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THE ROLE OF SPRITUAL ACTORS ON THE DEVELOPMENT: A DEDUCTIVE PHENOMENOLOGY STUDY IN KENDARI CITY

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ABSTRACT

This paper is a critical review from the results of study in writer's dissertation on Reconstruction of Participatory Paradigm Based on ESQ Power (2015b). The result of paradigmatic reconstruction is relevant to be applied in various forms of today's social deconstruction. However, here, the writer only develops one of several values of Prophetic Spiritual as the resources of discourse. The research was developed through methodology discourse with these approaches: (1) a deductive interpretive phenomenology referred by Raimun Karl Popper (Muhadjir, 2011); (2) a case study referred by Yin (2008); and (3) procedures "member checks" meant by Denzin (2009). All three approaches were used eclectically in order to design an ideal formulation. The results showed a reconstructed ideal formulation. Moreover, it also describes various views of experts as the validation and legitimacy toward the results of ideal formulations which designed based on the results of case studies on Pronangkis (Poverty Reduction Program).

KEYWORDS: Intelection, Paradigm and Development.

INTRODUCTION

Academically, an anthropologist named Anthony Wallace (in Smith and Woodberry, 2013) has successfully summarized a set of view which had ever grown predominantly on establishment of religion. According to him, the future of religion evolutionary is extinction. The belief on supernatural force is destined to be extinct in the world as a result of the effect of scientific knowledge. But the problem had changed dramatically within a few decades later, because Berger as an early expert in the theory of secularization, actually proclaimed a shift "from religion crisis to secularity crisis " and "secularism is regularly declining" by concluding that "those who discard religion in the analysis of contemporary issues, they will reap huge risk. Therefore, it is not surprising that in the midst of modernization of national and regional development over the years, the socio-economic gap looks to be widely opened. Imagine, it is only a few people who enjoy the results of development and most people suffer from poverty, ignorance and hunger.

Indeed, since the beginning, the tradition of rationalist-positivist has been undermined by Durkheim when he asserted that religion is a reality of *sui generis*. Religious symbols is not a delusion and also not just referring to other phenomena such as the forces of nature, but with its social Kantianism , and even according to Durkheim that religion representation is constitutive for society (Bellah, 2000). In this context, much earlier, one of the most spectacular thought of sociology Ibn Khaldun (2005), *Asabiyah* was invented in the rural communities of Bedouin. In order to anticipate the excessive *Asabiyah*, then religion must perform a control, so *Asabiyah* not deviate from the teachings of religion. Moreover, the role of religion is very important for a leader in building community, society, nation and state.

Meanwhile, the implementation process of development in Indonesia has also been emphasized by Daeng (2000) that the intervention of the clergy in the journey of modernization in Indonesia is very important. Religion is expected to guide the actors to solve problems, overcome injustice, prevent oppression, poverty and misuse of technology. Religion as a historical force is a deterrent catalyst of disintegration and tranquilizer panacea in facing dislocations that may arise from the development carried out both nationally and mondial.

Empirically, the urgency of the role of religiosity values is increasingly undeniable when the issue of moral vigorously discoursed by experts in a variety of perspectives, which is actually backed by a moral crisis as a result of the adoption of the science paradigm and development paradigm that is value free (Agababahi and Azadboni, 2015; Lipinsky , 2015). Today, contemporary man seemed to be captivated by "Cyber disease" in the frame of mechanical and digital mind. Therefore, the urgency value of ESQ Power should no longer simply be placed in the training. However, it should be examined as a discourse of theoretical and conceptual thinking that oriented to the discourse of Prophetic Social Sciences in the future. For Wirutomo (2013) there should be a national commitment to consistently develop certain strategic values that are not only able to generate economic activities for the prosperity of the people, but also build a civilization that elevates the dignity of Indonesia people.

Finally, the study of skepticism and criticism greatly came up when "impoverishment" happened in various cases of "corruption and money laundry" in which one by one of the actors sent to the Court for Corruption. Bandistism phenomenon, kleptomania and kleptocracy blaring in the middle of the constellation of this beloved nation and country, indicates the importance of study of impoverishment in the *Tertium Organum* viewpoint as a spiritual-based intellectual paradigm (Peribadi, 2015c).

REVIEW OF LITERATURE
How unexpected when Einstein stressed that creativity is appearing at the center of gravity of emotional awareness and the creative process is just beyond the reach of logic. Similarly Gooedel, the well-known mathematician discovered a remarkable theorem that mathematical truths are beyond the mathematics. Then the theorem was reinforced by Weisskopf as a nuclear physicist that scientific truths are beyond science (Nataatmadja, 1982). How amazing is the potential owned by human as one of God's creations.

The theoretical contribution of experts is not only giving moral recognition of the religion urgency in social life, but also is the scientific legitimacy. Hence, the perspective of liberation theology is in fact a reflection of the overthrow of the conditions of injustice and to build a more humane society. Liberation theology is a combination of analysis of critical social theory with theology to analyze the social welfare, especially for the oppressed. It's not only a dogmatic, so that liberation theology can also be categorized as a theory of social change and criticism toward the "ideology of developmentalism" (Syariati, 1985; Fakih, 2006; Ibrahim, 2008; Nugroho, 2009; Turner, 2012).

Prophetic Leadership with ESQ Power value basis is certainly not just because it has the theoretical footing which successively starting from Khaldun in the Arabian Peninsula, grand theory of Weber and Durkheim in Europe, Bellah and Tominiaga in Japan as well as Geertz in Java, to the theory of social construction of Berger. However, its attendance is required by contemporary society as Piliang (1998) emphasized that " libido culture" offered by proponents of poststructuralist and postmodernism as Foucault, Lyotard, Derrida and Kristeva that oriented horizontally for the liberation of desire and moral deconstruction, now, there appeared to be a turning point in the reality of prior conditions. It started from the condition of abnormality to normality ethics, from vulgarity to vitality forms, from immorality to moral revitalization, from de-spiritualization to cultural re-spiritualization.

The phenomenon of the transition to the supernatural powers lately is not just a death signal of positivism and post-positivism. However, the caliber traditional leaders like Frithjof Schuon, Seyyed Hosein Nasr, Victor Danner, Gai Eaton, Huston Smith, Whitall N Perry, Rama Coomaraswami, Lee D Snyder, Joseph Epes Brown and Martin Lings agreed that there are no other words in context this modernity, except for bringing back a sense of sacredness in the midst of the complexities of this life (A ne-Esfahani et al., 2013; Riyadi, 2014; Eis Masitah, 2014).

Experts acknowledge that there is a neo-cortex as the outer layer of the brain that are able to learn many languages, understand the physics formulas and perform complex calculations though. But the further away from the neo-cortex, there is a part of the human brain called the lymbic system capable of controlling the human feelings, so Goleman flip through the power of Intelligence Quotient (IQ) and prove that the success largely determined by the height of emotional intelligence of man (Alibasyah, 2003; Hariwijaya 2008; Agustian , 2003).

Gardner cited by Ula (2013) in the theory of multiple intelligences, emphasizes that everyone has a capacity of 9 (nine) types of intelligence, namely:
> "(1) linguistic intelligence as the ability to use and process the words effectively orally and in writing;
> (2) logical mathematical intelligence as numeracy skills and logical thinking and problem solving; (3)
> visual space intelligence as the ability to absorb, transform and recreate different aspects of the visual-

spatial world; (4) The physical kinesthetic intelligence as the ability to use gestures to express ideas and feelings; (5) musical intelligence as the ability to develop, express and enjoy other forms of music, sound, rhythm, melody and intonation; (6) interpersonal intelligence as the ability to understand and be sensitive to the feelings, character, temperament, intentions, motivations and temperament of others; (7) intrapersonal intelligence as ability to understand personal self, so that she/he can know what is best to be done and avoided to improve him/herself; (8) naturalistic intelligence as the ability to understand the existence of flora and fauna as well as understand and enjoy nature; and (9) existential intelligence is the ability to answer the deepest issues related to human existence ".

Based on that idea, according to Hawari (2009) if the nation of Indonesia intend to get out of the multi-dimensional crisis, the requirements of human resources, especially its leaders must be qualified and meet the criteria of IQ (Intelligent Quotient), EQ (Emotional Quotient), CQ (Creativity Quotient) and SQ (Spiritual Quotient) or also known as faith and piety.

"*First*, IQ (Intelligent Quotient). Leaders with the highest IQ will be able to solve various problems in their field as well as other matters related to that field. Other than that they are able to anticipate future changes, so they are capable to face the changes with various alternative solutions.

Second, EQ (Emotional Quotient). Human Resource (leader) with the highest EQ has an attitude of open-minded, transparent, accommodating, consistent, keeping promises, honest, fair and prestigious. The authority is upheld by wise, not by power. The leader gives priority to the people welfare (many people) than the self welfare, sacrifices for the public interest not self interests; and concerned with the suffering of others (people). The leader has a noble mind so that he can be a role model.

Third, CQ (Creativity Quotient). HR (leader) with the highest CQ is able to change a threat to a challenge and from the challenge into an opportunity. The creative power of this type of leader can be uplifting, self confidence, generating optimism of communities and nations to the better future for the nation. The creativity is rational, not just mere wishful thinking, and it can be applied and implemented.

Fourth, SQ (Spiritual Quotient). A Leader with this type always holds the mandate, be consistent and the task at hand is worship to God. Therefore all the attitudes, words and actions always refer to moral values and religious ethics and always ask the mercy and guidance of the God, Allah SWT in implementing the mandate entrusted to him. This type of leader in their duty is always grounded in commanding the good and forbidding evil."

Now, it can be understandable if it is difficult to materialize, because according Nataatmadja (2003) as a result of Aristotelianism and Euclideanisme which based on rational intelligence, artificial intelligence and digital intelligence, then the human has been transforming themselves into "rational animal" and "religious animal". Our intelligences are still Aristotelian and Euclidean which believe in the empirical truth and rationalism as the essence of mind ability. As the result, the development paradigm practiced so far is only focused on developing the neo-cortex of the brain and ignore the importance of brain function, limbic system and god spot. In fact, without the "Emotional Intelligence and Spiritual Quotient", then the output of education generate new pharaoh and Karun as a corrupt ruthless dictator. Such exposures contained in the reflection of thought of a sociologist, Ali Shari'ati (1985) which is famous for his concept of trinity (Pharaoh, Karun and Bal'am).

In connection with that, Latif (2011) has emphasized that the manifestation of a state welfare is determined by the integrity and quality of the state apparatus with the support of sense of responsibility and sense of humanity. It is not reasonable that the officials to be material-oriented instead must stop the cry of the people to dream of happiness with an abundance of virtues and blessings of God based on the principle *gemah ripah loh jinawi, tata tentrem kerta raharja* (able to fulfill the needs of people and make them welfare, orderly, safe, peaceful, and prosperous)

Now, it is very required the presence of great people, because according to Utoyo (2011) that those who deserve to be called great people are as follows. *First*, great people are those who feel happy when making others successful or happy. *Second*, great people are those who are willing to sacrifice for the happiness and success of others. *Third*, great people are those who prefer the interests of the people rather than self-interest. *Fourth,* great people are ones who generate substitutes better than them. *Fifth,* great people always give benefit and positive energy wherever they are. *Sixth*, great people are the result of the unwavering journey and not a gift.

Finally, exclusively Tasmara (2006) clarify that our desire is only to see the face of God, so that the direction of our lives terminate to His pleasure. We leave the selfishness to climb to the peak of glory to earn the eternal love of the Divine. There is no other hope, except Allah (Laa Maqsuda Illa Allah). There is no other purpose, but the pleasure to go through the path head for Him (Laa mathluba illa Allah). God becomes the center of the circle of personality so that attitude, achievement, and action are spark of Divine light in a circle that follows the Divine charm power. A leader with full of love in his heart to the God will feel that he is a mere instrument of the will of God.

METHODS
The study used approach "deductive interpretive phenomenology" that focus on a discourse of metaphysical realism, it was developed through several strategic stages. *First,* putting the metaphysical realism ontology under the umbrella of *Tertium Organum* paradigm and *Uneversum Organum* as a spiritual-based intellectual paradigm (Ouspensky, 2005; Personal, 2015a). *Secondly*, in relation to the phenomenology of religion, it then was fairly returned to the religion in understanding the complexities of religiousness (Max Scheler in Zainudin, 2011). *Third*, Revelation as a source of major premise was developed through deductive interpretive phenomenology approach, Popper version (Popper, 2002; Muhadjir, 2011). *Fourth*, the major premise as metaphysical realism was confirmed through a case study as a minor premise. *Fifth,* the construction results were validated by experts through procedures "member check" and interpretive validity (Denzin, 2009).

Instrument. In order to explore the primary data in the field as a strategic step to achieve the desired results, use field research method with participatory development approach. Therefore, collecting data in the field was done through participatory action research, in-depth interviews and focus group discussions as well as a document study.

Analysis. Analysis of deductive probabilistic truth on the metaphysical moral truth used the analysis of falsification through interpretive data, interpretive analysis, interpretive validity and interpretive conclusions to illustrate the essential truth. In this context, the probabilistic theory used as a deductive proof was not based on the logic of Aristotle categorical logic or Eucludes axiomatic. But it was positioned as deductive logic set theory in the form of grand theory elaborated from the Pra-prophetic spiritual and Prophetic Scientification. While the position of each case as a minor premise associated with the major premise to establish the truth of probabilistic inference (Muhadjir 2011).

RESULTS AND DISCUSSION
All completed data interpretive was described reflective-critically within the framework of deductive interpretive phenomenology as contemplated by Raimun Karl Popper (Muhadjir, 2011). The research findings showed some phenomena and social reality that can provide answers and explanations on one substance of research problems.

Driving Force of Paradigmatic Reconstruction
In essence, attempt to develop deductive probabilistic truth on the metaphysical moral truth that comes from one of the Prophetic Spiritual values is inspired by the social philosophy of Ali Syariati (1996) when elaborating the existence of trinity told by Al Quran and based on the discourse of Kuntowijoyo (2008) when developing Prophetic Social Sciences which is based on Surah Al-Imran verse 110. Similarly, it is also stimulated by a spectacular study, Rasulullah's Business School from Monif and Kamaluddin (2014) sourced from honesty light (Al Amin) of Muhammad and love of Khadijah in upholding the pillar of "brave to be rich and to be piety". However, practically, it follows the pattern of *grand design ESQ Power* 165 of Agustina (2003) in building character and *Enter Trend Training* of Ippho Santosa (2014) in developing needs for achievement status (Peribadi, 2015b). In turn, the spirit or motivation on the paradigmatic reconstruction attempt is more convincing when it directly meets with some informants that had been started to expand the Words of God in developing science and their training methods.

First, Prof. Masihu Kamaluddin has developed Maritime Economy of Southeast Sulawesi by elaborating the Surah An-Nahl verse 14. According to him:

"The process of study oriented to the development of discourse of thought by grounded to the history of the spiritual journey, especially in the period before the prophethood of Muhammad that I have developed over the years, is by no means want to islamicize the things claimed as secular, because the element of secular itself is

God's possession, isn't it..? So we're just working to fill the flaws and weaknesses inherent in the concept of the Western economies.

Studies orientation referred from the Quran like the work of Prophetic Social Sciences (ISP) by Kuntowijoyo as you mean, then, in developing Maritime Economy of Southeast Sulawesi (while showing his writings in the iPed), I am referring to the Surah An-Nahl verse 14 which reads that: "And He is, the God who subjected the sea (to you), that you may eat thereof fresh flesh (fish), and bring up from the sea jewelry you are wearing; and you see the ark sail on it, and that you may seek (profit) from His bounty, and in order you be grateful ". Well ... it is that you want in your dissertation. So it is enough to refer to only one verse, in order the study become systematic (Masihu Kamaluddin, interview, December 10, 2014).

Secondly, a special adviser of Leadership Council Hidayatullah Jakarta and editor of the Tertium Organum book expressed that when I was asked to write Mr. Isran Noor's book (2014) "Indonesia Negara Maritim Terbesar di Asia (Indonesia the Largest Maritime Country in Asia)", I begin it by contemplating the Surah Al Qamar verse 15 reads that:

"And We have left this (ship) as a Sign (for all time), then is there any that will receive admonition?" And surah Al-Israa verse 70 says that:

"And We have honored the children of Adam, we carried them in the land and in the sea, and we have given them sustenance of good things and We have made them to excel by an appropriate excellence over most of those whom We have created." (Suharsono, interview in Pesantren Hidayatullah Depok, November 9, 2014).

Third, according to a Professor of Law, University of Diponegoro in Semarang that:
"We need to draw up national wisdom-based development paradigm, because it has already covered the value of national spirituality and values of religious spirituality. And your study with ESQ Power-based is included in the context of religious spirituality". I, myself in the Scientific Speech at the 58th Anniversary of Diponegoro University, January 12, 2015, try to formulate the provisions of article 137 of Criminal Code Draft on *Concursus* by comparing the concurrence crime (concursus) of Islamic law from At-Tadakhul Abdul Qadir Auda theory, Wahbah Zuhaili concurrence theory, book of Nihayah al-Muhtaf Al Ramli and Imam Shafi'i that emphasized the need for sentence to be combined or not". This means that we must begin to enter a study that has not ever existed in our positive law and begin to develop alternative studies referred from the Firman (God's Word), the Hadith and Islamic scholars views "(Eko Soponyono, interview in Semarang, January 19, 2015).

Fourth, according to a professor of Univer sity Taddulako, Palu that he always tells students of Faculty of Animal Husbandry, that studying animal is actually not only to know the physical anatomy of the animal. But the most important thing to be understood behind the physical assessment of livestock is contained prophetic spirituality lessons when Muhammad was still a teenager served as a herder. If the status of Muhammad as herder is internalized, then in fact it not only contributes nutrients of livestock meat, but also at the same time contributes nutrient of spirituality. In addition, he said that:

Mr. Peribadi...I have begun referring to the Al Quran in my latest studies on the development of livestock science. The Surah and the verses I used as a source of reflection and thought are: An Nahl verse 10, 68 and 69. (1) Verse 10 says: "He it is Who sends down water from the sky for you, out of which you drink and out of which grow (fertile) plants on which you herd your cattle." This verse is the source of inspiration to fatten the cattle. (2) Verse 68 reads: "And your Lord inspired the bees, saying "Set up hives in the mountains, in the trees, and in the trellises that people put up". (3) Verse 69 states: "Then suck the juice of every (kind of) fruit and keep treading the ways of your Lord which have been made easy (for you). There comes forth from their bellies a drink (honey) varied in colors, wherein there is healing for men. Verily there this is a sign (the greatness of Lord) for those who reflect." These two verses are source of ideas for developing habitat of animal husbandry and to construct a bee farm to be treatment (Kahar Kasim, interview in Kendari, 17 February 2015).

Fifth, according to Head of Economics Department and Director of International Program for Islamic Economics and Finance, Muhammadiyah University of Yokyakarta that:

"Mr. Peribadi's dissertation has already been a part of the strategy analysis of Prophetic-based community development that truly should start to be developed today. Muslim academicians must believe in Surah Al-Ahzab

verse 21 that "Surely there was a good example for you in the (self of) Messenger of Allah, for all those who look forward to (grace of) Allah and the (arrival of) Last Day and remember Allah much". This means, following the Prophet is not just in the context of ritual worship. However, it should put him as the Supreme Master in learning knowledge. Try to imagine, in the context of Islamic economy that I continuously elaborate with my friends in IPIEF, although there is still no agreement between us on its epistemology. But Bank Syariah (Islamic Bank) has proved its prowess that all the conventional banks now appear to compete reducing this Islamic Bank. This means, the truth of the Quran presented by the experts of Islamic economics, should also be shown by political scientists and other disciplines, including sociology and anthropology, as already been initiated by Prof. Kuntowijoyo "(Masyhudi Muqorobin, interview in Yokyakarta, January 20, 2015).

Sixth, according to an Indonesian character building expert whose now continuously develop program of ESQ Power training that:

"Mr. Peribadi..., there are three elements can not be separated, namely: (1) the value: value of loyalty, togetherness, peace and honesty, and especially for Muslims, the value of faith. Well ... for someone who has extensive knowledge of religion but not based on the values of faith, he will be easy to slip; (2) there must be a system that embodies those values, and (3) there must be leaders with high integrity to run the system and values. All three should not be separated, so for me, what Mr. Peribadi has developed was very good and hopefully someday a lot of academicians will also interested to develop it. Because it is not only put religion as a mere ritualistic practice, but also has already started to shape a model of development paradigm. What has happen over the centuries, the Pillars of Faith and Pillars of Islam are only committed to the memory, not formulated into a model of character development as we begin to held in the form of training ESQ 165 now" (Ary Gina Agustian, interview at Menara 165 Jakarta , Wednesday, November 12, 2014).

Seventh, finally a professor of sociology, University of Hasanuddin Makassar appreciates the motivation and orientation of the writer's study, that:

"It is the time for academician to began conducting a study on the Prophetic paradigm as an alternative paradigm coming from the teachings of Islam. This is in addition to an effort to show theoretic contextual studies relevant to the objective conditions of society and the nation; we also have to start showing our ideological alignments as an intellect religious community.

Thus, the study you have being developed, should be appreciated", because in addition to the knowledge that had been considered as the only truth is scientific-based knowledge, it also begun to emerge the other under development that reflects a sense of inferiority and low self-esteem for Muslims to use their own paradigm. The value of Islamic spirituality is neglected and merely expressed in the form of practice of worship. Therefore, it should be herded into the paradigmatic area as Mr. Peribadi has begun to develop in this dissertation "(Darmawan Salman, interview, 23 November 2014).

Ideal Formulation of Paradigm

One of the results of formulation of ESQ Power-based paradigm reconstruction, can be seen in Figure 1. On the one hand, community-based participatory development cycle that implemented by PNPM MP has been contained therein worldly asceticism ethics in the form of universal spirituality. On the other hand, the injection of value power sourcing from the cycle of ESQ 165 into the participatory development paradigm is a worldly and hereafter ascetic ethics in the transcendental perspective of Ibn Khaldun.

Figure 1. Prophetic Construction and its Effect towards Personal Strength and Participatory Cycle (Peribadi, 2015b).
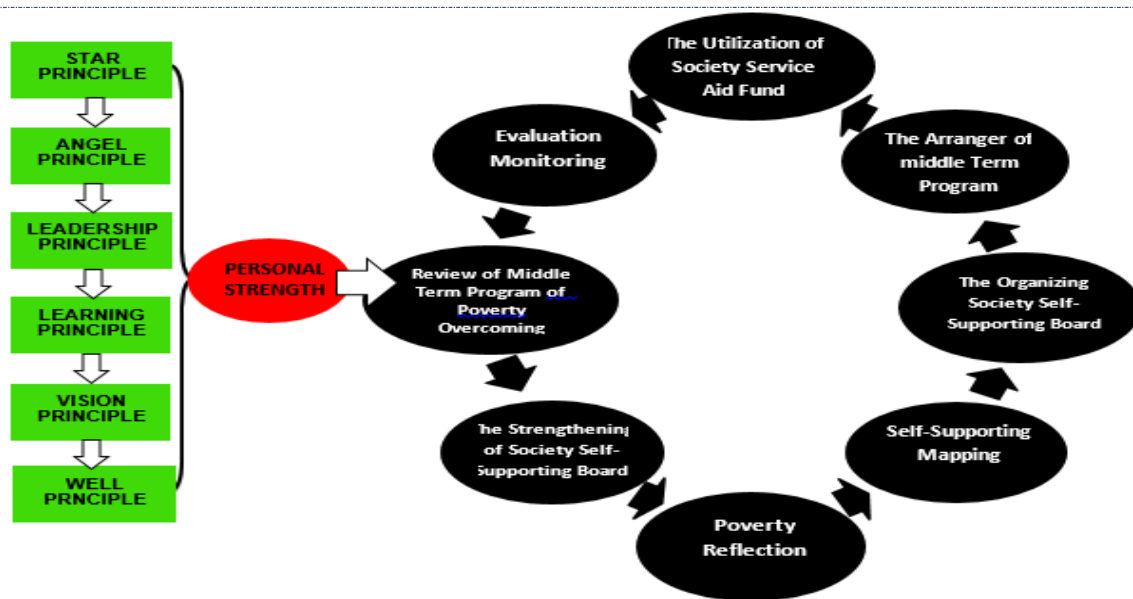
The result of paradigmatic grand design is intended that before the actors of development and poverty alleviation actor networks begin wading through participatory development cycle, firstly should be enlightened with values cycle of ESQ Power. Thus, the identity as an orphan of Pra-prophetic may form spirit of independence when running the programs. Identity as a herder can form social strength in organizing work groups. Pra-prophetic entrepreneurial identity can produce an honesty that reflects the economic behavior, *Al Amin* (honest and believable) in running and developing a business. Similarly, the emission of Prophetic spirituality construction which based on the first five Revelations, can either forming personal and social strength or being an alternative paradigm as a framework of foundation towards awakening of civil society.

The reconstruction of Prophetic spirituality-based participatory development paradigm is a reflection of the value power in perspective " Weberian culturalist" and Ibn Khaldun transcendental perspective. On the one hand, community-based participatory development cycle that implemented by the National Program for Urban Community Empowerment (PNPM MP) and the Urban Poverty Reduction Program (P2KP) has been included therein worldly asceticism ethics in the form of universal spirituality. On the other hand, the injection of value power sourcing from the cycle of ESQ 165 into the participatory development paradigm is a worldly and hereafter ascetic ethics in the transcendental perspective of Ibn Khaldun. Thus, the results of the grand design of the paradigm as shown above is a synthesis between the universal values and the values of Prophetic faith that can be used as an impoverishment anticipatory framework in the future.

CONCLUSION AND SUGGESTION

The findings of case studies on disfunctionalization of Coordination Team of Local Poverty Reduction (TKPKD) and the National Program for Urban Community Empowerment (PNPM MP) and farmers community organizations, are actually the justification and legitimacy on syllogism construction of universal truth which insisted that "development actors with ESQ Power-based spiritual intellectual intelligence (intelection) have personal and social strength in performing the tasks, roles and responsibilities entrusted to him as the actors of poverty reduction" in the region of Kendari City.

When it is criticized and reviewed from the perspective of theories and concepts of intelligence, then the legitimacy of the process meant indicates: (1) Lack of Intelligent Quotient, because of the inability of actors and structures in solving the problems in *Pronangkis* (Poverty Reduction Program); (2) Lack of Emotional Quotient, because of ambiguity, uncooperative and inconsistency using the budget; (3) Low Creativity Quotient, because of the inability to turn the threat to the challenge, and the challenge to the opportunity and have not yet managed to evoke the spirit and self-confidence; and (4) Lack of Spiritual Quotient, because the actors not yet fully uphold the mandate, inconsistent and have not been able to carry out the tasks, roles, and responsibilities with worship-based.

In the future, it is necessary to conduct academic studies on the development of metaphysical realism methodology discourse to support the study of "deductive interpretive phenomenology" that develops its syllogism construction from universal truth variable. Because ontologically and epistemologically, the academic world simply revolves around the correspondence-realism, coherence-realism and pragmatic-realism, so the development of metaphysical realism discourse is really necessary.

It is better poverty reduction strategy in the future start using Prophetic Development Paradigm as a result of ESQ Power-based participatory development reconstruction, one of which included in this article. Indeed, in the community-based participatory development that implemented by PNPM MP, has contained therein a universal spirituality in Cultural Weberian perspective. However, it will be perfect if it is integrated with Prophetic Spirituality and Prophetic Scientification in Ibn Khaldun transcendental perspective.

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