

Sjafruddin Prawiranegara's Leadership and Ethics in the PDRI Period

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Abstrak

Masa Pemerintah Darurat Republik Indonesia (PDRI) pada Desember 1948-Juli 1949 merupakan benang merah dari hadirnya Indonesia masa kini. Sjafruddin Prawiranegara yang sebelumnya menjabat Menteri Kemakmuran, kemudian didaulat menjadi Ketua PDRI, atau selevel dengan jabatan seorang Presiden. Tujuan penelitian ini adalah untuk melihat sejauh mana pengaruh kepemimpinan dari Sjafruddin dan nilai-nilai etika yang ia tunjukkan semasa ia memimpin PDRI di belantara rimba Sumatra Tengah. Metode yang digunakan dalam riset ini adalah metode sejarah yang terdiri dari heuristik, kritik, interpretasi, dan historiografi. Pada masa kepemimpinannya, seluruh wilayah dijadikan statusnya darurat pemerintah militer. Uniknya, di Jawa pemerintahan sipil dipegang militer, dan di Sumatra tiap-tiap wilayah administrasi menggunakan kata militer dalam jabatannya. Sjafruddin selama delapan bulan pemerintahannya telah menunjukkan nilai-nilai etika sebagai seorang kepala negara, seperti integritas, patriotic, dan nasionalis, berjuang tanpa pamrih, dan sederhana.

Kata kunci: sjafruddin, PDRI, kepemimpinan, etika.

Abstract

The Period of the Emergency Government of the Republic of Indonesia (PDRI) in December 1948-July 1949 was a red thread from the presence of present-day Indonesia. Sjafruddin Prawiranegara, who previously served as Minister of Welfare, was then asked to become the Chair of the PDRI, or the same level as the position of a President. The purpose of this study is to see the extent of the influence of Sjafruddin's leadership and the ethical values he demonstrated when he led PDRI in the jungles of Central Sumatra. The method used in this research is historical method consisting of heuristics, criticism, interpretation, and historiography. During his leadership, the entire region was given the status of a military government emergency. Uniquely, in Java the civil administration is held by the military, and in Sumatra each administrative area uses the word military in its position. During the eight months of his reign, Sjafruddin has shown ethical values as a head of state, such as integrity, patriotic and nationalist, selfless struggle, and simplicity.

Keywords: sjafruddin, PDRI, leadership, ethics.

INTRODUCTION

Rereading past facts is one way of interpreting past events, of dealing with the present. Facts that were deposited in the past become important, giving soul to the nation's journey (Bunari et al., 2023; Kuntowijoyo, 2008). History also provides collective memories for every human being, both individually and collectively in

their struggle to seek a reality (Berger, Peter L, 2013). Human journey in the past, can be used as a guide to think, maintain, and behave. Forgetting the past is the same as cutting off human history itself.

The Emergency Government of the Republic of Indonesia (PDRI) (December 1948-July 1949) was one of the many

events which became the eye of chaos for the continuity of the country today. One of the many influential figures during the PDRI era was Sjafruddin Prawiranegara. Sjafruddin formed the PDRI and established himself as acting president, with the idiom Chairman.

PDRI's important role in the history of the Indonesian national revolution, has brushed aside Dutch propaganda which had denied the existence of the Republic of Indonesia. In fact, the existence of PDRI has raised the dignity of the Indonesian government in international eyes, as well as attracted world sympathy (Sufyan, 2018).

The PDRI government under Sjafruddin lasted for about eight months. Towards the end of the PDRI, a series of events that were considered to have damaged the nation's struggle disappointed the PDRI leaders (Anggraeni & Setiawan, 2022; Pertiwi et al., 2023; Setiawan, 2023; Surandi et al., 2020; Zed, 1997).

Different political views, between the Belitung and PDRI groups the direction of struggle split. However, Sjafruddin had committed himself for the sake of the nation and the state, heartened by handing over the mandate again for the unity and integrity of the Republic (Penerangan, 1953). The leadership and ethics of a head of state, demonstrated by Sjafruddin, became the barometer of the

success of the PDRI, which ruled for eight months.

From the description above, there are two questions that can be asked, how far was Sjafruddin's role during the PDRI era?, and what form of state ethics and values were shown by Sjafruddin during the PDRI? All the questions above will be answered in the following discussion.

Talking about Sjafruddin Prawiranegara during the PDRI era was closely related to the concept of leadership and ethics. In this regard, Fiedler and Budiardjo (1991) state that leadership is a pattern of relationships between individuals who use authority and influence over groups of people to work together to achieve goals (Boty et al., 2023; Pertiwi et al., 2023).

Ott in Faizal (2023) describes leadership is defined as a process of interpersonal relations in which a person influences the attitudes, beliefs, and especially the behavior of others. The ethics of national life is a formulation that originates from religious teachings, especially those that are universal in nature and the noble values of national culture which are reflected in Pancasila as the basic reference in thinking, behaving, and behaving in the life of the nation and state.

More specifically ethics is the science of what is good and what is bad, and also about moral rights and obligations (akhlak). Observing the

dynamics and challenges of nationalism, national order which refers to the ideals of unity and integrity, justice, resilience, independence, excellence, and glory, as well as environmental sustainability imbued with religious values and the noble values of the nation's culture (Kaelan, 2018).

METHOD

This paper uses historical methods which include four stages, namely heuristics, source criticism, synthesis analysis (interpretation), and writing (Sjamsuddin, 2020). The first stage is heuristic (Gottschalk, 1950). Heuristics is the stage of searching and collecting historical sources. The sources used in this paper are books and research results. These sources were obtained from the Payakumbuh City Library and Archives Service.

The second stage is source criticism, which can be divided into external and internal criticism (Kartodirdjo, 1992). External criticism is carried out to seek the authenticity of the archives and documents obtained. While internal criticism is made of the contents of the authentic document to obtain the validity of the data it contains. External criticism of historical sources is carried out by selecting readings and documents that relate to the research theme. The information provided is then cross-checked with the information provided by

other reading sources. So that the validity of the information provided can be tested.

The third stage is data analysis and synthesis (interpretation). Facts obtained from written sources were analyzed using processual and structural analysis (Sufyan, 2023). Processual analysis was used to find Sjaafruddin Prawiranegara's leadership during the PDRI period. The fourth stage is the writing stage (historiography) (Sufyan, 2021). Writing takes the form of a history of mentality, as well as the great impact of leadership and state ethics shown by Sjaafruddin Prawiranegara.

RESULTS AND DISCUSSION

Sjaafruddin Prawiranegara and PDRI

Sjaafruddin Prawiranegara was born on February 28, 1911 in Anyer, Kidul, Banten. Sjaafruddin was born with mixed Banten-Minangkabau blood (Rosidi, 1986). His educational years began with Europesche Lagere School (ELS) Serang (1925), MULO Madiun (1928), AMS Bandung (1931), and Rechioogesschool Jakarta, and completed Meester in de Rechten in 1939 (Republika, 2012).

After completing his education, his work on the national stage put his name in a harmonious relationship between Bung Karno and Bung Hatta. This fact can be uncovered in historical narratives, when Sjaafruddin held several important positions, such as Governor of Bank Indonesia, Minister of Finance, Minister of

Welfare, and Deputy Prime Minister, and was given the mandate to form the PDRI (Fogg, 2020).

As long as he saved the republic through the PDRI, Sjafruddin could be called "President Without a Palace". He lived in poverty and fought in a guerrilla area (Basral, 2011). To be precise, during the second Dutch Military Aggression on December 19, 1948, the Dutch succeeded in occupying the capital city of Yogyakarta and arresting the President and Vice President, along with all ministers for various regions such as Bangka, Prapat, to Brastagi in Sumatra. As a result, the Republic of Indonesia was paralyzed instantly.

As a national figure, with a high spirit of nationalism, hearing that the capital was paralyzed and a number of figures were arrested, Sjafruddin Prawiranegara as the Minister of Prosperity of the Republic of Indonesia who was then in Bukittinggi, together with Col. Hidayat, commander of the army and territory of Sumatra and Teuku Mohammad Hasan as governor of Sumatra, did not remain silent (Kahin, 1989).

PDRI's initial narrative cannot be separated from the Dutch attack and occupation of Yogyakarta, the capital of the Republic of Indonesia. Initially, Soekarno-Hatta had sent a telegram that read,

"We, the President of the Republic of Indonesia, report that on Sunday 19 December 1948 at 6 am the

Dutch began their attack on the capital city of Yogyakarta. If in a situation where the Government is no longer able to carry out its obligations, we authorize Mr. Sjafruddin Prawiranegara, the Minister of Welfare of the Republic of Indonesia to form an Emergency Government in Sumatra. If this attempt failed, the mandate was handed over to Republican leaders abroad (namely Dr. Soedarsono, Mr. Maramis, and Palar) to form an exile government in New Delhi, India (Rosidi, 1986).

At Sjafruddin's residence in the Ateh Ngarai Sianok area, civilian and military groups negotiated to determine the direction of the nation's fate. After that, they went straight to Halaban, a tea plantation that is 15 kilometers south of Payakumbuh City. There they held a meeting with a number of figures on December 22, 1948.

The emergency government chaired by Sjafruddin Prawiranegara, and his deputy Teuku Muhammad Hasan, PDRI is also equipped with personnel called the Emergency Cabinet, to fulfill state duties. This Emergency Cabinet consists of eight ministries and four ministries in the PDRI Java Commissariat. PDRI's presence received the support of all the people, including the Commander in Chief, General Sudirman, who at that time was tasked with coordinating the struggle and guerrilla warfare on the island of Java. Sudirman acknowledged and submitted to PDRI under the leadership of Sjafruddin in Sumatra.

However, according to several versions, the mandate letter did not have time to be wired because telecommunications links fell into Dutch hands. When the country was in a precarious situation, Sjafruddin as the Minister of Welfare who was on duty in Bukittinggi, swiftly handled the crisis through an emergency meeting, on December 19, 1948.

The meeting occurred a few hours after the cabinet meeting in Yogyakarta. Without a doubt, supported by the spirit of defending the motherland, driven by Islamic values that flowed in his blood, Sjafruddin encouraged Sjafruddin to take the initiative to form an emergency government. The day after PDRI was formed, Sjafruddin delivered a radio speech which read:

"The Republic of Indonesia does not depend on Soekarno-Hatta even though the two leaders are very valuable to our nation. Broken growing lost replaced. The Soekarno-Hatta government will disappear, temporarily or forever, the Indonesian people will establish a new government, if this government disappears, a new one will appear again" (Bahar, 2018).

This optimistic speech from a patriot-nationalist was broadcast via radio sender, then re-broadcast via Indian radio to the rest of the world. This is Sjafruddin's strategic thinking, so that the international community continues to believe that the Republic of Indonesia is

still intact, and has not been conquered by the Dutch.

While leading the PDRI in the interior of West Sumatra, Sjafruddin struggled between his family's economic difficulties and the dangers that lurked at any moment. Because, the Netherlands gave him the number one fugitive stamp. Sjafruddin's wife, Tengku Halimah Sjahabuddin, or known as Lily, works hard to support her children by selling fried breadfruit.

In the midst of this difficult situation, Sjafruddin still put the country's safety above all else, and his wife provided backup as the economic backbone for their children. Under Sjafruddin's leadership, PDRI became a critical historical episode, as well as a decisive one in the course of the history of the Indonesian national revolution.

Historian Sartono Kartodirdjo said that the existence of the PDRI was a matter of life and death for the Republic of Indonesia. With all the limited facilities and infrastructure at that time, PDRI continued to struggle to uphold the existence of the Republic of Indonesia in the eyes of the world (Kartodirdjo, 1990). PDRI's existence was proven, causing the Netherlands to be humiliated internationally and forced to negotiate and return Bung Karno and other figures to Yogyakarta.

Sjafruddin's courage to form PDRI proved that Indonesia still exists, even

though Bung Karno-Hatta was detained. Sjafruddin as the 'President' of PDRI was also called the savior of the Republic. Even though he is often referred to as the forgotten president, his heroic actions have received sympathy from many parties.

Ali Hasjmi emphasized: "Sjafruddin Prawiranegara had great responsibility and courage, they risked taking over the leadership of the government at a critical time, without receiving a mandate from the government that had been held captive by the Dutch because he only found out about the existing mandate after some time the PDRI was formed by him" (Anshari, 1988).

If the emergency government at that time failed to be formed, while its leaders had been arrested, of course, the existence of the Republic would become extinct, and the impact would be that it would be increasingly difficult to fight for diplomacy at the international level. Sjafruddin's success in leading the PDRI from the eight months of his reign, raises a question mark, what are the state ethics inherited by Sjafruddin Prawiranegara?

From December 1948-July 1949, PDRI successfully carried out its duties as an alternative government in an emergency and mobile situation. Not only filling the void in government, it also gains legitimacy from the people at large, both civil and military. On the side, he

managed to establish relations with other countries.

It is not an easy matter, to be a leader who can be an example for his people. A leader who reigns in the hearts of the people he leads can reach a position and is responsible to the community. The figure of an ideal leader is narrated in mamangan Melayu, "Like a large log in the middle of a Padang, its leaves are lush as a shelter, its branches are strong as a place to depend, its trunk is sturdy on which to lean, its roots are large as a place to cross legs."

Ethics in this case has the highest position, when Sjafruddin gained the legitimacy of the Indonesian people. Intellectual sources as a basis for leadership, are not enough to gain recognition from the people if they are not accompanied by morality.

When Sjafruddin officially took up the position of Chair of the PDRI, he used it ethically to accelerate the achievement of state goals, including maintaining security and state integrity, improving people's welfare, increasing national unity, and strengthening and increasing state authority.

Sjafruddin when he was in power for eight months, did not use that power for personal, or group interests, and to blackmail his people, to perpetuate power. As the top leader of the PDRI which oversees civilians and the military, Sjafruddin showed a great influence on

the people who welcomed him warmly in the area he visited.

Sjafruddin is one of many political figures who are known not only to be intellectually competent but also to have credibility, moral integrity and to be able to uphold ethics. It would not be wrong if Bung Hatta, ahead of his return to Yogyakarta, had left a special message for the Minister of Welfare. He was asked, to be prepared to continue the leadership, if the founding fathers were captured by the Dutch.

The facts that Sjafruddin had prepared ahead of the Second Military Aggression, were revealed in President Prawiranegara by Akmal Nasery Basral.

“..., the choice of Sjafruddin Prawiranegara to lead the PDRI was based on the consideration that it was Sjafruddin who was seen by the Vice President as the most capable member of the Cabinet and the quickest to move on the problems he faced and the position he held with good trust.” (Basral, 2011)

State ethics through the inheritance of Sjafruddin's values as the highest leader of the PDRI, in the historical narrative can be seen from several important aspects.

1. Integrity

Sjafruddin left a rare legacy, namely the personal integrity of a leader. Sjafruddin's integrity was very high, lived in his personal life, also in his position as a leader of a political movement, as well as when he held government positions. His high appreciation of his position as a mandate in the world encourages him to

do good in political movements as a form of community service.

The view on the need for honesty was conveyed by Sjafruddin when addressing a general meeting at Nagari Padang Jopang, Limapuluh Kota District which was the end of PDRI.

“In political and defense circles, honesty is number one. All our actions and work must be based on honesty. Many people were wrong but he claimed to be right too, and when told he was wrong, he said arrogantly, 'Where? I was right!' This is what confuses society a lot. We must dare to be frank, and honest. Don't say brave when in fact we are cowardly. Give us weapons, we will move on. Then having been given it, with that weapon he ran backward because he was actually cowardly. In politics too. Don't say we are brave even though the fist is kept inside and its use is only for shaking hands, and the highest is to pit us against us.”(Hakiem, 2019)

George Mc. Turnan Kahin, an Indonesianist from Cornell University, also expressed a deep impression of Sjafruddin. He mentioned, Sjafruddin as a person who has very high honesty, and solid integrity (G. M. Kahin, 1995).

2. Capable of Burning the Spirit of Patriotism and Fostering Solidarity

The struggle for independence requires a solidarity maker, who is able to unite so many elite figures in order to make collective decisions effectively. Under the leadership of Sjafruddin, he was able to ignite the fighting spirit and build a strong spirit of solidarity. Throughout the brief

duration of the PDRI, Indonesian patriotism and nationalism were at their highest. The choice is freedom or death. This enthusiasm, then quickly spread to remote corners far from Jakarta or Yogyakarta.

Not only that, Sjafruddin was able to explore local values and the participation of the Minangkabau people, in the national struggle. It is these local values that allow PDRI to truly unite with the people so that awareness arises to unite to defend a nation that is on the verge of collapse. The eight-month crisis period has proven to increase national solidarity so the PDRI's struggle is a manifestation of that solidarity.

PDRI's strategy of struggle under the leadership of Sjafruddin began with consolidating the government by forming a mobile military government (Orders and Instructions of the West Sumatra Regional Defense Council, 1948). The government is designed to have two styles of leadership. First, in Java, which is led by military officials with civilian oversight. Second, in Sumatra, civilian officials were given military positions by supervising military personnel (Panitia Peringatan Ulang Tahun Mr. Rasjid ke-70, 1981).

The military government system, which had a command system under the coordination of the Head of the Regional People's Defense Headquarters (MPRD), was faced with a situation of having to mobilize forces against the Dutch. Direct

popular support was obtained from the participation of the people themselves in the guerrilla struggle against the Dutch. Starting from fighting on the front lines through the Nagari/City Guards Agency (BPNK), providing logistical supplies, and others.

From December 1948 to July 1949 the PDRI's strength base was civilian and military with full logistical support from the people. For eight months, the PDRI maintained the existence of the Republic, by moving from one Nagari (village) to another. The people in the Nagari who were asked to become the capital showed the spirit of nationalism and love for the motherland.

Eight Nagari were recorded as the capital of PDRI. In all the Nagari that the PDRI group had visited, the community welcomed them warmly and friendly, provided houses to live in, surau as a gathering space, and provided sufficient food (Sufyan, 2014). One of the villages where Sjafruddin and the PDRI entourage had lived for a long time was Bidar Alam, South Solok. For 3.5 months, they got unlimited loyalty and totality.

“In Bidar Alam, we have relations with outsiders. Making instructions, and coordinating the struggle. Sending out messengers, couriers, making contacts with dignitaries. We also formed a Government Commissariat in Java,” said Sjafruddin (Chaniago, 1989).

While in Bidar Alam, PDRI officials received security from BPNK members.

BPNK is in charge of organizing and mobilizing existing resources as security and spies to see the arrival of the Dutch. BPNK was originally formed on the orders of Resident Soetan Mohammad Rasjid in July 1947, when the Dutch started their first aggression. After that, BPNK often became the backbone of the government and army tools and became the main force in the struggle for independence (Sufyan, 2018).

The BPNK's struggle was quite large in maintaining independence during the PDRI era. The tragic event involving BPNK during the PDRI struggle is known as Situjuh Batur. This incident occurred on January 15, 1949, in which several civilian and military figures, starting from the Chairman of the MPRD Chatib Sulaiman, and dozens of members of the military and youth BPNK, were killed by Dutch imperialist machine guns.

The previous night on January 14, 1949, MPRD Chairman Chatib Sulaiman, Military Regent Arisoen Soetan Alamsjah, Colonel Dahlan Ibrahim, Lieutenant Colonel Munir Latief, Major Zainuddin, Captain Tantawi, First Lieutenant Azinar, Letda Syamsul Bahri and 69 BPNK troops. The meeting which was born on the initiative of the Military Governor of Central Sumatra Mr. Soetan Mohammad Rasjid, aims to discuss strategies for dealing with the seizure of Payakumbuh City, and consolidation of power. In addition, the participants also agreed to

inflame the spirit of guerrilla warfare, as well as prove to the international community that the Republic of Indonesia still exists.

Not only joining the guerrillas, but the local community also ensured logistics for PDRI officials. In some areas that do not have a public kitchen, a policy was adopted, so that every house prepares packaged rice every morning and evening.

The rice wrap is at least provided at least 15 minutes before mealtime. Thus, according to Audrey Kahin, packaged rice during the PDRI period was an important 'pole' in the struggle (A. Kahin, 2008). Spontaneous maximum service to the people, at the heart of PDRI's defense, was also demonstrated by other villages that Sjafruddin Prawiranegara's entourage had visited.

Some of the people even handed over the livestock, and set aside rice for public kitchens, to masseurs and carriers for PDRI leaders. Within eight months of the emergency government, it showed the dedication of its leaders to unite with the people. If the people's participation at that time did not exist, the Dutch military would quickly identify the leaders who had fled to the interior.

The Minang people in December 1948-July 1959, were prime movers who were decisive at the grassroots level in facing the national crisis. The harmonious relationship between the top PDRI officials and the people is a sign of sincerity in

taking on shared responsibility for the responsibility of defending the country and fostering trust and mutual understanding between leaders and their people.

3. Selfless Struggle

During the independence period, national figures fought with sincerity. This was proven, after PDRI Sjafruddin Prawiranegara immediately flew to Yogyakarta accompanied by dr. Halim, M. Natsir and Mr. Lukman Hakim, to hand over power to President Soekarno. That is proof of loyalty to the Republic of Indonesia and the national leadership.

Sjafruddin showed his integration as a leader. He did not want to impose his will and behave arrogantly in front of the founding fathers. He realized that getting involved in politics, as well as his position as "President" of the PDRI, was not just a job, but a job that was chosen consciously, because it was accepted and lived as a calling, not greed.

Lukman Harun in his article "The Last Days of PDRI" told his testimony, in a general meeting at the football field Koto Kaciek Kewedanaan Suliki Military, on 7 July 1949 (Anshari, 1988). The general meeting was attended by no less than 5000 people. At that time, speech Mr. Sutan Mohammad Rasyid, Dr. J. Leimena, Mohammad Natsir, and Mr. Sjafruddin Prawiranegara. Sjafruddin said:

"If it's going to be destroyed, it's better together, if it's going to sink

together, but I'm sure that together we won't sink. When we founded PDRI, we were not fighting over ranks and seats because we often sat on the floor. But because our actions are based on honesty with the people and with God, our figures are safe until tomorrow or the day after we will hand over power to the Soekarno-Hatta Government again."

Sjafruddin's speech clearly showed that Sjafruddin was a true patriot. He prioritized the unity and safety of the nation above the lust for power. At first, Sjafruddin and other PDRI figures were disappointed because they were not invited to negotiate in the Roem-Royen negotiations.

Even though the PDRI was the holder of state power at that time. This certainly reduced PDRI's prestige in the eyes of the people and had sparked tensions. For the chairman of the PDRI, Sjafruddin Prawiranegara, Roem had "deviated", that is, when he carried out Bung Karno's orders, who at that time was not the president because he was in exile to talk to van Royen. "He dared to speak, as if there was no PDRI, even though the PDRI was at that time the only legitimate government," wrote Sjafruddin (Hakim, 2019).

However, most of these negative effects disappeared after Bung Hatta's arrival to Aceh, to meet former PDRI officials, after the Roem-Royen Statement was reached. Sjafruddin and PDRI officials finally relented. The chairman of the PDRI also emphasized:

“PDRI does not determine the attitude of the Roem-Royen Statement. The PDRI handed over the decision regarding the Roem-Royen Statement to the Cabinet, the Working Committee of the Central Indonesian National Committee, and the Armed Forces Leaders. The consequences of the decisions that will be taken will be borne together.”

With his greatness and sincerity, Sjafruddin was willing to return the mandate he had never actually received. This event shows that, in an emergency between constitutional-juridical choices and pressure from the situation, Republican leaders have thrown away their egos.

Sjafruddin realized that everything happened, not from the push of power, but solely for the sake of maintaining independence, for the sake of national unity, and unity. This is also what he said in his speech before he left for Yogyakarta to hand over his power back to the President and Vice President.

“And in this case, we must remember, we must submit to the leader. Let's not split up because this statement doesn't satisfy us, but keep our unity inside and out. Don't because we ask for something more satisfying in our hearts, we break inside, we will fall into destruction.”

As a Muslim, Sjafruddin is of the opinion that “Islam teaches its followers to obey their leaders and not betray their mandate (Dzulfikriddin, 2010). Still in the handover of office, Sjafruddin reiterated, “The mandate was returned to Soekarno-

Hatta. For the sake of upholding the independence and sovereignty of Indonesia and for the sake of national unity and for the pleasure of Allah,” said Sjafruddin in front of the audience (Salim, 1951).

4. Humble

Sjafruddin's statesmanship was shown when he preferred the word Chairman of the PDRI, rather than labeling himself President, showing his capacity as a humble leader. To Ajip Rosidi as his biographer, Sjafruddin revealed the real reason he did not use the position of President.

“Why do I not call myself the President of the Republic of Indonesia but the Chairman of the Emergency Government of the Republic of Indonesia? This was because I was not aware of President Sukarno's mandate and because I was driven by a sense of concern and humility...But if I had known about the existence of that mandate, I would have used the term 'President of the Republic of Indonesia' to denote my rank and position...By the term Chairman of the PDRI actually I am the President of the Republic of Indonesia with all the powers given to him by the 1945 Constitution and strengthened by the mandate of President Sukarno and Vice President Hatta, who at that time could not act as President and Vice President” (Rosidi, 1986).

Sjafruddin Prawiranegara's humble heart was also seen when he as Chair of the PDRI mingled with the people at his stopover. When Sjafruddin was in Nagari Pagadih, which is about 18 kilometers

from the Bukittinggi-Pasaman highway, there were many memories that the local residents could not forget.

A Pagadih community leader, Dt. Sampono, shared his testimony that Sjafruddin did many things while he was in Pagadih. In addition to strategizing with the guerrillas, Sjafruddin also carried out night patrols. "Even though Sjafruddin is the President of the PDRI, he still goes on patrol with the people," he recalled. A memory that local residents also cannot forget is eating baenggok with Pak Sjafruddin (eating rice together), which was provided by residents.

When Sjafruddin settled in Bulian, Nagari Bidar Alam. Some of the story fragments that are still hidden, become part of their collective memory. Sjafruddin often joins in congregational prayers at the mosque. In fact, the PDRI chairman even played football with local youths.

At another stop in Nagari Silantai, which is next door to Sumpur Kudus, Sijunjung Regency, Sjafruddin slept in a small surau building. Now, people label the surau with the phrase "PDRI Presidential Palace". Sjafruddin's sincerity to the people, made him treated as a civilian, not a leader who should be admired and respected.

5. Live in Simplicity

Sjafruddin Prawiranegara, the Chairman of the PDRI is an example of a simple,

humble leader. He did not use his power to enrich himself. In fact, before PDRI when he was still serving as a minister, he had exemplified this simplicity in everyday life. He also taught his simplicity to his wife and children. For Sjafruddin, the state and nation are above all. The welfare of the people is number one. Sjafruddin has proven that position and power are the only mandates that he carries out wholeheartedly.

CONCLUSION

Sjafruddin Prawiranegara is one of many figures who demonstrated his ethics in the state throughout his life. As an intellectual, Sjafruddin has provided brilliant philosophical thoughts and is the greatest contribution to the Republic of Indonesia. The values of leadership and state ethics taught by Sjafruddin are very relevant in efforts to find solutions to the problems facing the Indonesian people today. The importance of the mind as a torch that guides reason and taste, to weigh good and bad. A virtuous nation will always be guided to always choose to do good and refrain from bad deeds that damage the nation. Like Buya Hamka's noble expression, The house stands because of the code, The mind collapses, the house perishes, The foundation of the nation is the mind, The mind collapses, the nation collapses. When the morals of a nation have collapsed, the destruction of that nation is only a matter of time.

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