

## A Strategy of Community Development Based on Prophetic Spirituality

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### ABSTRACT

*Phenomenologic interpretative paradigm which is used in this research is a metaphysical realism approach as a model of deductive phenomenologic philosophy according to Karl Raimund Popper (Muhadjir, 2011). Whereas, case study is the most proper research to be used if the form of the research question is “why” something happens (explanation) and the study case is a qualitative research form that enables a dialogue (critical theory) and interaction (constructivism) that can be combined with the expressing of emique perspectives (Yin, 2008). In this context, why has the strategy of community development actuated by the actor of poverty overcoming network under the protection of the Team of Regional Poverty Overcoming Coordination not been able to take place integrally and interdependently? In fact, the Team of Regional Poverty Overcoming Coordination, as a powerful weapon to overcome the poverty, has been provided with Presidential regulation No. 15 in 2010 and regulation of Minister for Internal Affairs No. 42 in 2010. It is unavoidable that the area of Kendari Town government is also supported by Local Regulation No.8 in 2011.*

*In the effort of understanding how far the implementation of participative development paradigm as the strategy of community development has been, will be explored through two instruments, namely: indepth interview with informant and skillful validator and Focus Group Discussion (FGD) with indigenous people.*

**Keywords:** Community Development, Prophetic Spirituality

### INTRODUCTION

Philosophically, paradigm reconstruction based on spirituality actually is an implementation of The Third Canon of Thinking (*Tertium Organum*) by Ouspensky (2005) as the intellectual paradigm based on spiritual. However, academically, process of synergism between the cycle of participative development and that of Emotional and Spiritual Quotient is inspired by scientific performance of Kuntowijoyo (2008) in developing Prophetic Social Science discourse referring to “Surat Al-Imran chapter 110 and a spectacular study of *Rasulullah’s Business School* by Monif and Kamaluddin (2014) that was taken from pre-Prophetic spiritual product in the context of Muhammad’s honesty (Al-Amin).

A study of development with its various implications has been dominated by modernization flow, theory of dependency and that of world system with all of its superiorities and inferiorities (Suwarsono and Alvin 1994; Budiman, 1995; Clements, 1999; Fakhri, 2006; Chaniago, 2012). But, when Korten (1993) made the theory of development centered on the society, the study of developmental planning based on cultural and social capital in participative and action research perspectives began to appear (Safi’i, 2007; Saraswati, 2008; Ife and Frank, 2008).

Some studies that have been based on local initiatives so far, none of them discussed about the urgency of Prophetic spirituality basis to design a paradigm of development that could accelerate the level of intelligence (intellectual spiritual) of development actor. Whereas, the urgency of the great people’s attendance that has been illumined through Prophetic

paradigm is greatly expected to use the cycle of participative development consistently (Agustian, 2003; Tasmara, 2006; Utoyo, 2011, Rivai, 2013).

It is supported by the condition of economical development which has been dominant in material or physical development so far. This happens not only because the concept of integral social development between the elements of structural, cultural, and processual that stimulate the awakening of sense of responsibility, sense of crisis and sense of humanity (Chaniago, 2012; Wirutomo, 2013) has not been created, but also because behind the quantitative jump (quantum jump) leads to the phenomena of deculturation, deforestation, despiritualization, dehumanization, polarization of social economy, lowness of social homogeneity and weakness of social institution, and the disregarding of local wisdom (Amaluddin, 1987; Trijono, 1995; Kartasasmita, 1996; Baswir, et.al. 2003; Fakhri, 2006; Adisasmita, 2013).

The effort of accelerating the overcoming of poverty has taken place so far under the protection of the National Team of Poverty Overcoming Program as stated in Presidential regulation No. 15 in 2010 and Team of Regional Poverty Overcoming Coordination in Province and Regency/Town as stated in regulation of Minister for Internal Affairs No. 42 in 2010. However, it seems that the efforts or the programs only fulfill the requirements of regulation and procedure. Even though the rate of poverty is considered to keep down including Kendari Town government which is considered to have been down until about 7 %, but according to Agusta (2012) that admitting the declining of the poverty rate quantitatively, so indirectly it ignores the reflection of social imbalance. Whereas, according to Kamaluddin (2014) that economical social imbalance between political and bureaucratic elite with the citizens of South-East Sulawesi seems to be increasingly big.

### **Concept of Prophetic Spirituality Role in Overcoming the Poverty**

Scientifically, the newest discovery on the Emotional Quotient is increasingly clarified by Dana Zohar and Ian Marshall from Havard University and Oxford University (Agustian, 2003). Besides, Gardner quoted by Ula (2013) in theory of multiple intelligences stated that every body has 9 kinds of intelligences. Therefore, according to Hawari (2009) if Indonesian nation and country wants to be free from multi-dimensional crisis, so the requirements of human's resources primarily the leaders must be qualified and meet with the criteria of Intellectual Quotient (IQ), Emotional Quotient (EQ), Creative Quotient (CQ), and Spiritual Quotient (SQ).

Prophetic leadership has the base of its sociological explanation according to Max Weber about the impact of Protestant ethics and Ibnu Khadun about the ethics of Arabic nation that can bring about human beings that include as great people (Kurasawa, 1993; Khaldun, 2005, Malik, 2010). The human beings that are proper to be called as great people are they who feel happy when making the other people successful and even get ready to sacrifice for the sake of the other people's happiness and bring about a better substituter than themselves (Utoyo, 2011). That is what is exactly called as the urgency of brain development "*lymbic system*" and *god spot* behind the brain of *neo-cortex*. Because without "*Emotional Quotient* and *Spiritual Quotient*", so the output of education results in new Pharaoh and Qarun as cruel dictators who like to corrupt and make the other people poor. Such condition that becomes the reflection of Ali Syaria'ti's mind (1985) that is famous with his Trinity concept (Pharaoh, Qarun, and Bal'am).

A good thing of Prophetic epistemology discourse has also been developed by Kuntowijoyo (1997) that succeeded to design a discourse of Prophetic mind that he calls "Prophetic Social Science by developing Surat Al Imron chapter 110. The power of Prophetic paradigm is also

elaborated spectacularly in economical context by Monif and Kamaluddin in (2014) in their book: "Rasulullah's Business School" that showed how to change the poverty into the richness and build the mental of being brave to be rich and to be pious.

According to Wibowo and Herdimansyah (Ed.) in their book "Panduan Ber-Islam" (2000) that was elaborated from the Struggle of the Prophet Muhammad SAW that the social status of Muhammad as a parentless child, herdsman, and trading signifies the spirituality journey before he became a Prophet. Whereas, when he became a Prophet, Allah SWT gave His saying sequently, namely: (1) Surat Al-Alaq as philosophical base; (2) Surat Al-Qalam as vision and mission and Civilization strategy; (3) Al-Muzammil as the Spirit of Civilization; (4) Al-Mudatzir as the Management of Civilization Strategy; and (5) Al-Fatihah as the Existence of Madani Civilization (*civil society*).

In relation with that, Agustian (2003) said that building the mentality of development, it is proper to use the concept of "Asmaul-Husna psychology". This is because this cycle constitutes a circular line that transparently places the God as the gravitation place of Intellectual, Emotional, and Spiritual quotients that are built in the body of human being. Whereas, according to Matta (2002) that the paradigm of this revelation can accelerate *par excellence* to be a model of Muslim to reach the enchantment of the Twenty first century.

### **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 Mofe (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).

Yeremias (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 can not 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.

### **Critical Theory Perspective**

Human being as the actor of development that is enlightened by developmental ideology now really results in despiritualization, deculturation, dehumanization, deforestation, and various

other deconstructions and social degradations. It is the matter that then becomes the ontology of criticism from critical theoreticians towards theory of Marxist, positivism, sociology, and reality of modern society (Agger, 2009; Ritzer and Goodman, 2010). The four theories are completely criticized because being considered as the paradigm and theory that tend to plead and defend *status quo*.

The analysis of criticism from the view point of critical theoretician seems to be closely related with developmental condition in various fields that take place clamorously in Indonesia. Sociologist is claimed not to have an intention to re-organize the oppressing social structure, as the success of the Prophet Muhammad and his followers that spectacularly override the social structure of Arabic stupidity. At least, the structure of the Team of Regional Poverty Overcoming Coordination that so far has not functioned well in integrating a variety of the poverty overcoming programs in bureaucracy field tends to be ignored from the context of sociological study.

Jones (2010) stated that if Gramsci tends to emphasize the controlling of idea as main source of the Capitalist's power, so critical theory also focuses on the instrument of mental domination as the key of capitalism success. Whereas, Ritzer (2010) not only propagandizes social damages aroused by global capitalism with its various hardwares and softwares, but also in line with the result of Tago's research (2014) that refers to social action theory of Weber that instrumentalization of religion in the context of *status position* and reaching economical profit have taken place well.

In view point of the analogy of drama and theatre of Goffman that is titled as "*dramaturgist*", action of the diversity instrumentalization like this can be categorized as coincident, kidding, and deceitful performance. Besides, it also includes as the performance that is full of mistake and drama (Johnson, 1986; Poloma, 1998; Suyanto and Amal, 2010). For that reason, according to Habermas (2006) in his communicative rationality concept that the crisis of instrumental rationality must be completely neutralized and minimized by another critical awareness and criticized in an open communicational discourse.

## RESEARCH PROBLEMS

Various variables have frequently been claimed as the determinant factor for the failure in conducting the development so far. But, one thing that can be considered being the most influential is the factor of minimalization of intellectual and spiritual intelligence as social implication of positivism and post positivism that so far have only been engaged in around of sensuous empirical and rational empirical truths area. Thus, the main problem in this research is "How is realization of paradigmatical reconstruction ideal format as a strategy of community development based on *Prophetic spirituality* to anticipate the pauperization and to overcome the poverty in area of Kendari Town government?"

## RESEARCH METHODS

### Research Paradigm

The choice on phenomenologic interpretative paradigm in the frame of deductive interpretative phenomenology according to Karl Raimund Popper is based on the consideration of philosophy, paradigmatics, 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 verificational test like the other logical positivism experts do, but makes falsificational test.

### **The Actor of Poverty Overcoming Program as Research Setting**

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.

### **Finding the Information of Field**

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 indept 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, indepth interview, and Focus Group Discussion and documentary study.

### **Technique of Analysis**

Analysis of deductive probabilistic truth for metaphysical moral truth uses analysis of phenomenologic 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’ axiomatical 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).

## **RESULT OF ANALYSIS AND DISCUSSION**

The findings of this research showed that the poverty overcoming actor network that has intellectual, emotional, and spiritual quotient can do its task and role responsibly. Conversely, they who have been given an instruction or mandate to increase the society’s economical social prosperity have not been able to conduct their task and role maximally due to the minimalization factor of intellectual and spiritual quotient in their mind and heart.

Disfunctionalization of the Team of Regional Poverty Overcoming Coordination and Urban Learning Community with some influencing factors is an empirical fact that is difficult to debate that the social, creativity, instructional, and responsibe intelligence have not had a socio-psychological effect towards internal motivation, performance, social spirit, and its social piety. Likewise, the consultant’s performance of National Program of Independent Urban Society Empowerment in Kendari Town that begins being bored to do the cycle of town and community, so that some cycles that contain the process of learning for the poor community to finish their own problems, start to take place formalistically. In this context,

the Vice Major of Kendari Town as the Coordinator of the Team of Regional Poverty Overcoming Coordination confirmed that:

“disintegrational phenomenon indicates egosectoral and disfunctionalization of the Team of Regional Poverty Overcoming Coordination that generally happens throughout Indonesia are caused by disharmony between the Local/Regional Leader and his vice, because the programs of the Team of Regional Poverty Overcoming Coordination are popular programs that will compete the Regional Leader in the future. Nevertheless, demoralizational phenomenon not only happens on the level of leader, but also happens on the level of Society Self-Supporting Board, and Society Self-Supporting Group. As a matter of fact, it is not demoralizational factor that happens, but it is the official’s political will factor that happens” (Musaddar Mappasomba, interview result September 11, 2014).

All informants from various elements stated that the existence of the Team of Regional Poverty Overcoming Coordination that is protected by some regulations through Presidential regulation and Ministerial regulation for Internal Affairs does not function as its primary task and function is. In accordance with ex-Head of Law division and ex-Coordinator of Urban Learning Community and Urban Poverty Overcoming Program of Kendari Town and all at once as the Trainer of this National Program of Independent Urban Society Empowerment confirmed that:

*“The Team of Regional Poverty Overcoming Coordination should function maximally and has a positive effect for the acceleration of poverty overcoming, but because there is no political will from governmental side, so here it goes. Whereas, the placement of the Responsible Person of Activity Operational in the level of district and village tends to be only marked with giving Decision Letter of the Responsible Person of Activity Operational without being known by the person concerned. In fact, the official of the Responsible Person of Activity Operational must be provided first with the cycle of National Program of Independent Urban Society Empowerment, so that it can understand its primary task and function as working-partner of facilitator and Society Self-Supporting Board, Society Self-Supporting Group and National Program of Independent Urban Society Empowerment. But, it has been good enough if compared with the very beginning of the coming of Urban Poverty Overcoming Program that frequently happened the miscommunication between rural government and the Leader of Urban Poverty Overcoming Program team” (Yusrianto, interview result in Kendari, September 18, 2014).*

Minimalization of Kendari Town government attention towards the process of the implementation of urban and societal cycle stated that the leader and members of the Team of Regional Poverty Overcoming Coordination of Kendari Town have not shown political will that is oriented on Sustainable Human Development to utilize the people’s money on the field of *pro poor, pro people* and *pro jobs*. This is seen by the absence of effort for strengthening institutional capacity of Society Self-Supporting Board that has been rooted in the middle of society. Because so far, some projects are given by the Head of region such as Major, Regent, and so on to certain groups that are considered to take part in “political democracy party”. In this context, in accordance with the Coordinator of National Program of Independent Urban Society Empowerment of Kendari Town stated that:

*“The working-program with the budget that is not more than two hundreds of million should be given only to the societal groups in Society Self-Supporting Board that have existed as long as the program of Urban Poverty Overcoming Program and National Program of Independent Urban Society Empowerment run. This is done because it is one of the strategical steps for empowering and strengthening the institutional capacity.*

*However, the fact is that such developmental program is given to the person or societal group that is formed suddenly as the recompense for them who ever gave the political support to the current ruler” (Arisandi Sapri, interview result, September 10, 2014).*

In connection with that, the existence of Urban Learning Community on the level of town/regency has the duties of: facilitating cross-actor meeting of development (stakeholder), formulating various recommendations and encouraging the partnership in empowerment program to happen. But, the fact is that it is not only Urban Learning Community that does not work any more as its primary task and function is, but also the existence of its place is no longer clear either now. In this context, according to responsible person of socialization program in the level of Area Management Coordinator of National Program of Independent Urban Society Empowerment in South East Sulawesi Province and also ex-Urban Coordination of National Program of Independent Urban Society Empowerment in Kendari Town said that:

*“We greatly miss back the presence of stakeholder’s friends just like at the beginning of the presence of Urban Poverty Overcoming Program that always assembles and discusses something in a forum of Urban Learning Community routinely on every Friday in the meeting room of “Bappeda” (Regional Development Planning Board), Kendari Town, without giving material repayment even though just a little. Even, largely the members of Urban Learning Community at the time always went to the field to see the objective condition surroundings. It is possible that the declining of working spirit of facilitator and volunteer in various levels nowadays, primarily in the level of village is caused by the disfunctionalization of structural institution of the Team of Regional Poverty Overcoming Coordination and forum of the Urban Learning Community” (Sismono, interview result, September 26, 2014).*

When this case is analysed with the view point of poverty theory in structural perspective, so it means that the minimalization of governmental attention that is marked with disfunctionalization of the Team of Regional Poverty Overcoming Coordination and Urban Learning Community and the absence of strengthening institutional capacity is an empirical fact that is difficult to debate that the process of direct and indirect pauperization has happened in area of Kendari Town government.

Finally, when it is analyzed from intelligence theory perspective, so disfunctionalization of the Team of Regional Poverty Overcoming Coordination as a powerful weapon in integrating various programs of the poverty overcoming in Kendari Town means that the intelligence of intellectual and spiritual has not built in in apparatus’ self and network actor to place a status position. Therefore, the findings of the research increasingly clarified the legitimation and justification of universal truth that are contained in syllogism as the base of grand theory in this research. Thus, value power of culture in the perspective of “Weberian Culturalist” as the reflection of worldly ascetic ethics that is contained in the cycle of the poverty overcoming becomes increasingly urgent and perfect when correlated with eschatological theology in transedental perspective of Ibnu Khaldun as worldly ascetic ethics and eschatological matters.

## **THEORITICAL IMPLICATION**

1. Referring to the four types of action that Weber means in his social action theory, so it can be mentioned that the elites that place a status position have shown “the intelligence of exploiting religion” as the potential of instrumental rationality to get something expected in the form of power, economical profit, and the other vested interests. The study of tendency for “exploiting religion” like that has been developed by Tago (2014)

in his dissertation that showed the shift of rationality on diverse social action from ideal type to the diverse instrumentalization of Kerinci Hilir society.

2. Based on critical theory point of view, it clearly seems that the elites have “pragmatical intelligence” by way of turning the strategy of ideal rationality into material rationality. As a result, they are not only very successful to reach and defend *status quo*, but also they are successful to freeze the critical awareness of the society.
3. By virtue of Gramsci’s view point on theory of hegemony, the elites also have “the intelligence of designing the covert colonialization pattern” that makes the society receive the aspiration with the top down pattern and domination of executive and legislative. However, the people also want the aspiration and domination of the *status quo*, and even they have started to defend it.
4. When it is seen from dramaturgic theory point of view that the spirit of diversity instrumentalization that runs well because the elites have “the intelligence of doing a play” in the form of political acrobat, manipulation and camouflage with using the four types of rationality action that Weber means. In the end, the coincident individual and social actions, joking, and a very interesting deceit are accepted as a truth and even begin to be sincerely accepted by the society (Johnson, 1986; Poloma, 1998; Suyanto and Amal, 2010).
5. The elites have “the intelligence of doing collaborational strategy” by showing the personification of the Trinity (Pharaoh, Qarun and Bal’am) as the community of Qabil that Ali Shariaty means. Even though, it is impressed to be exclusive and is possibly claimed to be extreme, but as a matter of fact, the event of human’s life is a cycle repetition in the context of different time, place, and media. Personification of the Trinity concept as an integral part of the community of Qabil that includes in epistemology and this frame of Ali Syari’ati’s sociological theory (Syari’ati, 1985; Syari’ati, 1996; Ibrahim, 2008; Nugroho, 2009), does not mean that the writer intends to similarize it precisely. However, the reality and hyperreality that are prominent and actual in the middle of life constellation of the contemporary society seem to show the attitude and behavior that are almost similar including the phenomenal attitude and behavior in Indonesia as criticized by Hidayat (2013) and Nataatmadja (2003).
6. More ironically, many informants stated that our present officials not only have over money in their accounts, luxury house and vehicles, but also own another woman of theirs (their mistress). When they go to another region for their official task, they spend a lot of treatment expense. Even, an informant without mentioning his identity stated that:  
  
*“If the events are like those, in my opinion, the personification of the Trinity seems to unite in our elites’ self that are given a task and responsibility nowadays, because it seems that largely, our current officials are guilty in three “Ta”, namely Tahta (position), Harta (wealth), and Wanita (woman). If only they did not do their task only one of the mandates that is given to them, it could be understood. But they made the three mistakes (they do not do their task according to regulation, have over money in their accounts as the result of corruption, and have another woman in this case their mistress) (interview result, December 30, 2015).*
7. Behind the phenomenal interpretative of the Trinity: Pharaoh, Qarun and bala’am that support to one another to defend *status quo* and duumvirate: abu lahaf and abu jahal who never forget in developing controversial antithesis for the developing of Prophetic paradigm. It seems that there is still a hope to the national and local elites that constitute the personification of Abu Sofyan’s spiritual quotient who is considered being good and



capable of doing the mandates or instructions with the sense of responsibility and humanity.

**PARADIGMATIC IDEAL FORMULATION**

The result of paradigmatic design grand is intended in order that before the actor of development and the poverty overcoming actor network begin to do the cycle of participative development, so they must be enlightened first with the value cycle of Emotional and Spiritual Quotient. Therefore, the identity of “parentlessness” (independence) of Preprophetic of Muhammad can form the spirit of independence and personal strength for the poverty overcoming actor when actuating the programs. The shepherding identity can form social strength in organizing the working-group. Entrepreneurship identity of Preprophetic of Muhammad can bring about the honesty that reflects economical behavior of Al Amin in actualizing and developing the effort. Likewise, the flow of Prophetic spirituality construction that is based on the first five revelations not only can results in personal and social strength, but also can become an alternative paradigm as the basic frame towards the awakening of civil society.



Figure 1. The Strategy of Community Development based on Prophetic Spirituality in Overcoming the Poverty and Conducting the Meeting of Developmental Planning

Reconstruction of participative paradigm development based on this Prophetic spirituality that is successful to be formulated is a reflection of value power in perspective of “Weberian culturalist” and transcendental perspective of Ibnu Khaldun. On one hand, participative development cycle based on community that has been implemented so far by Urban Poverty Overcoming Pogram and National Program of Independent Urban Society Empowerment

contains worldly ascetic ethics in the form of universal spirituality value. On the other hand, the inclusion of *value power* that comes from the cycle of Emotional and Spiritual Quotient 165 (1 means one *ikhsan*, 6 means six pillars of faith, and 5 means five pillars of Islam) and Prophetic spirituality into the participative development paradigm is worldly ascetic ethics and eschatological matters in transcendental perspective of Ibnu Khaldun. For that reason, the result of paradigmatic design grand as seen at Figure 1 is a synthesis between universal value and Prophetic faith value that can be used as the pauperization anticipative frame in the future.

## CONCLUSIONS

1. Implementation of participative development paradigm towards the program of the poverty overcoming finds some contra-productive phenomena and realities as the consequence of external and internal factors that oppose each other. But, the informants and skillful validator admits that the weakness and shortage are more dominant in significant axiologic field with personal and social strengths and sense of crisis and sense of humanity.
2. Disfunctionalization of the Team of Regional Poverty Overcoming Coordination in integrating various programs of the poverty overcoming in each Regional Apparatus Work Unit. Likewise, Urban Learning Community as a forum of conceptual and methodologic presentation greatly determines the effectiveness and acceleration of the poverty overcoming program actuated by the Team Leader of National Program of Independent Urban Society Empowerment. But, in accordance with the informants and skillful validator that disfunctionalization of institution not only describes the minimalization of political will to decrease economical social imbalance, but also reflects the lack of sense of responsibility in carrying out the task and role given to them.
3. Degradation of the rural society's participative spirit, especially for them who organize Society Self-Supporting Board, and Society Self-Supporting Group of National Program of Independent Urban Society Empowerment is not only due to the sense of their boredom in conducting the urban and societal cycles continuously, but also because there is no maximal effort from Kendari Town government to do the strategy of strengthening institutional capacity. One of the strategical moments to show political will is giving directly the developmental program with the budget that is not more than two hundreds of million towards local Society Self-Supporting Board that has existed and struggled hard to organize Middle Term Program of the Poverty Overcoming objectively and rationally.

## SUGGESTIONS

1. We may follow the scientific performance of the scientists who develop the variables that are taken from the God's Saying. Among of them are Kuntowijoyo (1997) who developed Surah Al-Imran chapter 110 in developing his Prophetic Social Science. Suharsono who developed surah Al Qamar chapter 15 and surah Al Israa chapter 70 to design Indonesian Oceanic Science. Kamaluddin that developed the Economy of Maritime of South East Sulawesi from Surat An Nahl chapter 14.
2. The study of pauperization in structural perspective should be given the priority in comparison with that of poverty in cultural variant perspective. It is very unfortunate that a nation and country that are very rich with Natural Resource like Indonesia, all of a sudden, it has fallen far into an underdevelopment country. In this perspective, it must be admitted that as a matter of fact, something happened in this country denotes a process of

the pauperization that is done by the local and national elites who do not have the sense of humanity and responsibility.

3. There must be a serious effort to exterminate a new virus (new problem) that begins to be rooted in academic's mind as expressed by Darmawan Salman as the Professor of Hasanuddin University, that we began to be struck by the other under development, *namely* an inferior attitude in facing the Western paradigm and epistemology. In addition, according to Prof Alatas in theory of captive mind that an academic's mind is captured because his or her mind is dominated by Western epistemology, so that he or she is not critical in all levels of his or her scientific activity.

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