TOWARDS ENHANCEMENT OF THE INDONESIAN'S SPIRITUALPRENEURSHIP: *THE RED AND WHITE MANAGEMENT*

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ABSTRACT

Change in the political regime and the conditions under which the global challenges provided courage to Indonesia during 1998-2010 brought an era of political change and reform—the transition to a reformation era. New government policies under four presidents (the former Presidents B.J. Habibie, Abdurrahman Wahid, and Megawati Soekarnoputri, and the second period of the existing President Susilo Bambang Yudhoyono) were introduced to remedy the huge problems that had plagued Indonesia's business system in the past. A major change affecting the business environment was the political instability and uncertainty accompanying the resignation of long-time President Soeharto in May 1998. The high general expectations of the reformation would bring may have caused business entities to adopt a wait-and-see attitude towards changes in government's policy consistency.

By definition, reformation is an intended improvement in the existing form or condition of institutions or practices; intended to make a striking change for the better in social or political or religious affairs. The issues involved in understanding the reformation of management in Indonesian's perspective is presented in this paper. The paper displays: (1) A brief story of global quality-innovation-knowledgemetaknowledge management evolution, (2) View and history of Indonesian Management, and (3) The Red and White Management as the philosophy of the Indonesian's spiritualpreneurship.

Indonesia, as one of the high potential country but with a complicated problem (i.e the acute corruption, collusion, nepotism or CCN, illegal logging, illegal fishing, uncivilized behavior), must recognize the power of the Indonesian's spiritualpreneurship to solve multi dimensional crises and to put the nation on a fair footing in the globalization era. One way to maintain the global competitiveness of organizations is by improving public-business management and maintaining organizational performance, thereby providing the global customer with high quality goods and services. The right way to become competitive nation is by implementing the philosophy of the Indonesian's spiritualpreneurship—The Red and White Management, with its credo of: Managing with honesty and courage in facing up to global challenges (promote the good and prevent the bad philosophy with Ing-Ing-Tut Leadership, Managership, Spiritualpreneurship).

Keywords: The Indonesian's spiritualpreneurship, The Red and White Management.

INTRODUCTION

This paper presents the Indonesian's spiritualpreneurship of *Red* and *White* Management. The name itself reflect the national spirit of Indonesia, since it make use of the colors of our national flag: the *Red* symbolizes brave and courageous acts to promote the good, while the *White* symbolizes honesty and integrity to prevent the bad. *The first* section of the paper describes a brief story of global quality-innovation-knowledge-metaknowledge management evolution. *The second* section discusses view and history of Indonesian management practices, and how these must change to answer global challenges: "Good Management is the science and art of making difficult things simple, not simple things difficult." With this in mind, this paper then goes on to look at a brief history our nation and the glorious era of our Majapahit ancestors to bring us to a better understanding of the philosophy underlying the *Red* and *White* management, and how it can enhance Indonesian organizations (public and business) toward the successful of Indonesian's spiritualpreneurship practices, by which Indonesian organizations can be led to successfully compete in global ICT (Information Communication Technology) environment. *The third* section discusses The Red and White Management as the philosophy of the Indonesian's spiritualpreneurship. *The final* section presents the conclusions with an overall summary of the article.

RESEARCH DESIGN

The present article describes a qualitative study (a grounded theory study) of the conceptual and contextual issues of the Indonesian's spiritualpreneurship (Creswell, 2003). The overall aim in the study was to explore critical dimensions on the Red and White Management as the backbone of the Indonesian's spiritualpreneurship.

Concptual Issues: A Brief Story of Global Quality-Innovation-Knowledge-Metaknowledge Management Evolution

The global quality-innovation-knowledge-metaknowledge evolution from manufacturing revolution (1770), business and public service development, until ICT (High-Tech) and High-Touch revolution (1990 and beyond). In 1924, Walter Shewhart introduced statistical quality control (SQC) (Fiegenbaum, 1991). This provided a method for economically controlling quality in mass production environments. World War II quickened the pace of quality management development into total quality control (TQC), total quality management (TQM or Kaizen). In the TQM, basic quality concept expanded rapidly. Quality is going to assume a more and more important place alongside competition in cost and sale price, and the company which fail to work out some arrangement for securing effective quality control is bound, ultimately, to find itself faced with a kind of competition it can no longer meet successfully (Gitlow *et al.*, 2005).

The 1990s and the beginning of twenty-first century have seen an explosion in interest in quality and innovation management, especially ISO (9000, 14000, 18000), Business Process Improvement, Business Process Reengineering or Innovation and Lean Six Sigma. The U.S. Census shows that the overwhelming majority of Americans are employed in service, government and educational organizations or perform service functions in manufacturing organizations. Hence, improvement in the standard of living is highly dependent on better quality and productivity in these sectors of the economy (Gitlow *et a.l*, 2005). The philosophy of Quality and Innovation Management allows leadership to change and to develop a new basis for understanding the interrelationships

between stakeholders and their environment. The environment includes people, systems, and organizations. It is based on a holistic and comprehensive theory of management.

The ever-changing environment in today's competitive world calls for Triple-A (Agility, Alignment, Adaptability) organizations, which are capable of giving real-time responses to rapid environmental changes—Fast-Responses Organizations (FRO). According to George *et al.* (2005), these Fast-Responses Organizations must actively embody the philosophy of Total Quality and Innovation Management (TQM and TIM). Successful implementation of TQM/TIM will mean a fast-response organization. The many failures concerning the implementation of TQM/TIM usually occur when organization fail to recognize TQM/TIM as a new paradigm underlying the conduct of the whole organization.

As new paradigms, TQM/TIM will not be successfully accepted within an organizations if it does not relate to the values and paradigm that already exist in the country's culture (local wisdom). This explain why as many as 70 percent of US companies fail to implement long-term TQM/TIM, because the re-imported Kaizen philosophies based on Japanese culture are implemented without prior adaptation in the US. In order to create a successful Fast-Responses Organizations, TQM/TIM must be viewed as new dual paradigms of running the organization. In order to make a new paradigm acceptable to a society, it has to be adapted to and sought out from the cultural roots of the society.

In preparation for the era of Knowledge (ICT/High-Tech)) Management, some Asia-Pacific countries have already come up with their own version of fast-response organizations, based on their core competence (unique strengths), history, and rooted paradigms. Japan has acted as the springboard of Asian awakening with it Z Theory of Management, creating the philosophies of *Kaizen* and *Dantotsu* (to be the best of the best). Following the Japanese success, other Asia-Pacific countries started to adapt the TQM of Kaizen philosophy to their own cultures. South Korean has adapted the TQM Philosophy to its culture, formulating the *W Theory*, or the SUPEX (Super Excellence) philosophy. New Zealand soon followed with its *K Theory* (Kiwi Management) for management excellence, and Taiwan came up with their Go South Program. Also, we cannot forget Singapore's success with its TQP (Total Quality Process) that embeds the *Good, Clean,* and *Capable* (Trustee and Guardian) philosophy of government. Singapore's success is closely linked to the leadership role of the Former Prime Minister Goh Chok Tong, who embodied the principle of *Good, Clean,* and *Capable* Management in all international operations. Thus, we can conclude that in order to establish a fast-response organization or nation, strong leadership is necessary. The role of the leader entails making a great deal of change, and the leadership role (Transformational Leadership) is becoming a more and more important determinant of organizational success—control our destiny or somene else will (Tichy and Sherman, 1994).

As a member of ASEAN and CAFTA, Indonesia has realized that great opportunities presented by the WTO era will backlash if Indonesia organizations cannot compete with their counterparts. In order to compete on fair ground, Indonesia needs its own fast-response organization. According to Rausser (1989), Indonesia's economic system and management have to balance two revitalization policies, PEST (Political Economic Seeking Transfer)—how to get the bigger portion of 'the development cake', PERT (political Economic Resources Transaction)—how to allocate the portion of 'the development cake'. Through fast-response organization that is based on the Indonesian's Spiritualpreneurship, Indonesia will have to balance microeconomic and

macroeconomic aspects of national development in its National Development Program in order to achieve the national goal of a fair and prosperous society (the balance between PERT and PEST). Thus, in order to create successful fast-response organizations, Indonesia needs the implementation of the Red and White Management philosophy that has evolved from its own culture, and is rooted in its own history.

Furthermore, increasing awareness of global warming, and climate change phenomenon are forcing a global business environment to find some innovative solutions and new ways of thinking to challenges creating a Sustainable Development or Circulation Economics (Senge *et al.*, 2008). It is used as an integrative term, encompassing most of the relevant aspects of the interaction among ecological, economic, and social sustainability, or – in other word- as an integrative way of thinking and acting based on an organic perspective (WBI, 2000; Ingebrigsten and Jakobsen, 2006, 2007). Understanding how sustainability is becoming a business priority at the management levels is something vital (Senge, *et al.*, 2008). Business organizations, related to this issue, should understand the importance of sustainable development or circulation economics in perspective and practice, and are acting accordingly. It is also becoming an increasingly prominent focus of international and national policy-making to ease everyday life and comprehend the effects on *society (People), economy (Profit), and ecology (Planet Earth) as the Triple Bottom Line or the Living Triangle* (Werbach, 2009).

For these goals, various international organizations and individual countries have developed *Sustainable Development Program* as an integral part of sustainability of *Total Quality and Innovation Management* (Werbach, 2009; Ahmad and Schroeder, 2002). To meet these challenges in this global competition and global business environment, the substantial resources in adapting and implementing the strategies called *Knowledge (High-Tech) Management and Metaknowledge (High-Touch) Management* or *Corporate Religion* have been clearly invested in many business and public sectors to realize *sustainable value-creation*. By more concerning with the sustainable development and the need to sustain performance or to gain *sustainable competitive advantage*, many organizations are striving to define, implement and sustain *Knowledge and Metaknowledge Management* in order to build Knowledge and Metaknowledge Society .

Contextual Issue: A View and History of Indonesian Management Practices

An organization's ability to meet its challenges are affected by the leader's ability to interpret the challenges and to manage the organization. The oldest documented civilization in Indonesia dates back to the 4th century, after which many down-falls and glories were experienced. We need a better understanding of the ingrained philosophies of our history, in order to draw its essence as the basis of the Indonesian's spiritualpreneurship.

Since the Majapahit era in the 12th century, Indonesian have been known as courageous and honest entrepreneurs (the character foundation of the Indonesian's spiritualpreneurship). Their entrepreneurship and spiritualpreneurship has been supported by foreign trade alliances: Prime Minister Gadjah Mada's 'Palapa Vowuote' successfully united the ancient regions of Indonesian. His efforts to unite *Nusantara* (ancient Indonesia), were recognized by Kubilai Khan in Mongolia.

After the Majapahit Kingdom, the management of Indonesia was taken over by the Dutch colonial administration. Other colonial administrations in the history of Indonesia were Portuguese, Spanish, British, and Japanese. The Dutch administration

applied a strategy of *devide et imperar* (divide and rule) to destroy Indonesia's national pride and unity. During the first three countries of Dutch colonial rule, Indonesian fought the enemy by way of localized and regionalist combat. Despite the presence of great Indonesia leaders at that time, local and regional force could not bring Indonesia towards its goal of independence. Indonesia was also hampered by a culture which de-emphasizes competitiveness.

The national struggle toward independence started to change orientation with the flourishing of intellectual organization in 1908. The establishment of intellectual organizations were the starting point for the first phase of national awakening of Indonesian management. From this point on, Indonesia patriotic movements also used intellectual strategies to win battles. Indonesian nationalism grew stronger twenty years later (in 1928), when youth movements made the vow of "*Sumpah Pemuda.*" This vow confirmed the unity of Indonesia as one nation, with one nationality, and one language—Indonesian. In the midst of our physical and intellectual struggle toward independence, the national flag, the *Red* and *White* became our spiritual (moral intelligence or the Indonesian's spiritualpreneurship) support. The *Red* and *White* color embodied our spirit in this struggle, brave and courageous, and honest and honorable.

Indonesian independence in 1945 was the first step in Indonesian reengineering for it created radical new ground for Indonesia to develop in line with its own needs. During this time, Indonesian paradigms of cooperativeness and togetherness ("Gotong-Royong"), creativity and flexibility emerged in the many conferences organized in the many conferences organized to gain international recognition of our independence. Then between 1945 and 1966, Indonesia faced a declined in management because of the trial and error management practices of the first government (**the Era of Soekarno's Transformational Leadership**). But the first government determined that the 1945 Constitution would be final. Despite the chaos it caused, this trial and error management brought us to better understandings about what form of trial and success management practices in Indonesia.

The years between 1966 and 1969 were marked as a period of transition for the New Order Government in Indonesia. The New Order Government came into being with the handing over of leadership from Soekarno to Soeharto, as set forth in the March Eleventh Mandate (*Supersemar = Surat Perintah Sebelas Maret,* even if the original of Supersemar is still becoming mysterious debate). This radical change, could be said to be to mark our second phase of reengineering as an independent country, during which, under **the era of strong managership of Soeharto**, Indonesia set new goals for developing open economic and political systems and practices. The momentum of the New Order was the springboard for formulation of the first Long-Term Development Program (LTPD I), covering the period April 1, 1969 to March 31, 1994. The New Order development is based on the Development Trilogy, which focused primarily on national stability. Supported by the oil boom in the 1974-1981, Indonesia developed rapidly becoming a force to be reckoned with in Asia (Ciptono, 1998).

Somewhere along the way after the New Order government came to power 1966-1998), the *Red* and *white* spirit embodied in Indonesian organizations began to fade away. Our old proverb of *sepi ing pamrih, rame ing gawe* (working harder and smarter, without expecting anything in return/working for the sake of work), —Quality Control Circle or QCC or *GKM*—was turned around until we began to expect things in return for work—Envelope Control Circle (Promote the bad and prevent the good or Amar Munkar, Nahi Ma'ruf)—this fading into the background of our inspirational credo

of *Red* and *White* management was by caused the management failures as mentioned earlier (Ciptono, 1998).

In the relatively brief twelve years (1998-2010) since the end of the Soeharto presidency on May 21, 1998, four Presidents (B.J. Habibie, A.R. Wahid, Megawati Soekarnoputri, and Susilo Bambang Yudhoyono) with markedly different styles and priorities have held the leadershipmanagership-ultrapreneurship of the Indonesian state **(the Era of Habibie's technopreneurship, the Era of A.R. Wahid's spiritualpreneurship with pluralilty and diversity practices, the Era of Megawati's intrapreneurship, and the Era of SBY's ecopreneurship).** The experience gained during these four periods of presidency, of course, greatly enriched the institution of the office of the President in Indonesia, but it is still rather early to be able to evaluate the position of the institution of the presidency in Indonesia in the post-Soeharto period (Ciptono, 2007).

Today, Indonesia is led by the President, which resulted from the direct elections by the people (October 20, 2004 and October 20, 2009). The main challenges of the second period of Susilo Bambang Yudhoyono's Government (2009-2014) are to increase the nation capability and decrease the external control (by decreasing the international dependency, i.e. the debt) simultaneously—how to move from political organization to proactive organization (see Figure 1) or how to move from 1 Sigma to 2.375 Sigma—to decrease the level of corruption from 69.15% to 19.08% (see Table 1)—the Real Reformation.
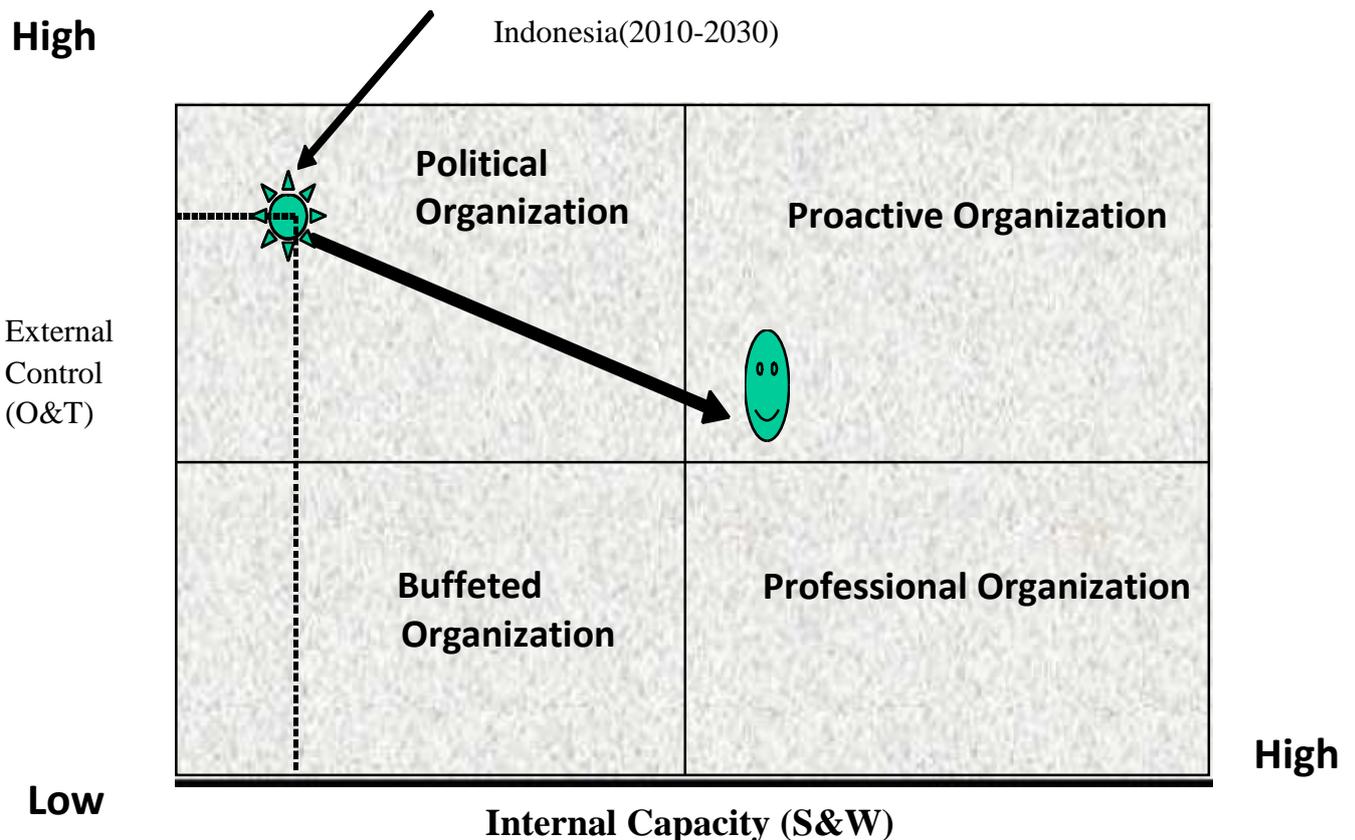

Figure 1. Moving from Political Organization to Proactive Organization
Source: Nutt and Backoff, 1992: p.112 with modification

Tabel 1. Sigma Capability Conversion Table

YIELD (%)	DPMO	Sigma	YIELD (%)	DPMO	Sigma
6.68	933200	0	94.79	52100	3.125
8.455	915450	0.125	95.99	40100	3.25
10.56	894400	0.25	96.96	30400	3.375
13.03	869700	0.375	97.73	22700	3.5
15.87	841300	0.5	98.32	16800	3.625
19.08	809200	0.625	98.78	12200	3.75
22.66	773400	0.75	99.12	8800	3.875
26.595	734050	0.875	**99.38**	**6200**	4
30.85	**691500**	**<u>1</u>**	99.565	4350	4.125
35.435	645650	1.125	99.7	3000	4.25
40.13	598700	1.25	99.795	2050	4.375
45.025	549750	1.375	99.87	1300	4.5
50	500000	1.5	99.91	900	4.625
54.975	450250	1.625	99.94	600	4.75
59.87	401300	1.75	99.96	400	4.875
64.656	354350	1.875	**99.977**	230	5
69.15	**308500**	2	99.982	180	5.125
73.405	265950	2.125	99.987	130	5.25
77.34	226600	2.25	99.992	80	5.375
80.92	190800	**<u>2.375</u>**	99.997	30	5.5
84.13	158700	2.5	99.99767	23.35	5.625
86.97	130300	2.625	99.99833	16.7	5.75
89.44	105600	2.75	99.999	10.05	5.875
91.545	84550	2.875	99.99966	3.4	6
93.32	**66800**	3			

Source: Pande and Holpp, 2002

The order and law enforcement program (the war against corruption, collusion, and nepotism) is being implemented to achieve these goals, and efforts are being made to reduce disparity in income between the have and the poor society. With internal economic policy focused on resource allocation and energy efficiency, a good, clean and capable management based on the *Red* and *White* management spirit is needed.

The external economic policies of Susilo Bambang Yudhoyono's Era (2004-2009 and continued by his second period of 2009-2014) will be greatly affected by globalization and will also be challenged by the current natural disaster and economy crisis. In the era of the free and fair global competition, many strategic alliances will be forged. Thus, to meet the requirements of global customers, both management excellence and networking are required. To achieve this, every individual (as a part of the organization's team-work) in the organization has to contribute to the sustainable value-creation process.

Bearing in mind Indonesia's previous failure in the use of trial and error management practices, management excellence or trial and success management is essential to respond to global challenges, and also to choose the appropriate way to handle foreign exchange, be it via the strengthen of the Rupiah value. To achieve this management excellence, Indonesian Government need a third phase of management

reengineering: a Management Reformation Program as integral part of the National Reformation Program. Only this time we do not need a New-New Order or physical conflict. What we need today, in the real reformation era, is reengineering of management to accompany order and law enforcement and economy reformation, in order we can come out of the current multi crises being the winner ready to enter the free and fair competition of the globalization era.

RESULT AND DISCUSSION: THE PHILOSOPHY OF RED AND WHITE MANAGEMENT AS THE INDONESIAN'S SPIRITUALPRENEURSHIP PRACTICES

In order to compete in liberalized international trade on free and fair ground, Indonesia needs Fast-Responses Organizations (*Triple-A: Agility, Adaptability, Alignment*). In order to create successful Fast-Response Organizations, Indonesia needs a philosophy of the Red and White Management evolved from its own culture, and rooted in its own history. With a better understanding of Indonesian's spiritualpreneurship now and then, we can learn from the past and apply it to the future. A brighter future for Indonesian Management can be achieved if Indonesian organizations implement the concept of the Indonesian's spiritualpreneurship, which embodies the philosophy of *Red* and *White* Management.

The *Red* and *White* Management credo is "manage with honesty and courage in facing global challenges". After studying practices of management in Indonesian organizations (best practices and worst practices) and looking at cultural philosophies, the author proposes the *Red* and *White* Management Theory, comprising the ten critical dimensions of *Red* and *White* Management.

The ten critical dimensions of the *Red* and *White* Management:

1. Bravery and honesty in every action—guided by the virtues of Pancasila: (The Five Basic Principles, which are: Belief in One God (Allaah); Fair and Civilized Society; Indonesian Unity; Democracy based on Discussion and Deliberation; and Social Justice for all Indonesian People).
2. Humanizing the human being to develop the national spirit based on sense of belonging culture and promote the good, prevent the bad (*Amar ma'ruf, nahi munkar*).
3. Aiming toward a balance between knowledge (high-tech) and metaknowledge (high-touch).
4. Working-smarter and working-harder with a sense of belonging towards the goal of equitable income distribution.
5. Self-efficacy toward national independency, national dynamics, and international/global interdependency.
6. Leading, coaching, and nurturing styles of leadership, managership, and ultrapreneurship (*Ing Ngarso Sung Tuladho-Ing Madya Mangun Karso-Tut Wuri Handayani—Ing-Ing-Tut Management* of Ki Hajar Dewantoro).
7. Improving the thinking (brain/creativity power), the Feeling (soul power and team spirits), and the Doing (responsibility based on real action).
8. Democracy: from, by, and for the people to achieve a fair and prosperous society.
9. Humanism, creativity, and national unity as a basis for the 21st century: Promote the good and prevent the bad (*Amar ma'ruf, nahi munkar*).
10. Proactive, Interactive, Colaborative, and Flexible (the 4Cs of the Global Challenges: collegial, cooperate, consensus, consult).

Proper implementation of the Red and White Management will result in national competitiveness in global competition. This will include:

1. Proactive and interactive rather than reactive strategies in order to be the winner (the champion) of change not to be the victim of change.
2. Interdependency and close relationships (Relationship Management)
3. Synergy (Synchronization of Interests)
4. Good, clean, and capable (trustee and guardian)—good governance
5. Ethics and moral intelligence (moral sensibility, moral reasoning, moral conduct, and moral leadership) (Lennick and Kiel, 2005).
6. A fair and prosperous society.

The Four Steps to Achieving The Red and White Management

To properly implement The Red and White Management, Indonesian organizations (public and business) need to take the following four steps:

1. Develop the concept of Indonesian Uniqueness which is mirrored in the philosophy of Bhineka Tunggal Ika (Unity in Diversity)

As mentioned in the previous section, Indonesians understand very well that it is our national unity that make it possible for us to achieve our goals as a country. Indonesia consists of 17,504 islands and 370 different ethnic groups that have 67 traditional languages. Despite our ethnic differences, Indonesia has maintained its identify as one nation. The success in managing such diversity stems from our national motto: Unity in Diversity" (*Bhinneka Tunggal Ika*).

Globalization will create a world without boundaries with a culturally diverse work force. The Government of Indonesia needs a TEAM concept (Together Everyone Achieve More) for organizational operations. The TEAM concept is in fact embodied in the Indonesian credo of "Unity in Diversity" (*Bhinneka Tunggal Ika*), which instills into Indonesian society our the uniqueness of our nation. The unity in diversity philosophy (TEAM concept) will make it easier for Indonesia to manage diversity in the global work force. With further development of our national uniqueness, we will be able to assimilate into the culturally diversified work force.

2. Conduct a SWOT analysis as a bridge between vision, mission, goals and output, outcome strategies, programs, and evaluation

The previous section analyzed the operations of Indonesian organizations. SWOT analysis shows that Indonesia faces great opportunities in the 21st century, but that there are weaknesses in our management practices. In addition we need a turnaround-oriented (reformation) strategy to deal with our weaknesses. As discussed previously, the kind of turnaround strategy needed in the globalization era is the third phase of Indonesian reengineering (and the second stage of our National Awakening), which concerns management of its organizations.

3. Listen to the Voice of the Global Society and Address Global Customer Demands and Satisfaction

Goods and service quality is the key success factor in the intense competition of the global business. According to George and Weimerskirch (1994), goods and service quality is the ability of products and services to consistently conform with the global customer requirements. Therefore, the starting point of company's operation is by addressing consumer requirements. By focusing on consumer requirements, the company must design quality standards that convert the consumer requirements into an

operational measurement. Thus, companies should start realigning operations in line with international quality standards, environmental standards, quality of life standards.

In 1972, Japan developed the Quality Function Deployment (QFD) technique, applicable to designing quality standards in line with consumer requirements. QFD is a system for translating consumer requirements into appropriate company operations at every stage, from research, through product design and development, to manufacturing, distribution, installation and marketing, and sales and services. This is achieved by developing a House of Quality/HOQ model (Shillito, 1994). Application of QFD in the service sectors (public and business), including measures of management quality, assesses five dimensions of service quality and service performance (SERVQUAL/SERVPERF), which are: reliability, responsiveness, assurance, empathy, and tangibles (Fitzsimmons and Fitzsimmons, 1994).

4. Use Strategic Improvising to Meet the Challenges of Today's Global Economy

Perry *et al. (*1993) stated that strategic improvising (real-time strategy) is designed to meet the challenges of today's global economy. Strategic improvising is a way to match the social responsibilities and opportunities by developing synchronized guidance systems for strategic objectives' and for action, in a way which uses the human energy and capabilities (resources) optimally. Strategic improvising assumes that strategic responsibility must be widely distributed throughout organizations. It emphasizes putting strategic tools in the hands of self-directed team members. Strategic improvising promotes team-based actions and learning that will support strategic objectives.

Strategic improvising is always necessary in the customer and technological driven world of business. With strategic improvising, organizations should always communicate with their customer's voice (social responsibility) to provide quality products and services. In manufacturing, quality and innovation should be measured through new product development and Lean Six Sigma conformance. In the service sector, it is mirrored by SERVQUAL-SERVPERF. In a project and a program, quality and innovation are measured by on time, on specification, on budget. By always conforming with customer requirements by providing process quality and innovation, society as a whole will be in a win-win solution.

CONCLUSION

The 1990s and the 2000s promise to be the decades of quality-innovation-knowledgemetaknowledge management. Entering into the 21st century, in order to succeed and sustain—not just survive—organizations need to become more responsive toward customer requirements and global challenges (including crisis and global warming effects). Successful reformation of management in turbulent times requires on-going efforts to develop, refine, and maintain important skills and competencies based on knowledge and metaknowledge management. Rapid change means rapid obsolescence of one's skills and competencies, which means diligence is needed to update and maintain them.

Indonesia, as one of the high potential nation but with a huge problem, must recognize the power of good management system to solve multi dimensional crises and to put the nation on a fair footing in the globalization of ICT era (Basri and Eng, 2004). One way to maintain the global competitiveness of organizations is by improving good management practices and maintaining organizational performance, thereby providing the global customer with high quality goods and services. The right way to become

competitive nation is by enhancing the philosophy of the Red and White Management as the backbone of the Indonesian's spiritualpreneurship practices (Ciptono, 2005).

To do so, we have first to accept the Red and White Management as a new paradigm for both private and public management, not as merely an operational procedure. To be accepted as a new paradigm, the Red and White Management philosophy must be able to assimilate the ingrained culture of the society. Thus, the first step in its implementation is to adapt the Red and White Management to the norms and values of the society from Sabang to Merauke (NKRI).

Following the Japanese success with its *Kaizen-Dantotsu* philosophy, many Asian-Pacific countries have created their own versions of managing quality-innovation-knowledgemetaknowledge, which have been adapted to and are rooted in their own cultures. Indonesia, too, realizes that its greatest opportunity many turn tail if Indonesian organizations cannot complete at the same level as their counterparts.

Considering the many failures of Indonesian management, a well adapted Quality-Innovation-Knowledge-Metaknowledge Management philosophy for organizational operations is what Indonesia needs. This is what we call the Red and White Management. The Quality-Innovation-Knowledge-Metaknowledge philosophy is adapted to the Indonesian Management practices by searching back to the Indonesian history to seek the true identity of management practices based on the Indonesian way. The author's basic idea in this matter has produced the concept of *Red and White Management*, with its credo of: Managing with honesty and courage in facing up to global challenges (a promote the good and prevent the bad philosophy). It also supports old proverbs that mirror the ingrained philosophies in the society, that are closely related to the quality-innovation-knowledge-metaknowledge management. The ten critical dimensions of the *Red and White Management* stem from this search.

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Countries rated as red, amber or green for Coronavirus (COVID-19) and the rules you must follow to enter England.Ä If you are travelling to England in a private vehicle, the rules of the countries and territories you drive through apply. For example, if you drive through an amber list country, then you must follow the amber list rules when you arrive in England. This applies whether you stop in the country or territory or not. A century ago the Bolsheviks resorted to their own Red Terror in a bid for victory.Â The campaign lasted two months, but usually the Red Terror is used as a blanket term for all political repressions of the Soviet government during the civil war in Russia â€" from October 1917, when the Bolsheviks overthrew the Provisional Government, to 1922, when they finally defeated their enemies. 2. Why did the Red Terror happen? The enhancement of CSDP is extremely necessary and a WB would help advance towards a more robust and appropriate European defence. 8. On the way towards a European Defence Union - A White Book as a first step.Â The structure of this study is as follows. In the next Chapter (nº 2) we review the origins of the White Book idea for the EU, outlining the first European strategic documents, the changes undergone by CSDP after the entry into force of the Lisbon Treaty and the most relevant documents approved after the 2013 European Council. Additionally, we analyse the current context for a White Book process, discussing the political dimension, basic defence data, the level of EU defence collaboration and the common obstacles for the project.