



PROCEEDINGS

6th Global Conference on
Business and Social Sciences

December 4th to 5th, 2017

Bangkok, Thailand

Organized by:



ISBN No: 978-967-13147-0-8

Proceedings of the
6th Global Conference on Business and Social Sciences on
"Contemporary Issues in Business and Social Sciences Research"
(CIBSSR – 2017)

December 4th to 5th, 2017

Bangkok, Thailand

Global Academy of Training and Research
(GATR)
Kuala Lumpur, Malaysia

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**Proceedings of the 6th Global Conference on Business and Social Sciences on
"Contemporary Issues in Management and Social Sciences Research"
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Published by:

Global Academy of Training and Research (GATR) Enterprise [002360364-P]

Suite 15, Taman Bukit Angkasa, Jalan Pantai Dalam
59200 Kuala Lumpur, Malaysia

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Pusat Kebangsaan ISBN- Library Negara Malaysia

ISBN: 978-967-13147-0-8

Adoption of Local Values for Bureaucratic Reform in Lampung Province, Indonesia

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ABSTRACT

Bureaucracy reform is not only about structural aspects but also culture which is difficult scope to change, but can be built by adopting the values that are already embedded in the cultural identity of a community group. This study aims to identify local values that can be adopted and develop models of adoption of local values in bureaucracy reform in Lampung Province. Qualitative approach was chosen in the research by using data collecting technique such as interview, documentation study and focus group discussion (FGD). While the data analysis techniques use interactive data analysis model. The results identified some local values, namely Bejuluk Beadek (Principles of Success), Nemu Nyimah (Principles of Choice), Nengah Nyappur (Principle of Equality) and Sakai Sambaian (Principles of Cooperation). Local value adoption model in the framework of local government bureaucratic reform can be done through conciliation approach strategy. This approach is chosen because it provides guidance to change better effectiveness, as well as a peaceful, peaceful pattern of legal law to minimize conflicts that can frustrate cultural change and bureaucratic customs.

Keywords: Bureaucratic Reform, Local Values, Local Government, Local Wisdom, Government Apparatus.

Introduction

In governance, the role of the bureaucracy has a significant position and function. Bureaucrats be a deciding factor in addition to the systems and policies that have been published. Many aspects of the downturn bureaucracy in Indonesia all comes down to the behavior of the bureaucratic apparatus. Behavior bureaucratic apparatus that was untouched largely by the policies of structural reform during changes in the body that make us feel sluggish bureaucracy. Transparency and accountability are the main problems, evident from the study of Hyden, Court and Mease (2003)⁷⁸, making indicators that prove the correlation with performance. The ideas of change adopted from the universal concept than just become a routine aspect of the program but does not touch the bureaucratic culture that has been attached tightly. Bureaucracies also tend to be associated with hierarchical and even authoritarian forms of governing, even though at least part of the logic for institutionalizing the bureaucratic form of governing was to ensure equal treatment of citizens,

⁷⁸ Hyden, Court and Mease (2003) study found are; (a) if both transparency and accountability are low, service performance is rated low; (b) if either transparency or accountability are low and the other is rated high, service performance is likely to be in a medium-low range; (c) if both transparency and accountability are medium, service performance is also rated medium. This gives us an additional indication that transparency and accountability do have a potential influence on performance.

and to provide clients with records and justifications for the decisions being made about them within the public sector (Peters, 2010).

A government bureaucracy is formed by the cultural and historical context (Im, 2014))⁷⁹. Thus the reform of the bureaucracy actually has a very close relationship with the question of culture. Commonly, there are two ways of thinking about the relationship between the two. First, revamping dimensions of culture or cultural reform should be taken to accelerate the process of bureaucratic reform. Second, the reforms carried out consistently will give birth to new cultural values that are much better. The first mindset looked at the cultural factors as a precondition for reform, while the second half saw the cultural mindset as a result of indirect (by-product) of a series of the reform process. Among both the mindset, there is a hidden message that culture is an inseparable component of the reform program, and cultural factors should not serve as an excuse for not reforming. As James Q. Wilson has commented, The way in which a bureaucracy operates cannot be explained simply by knowing its tasks and the economic and political incentives that it confronts. Culture makes a difference⁸⁰.€

The importance of these relationships, among others, highlighted the Former Vice Minister of Administrative Reform and Bureaucratic Reform, Eko Prasajo at the opening of an international seminar on the theme Accelerating Reform Based Local Wisdom and culture of Excellence, in Denpasar on February 20, 2014 expressed that value superior culture and local wisdom in some area proved to be able to encourage the growth of democracy, and it can be used to speed up bureaucratic reform⁸¹. Denpasar city is a local government with the motto "Sewaka dharma" which contains the value of the principle of serving as an obligation⁸². This value is very good to be applied in the public service.

Added local wisdom many local cultural values that can be an inspiration and value principles of behavior in government bureaucracy, for example cablaka in Banyumas is an inspiration from the values of honesty, decisiveness, patriotism, simplicity and empathy (Priyadi, 2007). In addition there is also the philosophy of Dalian Na Tolu in North Sumatra that guides the bureaucratic leadership to provide services to the community (Simanjuntak, 2012). Several other areas have also been applying local wisdom in the reform of the bureaucracy, among others, East Java, West Sumatra, South Sulawesi, and others.

⁷⁹ Tobin Im (2014), study focuses on contrasting models of government bureaucracy in the USA, Korea, and Germany. Differences between the models are explained by examining both internal operations as well as the relative relationships of the state to society.

⁸⁰ Tjiptoherijanto (2014), The culture of bureaucracy and the need for reforms, The Jakarta Post, 17 Januari 2014, <http://www.thejakartapost.com/news/2014/01/17/the-culture-bureaucracy-and-need-reforms.html>. It Also wrote on Dilulio (2011), *Deregulating the Public Service: Can Government be Improved?*, page 277.

⁸¹ <http://www.menpan.go.id/berita-terkini/905-percepat-reformasi-birokrasi-dengan-kearifan-lokal>

⁸² Sewaka Dharma concept can be read on: <http://www.cakrawayu.org/artikel/8-i-wayan-sukarma/66-sewaka-dharma-landasan-ideal-pelayanan-publik.html>, e-governance concept of sewaka dharma has written by Zulaiha, Ariati dan Muhardiansyah (2008), *E-Sewaka Dharma, public services based on information and communication technology in Denpasar: art for the service*, the Directorate of Research and Development, the Corruption Eradication Commission.

A bureaucratic culture that develops in a particular area can not be separated from the culture and the surrounding social environment (Khatib, 1996). The social environment has a system of norms, value systems, belief systems, customs, even a view of life that has been understood by the members of the community as something that is good and true (Leavit, 2002). The system of norms and values is recognized as a guide or reference in the act and behave for their peoples (Gilman, 2005).

Therefore, reform of the bureaucracy that has been developed in a structural approach, it is also important to pay attention to the cultural aspects of the structural changes that can be attached to an institutional bureaucracy of local government. Priorities need to be developed is the potential adoption and development of a culture of excellence that are on the local level to support the acceleration of bureaucratic reforms (Burrett, 2016). This is an attempt to support the spirit of reform the bureaucratic culture that has been very difficult to change to a better direction (Greener, et al., 2014). However, in terms of the need to do a study that includes the identification of potential local knowledge in order to support the implementation of bureaucratic reform.

2. Literature Review

Gobyah (2003), said that local wisdom (local genius) is a truth that has been traditionally or steadily in an area. Local wisdom is a blend of the sacred values of God's word and various values. Local wisdom is formed as a cultural superiority of local communities and geographical conditions in a broad sense. Local wisdom is a cultural product of the past that should be constantly used as the handle of life. Although local value but the value contained therein is considered very universal. According to Caroline Nyamai-Kisia (2010), local wisdom is a source of knowledge that is organized dynamically, developed and continued by a particular population that is integrated with their understanding of nature and the surrounding culture. Local wisdom is the basis for policy-making at the local level in health, agriculture, education, natural resource management and rural community activities.

The bureaucracy and the system developed in nature will interact with the socio-cultural environment of the community where the bureaucracy operates. Bureaucracy is not an organization that operates in a vacuum, but always and continuously there is a pull process so as not to close the possibility of assimilation and acculturation between the bureaucracy with the culture of society. In such a position, the culture contained in the community is a potential energy that can actually drive the achievement of bureaucratic reform. Concerning the linkage between culture and bureaucratic reform is explained by Bowornwathana (2007), as three major roles that the cultural factor can play. First, governmental culture acts as the intervening variable. Many reform attempts around the world failed because governmental culture obstructed reform success by producing perverse or ugly reform hybrids. When reform innovations were chosen, the cultural factor was not seriously taken into consideration. Second, governmental culture can become the dependent variable. The basic objective of governance reform is to ultimately change the governmental culture of the society. Therefore, reform cannot become successful until the reform initiatives eventually change the basic cultural traits of government. Since changing governmental culture takes a long time, there is a feeling of hopelessness in conducting reform. The more reforms are introduced, the more things remain the same.

Third, governmental culture performs the role of an independent variable that affect the processes and outcomes of governance reform.

3. Research Methodology

In this qualitative research, data collecting was implemented in three ways; a literature study which includes reference materials indigenous to the area of research, field documentation interviews with informants and focuses group discussions. It also made the collection secondary data and information relevant for use in this study, including the identification of a model of bureaucratic reform in accordance with existing conditions, as well as through an analysis of some models of best practices that have been formulated, developed or applied to other areas in Indonesia. The analysis used in this study is the interactive model of analysis by Miles and Huberman (1992) with the working procedure; data reduction, data presentation, verification of data and drawing conclusions

4. Results

The results showed Piil Pesenggiri as defining the concept of self-esteem, shame, and high-minded. In ordinary people, Piil is always interpreted as the dignity of the specific situations or circumstances in a social relationship between people in a particular neighborhood or community. Nemui Nyimah principle, categorized into five (5) indicators; namely manners in the services, indicators of good conduct in the service, indicators of knowledge in providing services which means that officers understand their duties or determine the duties of the job they do, the indicator skill in serving the officers, officers in serving the accountability indicators (Syani,1996).

Nengah Nyappur principle, can be categorized into five indicators, namely the first; indicators sociable and friendly in serving, both indicators of tolerance or tolerance in serving the reason is due to the conditions of time, usually associated with hospitality employees. A third indicator of Nengah Nyappur principle is to uphold the principle of the airport (obey the rules, as duties, would not be bribed, etc.). The fourth indicator of Nengah Nyappur principle is the ability of good communication officer in the airport. The fifth indicator is the ability of officers to compete in providing the best service to the community (Syani,1996). The reason is there is no sense of competence or competition to provide the best ministry, for example, rapid, timely and not talk when serving.

Sakai Sambayan principle can be arranged into four indicator value; first; convenience of service, both the attitude of responsiveness, the third is communicative and coordinative which meant the ability to cooperate with other employees in the airport service users. The fourth indicator is an attitude that can be trusted to serve the public (Syani,1997). Furthermore, they named Adok, in the context of public services can be categorized into three indicators; The first is to work hard in serving the community, both as an individual with a proven record of bureaucrats or as part of a work unit, and the third had a pride in carrying out duties as a community service.

Piil Pesenggiri principle is one of the principles contained in the culture Piil Pesenggiri which is a philosophy of life Lampung. Piil Pesenggiri principle inherent in a person can be seen from how a person has a sense of

self-esteem, have a customary title as an achievement, politeness, glad to get along with others, and is willing to cooperate with others (Syani,1997).

Based on data, it is known if the principle Piil Pesenggiri including self-esteem, shyness and magnanimous, rated as a very important thing and be the first priority. Next is the principle that such Nemui Nyimah about science is an important thing to be possessed by every bureaucrat, resource study assessed it as being important as well. Then, the principle Nengah Nyappur that include meaningful willing to listen to other people's opinion becomes the next priority, followed by the principle of Sakai Sambaian as well as a variety of other responses that are able to describe the principles Piil Pesenggiri namely Piil Pesenggiri (Principle of Honor), Bejuluk Adek (Principles of Success), Nemui Nyimah (Choice principle), Nengah Nyappur (principle of Equality), Sakai Sambaian (Principles of Cooperation). Principle Nemui Nyimah in the context of public service as the nature of the social concern, the principle Sakai Sambayan which in essence is to show a sense of participation in and solidarity in the community to activities or obligations that must be done, Nengah Nyappur that is willing to listen and react fast and responsiveness.

Peoples of the Lampung community armed with a sense of family and accompanied with an attitude like to hang out and make friends with anyone who does not distinguish between religion and levels, attitudes like hanging out and friendly and principles sakai sambayan which in essence is to show a sense of participation in and solidarity in society to something activities or obligations that must be done. In brief, the description can be simplified into the table as follows:

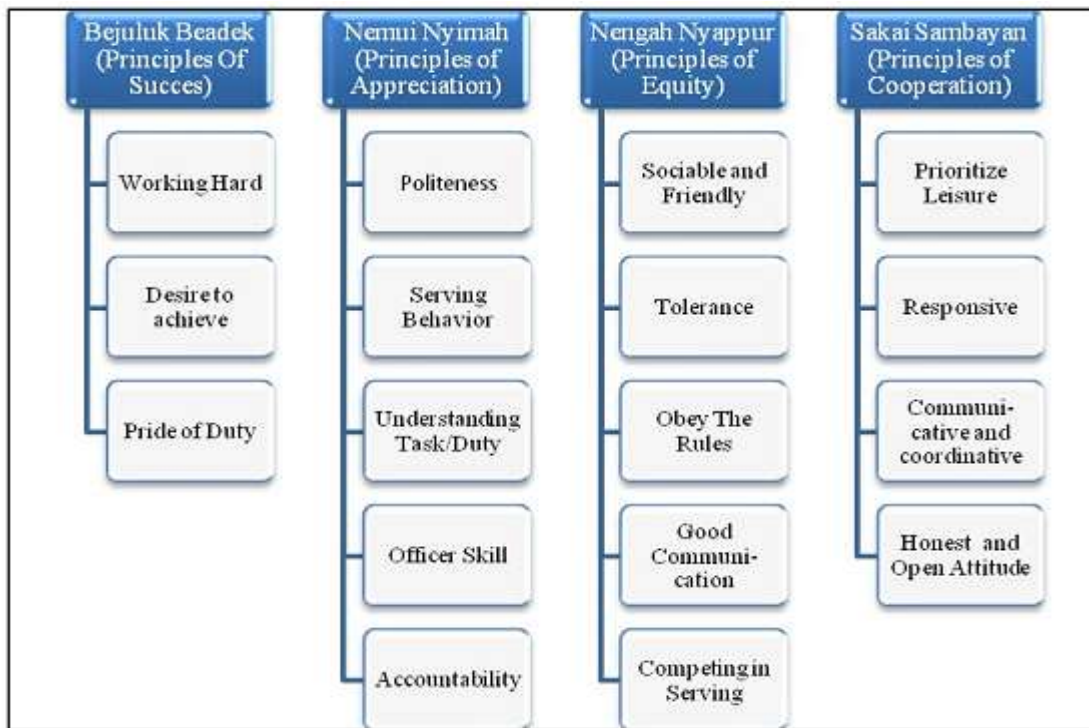


Figure 1. Identification of values Bureaucracy Adopted from Cultural Values Lampung

5. Discussion

Aspect to note is the strategy to introduce and adopt the local value is a strategy implementation. This should be taken into account appropriately and clearly. This case demonstrated the urgency of research Sofyan (2006) which states that cultural influences Piil Pesenggiri look more are detrimental to the effectiveness of the organization. His research on the Regional Employment Board on North Lampung Regency concluded that the effect is on Piil Pesenggiri reality a more prominent negative effect in the organization Employment Board. Piil Pesenggiri influence on the effectiveness of tested here through three factors in variables between the search factors and resource utilization, individual behavior, and organizational structure. From these studies recommended efforts that can be done is by repositioning Piil Pesenggiri the ideal concept and disseminate the ideals of the Pesenggiri Piil, and certainly strengthen social control and formal controls on bureaucratic institutions consistently.

Therefore, in encouraging reform bureaucratic culture, changing the organizational culture that became the basis for the establishment of the design of structural change is not an easy matter, required a particular form of approach and strategy of the stages in order to change the organization did not cause a large negative impact (Goebel, 2016). In the context of the adoption of the pesenggiri piil Lampung culture can refer to the conception of Paul Bate (1994) on approach to cultural change: (a) aggressive approach; Cultural change by using power approach, non-collaborative, create conflict, forced nature, win-lose, unilateral and use decree. According to Schein called structural approach because uprooting the existing culture. In this approach, the adoption of the local value of tangible piil pesenggiri done with the support of local leaders, traditional leaders and informal leaders of the community. It takes a series of actions to eliminate cultural or frontally old habits, even with the use of a set of regulations that restrictive or punitive. Because of this, this approach will be effective if it is done through the organization structure of government and social structures that accompanied the mechanism of punishment and reward.

(b). conciliative approach); The cultural change is done collaboratively, solved together, win-win, integrative and introduce a new culture first before replacing the old culture. In this approach, the adoption of local values is done in a coordinated manner and compromised shared by all parties involved in the cultural change or habits within the bureaucracy. Compromise may occur in the priority choices to be the first value in the adoption and which should not be changed. The introduction of a new culture that is the result of the adoption of the values of the local culture seems to be more acceptable, it's just that there will be a compromise and a shared meaning about the practice of application of these values. (c). corrosive approach; cultural change that has to do with the informal approach, evolutionary, not premeditated, politically, coalitions and rely on networking, the old culture little by little destroyed and replaced with a new culture. In this approach, the adoption of a local value for bureaucratic reform carried out outside the structure and formal sets of rules. Efforts changes are made gradually, without a strategy that gradually and more likely to rely on the willingness to eventually change the culture and old habits into renewable and moving towards the better. However, it took longer to achieve those changes.

(d). indoctrination approach); Normative approach using re-training and education programs to the understanding of a new culture. In this approach, the change was made formally in a pattern that gradually and has a clear strategy to achieve. Changes in culture and habits have done by conducting various activities that can provide insight into the changes and the attitude of the organizers of the bureaucracy. Education and

training are carried out repeatedly to all the State Civil Administrative either still new as well as old. It is possible there is any conflict or ineffectiveness change if you choose this approach, but without a clear strategy and consistent. However, with their cultural values, Lampung is the basis of the change of meaning in the initial stages will be more easily accepted.

Furthermore, based on the above approach, Paul Bate said that there are five (5) stages of cultural change, namely: (1). deformative (Phase idea of change) that cultural change has not really happened, merely confirms the idea that cultural change is necessary. At this stage usually occurs shock therapy and exposure to dramatize the need for cultural change. This phase will begin with the adoption of the identification of cultural values in real terms Lampung that can be implemented into the design of regional policies, both in the form of regulation of regional head and lowered into the description of implementation of ethics and guidelines. Ideas that have been identified in the process of adoption of the local cultural values will be set forth in writing, legally and have the power to be obeyed. Next will be found some who were surprised and seemed resistant to the idea, but a formal approach is made in the design of the protocol will make the parties comply with them.

(2). reconciliative (Phase support the idea of change), ie The support of various parties against the idea of cultural change. At this stage of the negotiations on the cultural actors from both the initiator or the drivers of change nor the parties do not agree to change the culture. This phase will begin with the dialogue between the parties that are resistant to the values of the change by the parties that support it. Negotiations occur in the scope of the priority value is applied and the technical aspects of the implementation of new values, so that it will eventually reach an agreement and weakens the opposition of those who are resistant or do not agree with the change.

(3). acculturative (Phase communication and commitment) wherein there is an intensive communication to the agreement diperoleh in the previous stage to create commitment. At this stage it is necessary to the process of socialization and education to help the penetration of cultural change. This stage is characterized by increasingly intense attention from all stakeholders and the exchange of deeper understanding of the values of the new and the accompanying technical aspects. Parties that are resistant and those that support the implementation of the values of these changes creates an outline of a deal that will be carried out jointly. In addition it is characterized also by the effort or activity socialization and training given to civilian state apparatus with the aim of the establishment of the cultural values of more formal that has a high level of compliance.

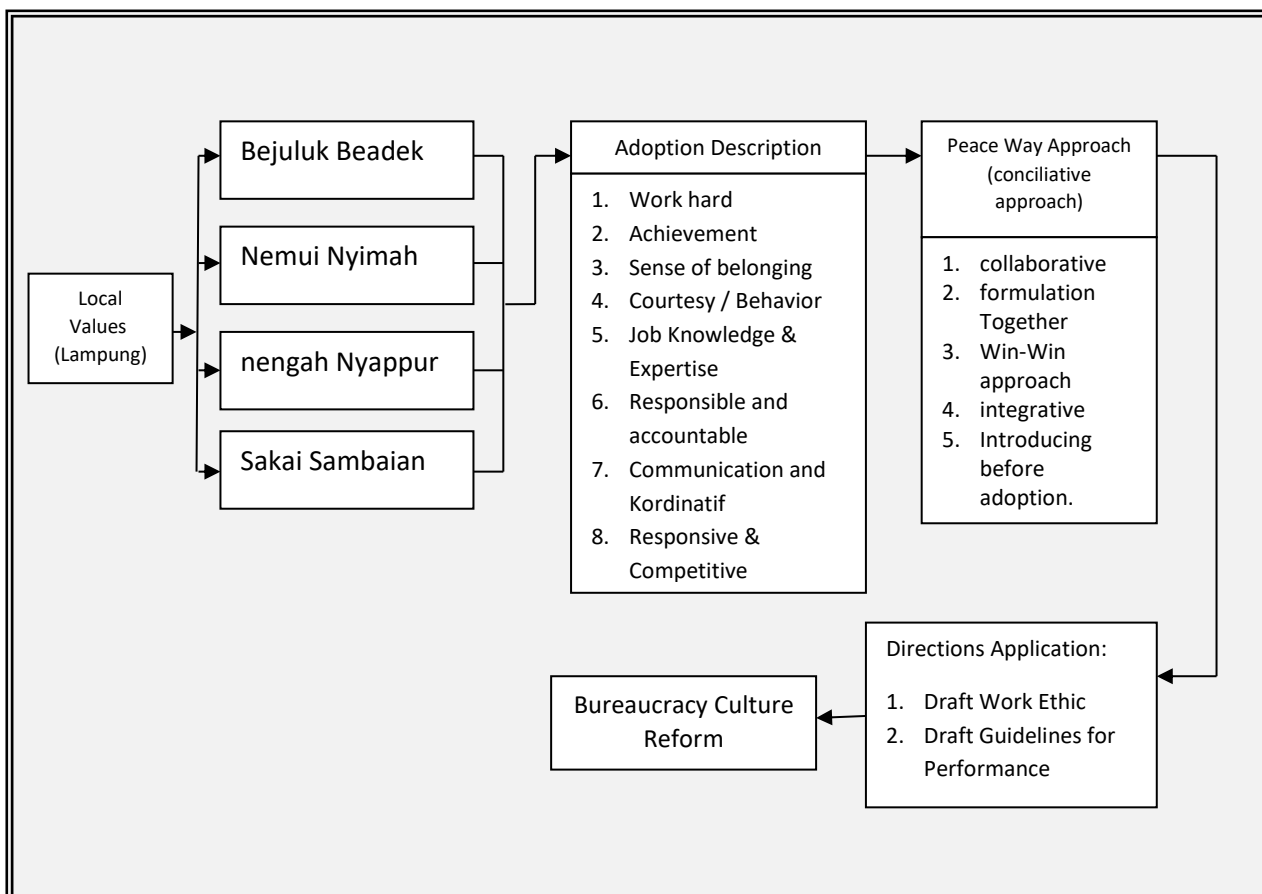
(4). Enactive (Phase implementation of changes), namely the implementation of the outcome of thought, discussion and debate about a new culture. Implementation There are two (2) forms of personal enactment (each individual act which allows the culture to be part of their life) and the collective enactment (the cultural actors together to solve the cultural problems that still hang). This stage is characterized by already drafting the regulations and guidelines or codes of ethics, and he had started the implementation of socialization and training. The next part is the understanding and meaning of the new culture into the personal values of each country as well as civilian personnel melting these new values into the spirit of the local work as a great

team. In the end, the whole apparatus of the state civil and area working devices, which built the changes will generate new values, as well as implications to cultural changes and new habits within the bureaucracy.

(5). Formative (Phase formation of the structure and form of culture) that is currently shaping and designing the structure so that the culture of the culture that was once invisible becomes visible to all members of the organization. This stage is characterized by its overall had almost the entire civilian state apparatus to change the value, it also leads to a bureaucratic culture that lead to a total change. At a later stage resulting change in culture and habits is increasingly embedded and reflected into the activities and performance of the government bureaucracy.

In the adoption model of local values of local government bureaucracy reform was chosen conciliative approach as its implementation strategy. The approach was chosen because it provides direction change for the better effectiveness (Cloutier, et al., 2015), as well as their patterns of formal legal peacefully adopted to minimize conflicts that can frustrate change in culture and customs bureaucracy (Paffarini, 2016). In order to provide a greater degree of success then all stages of Bates cultural change can be applied (Goebel, 2016). When understood as a set of values which aims to reform the cultural bureaucracy, it can be arranged an adoption model of local values are added to the bureaucratic reform as follows:

Picture 2. Adoption Model of Local Values in the Context of Bureaucracy Reforms in Lampung Province



Thus, a strategy that can be implemented from is through an intervention into the performance of the

Apparatus by creating a work ethic design and performance guidance in which contains details of superior performance point points based on local values. In the work ethics draft is also contained categorization apparatus that has superior performance, medium and bad, so that this categorization mechanism will be obeyed and apparatus will try to achieve superior performance. The effects of poor performance will not only affect the performance incentives they get but also to portray them as apparatuses that do not have good *Piil Pesenggiri*.

6. Conclusion

There are several conclusions that resulted from the previous discussion; (1). reforms models can be constructed by adopting the principle *Piil Pesenggiri* which include self-esteem, shyness and magnanimous, considered as a thing that can be decomposed into several derivatives principles. The first is the principle that such *Nemui Nyimah* about science is an important thing to be possessed by every bureaucrat, resource study assessed it as being important as well. Then, the principle *Nengah Nyappur* that include meaningful willing to listen to other people's opinion becomes the next priority, followed by the principle of *Sakai Sambaian* as principles of cooperation. Principle *Nemui Nyimah* in the context of public service as the nature of social concern, the principle *Sakai Sambayan* which in essence is to show a sense of participation in and solidarity in the community to activities or obligations that must be done, *Nengah Nyappur* that is willing to listen and fast react and responsiveness. (2). Adoption model of local values in the reform of local government bureaucracy peaceful path selection approach (conciliative approach). The approach was chosen because it provides direction change for the better effectiveness, as well as their patterns of formal legal peacefully adopted to minimize conflicts that can frustrate change in culture and customs bureaucracy. In order to provide a greater degree of success then all stages of Bates cultural change can be applied.

Acknowledgements (Optional)

Thank you to the Ministry of Research, Technology and Higher Education who has funded this research through a scheme of applied product research grant in 2017. Besides, thank you to the Institute of Research and Community Service of Lampung University for the support of management so that this research can be done.

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