

THE ATTRIBUTES OF GOVERNMENT EFFECTIVENESS: AN ISLAMIC ECONOMIC THOUGHT

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ABSTRACT – The index of government effectiveness captures perceptions of the quality of public services, the quality of the civil service and the degree of its independence from political pressures, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies. These perceptions are the main attributes of Government Effectiveness Index. The majority of the OIC member states remained negative on Government Effectiveness Index till 2014. What are the Islamic thoughts on these attributes of Government Effectiveness Index? How the government effectiveness can be improved according to the Islamic economic thoughts? These questions are dealt with in this exploratory paper. In the Muslim world, most of the countries are with low income and tax collection is less. This less collection creates a budget pressure to co-brand with government expenditures. The religion Islam not only confesses to the state to take of the poor but to the wealthy people also have a responsibility to take care of the poor. This Islamic thought will support the government to mark some strategies to motivate the wealthy for participating in poverty reduction programs.

Keywords: Government Effectiveness Index, Policy formulation, OIC member states, Islamic economic thoughts

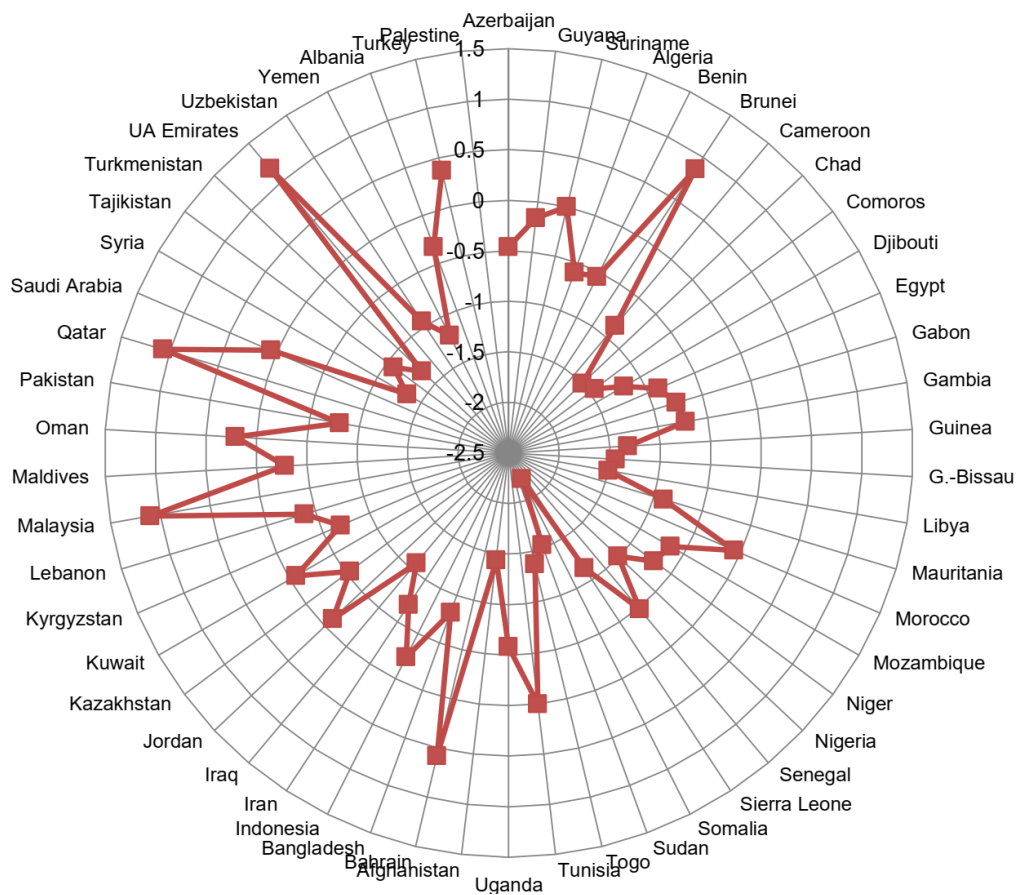
ABSTRAK - Atribut Efektivitas Pemerintah: Suatu Pemikiran Ekonomi Islam - Indeks efektivitas pemerintah menangkap persepsi kualitas layanan publik, kualitas layanan sipil dan tingkat independensinya dari tekanan politik, kualitas formulasi kebijakan dan implementasi, dan kredibilitas komitmen pemerintah terhadap kebijakan tersebut. Persepsi ini merupakan atribut utama dari Indeks Efektivitas Pemerintah. Mayoritas negara anggota OKI tetap negatif pada Indeks Efektivitas Pemerintah hingga 2014. Apa pemikiran Islam tentang atribut-atribut Indeks Efektivitas Pemerintahan ini? Bagaimana efektivitas pemerintah dapat ditingkatkan sesuai dengan pemikiran ekonomi Islam? Pertanyaan-pertanyaan ini dibahas dalam makalah eksplorasi ini. Dalam dunia Islam, rata-rata negara mempunyai pendapat dan pungutan pajak yang rendah. Hal ini mengakibatkan tekanan anggaran yang tidak bisa mengimbangi pengeluaran pemerintah. Agama Islam tidak hanya mewajibkan negara untuk mengurus orang, tetapi juga dibebankan kepada orang-orang kaya. Pemikiran seperti ini akan mendukung pemerintah untuk menciptakan strategi agar orang-orang kaya termotivasi untuk berpartisipasi dalam program pengentasan kemiskinan.

Kata kunci: Indeks Efektivitas Pemerintah, Perumusan Kebijakan, negara anggota OKI, pemikiran ekonomi Islam

INTRODUCTION

Governance is all about the way the government, civil society, business sector and the relevant institution interact and manage the concerned affairs (Tjiptoherijanto, 2008). Governance indicators has six dimensions related to governance these are Voice and Accountability, Political Stability and Absence of Violence, Government Effectiveness, Regulatory Quality, Rule of Law and Control of Corruption. This paper will focus on Government Effectiveness because the majority of the OIC member countries remain negative on Government effective index as shown in Table 1. Only Brunei, Bahrain, Malaysia, Oman, Qatar, Saudi Arabia, United Arab Emirates and Turkey remain positive on government effectiveness index in 2013 on a scale ranging from 2.5 to -2.5 as shown in the graph-1 below.

Graph 1. Government Effectiveness Index (-2.5 weak – 2.5 strong)



Effective governance is the dire need for the public of any concerned country. Government effectiveness have many aspects to serve, it makes contribution to better national income, confirms the political and economic activities, contributes to the benefit of the society as whole (Tjiptoherijanto, 2008). It is the capacity of any government the way it manage public administration to gain set objectives to serve their citizens. Tjiptoherijanto (2008) defined the term public administration “ all the processes, organizations, and individuals involved in carrying out laws and other rules adopted or issued by the legislature, the executive branch of government, and the courts, public management redefines the relationship between the government and society” (p.40). Until unless these departments are not fully tuned on a constructive way these can create hurdle to effective governance. Brewer, Choi, and Walker (2007) confirmed that control of corruption is strongly associated with government effectiveness with other variable like accountability. Their research further cemented that the countries having strong government effectiveness has less corruption, voice and accountability. It makes it significant to explore the Islamic thoughts on government effectiveness indicators. The government effectiveness indicators are the quality of public services, the quality of the civil service and the degree of its independence from political pressures, the quality of policy formulation and implementation, and the credibility of the government's commitment to such policies.

The aim of this paper is to evaluate Islamic thoughts on each of these indicators. It is highly important to explore the Islamic thoughts on these indicators such that the most of the Muslim countries lying on the negative side of the index. These finding will help to the government in policy making to enhance their effectiveness. Social scientist continued their contribution to define governance but the practitioners shown less interest in this matter (Bovaird & Loffler, 2003). Bovaird and Loffler (2003) believed that the definition of governance must be specific according to its context to support the performance evaluation by exploring its stake holders. In Muslim populated countries the stake holders particularly the public after flourishing Islamic finance is expecting same beneficial aspects in rest of the affairs from their governments. Good governance is defined by Bovaird and Loffler (2003) as “the negotiation by all the stakeholders in an issue (or area) of improved public policy outcomes and agreed governance principles, which are both implemented and regularly evaluated by all stakeholders”(p.316). We believe



that the effective governance also should be re-defined according to Islamic thoughts to serve the purpose of the societies in journal and to Muslim world specifically. To bring in an innovative and efficient civil service is a real challenge for the developing countries (Tjiptoherijanto, 2008). It is worthwhile to mention as Islamic thoughts brought in a new financial system it might support to bring innovative and efficient civil services to the developing countries but it demands the dire contribution of the researchers on its first phase to elaborate Islamic thoughts in this context.

Table 1 Government Effective Index 2013

Country	Code	Year	Government effectiveness index (-2.5 weak; 2.5 strong)
Azerbaijan	AZ	2013	-0.46
Guyana	GY	2013	-0.16
Suriname	SR	2013	0
Algeria	DZ	2013	-0.6
Benin	BJ	2013	-0.55
Brunei	BN	2013	0.86
Cameroon	CM	2013	-0.86
Chad	TD	2013	-1.5
Comoros	KM	2013	-1.44
Djibouti	DJ	2013	-1.18
Egypt	EG	2013	-0.89
Gabon	GA	2013	-0.77
Gambia	GM	2013	-0.72
Guinea	GN	2013	-1.32
G.-Bissau	GW	2013	-1.44
Libya	LY	2013	-1.5
Mauritania	MR	2013	-0.9
Morocco	MA	2013	-0.07
Mozambique	MZ	2013	-0.65
Niger	NE	2013	-0.71
Nigeria	NG	2013	-1.01
Senegal	SN	2013	-0.48
Sierra Leone	SL	2013	-1.14
Somalia	SO	2013	-2.21
Sudan	SD	2013	-1.53
Togo	TG	2013	-1.37
Tunisia	TN	2013	0
Uganda	UG	2013	-0.58
Afghanistan	AF	2013	-1.43
Bahrain	BH	2013	0.58
Bangladesh	BD	2013	-0.82
Indonesia	ID	2013	-0.24
Iran	IR	2013	-0.7
Iraq	IQ	2013	-1.08
Jordan	JO	2013	-0.11



Country	Code	Year	Government effectiveness index (-2.5 weak; 2.5 strong)
Kazakhstan	KZ	2013	-0.54
Kuwait	KW	2013	-0.07
Kyrgyzstan	KG	2013	-0.69
Lebanon	LB	2013	-0.39
Malaysia	MY	2013	1.1
Maldives	MV	2013	-0.28
Oman	OM	2013	0.21
Pakistan	PK	2013	-0.8
Qatar	QA	2013	1.07
Saudi Arabia	SA	2013	0.06
Syria	SY	2013	-1.34
Tajikistan	TJ	2013	-1.08
Turkmenistan	TM	2013	-1.32
UA Emirates	AE	2013	1.17
Uzbekistan	UZ	2013	-0.94
Yemen	YE	2013	-1.2
Albania	AL	2013	-0.33
Turkey	TR	2013	0.37
Palestine	PS	2013	

Source: www.theglobaleconomy.com

The rest of the paper is arranged as the aspects of government effectiveness and an Islamic thought on the perspective of these aspects are discussed and at the end conclusion part is summarized.

QUALITY OF PUBLIC SERVICES

Quality has no single view but in most of the approaches described by the researchers are the conformance of specification, purpose fit, aligning process input and outputs, confirmation of expectations (Bovaird & Loffler, 2003). Huther and Shah (1998) developed government quality index having four sub-indexes.

- a) Citizen Participation Index composed of political freedom and stability
- b) Government Orientation Index was composed of Judicial Efficiency, Bureaucratic Efficiency and Lack of Corruption.
- c) Social Development Index was composed of Human Development, Egalitarian income distribution
- d) Economic Management Index was composed of Outward Orientation, Central Bank Independence and Inverted Debt to GDP Ratio



Now a days not only the quality of services is concerned but it also being interested that the way these service increase the quality of life during the improvement of governance process (Bovaird & Loffler, 2003). It is important to know that the public organizations are not only known to their best services but the way these exercise the political, social and environmental responsibilities (Bovaird & Loffler, 2003). In developing countries civil servants are also key decision makers along with politicians and also considered as community leaders (Tjiptoherijanto, 2008). Most issues in the different countries were not that the performance was low but it were related to the failure of the way the government take up these tasks (Bovaird & Loffler, 2003). It is the duty of civil servants to obey the rules and avoid irregularities like bribery and corrupt practices (Tjiptoherijanto, 2008). Quality of governance is measured by two areas these are the outcome improvement in public policy and its implementation. It is mostly evaluated on the perception of the citizens instead of consideration of quality of service consideration of the implementing authority (Bovaird & Loffler, 2003).

It is proved from researches that these are bureaucratic values which have more importance than political outcome factors (Tjiptoherijanto, 2008) hence it is important to explore Islamic thoughts on civil servants role on individual level. It will help the civil servants to manage their priority by paying honesty and responsibility for day to day activities to tune their characters according to Islamic teachings and thoughts which will enhance their performance in public services on individual level and ultimately on the government effectiveness. Islam gave clear instruction regarding the safety of life property and honor of every mankind. Allah Almighty in Quran says *“And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully”* (Quran, 2:188).

The person in authority like people working in public service is supposed to follow this principal of Islam. It is important to mention that in Islamic thoughts every individual is responsible for his own deeds. On the Day of Judgment he or she will be questioned for their deeds. In Quran individual responsibility is explained as *Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto*



your Lord is your return, so He will tell you that wherein you have been differing" (Quran, 6:164).

"And no bearer of burdens shall bear another's burden, and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salat (IqamatasSalat). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allah is the (final) Return (of all)" (Quran, 35:18). "That no burdened person (with sins) shall bear the burden (sins) of another" (Quran 53:38).

Further the religion Islam makes it clear that a Muslim has to pay his duty to Allah and have to fulfill the rights of the human beings in different relational or authoritative capacity. In the day of Judgment if a person A violated the rights of B, the person A will not be forgiven until unless the person B forgive him.

QUALITY OF THE CIVIL SERVICE AND THE DEGREE OF ITS INDEPENDENCE FROM POLITICAL PRESSURES

Civil service is a backbone a of government it has capacity to empower the government to gain country goals which may improve the people's living standards (Tjiptoherijanto, 2008). Civil services gone through flourish and flounders as the basic need of civil service is to respond the change (Caverley, 2005). Countries where civil service is slow; there is a lack of transparency, lack of accountability, lack of imitativeness and corrupt those countries need a desperate reforms related to institution and also to the issues related morality (Tjiptoherijanto, 2008)

Now the world is in a new paradigm of public management where its composed of the coordination of government second civil society and business community instead of taking government entities only (Tjiptoherijanto, 2008). Civil service standards like impartiality, integrity, transparency, objectivity and loyalty to the governing government are well recognized. Civil service institutions need changes; mostly these changes are compelled by some internal and external pressures to change. Fiscal pressures of customers or clients the major forces which compel the civil service organizations to bring changes at accelerated speed (Caverley, 2005). These



forces in Muslim societies are the religious bindings which force to bring the changes according to Maqasid al Shari'ah (Ibrahim, 2018).

The question is what sort of reforms need to change or maintain according to the Shari'ah perspective that may enhance the quality effectiveness and efficiency of the civil service to benefit the public. Religion Islam makes responsible for the duties at individual level like employees or the ruler. In Quran Allah almighty says *“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do”* (Quran 4:135). When someone resume duties, must exercise impartiality without any discrimination even though the relatives or the closest but justice and witness must prevail. It will maintain the transparency and openness. Transparent and open societies can deliver public services more effectively (Brewer et al., 2007)

The strong forces like debt pressure, deficit pressure, excessive global competition, balancing needs in budget, computing technology and telecommunications which drives the change in service delivery of civil service (Caverley, 2005). The religion Islam demotivates the debt in the society (Furqani, 2014). Governments of Muslim states need to do some special arrangements according to Islamic thoughts to combat the debt pressure. Religion Islam encourages every rich person to take part in poverty reduction by supporting the needy and poor. It is since the system of collective to individual family system there raised a gap in Muslim societies to serve the poor (Ibrahim, 2014). People want to serve the poor but have some difficulties to reach the poor. In such condition Muslim states need special arrangements where the rich can donate money and state can make its transparent utilization in poverty reduction and welfare of the needy persons. Collection of Zakat and its expenditure on poverty reduction by the government and supporting poor can grab the goodwill in the society (Ibrahim, 2011). Zakat will support to eliminate poverty as a wealth of nation. Wealth of nation also impacts on government effectiveness, accountability and corruption (Brewer et al., 2007). These are the fiscal challenges which accelerated the transformation of civil service, while these challenges are creating pressure on government as the resources mostly already absorbed (Caverley, 2005) in different government tasks leaving the access of people to



civil service in a gap. This gap is forcing the government to rethink their role by decentralizing the government to regional as well as at local level by bringing the service delivery closer to the customers (Caverley, 2005).

Muslim society believes in decision making without political pressure. In the history it is well documented the Muslim rulers Second Caliph Hazrat Omer and the fourth Caliph Hazrat Ali appear in front of the Qazi (judge) same as common citizens and the proceedings remain continue without any interference. Accountability and control on corruption leads the government effectiveness in a better way, the Dollar ends up at desired at desired program (Brewer et al., 2007). It can be motivated by Shari'ah perspective to formulate those punishments which are according to Islamic thoughts and create religious awareness the way religion stops bribery and bad practices in the society. It will help the state in Muslim countries where people resistance can be minimum by utilizing those motivations.

QUALITY OF POLICY FORMULATION AND IMPLEMENTATION

To make the reforms successful the implementation phase is highly crucial while making policies activation but this area in research remained over looked (van Berkel, Graziano, & Winkler, 2012). Policy makers have to take this in account while making a policy that the capacity and conditions of the implementing actors are supportive. If these capacity and conditions are not considered it will impact on pattern of implementation and the pattern of design (van Berkel et al., 2012). The major aspects are the financial, personal and managerial capacity of the implementing and service delivering agency (van Berkel et al., 2012) but in Muslim populated countries the culture and religion also matter for implementations.

Different aspects like deficits in implementation capacity, coordination and the individual actor role and performance may diverge from the implementation from the principal and original assumptions as planned by the central authority (van Berkel et al., 2012). Increasing expectations in quality of services are ever shown but in public sector the utilization and enhancement of quality is dependent on legislation by the government (Robinson, 2003). When the legislation is made then it comes to the implementation phase. Critiques becomes more prominent as till the implementation phase results are not yet gain, risk of failure exist. People mostly resist the change and want to continue at preexisting conditions.



Implementation stage may be insufficiently made it will challenge all the policy as people focus on end results. At government level a lot of sub hierarchies are involved from top to bottom it can create a delay in its implementation and may the required results not obtained in a decided time. Almost all the policies at government level have their implication on the economy hence need well consulted before starting the implementation phase (Robinson, 2003). When it comes to matter of policy formulation in a Muslim society particularly in the densely Muslim populated countries; policies are resisted if these have contradiction to Islamic thoughts. The sources of these thoughts are Quran and Sunnah. In Quran Allah almighty says, *“O you who believe! Obey Allah and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination”* (Quran 4:59).

The quality of policies is considered in a sense that these are not contradictory to Islamic thoughts. If there is a contradiction in different school thoughts of Islam than these can be discussed with authorities before implantation. In Quran it is very clear that the affairs must be settled with mutual consultation but the result of consultation should not be contradictory to Quran and Sunnah. In Quran Allah almighty says *“And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone], and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them”* (Quran 42:38).

Mostly the implementation is influence by institutional capacity deficits like financial and personal scarce resources, lacking in professionalism in policy making, experience (van Berkel et al., 2012). After making the policies the implementation phase begins. Robinson (2003) identified eleven issues regarding successful implantation. These are (1) Good communication and information (2) Training (3) Learning process (4) Top-down and bottom-up communication (5) Project approach (6) Powerful leaders (7) Prevent “group thinking” (8) Create support (9) Implementation and design process (10) Prevent resistance (11) Line management must support the change. It is important to address the Islamic thoughts while formulating a policy that it should not contradict from Islamic teachings. It will also be helpful to think about the Islamic teachings regarding the concern formulation of policy. It



will help in implementation phase. It will decrease the resistance of the implementers and the society and will increase the motivation. The stake holders will consider it a religious duty to perform by enforcing those policies which are acknowledged by the religion. Such policies will also gain the support of the public towards the change. It will increase the implementation capacity and bridge the gap between planning and real implementation as implementation capacity is a filter to real implementation (van Berkel et al., 2012).

CREDIBILITY OF THE GOVERNMENT'S COMMITMENT

Credibility of the government is a major contributor towards the policy outcome (Strumpf, 2001). Significant policy initiatives are tuned to meet voter skepticism, mostly proposals are made on the promise of future government but then the involvement does not take these promises as a binding (Strumpf, 2001). But the Islamic thoughts take promise as a binding. In Quran Allah almighty says “... *And fulfil (every) covenant. Verily! the covenant, will be questioned about*” (Quran 17:34). “*Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqun (the pious - see V. 2:2)*” (Quran 3:76). “*Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant)*” (Quran 13:20).

Credibility of the government in Islamic thoughts is whatever they say must be truth. In Quran Allah almighty says “*O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth*” (Quran 33:70). These are the truth, trust, eliminating the differences in Islamic thoughts and conventional thoughts will enhance the credibility of the government. Voters mostly handover the policy instrument to those to whom they trust while the government with higher credibility gains the citizens approval for taxing (Strumpf, 2001). Taxation system in Islamic thoughts is different from conventional taxing method where people are taxed by direct and indirect taxation method (Ibrahim, 2011). The religion Islam charge taxation named as Zakat on the value of assets exceeding from a defined value of asset while conventional taxes are mostly charged on sale price in indirect taxation method. Paying Zakat is a binding on every Muslim who possesses assets above than a described quantity. Collecting Zakat may not create resistance in a Muslim society but its utilization may raise some concerns. According to Islamic thoughts Zakat collection is also the responsibility of the government



in a Muslim society (Muhammad & Gul-e-Rana, 2014). It will help to overcome some financial pressure on the government level.

CONCLUSION

It is the responsibility of the researchers to explore the Islamic thoughts on government effectiveness and bring forward the suggestions to enhance the government effectiveness. In current scenario the research on Islamic thoughts on government effectiveness, its implementation in civil service and training of the bureaucrats will be the real challenges.

Social assistance funds are managed by different countries where the people having limited income resources are supported by the states. In Muslim world most of the countries are with low income and tax collection is less. This less collection creates a budget pressure to cobrand with government expenditures. The religion Islam not only confesses to the state to take of the poor but to the wealthy people also have responsibility to take care of the poor. This Islamic thought will support the government to mark some strategies to motivate the wealthy for participating in poverty reduction programs.

Ministry of labor has a key role in employment policies. To adjust the poor for employment following key aspects were considered by van Berkel et al. (2012) a) Information collection about the demand and supply of the labor market b) Adjusting the priority groups like more poor, needy or unemployed since long c) Individual placement programs d) supporting to find a job by offering training, making access to job or labor market e) bargaining with companies in offering specific incentives like tax reduction f) most importantly to promote the willingness of self-employed. It is needed to formulate such policies which will support poverty reduction by enhancing training of the poor, tuning them labor market demand and making the poor knowledgeable to have their own business to create a job instead of consuming a job. The most important aspect is to elaborate and implement the Islamic thoughts on government effectiveness. We believe in this context the researchers need to play their key role for exploring such thoughts of Islamic norms which help the government to overcome financial pressures, poverty reduction, controlling immoral practices in society. These efforts will support in government to enhance the effectiveness.



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