

The Construction of Prophetic Development Paradigm: A Poverty and Impoverishment Resolution

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ABSTRACT

This paper is one part of a critical review sourced from dissertation of writer on "Reconstruction of Participatory Paradigm Based on ESQ Power (2015b). In this context, the discussion was focused on the critical analysis to result of paradigmatic formulation. The research was developed through a methodology discourse with approaches: (1) a deductive interpretive phenomenology referred to Raimun Karl Popper (Muhadjir, 2011); (2) a case study referred to Yin (2008); and (3) "member checks" procedures meant by Denzin (2009). The results showed an ideal formulation with the purpose of synthesizing the community based participatory developmental paradigm with the Prophetic based paradigm character building. The result of this paradigmatic grand design could be used to generate the actor of development having personal and social strength in running the poverty reduction programs.

Keywords: *Paradigm, Prophetic, Construction, Development and Poverty*

INTRODUCTION

Participatory development paradigm has grown and developed as the reflection of the awareness from the experts of development in the form of critical analysis on the existence of "developmentalism concept" that was over oriented to the economic-material aspect. One of the alternative solutions offered was the strategy of participatory development based on culture that has been used so far. In viewpoint of skillful validator, the above mentioned paradigm has been relevant with the poverty overcoming program. But, the process of pauperization that became the interesting topic in axiological field has not been eliminated yet.

As a result, the discourse of Prophetic development was greatly required when such phenomenal aberration became the trending issue in the late of this decade. Although there were still many Muslim scientists have not been interested in Islamic epistemology as meant by Peribadi (2016). It was unavoidable that according to Alatas (2010) that a majority of Asian academician's mind are manacled (captive mind) and continue to be obedient in front of the power of orientalism and euro centrism paradigm in all levels of scientific activities. Of course, it was difficult to be

avoided that the above mentioned captive mind phenomenon has injected largely brain and spiritual faculty of Asian scientists so far. It was admitted by a Professor of University of Hasanuddin, Makassar that:

"even now, it has transformed a phenomenon of the other under development, namely the attitude of modest and keeps following on the using of paradigm and epistemology from Western. Until now, there has not been maximal effort yet from the academicians to develop alternative paradigm like Prophetic paradigm that has ever been developed by Kuntowijoyo and now you also begin to try to design it"

It is ironical that we still want to take a lift on the board which has been shaken and almost get sunk (Darmawan Salman was interviewed by the researcher on November 23, 2014).

The finding of case study on the implementation of strategy of participatory development in the context of holding the poverty overcoming program elaborated in another article (Peribadi 2015c) was increasingly clarified the urgency of synergicity between participatory cycle in perspective of Weberian's Cultural and ESQ Power cycle in perspective of Ibnu Khaldun's Transcendental. On the other hand, the effort of performing ESQ Power based Prophetic

paradigm that was expected to be able to anticipate the pauperization got theoretical and practical support even if the writer completely realized that the result of paradigmatic grand design in this dissertation has not been parallelized with some results of scientific work, taste, and creation from some of the former scientists.

REVIEW OF THE LITERATURE

The explanations in this discussion are the key concepts employed as the base of interpretation towards the empowerment strategy based on ESQ Power. In this context, the discussion begins from the concepts of empowerment in the participatory perspective and is continued with the concepts of intelligence for the actor of development in overcoming the process of pauperization and its implication towards the poverty itself.

Perspective of Poverty Theory

The diverse theories of poverty discourse that have been discussed, but there are three discourse theories that seem stronger as the base of analysis and even can give a chance for a new social theory to appear. Firstly, discourse theory from Foucault (2002) as the basis for developing post-colonial theory, a productive power to empower the theory of gay, theory of post development, and that of modernity criticism. Secondly, discourse theory from Laclau and Mouffe (2008) as the basis of present hegemony analysis, post-Marxist, constructivism of Marxist in anthropology and psychology. Thirdly, discourse theory from Habermas (1996) that was developed in theory of deliberative democracy and analysis towards social conflict. All of the discourse theories above do not perceive social reality as the fact, but as a metaphor or meaning according to the perspective of agency (Agusta, 2012). Yermias (1995) stated that there are four theory frames that can be used to analyze the poverty. The first and second perspectives tend to be classified as “conservative groups” because always place the blame on the poor as the source of poverty. Therefore, the both perspectives are classified into culturalist paradigm. The third perspective is a reflection of liberalism because it polemycizes the inability of the structure. Whereas, the fourth perspective tends to consider the capitalist as the actors that make people poor. The two latest radicalism perspectives are classified into structuralist paradigm. In relation with that, according to Guner quoted by Abuzar (2013) that in Islamic

point of view, there are two concepts of poverty, namely material poverty and spiritual poverty. Al Qur’an has 14 chapters related with the poverty, and two of them are concerning the spiritual poverty. The others are about the material poverty. The concern to the poor constitutes one of the main requirements for a Muslim for not being said as a religion liar. Likewise, hadits that stated that the poverty is near to infidelity and someone cannot be said as a Muslim if he is happy, while his neighbors have a lot of troubles. That is what has become the bitter experience, when the reflection of imbalance seems to be increasingly open between the poor and the rich (Peribadi, 2015a).

Participatory Perspective

According to Friedman (1992), the strategy of development that must be featured is the pressing on the process of the household empowerment and its members on dimension of social power, political power or bargaining position, and psychological power. Meanwhile, according to Sugandhi (2008), participatory approach as strategic method is an effort of enhancing the capability (capability building) and institutional strengthening of local community through the process of learning based on the experience by way of the involvement in various aspects. The effort of the releasing from the imbalance situation, it must be done the empowerment process to the powerless. In this context, according to Chambers (1996), there needs to be a movement of the releasing from the susceptibility and powerlessness as the poverty rackets because it forces the poor family to sell their wealth’s, even their valuable ones. The method of participatory rural appraisal (PRA) as an integral part from participatory approach is highly required. However, in accordance with Suharto (2007) referring to the experience of Robert Chambers in some developing countries designed in his book of Rural Development: Putting the Last First (1985) that apparently the above mentioned method is frequently faced to three things. One of them is the uncontentedness towards the bias especially the bias of anti poverty aroused by rural development tourism alias the developmental tourists as well as the bias of project that only gives special attention to the villages becoming the area of project. Personal bias that is more dominant on men than on women and on the elites than on the poor. The seasonal bias prefers travelling in cool and cold season to travelling in hot and rainy season that even has bad impact for the rural poor

society. Eventually, diplomatic bias that does not expect to see the bad condition that can make them to be awakened (Alfitri, 2011; Mardikanto and Soebiato, 2012; Peribadi, 2015a). Application from this alternative approach is seen in the program of UPOP and NPIUSE emphasizing on the approach of participatory socio-cultural mapping and needs assessment that are also often called as participatory rural appraisal (PRA). This approach can also awaken the attitude of

government, stimulate discussion, and encourage the citizen to assemble, so that it re-strengthens the social relationship that has been fade for a long time. Accordingly, to reach the substantial target of three Powers (environmental, economic, and social infrastructures), NPIUSE having the guidance on the cycle of poverty overcoming beginning from the phases of planning, implementing, to evaluation as seen in Figure 1.

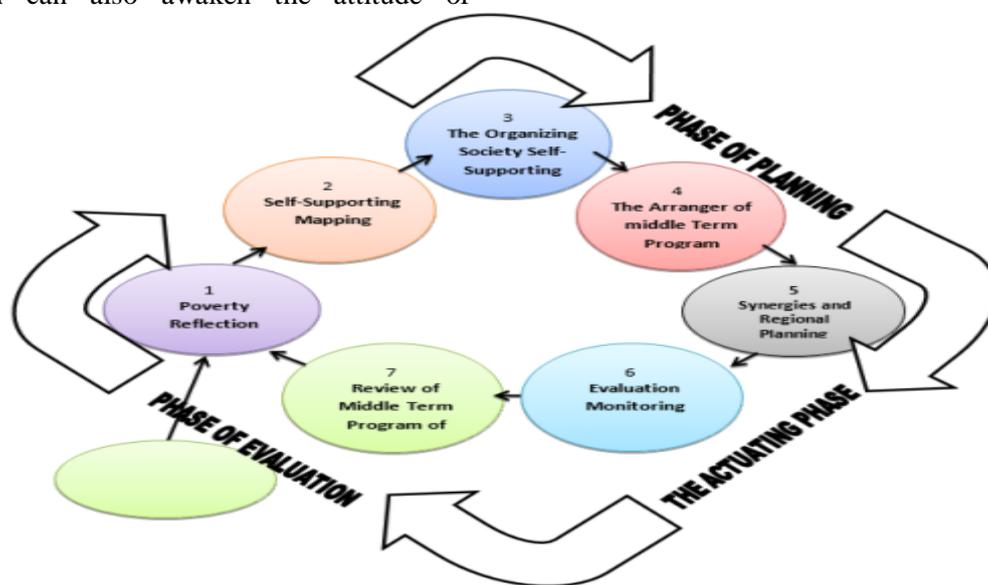


Figure 1. cycle of participatory development that was elaborated from the supplement of the general guide for implementing npiuse, 2011 and the guide for implementing npiuse, 2012 (Peribadi, 2015b).

Perspective of ESQ Power

Thesis of Weber about The Protestant Ethic and the Spirit of Capitalism (1930) is the main source that presses on cultural values in developing modernization. According to him, religion has a lot of roles in forming capitalism because the social values coming from religion greatly influence the individual behavior (Budiman, 1995; Esfahani and Seyedalighoreyshian, 2013). This thesis is furtherly developed that is then popular as the sociologist and anthropologist having the ism of Weberian. In accordance with Malik (2010) that between the epistemology of Weber and Khaldun has the substantivistic thought conclusion because the both emphasize that religion has the encouraging power in forming economic conduct. If Weber gives the example on the adherer of Calvinist Protestant that has stimulated the developing of capitalism in Western world part, so Khaldun reflects the progressivity of economic developing of Arabic nation in the beginning of Islam, even involves the close friends of Prophet Muhammad SAW as the economic actor. Thus, prophetic

leadership has the base of its sociologic explanation on the mind of Max Weber about the ethic impact of Protestant and on the mind of Ibnu Khladun concerning the work ethic of Arabic nation that can generate great peoples the person feeling happy when making other people successful, is prepared to sacrifice for the sake of the other people’s happiness and arouses a better substituter from himself (Kurasawa, 1993; Khaldun, 2005, Malik, 2010; Utoyo, 2011; Rivai and Arifin, 2013).

Discourse of Prophetic epistemology of Syaria’ti (1985) that is popular with the concept of Trinity is developed from the story of Pharaoh, Qarun, and Bal’am. Kuntowijoyo (2008) that is famous with the discourse of thought of “Prophetic Social Science (PSS) is developed from the Letter of Al Imronchapter 110. In economic context, Monif and Kamaluddin (2014) wrote the book: “Rasulullah’S Business School” comes from the story of Rasulullah (the messenger of God) trading and holy love of Khadijah. Likewise, Agustian (2003) builds character and mentality of development through the training of ESQ

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Power by developing the concept of 165 as seen in Figure 2. Meanwhile, Santosa (2014) accelerates mental entrepreneurship through

“Enter Trend Training” by developing the stories of trading of the close friends of Prophet Muhammad that appear to be rich.

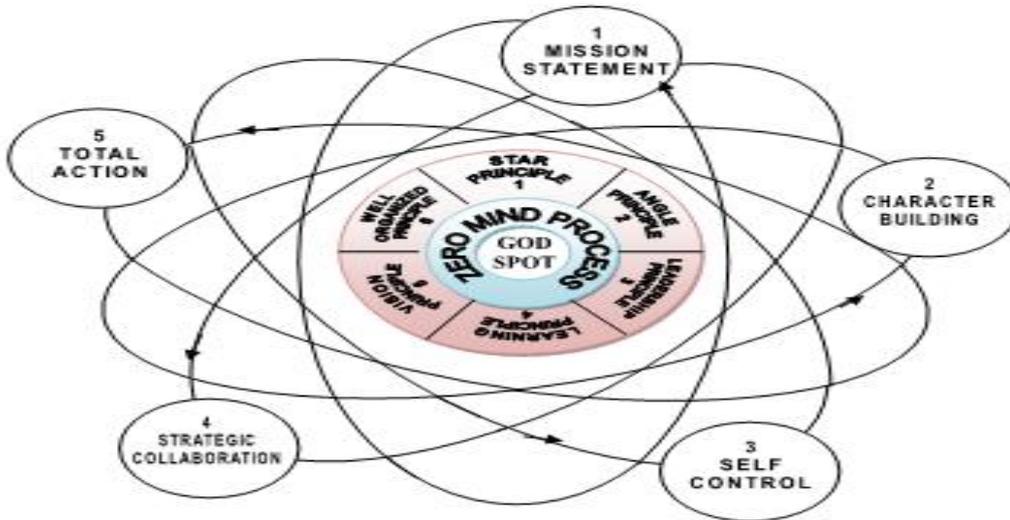


Figure 2. cycle of zero mind process from esq of ary ginanjar agustian, 2000 (Peribadi, 2015b).

The newest invention on the power of above mentioned Emotional Quotient that is increasingly clarified by Dana Zohar and Ian Marshall from Havard University and Oxford University (Agustian, 2003). But, more than that, Gardner quoted by Ula (2013) in theory of multiple intelligence state firmly that everybody has the capacity of nine kinds of intelligences. For that reason, in accordance with Hawari (2009) if nation and country want to come out of the multi-dimensions of crysis, the requirements of

Human’s Resources primarily the leaders must have good quality and fulfill the criteria of IQ (Intelligent Quotient), EQ (Emotional Quotient), CQ (Creativity Quotient) and SQ (Spiritual Quotient) or faith and piety. The effort of accelerating ESQ Power, Pesantren (school of Al Quran studies for children and young people) of Hidayatullah develops the spiritual journey of Pre Revelation and Revelation Scientification as seen in Figure 3 (Wibowo and Herdimansyah, 2000; Suharsono, 2011).

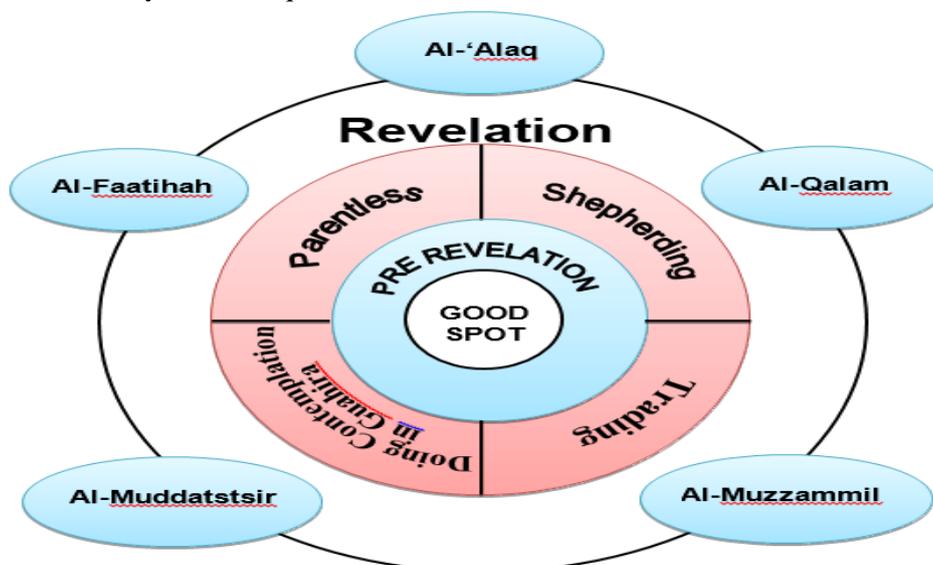


Figure 3. cycle of preprophetic and prophetic leadership that were elaborated from the islamic guidance of leadership of political party at national level of Hidayatullah, Jakarta (Peribadi, 2015b).

RESEARCH METHODS

The choice on phenomenological interpretative paradigm in the frame of deductive

interpretative phenomenology according to Karl Raimun Popper is based on the consideration of philosophy, paradigmatic, and diversity

phenomenology. In context of paradigm, Muhadjir (2011) confirmed that there are five things that make Popper different from the other logical positivists, namely, (1) theory of probabilistic is not used for inductive epistemology, but is used for deductive epistemology; (2) its syllogism frame starts from deductive concept of universal truth as major premise. Whereas, in a variety of prominent cases in the field are placed as minor premises; (3) Popper admits about moral truth; (4) Popper does not use the analysis of objective mathematics, but uses that of interpretative phenomenology; and (5) Popper does not make verification test like the other logical positivism experts do, but makes falsificational test.

Several sides are chosen as the source of information in process of primary data collecting based on the consideration of Bogdan & Taylor (1993) and the suggestion of Spradley (1997) and Benard (1994). Firstly, the informant coming from the apparatus of Regional Apparatus Work Unit (RAWU) as the member of the Team of Regional Poverty Overcoming Coordination in area of Kendari Town government and the citizens in the level of village and district. Secondly, the consultant and team leader, stakeholder that is joined in Urban Learning Community and working-group, and the members of Society Self-Supporting Board/Society Self-Supporting Group as the volunteers of Urban Poverty Overcoming Program and The National Program of Independent Urban Society Empowerment start from the level of urban, district, until rural governments.

The research took place in area of Kendari Town government South East Sulawesi from August 2014 to February 2015 with the consideration that Kendari Town has the icon "Realizing Kendari Town in 2020 as a green, religious, developed, democratic, and prosperous city". However, from December to February 2015, the researcher began to do in-depth interview with skillful validator by coming to Kendari Town directly and out of Kendari Town area. The effort of obtaining the answer of this research problem needs a set of primary and secondary data. Thus, the effort of reaching the required result uses participatory action research, in-depth interview, and Focus Group Discussion and documentary study.

Analysis of deductive probabilistic truth for metaphysical moral truth uses analysis of phenomenological philosophy through interpretative data, interpretative analysis, and

interpretative conclusion so that it results in holistic conclusion and is based on essential truth. In this context, probabilistic theory will be used as deductive proving. Theory of universal world truth, either substantive or essential truth, is not placed to follow Aristoteles' categorical logic or Euclides' axiomatic logic, but is placed to follow deductive logic of set theory. The position of every case as minor premise will be related to condition, situation, or related case context towards major premise to establish the conclusion of its probabilistic truth (Muhadjir 2011; Peribadi, 2015a).

CRITICAL ANALYSIS ON PARADIGMATIC FORMULATION

The result of grand design attached in Figure 4 was not in the effort of losing the bewitcher (magician) of positivism as elaborated by Ouspensky in the book of its *Tertium Organum*. However, the performance and orientation of the scientificity was to state firmly the urgency of developing alternative paradigm based on Prophetic spiritual.

Conversely, it was not in the meaning of "Islamic Critics on Marxism and another misleading western's mind pioneered by Syaria'ti (1996). It was not "Conflict between Marxism and Islam" either as meant by Hiro (2007), or the pros cons to the established group with the actor of change as explained constructively by Adonis (2012). Besides, it was not in position of pros cons towards "Science of Islamization" as explained by Zarkasyi (2014) that aroused the long debating in intellectual mind of Muslim in almost all sides of this earth. The substance of study in this dissertation was an ideal phenomenon with the purpose of synthesizing the community based participatory developmental paradigm with the Prophetic based paradigm character building. The result of this paradigmatic grand design could be used to generate the actor of development having personal and social strength. If the result of this grand design as seen in Figure 4 was claimed radical, so in accordance with Clements (1999) that it does not become the problem because indeed, most observers have wished radical reaction on the process of super exploitation of the capitalists towards the resources so far.

At least, such mind orientation and scientific performance could become the source of motivation to begin arousing some conceptual and theoretical discourses in a variety of science disciplines. But, more substantially, it was a sensation to begin implementing

“deconstruction method of Derrida” as serious effort of releasing authoritarian tyranny contained in ideology of developmentalism.

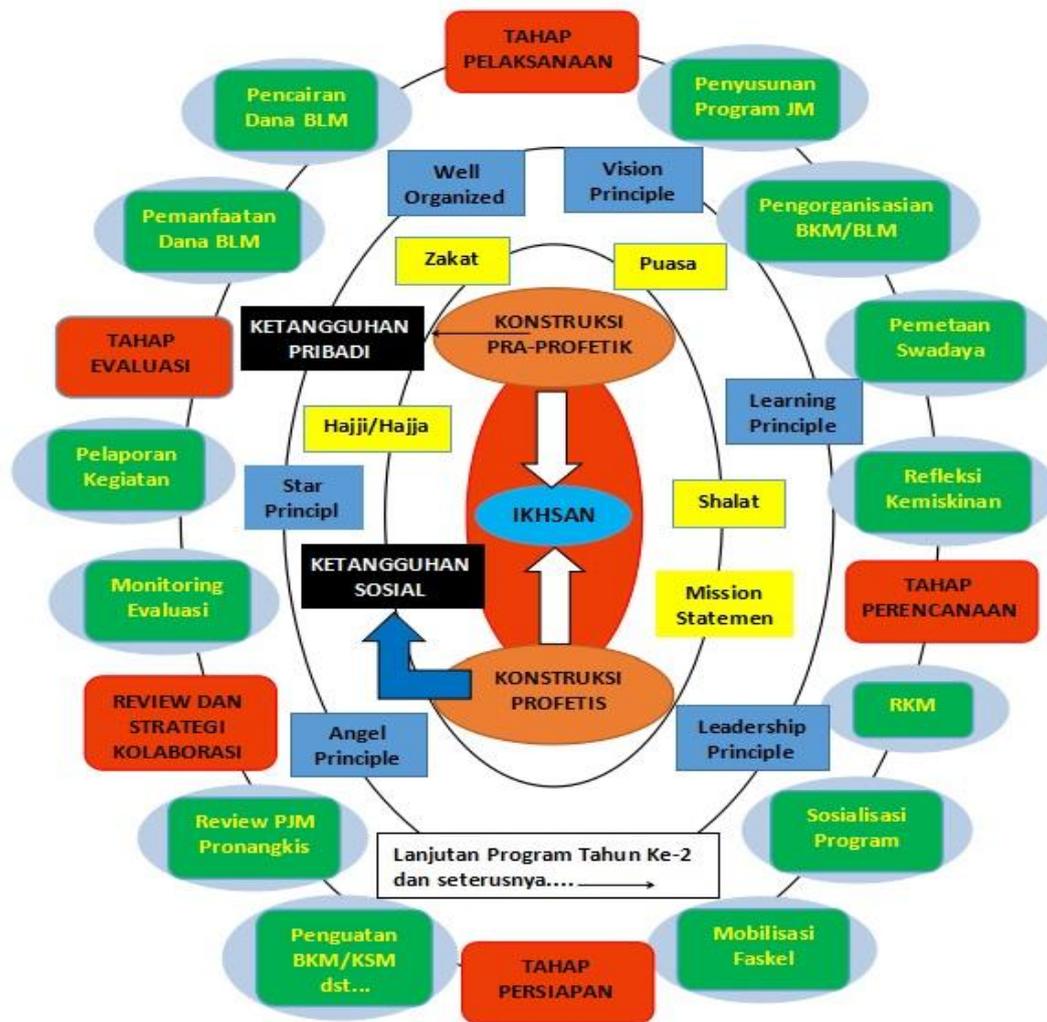


Figure 4. Reconstruction of the paradigm of ESQ Power based participatory development in overcoming pauperization and poverty (Peribadi, 2015a; Peribadi, 2015b; Peribadi, 2017).

The paradigm of participatory planning that became the orientation of designing in this dissertation was an effort of paradigmatic reconstruction that strove to synergize the cycle of participatory development with the cycle of ESQ Power 165 (Agustian, 2000). The participatory cycle began from the ladder of “reflection of poverty” to the ladder of “review of program and its process”. Meanwhile, the cycle of ESQ consisted of “six ladders of the Pillars of Faith and five ladders of the Pillars of Islam and 1 *Ikhlas*”. On one hand, the cycle of participatory development could generate intellectual quotient and critical awareness for those who got involved in the process of the poverty overcoming because it was in line with the guidance of critical theory and postmodernism that became the frame of its base. But, on the other hand, the cycle of ESQ Power could arouse the moral force towards an area of civil society based on *Al Fatihah* that

was marked with the process of rational communication of Habermas. Besides, the process of communication that took place in a settlement of *Al Fatihah* (civil society) was not only rational, but also was characterized with the contact and communication wrapped with love and affection (*Rahman and Rahim*).

Based on the approach of research and development as meant by Borg and Gall (1989) or procedure of “member check” as meant by Denzin (2009) as an effort of avoiding mal construction on this paradigmatic design, so the writer, then, asked for reflective critical analysis from some persons as the skillful validators both for them who live in Kendari City and out of research area. A variety of perspectives in the form of criticism and scepticism analysis, all of them were summarized in the following elaboration.

Firstly,

the choice on developmentalism ideology in the frame of developmentalism paradigm by New Order government when it was regarded strategic enough with the existence of a nation and country that has just begun to build. The economist proposed the effort of acceleration of economic growth through massive investment and developmentalism ideology also gave the chance to obtain overseas 'credit loan. Conversely, the skillful validator also agreed that developmentalism paradigm even brought the rich people became increasingly richer and the poor people became increasingly poorer. Even, it led to the local wisdom and all of the other local initiatives got removed. In addition, the developmentalism paradigm also yielded a variety of social deconstructions and caused the aberrational conducts frequently happened.

All skill full validators agreed that the choice of New Order Government towards the paradigm and theory having modernization ideology could not be removed from a strong impact of structural and functional theory in the context of socio-anthropology emphasizing on stability. Meanwhile, according to Faqih (2006) that the concept of 'development' itself was not something neutral, but behind it, there was a certain ideology that was full of the burden of modernization and even westernization.

Secondly, all sources of information regarded relevant and justified on some implications of using the theory of people centered development so far. It was stated firmly by a Professor of Sociology of Airlangga University, Surabaya that "in the case of doing the acceleration of social transformation towards New Indonesia may not use developmentalism ideology anymore. It is the time for us to strive to design a format of local wisdom and other social transformations based social transformation in the society" (Mustain, General Lecture in the Hall of Social and Political Science faculty, University of Halu Oleo, Kendari, on March 13, 2015 and the researcher acted as the moderator).

Implementation of the theory of the above mentioned people centered development has really accommodated all aspirations from the people and has had positive impact towards the increasement of socio-economic welfare of the poor society. The cycle of participatory development that has been applied by PSQI and NPIUSE that began from the effort of poverty reflection, self-supporting mapping, the forming

of SSSB/SSSG, arranged MTD of the poverty overcoming program, built collaboration and synergicity, planning, implementing, evaluation and monitoring with involving fully the poor societal citizens were regarded as the proper step by all sides in overcoming the poverty. But, implementation of the participatory development cycle actuated by NPIUSE has not pertained directly on the existence of the farmers systematically.

Basically, it might have been professional and have had political will. However, it has not been based with the level of deep spiritual quotient, so that a phase frequently was done only to eliminate a procedural requirement. Nevertheless, according to one of the lecturers of Sociology and also the Head of Laboratory of Sociology in University of Indonesia that "as a matter of fact, in the paradigm of the poverty overcoming employed by PSQI and NPIUSE has been contained the values of humanity, togetherness, and honesty based on social capital" (Ida Ruwaida was interviewed by the researcher in University of Indonesia, Depok, on November 10, 2014).

Thirdly, the existence of a nation and country which are rich in Natural Resources like Indonesia suddenly fell down into an under developed country and was in inferior position from the superior countries that even do not have Natural Resources. This condition was interesting so that it became a sharp and important enough question. Why could it happen and which poverty theory was more relevant to be employed to analyze it? In some perspectives through triangulation of theory mentioned that theories and concepts of poverty in structural perspective were properer to study and analyze pauperization, while theories and concepts of poverty in cultural perspective were properer to study and analyze the problem of poverty. However, as for the skillful validator that the poverty was seen in the light of culture, nature, situation, and structure could only be used as the perspective to discuss about the poverty. But cultural perspective that underestimated the poor because they were lazy, apathic, extravagant, and had work ethics, were considered unrealistic and even such review was no more than the effort of compensation to take over the attention for the aberrational conduct that has been shown so far. Moreover, according to Agusta (2012) that poverty is a certain strategy to continue to obtain overseas' aid that certainly keeps adding overseas' credit

of this nation. As a result, this nation has a lot of continual debts.

According to the perspective of the most sources of information that the poverty became a trending issue because the official that was entrusted the duty or mandate to make the people prosperous seemed to feature his personal interest and his closest persons. The findings showed that condition, so that it was impressed to justify the findings of Sjaf (2014) that was contained in his dissertation about "Ethnical Politics". Possibly, we were surprised when hearing and knowing that in the effort of defending status quo, so the official of Kendari City Government did the practices of power sharing, rent seeking, made the succession team as the public official, programming the project of development in the basis of actor's victory, built the bonds of patron-client between the actor and the mass.

It seemed that the mentality of development that was claimed to like doing brutal action was reluctant to be liable and hypocrite as ever criticized by the popular anthropologist, Koentjaraningrat and cultural observer, Muhtar Lubis. In this context, according to the Lecturer of Anthropology, University of and alas, Padang that "it has really colored the conduct of national and local elites so far. However, it does not mean that our culture is bad, because it appears as the result of centralization paradigm, and now it has shifted to the decentralization into the form of deliberative democratic process" (Erwin, General Lecture in the Hall of Social and Political Science Faculty, University of Halu Oleo, Kendari, on March 13, 2015 and the researcher acted as the moderator). Although from the result of validation, the justification seemed less relevant for the skillful validator coming from the bureaucrat and official sides, but among of them kept admitting it spontaneously that the aberrational conduct was not because of a bad Indonesian nation culture.

More specifically, what became an interesting object for the informants and key informants was their agreement on a vague mentality of the local officials. According to them, the brutal attitude of the local elites that was successful to be the small kings in the region was due to the factor of political euphoria of the Public Election of Regional Head becoming the competition space to get the position. The phenomenon of competing towards the position with all positive and negative effects quite influenced the people in its vicinity including what became the

trending issue in area of Kendari City Government. It was proper that if all sides approved that the best solution in the future was the awakening of the officials having high integrity, good loyalty, and good responsibility both in the world and in the hereafter.

Fourthly, *talking about the religious implication towards the implementation so far has aroused a question namely, could the religion and religionists influence, change, and deliver the implementation of development towards a fair and civilized humanity? All scientists referred to Weber's inductive study when discussing about the role of religion towards the paradigm, behavior, and social action. All parties also admitted the relevance of religious teaching and spirituality value with the existence of great people and super leadership as the civil society pioneers towards the nation with a more excellent civilization. Besides, the theorist also admitted the relevance of the thesis of Bellah and Tominaga about the effect of the value of Shinto and Konfuciu towards the awakening of Japanese and Chinese nations well as the thesis of Geertz as the anthropologist of America that found the effect of Muslim students' ethics towards the awakening of Islam Union (IU) and Islam Trading Union (ITU) in Java at that time. But, the role of religion on the existence of *asabiyah* as meant by Ibnu Khaldun has not obtained yet a lot of attentions from the scientists and skillful validators (Baali and Wardi, 2003; Khaldun, 2005).*

It was very important that the role of religion in building community, nation, and country although in reality, the religious value of Indonesian nation seemed insignificant with the progress which is achieved this time, and even religion tends to be instrumental rational object as meant by Weber. It was similar with what was expressed by Tago (2014) in his dissertation about the conduct of exploiting religion as a rationality transition of social action. It could be seen on the last case befalling "the national figures in the field of law and religion" like Surya Darma Ali as ex-Religion Minister of Indonesian Republic and Lutfy Hasan as ex-President of the Party for Justice and Welfare. Interpretive analysis in the perspective of an expert of character building that discussed this case that:

"Indeed there are three inseparable elements, namely: (1) there is good value in the form of the values of loyalty, togetherness, peace, and honesty like in Japan, especially to the value of

faith for us as Muslim religion. Now... for someone having a broad religion knowledge but is not underlied with the value of faith, so it is easy to be affected; (2) there has to be a system that provides a place for those values, and (3) there has to be a leader having an integrity in doing the above mentioned system and value. Three of them may not be separated so that, as for me, what is developed by Mr. Pribadi is very good and may many academicians will develop it later. Because the thing, besides no longer places religion as ritualistic charity only, also means to have begun to place religion into a model of developmental paradigm. It is actually the one that has happened so far, the Pillars of Faith and Pillars of Islam only become the memorizing material only. It has not been formulated yet to become a model of character building like what now we have held in the form of the training of ESQ 165” (Ary Ginanjar Agustian was interviewed by the researcher in Menara 165 Jakarta, Wednesday, on November 12, 2014).

Talking about whether there was any significance or not between nation religious value and Indonesia with work ethic of the apparatus, so through triangulation of investigator had any difference in some perspectives. According to the investigator, the above mentioned religious value and work ethic could not keep quiet because got stuck in inferior position as meant by the theory of Dependence. In this context, some experts regarded it relevant and others regarded it less relevant. The both propounded a different argumentation that it was relevant because the Third World in general has not been free economically. Conversely, it was less relevant because it did happened interdependence of inter nation. If there was any nation which felt disadvantageous with this interdependence, so the country concerned kept being able to exist in the future due to its work ethic.

Argumentation for them who stated firmly the existence of the relevance showed the case example of the struggling spirit of our founding fathers in independence upheaval when struggling with the attack of Holland campaign with using bamboo spear. It was a real indicator that mentality, spirituality, and performance of our predecessor were very superior. It means that sacralization of religious value seemed voluntary in the form of struggling spirit that never stopped and kept being flared up to take and defend the independence that now is enjoyed by our descendants. Meanwhile, now

the result of social dynamics and cultural change, so “food independence” is also crystallized as the result of the existence of “food mafianism” that is difficult to be detected.

The condition also seemed real in arena of the above mentioned Public Election of Legislative and Regional Head in the bureaucratic field of Kendari City in various forms of universal symbolistical diversity. Initially, the strategy of brilliant campaign was designed in the form of ritualistic program by coming to all mosques in all areas of Kendari City. Likewise, when the competition was taking place, the aids of worship equipment began to be spread to the voters. In the beginning of leadership of Asrun-Musaddar, the “Program of Morning Prayer with Going around the Mosques” sounded loudly and was given the priority. But, the program of spiritual developing that was actually very positive turned out that lately it has begun not to run.

The effort of internalization and externalization towards the values of the Five Principles as way of life of Indonesian nation was regarded powerless, and even surrendered because of the strong impact of modernization, westernization, and globalization. Therefore, the skillful validator admitted the relevance of the failure of the Guide for Internalizing and Implementing of the Five Principles program that was engineered by the Board of the Guide for Internalizing and Implementing the Five Principles with doctrinization approach in the past, so that it failed to develop the program of value internalization. In turn, the development that has synergized among structural, cultural, and processual dimensions so far seemed to have not been created because it was more oriented to economic development. But, one of the skillful Staffs of leadership of political party at national level of Hidayatullah, Jakarta and the editor of the book of Tertium Organum stated firmly that:

“The effort of value based developmental reconstruction is not capable enough of balancing the strength of materialism flow especially if it is only universal values. We require a further paradigmatically study to the epistemological design referring to the frame of Universum Organum as the effort of the development of Organum epistemology in version of Aristoteles, Novum Organum in version of Francois Bacon, and Tertium Organum inversion of Ouspensky. Indeed, the third paradigm has discussed and touched ethical and transcendental truth including what

has been developed by Popper. However, up to now, a universal organum has not appeared yet that combines rationality, empiric, and transcendental arrangement that more specifically refers to Universum Organum in version of the paradigm of God unity. As a matter of fact, Prophetic Social according to Kuntowijoyo including the study that you offered has begun to enter the category of the universum organum. For that reason, such ideal study remains to get into trouble because the foundation of Universum Organum epistemology in version of the paradigm of God unity has not appeared yet. For that reason, I will write a book about this thing, and the capital to yield such alternative work may not be inferior, especially feel inferiority from the superiority of West. Accordingly, it is difficult to yield the scientist like Kuntowijoyo with his Prophetic Social Science (PSS) ideas and Professor Naqeb Husain Al Atas with Science Islamization that has been in Malaysia due to the inferior factor. When I am asked to write Mr. Isran Noor's book (2014) "Indonesia, the biggest maritime country in Asia", so I start it with musing over the Letter of *Al Qamar* chapter 15 that "actually we have made the ship as lesson, so is there any person who want to take the lesson?" The letter of *Al Isra* chapter 70 stated that "actually We have glorified the children of the Prophet Adam, We have carried them on land and in the sea, We have given them fortune from the good things and perfect superiority for mostly creatures that we have created".

How remarkable the God's Saying is, isn't it? If we do have the will to develop a variety of studies based on His chapters. Let's see the model of our boat, it is the model of the letter of Allah and Muhammad (Suharsono was interviewed in *Pesantren* (Muslim students' school) Hidayatullah, Depok, on November 9, 2014).

Fifthly, *the social construction of PreProphetic leadership in the context of parentless, shepherding, trading, and contemplating in Guahirahas come to the time to be reflected and implemented in brutality and the behavior of brutality of the children of this nation currently. But ironically, social scientist including for them who confessed to have Islam religion seemed still reluctant to make it become a developmental paradigm especially to be developed into a discourse of Prophetic character education theory and Prophetic social construction theory*".

In perspective of a majority of the skillful validators, this condition was a strategic moment to offer a discourse of theoretical thinking by developing PreProphetic and Prophetic variables. Not to mention, according to Garaudy that western paradigm has killed the God and human, so that it was suggested to develop Prophetic paradigm. Therefore, according to Professor of Sociology of Hasanuddin University that:

"Indeed it is the time for academician that begins to do the study about Prophetic paradigm as the alternative paradigm taken from Islamism. Besides, it is the effort of showing the study of theoretical and conceptual context study that is relevant with objective condition of this society and nation, we have to have begun to show our ideological partiality as an intellectual religious person. Therefore, the study as you develop it, it deserves to be appreciated because besides the knowledge that so far you have regarded it as the only truth is based on the scientific, it has also begun to appear the other under development reflecting the sense of inferiority and humble for Islam people to use its own paradigm. Meanwhile, Islam spirituality value so far has not only been ignored, but also has contained in the form of ritualistic worship charity only. For that reason, it must be brought to go into the area of paradigmatic as Mr. Pribadi began to develop in his dissertation" (Darmawan Salman was interviewed by the researcher on November 23, 2014).

All sides admitted that how amazing it was if the holder of the mandate or trust of the nation and country passed the spiritual journey of PreProphetic Muhammad has passed before they occupied their position status. It was proper if we got into trouble to find the potret of great people as meant by Utoyo (2011) that was similar with Muhammad. At least, axiological implication on the Prophetic developmental paradigm could anticipate the awakening of false official that tended to become "modern cannibalism" human exploiting the people as criticized by Nataatmadja (2003). Besides, it could eliminate the existence of new Pharaohs in actuating the governmental political will authoritarianly as intended by Ali Shariaty (1985). Therefore, the intention of introspection towards the system should have been given the priority because the system was the one that became the main cause of everything. It seemed real on the system of Public Election of the Regional Head that forced to expend political

money. It goes without saying that the main thing to be thought of was returning the political money. In this context, according to an academician and as one as the ex-Bureaucrat of Kendari City that:

“Paternalistic theory still has strong effect and becomes the behavioral standard of every human specifically in Indonesia. When a leader’s behavior follows the pattern of PreProphetic and Prophetic leadership, he will also be followed by a majority of the society. On the contrary, if the leader does not practice the system of Prophetic leadership, he will arouse social pathology as what frequently happens this time. Therefore, the system for managing a country has to be reviewed as well if we do not want a leader having the mentality like the Pharaoh as the construction of anti Prophetic theory” (La Ode Muh. Magribi was interviewed by the researcher on September 10, 2014).

CONCLUSION

Some results of case study that have been elaborated above are the empirical facts that justify and legitimate a syllogism structure of universal truth that was stated firmly formerly that the actor of development having intellectual and spiritual quotients based on ESQ Power has personal and social strength in carrying out the duty, role, and responsibility that are entrusted to him as the actor of the poverty overcoming program network in area of Kendari City Government.

The existence of human called Muhammad before using the predicate as the leader of the future civilization that later would do the great mandate, so the God set him first as a parentless child in order that the soul and attitude of his independence grew and developed resolutely, strongly, and excellently.

His existence as the goat shepherd was the training centre to organize animal before being given mandate or trust to organize the child of human. His existence as the trader followed his uncle in order that the economic conduct of Al Amin was built to be a starting foundation. Finally, his existence in Guahira was the effort of Zero Mind Process from all kinds of Arabic stupidity is must that time.

The evaluation of the skillful validators for some status that they got in the period of “PreProphetic” was regarded very relevant in the case of forming the character and personality of nation and especially for the actor of the poverty overcoming network.

All sides regarded that it was relevant about the statement of Hawari stating firmly that if Indonesian nation will come out of this multidimensional crisis, so the leaders have to have the quality of IQ (Intelligent Quotient) EQ (Emotional Quotient), CQ (Creativity Quotient) and SQ (Spiritual Quotient) or faith and piety. According to him, the type of this leader in doing the duty refers to amar ma’ruf nahi munkar (inviting the people to do the good deeds and preventing them not to do the bad things). It was similar with Nasution (2009) in quoting Frankl that emphatically stated that “being human is responsible existentially and responsible towards the existence of his own self in the world”. Although the God meant by Frankl is the subconscious God, but inner heart for him is very intuitive and personal.

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