

# Hoegeng Iman Santoso: Credibility and Honesty of the Old Order Leaders Until the New Order

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**Abstract**—The problem of leaders from time to time is still in the spotlight of the mass media. After the new order period is over, the image of the leader is still close to bribery, corruption, and descent credibility in serving the community. This paper aims to describe the character of Hoegeng Iman Santoso and compare with the image of the current leader who is the headline in several mass media. This research is qualitative descriptive, data collection techniques are carried out using note taking techniques and reading techniques used as data analysis techniques. The results show that Hoegeng has an open, honest, simple, and responsible leadership character. While the performance and character of leaders at this time shows a decline. The current performance of leader performance is influenced by a lack of mental awareness and responsibility to have a credible attitude and integrity in his work, that is serving the society, so that it is easy to commit corruption and bribery in the work area.

**Keyword**—credibility, honesty, Hoegeng Iman Santoso

## I. INTRODUCTION

One that we can exemplify from others is good character. Character is an attitude or personality that is formed from the results of internalization of various virtues that are believed and used as the basis for the way of looking, thinking, and acting [1]. Lickona in [2] explain that character is ownership of "good things". Good things usually influence others. These good things will certainly have an impact on the will to have the same things and do things. Good things can be in the form of attitudes, traits, principles of life, and how the characters are when they are in family and social life. Whereas in the view of contemporary philosophers such as Michael Novak in [3] stated that character is a mixture or combination of all the good that comes from religious traditions, stories, and opinions of wise people, which reaches us through history.

Characters are also related to the ideological similarities possessed by a character. The similarity in looking at an ideology will lead a person to follow the characters that appear in a person. A person's ideology can be identified in the language used and the actions in everyday characters. The language used in addition to assuming ideology also has a motive or purpose. However, there are some characters who do a good thing does not accompanied by a motive to

influence others to follow what is done. As explained by Abrar in [4] stated that the motive is the reason that someone does something and can even be an identifier of someone's identity. However, these good things remain an influence or can influence others to follow the same thing.

One of the great figures in Indonesia who had a major influence during the Old Order until the approach of the New Order, Hoegeng Iman Santoso. Hoegeng Iman Santoso is a police officer, Minister / Secretary of the Cabinet Presidential, Minister of State Contribution, and Head of the Indonesian Immigration Service, as well as a National Police Chief (Minister of the Police Force (Mempangak) from 1966-1971) from the leadership of Soekarno to Suharto. Hoegeng is known by his colleagues as an honest leader who has a strong life principle. As quoted from the sentence of K. H. Abdurrahman Wahid "Di Indonesia ada tiga polisi yang tak bisa disuap: patung polisi, polisi tidur, dan Hoegeng".

One way to imitate someone's character can be through life directly, through television coverage, and one of them is from a biography. Kuntowijoyo in [4] says that biography is a record of one's life. Biography is included in narrative discourse, especially expository narrative discourse. Expository narrative discourse (exposure) is non-fictive. Expository narrative discourse serves to explain or explain something informally, as it is, and does not force the reader to accept or reject the contents of the presentation. Expository narrative discourse provides knowledge or information about an event. Takwin in [5] also explained that each story or narrative contains an ethical dimension. The stories show the characters evaluating what they have done and imagining the good things they will do, as well as the biography that tells things that are worth emulating from the characters.

Biografi Hoegeng: Polisi dan Menteri Teladan (2014) was written by Suhartono based on the testimony of Soedharto Martopospito, secretary when Hoegeng served as Minister / Secretary of the Cabinet Presidium. The biography describes Hoegeng's character with all the principles of life that uphold honesty. The above quote in a biography titled Hoegeng: Polisi dan Menteri Teladan. Examples of Hoegeng characters in Hoegeng Iman Santoso's biography are as follows.

*Hari itu, Dharto memang lebih dulu tiba di kantor dan bisa menyapa Hoegeng saat masuk ruangan. Namun, karena merasa "dikalahkan" anak buahnya, Hoegeng tak mau kalah. Keesokannya, Hoegeng datang lebih pagi lagi, yaitu pukul 05.30 sehingga kembali menyapa Dharto lebih dulu, "Selamat pagi Mas Dharto" [6].*

From the quote it is known the character of the discipline in Hoegeng's leadership. Hoegeng wants to be a leader who can be an example for his men. Plus, its friendly nature adds to the impression Hoegeng is a truly modest and close leader with his men.

The media spotlight during the old order to the new order of some state officials is not as easy as currently. The mass media as the main source of information to display the leader figure, performance, and criticism of leaders at that time still did not have the freedom as it is today. The lack of press also causes a lack of information about the performance of clean leaders. At that time the news was only centered on the government and various old order polemics towards the new order.

Currently, a lot of news shows a decrease in integrity and credibility in a leader. A small example that we can immediately capture is the number of bribery cases and corruption cases committed by leaders that we think have high credibility. At this time many media can lift news from figures who can become headlines and trending topics. Looking back on the old order to the new order, there are still not many media that can raise figures that have credibility in the work to be known by the public, so many great figures are swallowed by news headlines that focus on the nation's problems at that time.

The preaching of figures in the reform era is now easily poured in various media. Throughout the development of an increasingly advanced era with increasingly civilized society, the problem of unclean leaders still occupies the headlines of mass media currently. Cases of bribery and corruption occur in many divisions such as the prosecutor's office, the police, and even local officials. This is because the leader is easily hegemonized by other parties. As explained by Fairlough in [7] that hegemony is domination throughout the political, cultural, and ideological economic domains in society. This hegemony is a threat to leaders. Hegemony is not only in the form of action, but in ideology and even one's thinking. Hegemony in terms of ideology and thought can be exemplified by verbal threats and providing actions such as confrontation and cyber crime. If our ideology weakens with these hegemonies, we will go into a trap.

The thing is when leaders who have high integrity actually experience intimidation, such as of cases of intimidation and abuse received by Novel Baswedan, KPK investigator. Firm and straightforward leaders will indeed experience criticism from any party who feels threatened. From the problem of the rise of uns credible leaders, this paper will compare the issue of leader credibility at this time with one of the leaders of the old order's tenure to the new order, Hoegeng Iman Santoso. The purpose of this writing is to expose the character of Hoegeng Iman Santoso and compare it with the image of leaders in Indonesia currently.

The rest of this paper is organized as follow: Section II describes proposed research method. Section III presents the

obtained results and following by discussion in section IV. Finally, Section V concludes this work.

## II. RESEARCH METHODS

This research is a qualitative descriptive research through content analysis method. The data in this study are sentences that identify the character of Hoegeng Iman Santoso's leadership. Data sources used in this study are biographies of Hoegeng Iman Santoso: Police and Exemplary Minister (2013) by Suhartono and news from the online media Sindonews.com. Data collection techniques in this study used the note-taking technique. The data analysis technique used is reading the marking technique in this case is intended: the marking shows the lingual unit's identity or the identity of certain constituents; and the ability to read the role of marker that means the ability to determine the intended attention [8]. Data validity testing is carried out using the technique of data triangulation.

## III. RESULT AND DISCUSSION

Data collected as many as five data from Biography Hoegeng Iman Santoso: Police and Ideal Minister. From these data, the leader of Hoegeng Iman Santoso's character is found to be open (transparent), honest, simple, and responsible. Two data from Sindonews.com is an image of the current leader who is dishonest and is a comparison of the characters that Hoegeng Imaan Santoso has.

### A. Open Character (Transparent)

*"Hoegeng tak pernah menerima tamu di luar kantornya. Siapa pun tamunya dan darimana pun asal-usulnya, selalu di terima di ruang kerjanya. Oleh sebab itu, tamu-tamu Hoegeng bias dilihat oleh sekretaris dan staffnya." [6]*

The quote shows Hoegeng's open character and does not hide anything in his work. Hoegeng wants all work and whatever business from all guests to be known by his staff who are part of the work environment. When viewed from the motive, Hoegeng wants to teach honesty, discipline, and avoid deviant actions such as intimidation, this is also intended for his guests and his staff. The quotation also shows the attitude of the leader who has credibility in the work and indirectly teaches his staff that in the work always requires transparency.

*"Sikap Hoegeng yang sederhana, terbuka, jujur, dan tak mau korupsi merupakan cerminan sikapnya yang antikorupsi." [6].*

The quotations of the two open characters of Hoegeng are strengthened with honest character and do not want to compromise with any party. This means that Hoegeng is characteristically refusing and has a fortress to be verbally abused and acted on. The open character of Hoegeng positions itself as a credible and trustworthy person in terms of its work integrity. Open, honest and unwilling to compromise also brought him into an anti-corruption figure, because all work and administration were carried out openly, even if he saw the first quote all that Hoegeng had to do with work and work obligations in the office was also seen and known by his staff.

### B. Honest Character

The following quote shows Hoegeng's honest and integrity attitude in his work.

*"Dia melihat ayahnya memanggil ajudan saat melihat ada dua motor Lambretta di rumahnya. Sesaat kemudian ayahnya melihat jam tangan dan berkata, "Ini masih jam 16.00, masih ada orang di kantornya. Tolong motor ini dikembalikan lagi ke pengirimnya" [6].*

Hoegeng never uses his work to get all the facilities and gifts that are obtained from any party easily. This was expressly demonstrated by Hoegeng by blatantly returning goods given by colleagues who intend to cooperate or bribe Hoegeng. This is an irony compared to some cases of bribery that are rife in various circles of state officials at this time. Hoegeng who works in the recession and developing country with his principle of life that upholds honesty, he is loudly rejecting bribes even in the form of a gift.

Furthermore, in the following quote, it provides proof that not only in his home environment and in front of his staff Hoegeng refuses to compromise with any party.

*"Setibanya dirumah dinasnya di Jalan A Rivai, Medan, Hoegeng mendapat kiriman sejumlah barang perabotan rumah tangga dari para pengusaha Medan... ..... Awalnya, Hoegeng menolak menolak secara halus agar si pengirim barang segera mengambilnya kembali barang-barang tersebut. Jika tidak diambil, Hoegeng akan mengeluarkannya dari rumah. .... Karena tak diambil juga, akhirnya Hoegeng mengeluarkan sendiri barang-barang tersebut." [6].*

Hoegeng, while working for Indonesia, never made his work an easy way to enrich himself and his family. The quote shows an honest attitude that is strongly emphasized by Hoegeng. Unlike other leaders who really like to receive gifts from others, Hoegeng returns and does not want to compromise with people who want to bribe him by giving them goods. Hoegeng also does not influence others with his actions, Hoegeng only upholds the principle of honesty for himself, his work, and also his family.

Basically, what Hoegeng does is a rejection of the hegemony process from any party. But by refusing to be hegemonized by bribery, Hoegeng often gets some intimidation from those who feel unable to influence Hoegeng. Compare that with some quotes on bribery cases that are still the headlines in various mass media currently.

*"Dia mengungkap kan tiga tersangka penerima suap yang masih ada di tahap penyidikannya yakni pertama, Anggota Komisi XI DPR sekaligus Anggota Badan Anggaran (Banggar) dari Fraksi Partai Demokrat (nonaktif) Amin Santono. Kedua, Kasie Pengembangan Pendanaan Kawasan Perumahan dan Pemukiman pada Direktorat Jenderal (Ditjen) Perimbangan Keuangan Kemenkeu Yaya Purnomo. Ketiga, Eka Kamaluddin (swasta) sebagai perantara penerima suap." (Sumber: Sindonews.com terbit tanggal 7/8/2018)*

State officials at various levels are now easily hegemonized by power holders. Power holders in the government sector usually have a higher position and have the capacity to do money politics, lead, and control their subordinates. The low credibility and integrity of elected leaders and the

narrowness of thought to justify any means to enrich themselves. The three names in the quote come from various government institutions, this shows the lack of credibility in an institution.

Furthermore, in the second quote taken from Sindonews.com, bribery cases committed by regional officials increasingly drag many names. Eight local officials were noted as the KPK's attention to the alleged bribery case in the State Budget. Various institutions, parties, and representatives of the people are also part of the case which lowers the honest and credible image of a leader.

*"Juru Bicara KPK Febri Diansyah menyatakan, penyidik memeriksa delapan orang pejabat dari empat kabupaten/kota terkait kasus dugaan suap pengurusan usulan Dana Perimbangan Keuangan Daerah pada Rancangan APBN Perubahan (RAPBNP) 2018 untuk dua tersangka penerima suap, Selasa (7/8). Mereka yakni Bupati Kampar, Provinsi Riau sekaligus Ketua DPW PPP Provinsi Riau Azis Zainal, Wali Kota Dumai, Provinsi Riau sekaligus Ketua DPD Partai Nasdem Kota Dumai Zulkifli AS, Direktur RSUD Kabupaten Labuhan batu Utara Tengku Mestika Mayang, dan Kasubag Administrasi dan Umum Pemerintah Kabupaten (Pemkab) Labuhan batu Utara Ahmad Fuad." (Sumber: Sindonews.com terbit tanggal 8/8/2018)*

The two quotations are bribery cases of regional balance funds which involve several DPRD commission members and regional officials. These two quotes represent the number of cases with the same character and the same problem. This also can reduce public trust in honest and clean leadership. In addition to lowering trust, the level of public concern with the selection of local officials and community representatives is also reduced by the number of bribery and corruption cases they carry out. The society has difficulty believing in the existence of honest leaders, even maintaining integrity and credibility in their work. When compared to Hoegeng's time working in the period of the old order to the new order which received more intimidation from various parties, even from the presiding president at that time. Hoegeng is not afraid, not even at all, from any party trying to compromise, so that his performance is clean from bribery and corruption.

### C. Simple Character

In addition to having an honest and credible attitude, Hoegeng who at that time had served as a minister was known for the principle of simple life.

*"....."Papi ini Menteri Iuran Negara, yang tugasnya mengumpulkan semua pendapatan Negara dari pajak, bea dan cukai, dan penyewaan tanah, masak Papi dan keluarga malah memboroskan keuangan negara. Tidak usah ikut-ikutan menteri lainnya. Kalau kita tinggal di rumah dinas kita malah ikut-ikutan mengeluarkan banyak anggaran negara. Kita tetap tinggal di rumah sendiri saja, " jelas Hoegeng." [6].*

In the quote, Hoegeng chose to live in his own home rather than occupying a house given by the state as a form of state facilities to officials. In addition to the principle of simplicity, Hoegeng is also responsible for himself and his work, as evidenced by his understanding of home facilities that will waste state finances while He is a Minister in charge of collecting state revenues at that time. The

simplicity is also transmitted by his understanding to his family so that his life can be in harmony.

Credibility and Integrity in every job are done simply. Inadvertently the things that Hoegeng did at that time had a motive to awaken various parties about responsibility, sincerity, and uphold honesty. Responsibility for the role and for many parties who are dependent.

#### D. Responsible Character

*“Sebagai Kapolri, Papi tidak bisa membiarkan jalanan macet, padahal petugas. belum datang. Papimu ini, meskipun Kapolri, juga seorang polisi. Jadi, wajib, kalau di jalan raya terjadi kemacetan, Papimu harus membantu. Jangan menunggu petugas polisinya datang. ....”* [6].

As in the quote, a simple thing like going to the highway to regulate traffic is the way to take responsibility for the work environment. Hoegeng is not ashamed of managing traffic for it is an obligation for him. Credibility, integrity and honesty are the capital to be a leader who is clean and trustworthy by the community. The era has begun to advance, countries develops, intelligence levels and millennial generations are emerging, should leaders also do not change.

*“Meningat tugasnya yang penting, Hoegeng pun sangat serius bilamana tengah bekerja.”* [6].

The serious word in the quote is a sign if Hoegeng is responsible for his work. Hoegeng doesn't want to have a neat job and just skip it. Awareness of his position and his duties in leading a position within the government made Hoegeng work seriously.

#### IV. CONCLUSIONS

Based on the findings and discussions that have been described it can be concluded that Hoegeng Iman Santoso as one of the leaders in the old order to the new order has a leader character that is open (transparent), honest, simple, and responsible, this can be concluded that Hoegeng is a credible leader and has integrity in work. Furthermore, the credibility and honesty of leaders at this time has decreased, this is indicated by the many news about bribery and corruption cases committed by government officials in charge of serving and prospering the community. Credibility and honesty will result in the pros and cons of various parties. A leader who can maintain this attitude will get intimidation as well as what Hoegeng Iman Santoso and Baswedan Novel have gained at this time. Leaders who fall in maintaining credibility and honesty in their work will be easily hegemonized and controlled by people who do not have integrity in their work. Likewise, several leaders were caught in bribery and corruption cases by the KPK, which is still the headline of Indonesia's economic and political news. From the old order to the reformation, there were still few leaders who could show credibility without the motive of wanting to be known or for the welfare of their lives. There are still many people who are easy to intimidate and hegemony in the name of power that makes honesty seems difficult to enforce.

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