[9]. Besides highlighting the issue of external transparency. Internally, Syafruddin also tried to apply the principle of transparency to political practice. When he received an amnesty in connection with his involvement in the PRRI, he handed over to the government gold that was the provision for the PRRI struggle. Syafruddin's ideas on transparency are in line with Bauhr and Grimes's view (2012: 3) that government transparency could be measured from three main dimensions: government openness, informant protection (whistleblowers) and publicity on the other hand. 19]

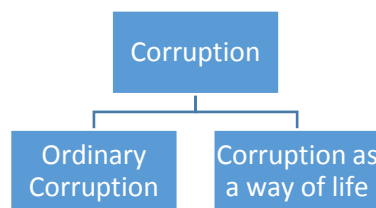
Awareness of the dangers of a collusive government followed by a pattern of openness in harmony with the views of Warren & Visser (2016) which states that transparency, accountability and social inclusion as a basis for fair distribution of development outcomes and sustainable management of resources.[3]

## Consistency

**A. Principle of Independence.** Syafruddin considers that a change requires consistency. Form could be a strong independence. Change must therefore be supported by a strong capacity and independence. Development as a process of change to meet social welfare shall be geared towards the ability to mobilize the energy and creation of the people of Indonesia so that they can truly take part in the process of change. Growing creations should be adapted to the natural conditions and needs of the people of Indonesia in general. In addition, the transformation process can selectively adapt to the progress of the outside world, and can filter out what is good and what is not. Consistency in government administration intended to guide the process towards ideals of goodness that can unite the nation, improve living standards and cut the gap between the poor and the rich (Prawiranegara, 2011: 432-433)[8]. All of these must consistency, especially among state managers who can resist temptations so that they do not fall into corruption.

**B. Handling Corruption.** In a religious tone, Syafruddin said that corruption is the norms distortion given by God to man to support his inner health and cleanliness and to harm the commons of society.[ 20]. Corruption is also an act for owning or using a number of goods and facilities which are contrary to the law. Conditions called corruption if a number of actions carried out consciously (*bewust*), intentionally (*opzettelijk*) and under normal circumstances. In a sense, not even his life is threatened by corruption (Prawiranegara, 1970)[21]. Pricing schemes for public goods and services usually give an easy path for bureaucrats and their collaborators to engage in corruption.[36]

In addition, Syafruddin explained that there were two types of corruption, namely ordinary corruption and culture corruption. Ordinary legal channels, such as arrests and preliminary investigations by the police, could be used to deal with ordinary corruption. Subsequent hearings and prosecution by the prosecution. Termination of sentences by judges and execution by certain institutions, such as prison services.



**Figure 2. Two types of corruption by Syafruddin.[15]**

The second type is corruption as a culture that has become a way of life. Seeing corruption like this requires a few stages of analysis. First, look at the cause. The average deviation is due to a lack of income. Second, taking into account the impact of corruption on the inefficiency of government revenue and expenditure, because there is an imbalance between real costs and actual costs, where actual costs could be doubled because they consist of supposed costs + misused costs (for bureaucratic facilitation of payments or 'peaceful' money). When social, organizational



and each scheme have been re-engineered to interpret them as deviations and not as norms, then corruption can really disappear from Indonesia.[37]

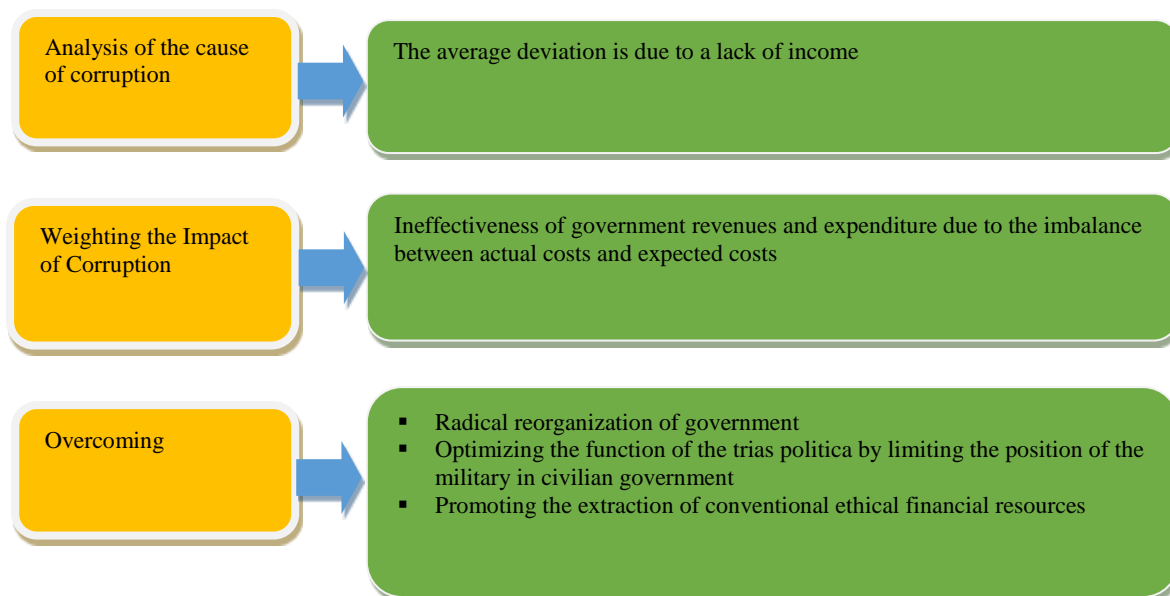
To overcome this, Syafruddin offered :

(1) a radical reorganization of the government. Namely, the revision and simplification of the governance structure and a clear division establishment of labor and the division of responsibilities. Among these, the salaries of potential productive civil servants increased by up to five times and some unproductive civil servants are laid off, but with a "pension" fund equal to what they had while still active. It illustrated by a total of 3 million employees. Five hundred thousand productive employees have raised their salaries. The remaining 2.5 million have been laid off. A number of benefits would be granted to the State, such as employees who receive an extra salary (400 per cent), enabling them to do their duties without the difficulty of seeking an extra salary. The rule of law is going to run. In addition, people do not feel the pressure (extortion) of bureaucrats or employees who have been laid off. The civil servants who had been laid off were not harmed because they received the same full salary as before they had been laid off. Employees who are active and resting required to register their wealth and how to get it. Incorrectly acquired wealth is subject to 10% tax each year for ten years. If it was found to give false information, then all or part of his wealth confiscated;

(2)The next step is labor division and responsibilities according to the political trias. Dwi-functions Indonesia Armed Forces, therefore, if there is only a temporary one and it could be not permanent. Civil leadership shall be upheld to strengthen the foundations of democracy. Thus, steps towards civil society idealization could be taken [22]. Syafruddin also highlighted the unconventional financial sources excavation, such as Ali Sadikin (1927-2008), when he was governor of Jakarta Capital Special Region, such as gambling and prostitution move. Ali could act this way because he came from the army and worked under command and pressure according to military methods. For Syafruddin, Sadikin, as governor, could be said as an unconventional official. Formally, he is not a military governor, but as governor he remains a general, subject to law and military discipline. Consequently, if unconventional officials accustomed to exploring financial instruments from unconventional sources such as gambling, smuggling and others, the country will collapse; [15].

(3) Syafruddin strongly emphasized that the eradication of corruption and the country development shall be done in a conventional way that blessed by Allah SWT (God). This must be followed by an awareness that public functions, such as civil servants or members of the People's Legislative Assembly, are not a means of enriching themselves but are of honor. Land for service and community service. So it's only natural that life is simple. However, when professionalism needed, the government is obliged to fulfill the necessities of its life, even if it is simple to avoid abuse of power [21].

Schematically, the handling of corruption in Syafruddin's second type of corruption is as follows



**Figure 3. Overcoming stages of corruption as a way of life**

**C. Bureaucracy Efficiency.** Some efforts, including good education and adequate provision of income, needed to get employees who are highly consistent, honest and efficient. Society does not need a lot of red tape, but the most important thing is that it can do quality functions efficiently. In that case, Syafruddin agreed to streamline the bureaucracy. High-quality employees with a lean bureaucracy are easier to meet for him.

There are consequences that shall be borne if the number of employees is large but inefficiencies such as many truancy, many unemployed, many make mistakes that supported by a lack of payment, and that could threaten the safety of life, property and state security, such as anarchy and corruption, which can destroy the commons of the community (Prawiranegara, 2011: 219)[8].

In line with Syafruddin's view, Argüden argues that good governance is the key to organizational sustainability and the success of humanity in improving life quality for all citizens of the world. Governance is more than just the structure, processes and rules of decision-making and control. It also includes a culture and climate of consistency (predictability), accountability, accountability, fairness, transparency and effectiveness (subsidiarity). Good governance begins with people and applies to all types of organizations, ranging from families and organizations across society, companies, non-governmental organizations, governments at all levels, to global institutions across the organization (Argüden, 2017)[23].

Efficient bureaucracy, efforts to eradicate corruption and strong independence, is an effort to avoid investment funds missallocation and prevent corruption both politically and administratively. This is important for an autonomous government of certain political interests (Mardiasmo, 2002)[4].

## Intelligence

In Syafruddin's view, the founders of the state are figures with adequate intelligence. The Constitution of the Republic of Indonesia for 1945 was apparently able to meet the challenges ahead, especially in the context of a pluralistic Indonesian society reality. In addition, the Constitution must also be adaptive to the different dynamics of ideological conflict. In this case, the adaptation made by drawing up elements of socialism in the articles and paragraphs of the Constitution of the State. This is clear in the three elements of Article 33, namely: (a) the economy structured as a joint effort based on parenthood; (b) the branches of production which are important to the state and which control the livelihoods of the public controlled by the state; and (c) the land and water and the natural resources contained there controlled by the state and used for the greatest prosperity of the population. Unlike Marx's version of socialism, socialism in the Constitution is a religious socialism in which Article 29(1) is the most obvious line of demarcation. If Marx's teachings hold on to historical materialism that denies God existence and advocates ways of struggle that tend to become inhumane.

Unfortunately, the awareness of the difference between religious socialism in the Constitution and Marxian socialism in such a way that many people do not intend to violate their religion, but rather fight more like Marxist socialism or communism than religious socialism as contained in the teachings of Islam or Christianity. In this case, in the course of the revolution, many Muslims forget the basic teachings of religion which, by means of radical revolutions, fall precisely into Marxist socialism (Prawiranegara, 2011: 28, 30)[31].

**A. Strategic Vision.** In particular, good governance needs to look far ahead with a focused vision strategy. Syafruddin is one of those with far-sighted views. In the early development of Indonesia's economic policy direction, Syafruddin proposed that the government build agricultural infrastructure first. Irrigation in this case. This is due to Indonesian society condition, mainly farmers and arable land as an agricultural territory. If this done, Indonesia will not need foreign loans, because farmers need only irrigation and hoes. On the other hand, Soemitro Djojohadikusumo (1917-2001), one of the architects of the New Order economy, argued that the main foundation the economy development was industry, hence the need to accelerate industrial infrastructure, including the foreign debt mechanism. Later, after seeing agricultural infrastructure abandoned while debt swelled, Soemitro admitted that Syafruddin's opinion was correct (Rahardjo, 2011; Wie, 2010: 35-56)[38][39].

**B. Unconventional Creativity.** Intelligence with regard to the power of creativity that could be built in the face of a problem. According to Syafruddin, this creativity shall be conventional in the sense of adhering to the applicable ethical guidelines, including religion. He did not agree with the approach of Jakarta Governor Ali Sadikin (1966-1977), who explored non-conventional financial sources such as gambling legalization to develop Jakarta (Prawiranegara, 1970; 2011: 231)[9].

Unconventional creativity and future-oriented strategic vision in Syafruddin's eyes should be based on ethical values. He expected a positive correlation presence with administrative intelligence with integrity as reported by Jones (2011)[8] and Wede (2002)[9] and not the intelligence that shrouded by collusive falsehood and nepotism supported by the support of Potrafke (2012)[10].

## **Responsibility**

Any government policy shall be accountable to all parties and not be biased towards the interests of certain groups. Unfortunately, in its implementation, the government is often more likely to become accountable to the business elite, who also have influence on the provision of political intervention. This could be seen in the field of life, such as the economy, he points out, such as, that the government and the people are still oriented towards large companies which, on average, are still controlled by foreigners and are not oriented towards medium-sized enterprises. The want to replace large foreign companies with Indonesian companies does not pay attention to the reality that the process of change must have a strong foundation. A strong foundation in the form of a middle class (*middenstand*) consists of trade and medium-sized enterprises, which are later rooted in the community directly or through small enterprises (*micro berriyven*) and can then grow large, fertile-growing companies of the Indonesian nation (Prawiranegara, 1951-2; 2011: 121)[26][8].

The principle of accountability is very urgent, in particular to make sure that all members of the scheme, including office holders, staff members and members of any government agency, are held responsible for their decisions and actions, including funds management (British and Irish Ombudsman Association, 2009: 3)[40]. The accountability notion includes, on the one hand, the politicians obligation and public officials to report on their decisions and to prove their public entry (responsibility) and, however, the ability to punish politicians and officials (Mas, et. all., 2013: 48)[41].

**A. Maintaining Integrity.** Leaders with a high level of responsibility are only leaders who have integrity with the ability to control themselves from a variety of momentary interests. In addition, there needs to become awareness that various public functions such as civil servants or members of the House of Representatives are not in a place to seek wealth but an honor place. They are able to guide their careers for the sake of the nation and the state, for the benefit of the people, so that they are ready to live modestly as long as they can ease the burden on the people (Prawiranegara, 2011: 231)[9].

Integrity in public administration is usually associated with dealing with corruption, error and mismanagement with a view to building an ethical culture of behavior among all participants in the political administration system. Integrity systems are a number of institutions and practices that collectively aim to build integrity, transparency and accountability in the public sector. The system is an institutions combination, laws, regulations, regulations, policies and rules that offer a framework for checks and balances, enhance high-quality decision-making environments, and show and deal with inappropriate behavior, including corruption (Aulich, 2011: 41)[28]. Among the preventive measures in fighting corruption are through education, developing anti-corruption education and community involvement.[42]

The integrity importance is consistent with the view of Kurniawan (2013)[5] that quality governance requires adequate public alignments to increase government accountability and prevent corruption.

## **Communicability**

**A. Bottom Up Communication.** Syafruddin believes that a good government is responsive to the aspirations from below. For him, a healthy and long-lasting transformation process always comes from below, not from above

(Prawiranegara, 2011: 29)[9]. The government shall be able to build aspiring communication to make sure that every policy designed to meet the minimum standards of society. This applies to all aspects of life that need development. Successful government communication can enhance the civic role of the community.[43]

**B. Exemplary**, is capable of providing a more effective response to communication than to argue with a series of assumptions that could not be implemented in a way that could not be implemented. Good communication is a call not to force (Prawiranegara, 2011: 268)[9].

Communication has an impact on good governance outcomes achievement. Through the use of effective communication mechanisms, reformers can influence opinions, attitudes and behavioral changes among stakeholders to support governance reform goals. Understanding the communication process can help to find the source, message, audience and contextual factors that give to positive change.

At the level of the process, the communication mechanism contributes to improving governance by influencing the opinions, attitudes and behavioral changes of leaders and policy makers (political will), middle-level bureaucrats (political will) and citizens (public will) to support the government's reform goals. At the structural level, communication links citizens, civil society, the media system and the government, forming a framework for national dialog that informed in the form of public opinion. The understanding of communication processes and structural aspects is essential for effective governance reform (World Bank, Commgap: 1)[29].

Developing communication from public communication is a democratic approach through a two-way dialog promotion between citizens and the government (DFID).[44] Bottom-up communication patterns promote the spirit of decentralization. Decentralization as reviewed by Jones (2011)[8] will give citizens and civil society organizations greater opportunities to play an active role in governance and to set priorities for the most vulnerable in society.

#### IV. CONCLUSION

Based on the above study, Syafruddin Prawiranegara's idea of good governance divided into two spectrums. Namely, strategic and functional. Strategically conceptually, realizing good governance requires three important components, namely: (a) Changing the mindset from secularistic-materialistic to divine dimension, (b) Transforming authoritarian approaches that tend to repressive to egalitarian and cooperation, (c) Shifting the orientation tradition who are strong in power to the insight of legal equality.

Practically operationally, good governance seen from aspects such as: (a) Government that is appreciative of criticism and open in administering government, (b) Has consistency in attitude independent of political infiltration and a spirit of upholding anti-corruption; both ordinary corruption and corruption as a culture, (c) Leaders who support integrity for not acting based on the wish to keep up power, (d) Prioritize communication from below so that state policies aligned with the needs of the people. All this achieved not by revolutionary means but by a theocentric humanist movement.

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