

PROBLEMATICS IN POSTMODERNISM: AN OPPORTUNITY AND CHALLENGE IN DISCOURSE OF PROPHETIC SOCIOLOGY METHOD

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Abstract

Almost all aspects of the social life of this beloved nation and country tended to be colonized including for the academicians that up to now have still been subduing and been kneeling under the influence of western epistemology. Therefore, in the case of obtaining the independence of thinking academically to develop the charitable science and scientific charity, it needs the paradigm and alternative epistemology according to the socio-psychological and socio-anthropological of the nation. In addition to the urgent independence demand for thinking academically, it also still opened the opportunity to develop a prophetic based methodology discourse. There is still an empty space in the context of methodological compilation enabling a new methodology emerges in the future. As the first step to construct a prophetic paradigm is formulating the philosophical foundation in the context of ontology, epistemology, and axiology in social science. This paper offered several strategic phases towards the discourse of metaphysical realism to develop alternative methodologies within the circle of postmodernism problematics.

Hampir semua aspek kehidupan sosial bangsa dan negara tercinta ini cenderung dijajah termasuk para akademisi yang sampai sekarang masih tunduk dan berlutut di bawah pengaruh epistemologi barat. Oleh karena itu, dalam hal memperoleh kemandirian berpikir secara akademis untuk mengembangkan ilmu amal dan amal ilmiah, diperlukan paradigma dan epistemologi alternatif sesuai dengan sosio-psikologis dan sosio-antropologis bangsa. Selain tuntutan kemandirian yang mendesak untuk berpikir secara akademis, masih terbuka peluang untuk mengembangkan wacana metodologi berbasis kenabian. Masih ada ruang kosong dalam konteks kompilasi metodologis yang memungkinkan metodologi baru muncul di masa depan. Sebagai langkah pertama untuk membangun paradigma profetik adalah merumuskan landasan filosofis dalam konteks ontologi, epistemologi, dan aksiologi dalam ilmu sosial. Makalah ini menawarkan beberapa fase strategis menuju wacana realisme metafisik untuk mengembangkan metodologi alternatif dalam lingkaran problematika postmodernisme.

Keywords: *discourse; postmodernism; prophetic sociology*

Introduction

According to Nataatmadja (2003), the scientific works of Aristotelianism and Euclideanism are based on rational intelligence, artificial intelligence, and digital intelligence, so human transformed himself into mind animal and religious animal and modern. It may be exposure referred to as “cancer of epistemology” (Arif, 2008). It is a variety of social deconstructions in the form of despiritualization, deculturation, dehumanization, deforestation and other jarring on land and in the oceans during this time.

Due to that reason, it is starting controversy from scientists, philosophers, theologians and religionists about the impact of disintegration science. Now, it has presented a much diverse opinion of the parallelism model, a model which have subsection dialogic and Islamization. All of that opinion certainly is the reason for the writers to make reviews and construct methodological steps as an attempt of prophetic methodology discourse development. In addition to the writers’ thesis that underlies prophetic methodology discourse, it also has an effort of science integration formulation and it as a version of al-Farabi integrative science paradigm.

Humaidi (2015) concluded that al-Farabi’s universal integrative science paradigm is a form of antithesis for particular integrative science, this is only related to a sub-theme, a method, a source, and a truth. The source and

foundation of al-Farabi universal integrative science is based on The One Paradigm (*Tauhid*). All of these binds every form and structure of ontological thought, cosmological, methodological and axiological (in Humaidi, 2015).

According to Humaidi's opinion, in ontological universal integrative science based on principle, there is a hierarchy existence which is the universe has a level and gradation, both in quality and quantity. Similarly, cosmological, all existences have its origins which starts from the highest existence (God) to the lowest existence and stretches of non-physical existence to physical existence (Humaidi, 2015). Between reality and the other reality is connected coherently, unified and harmonious. There is no separation wall and the boundary that separates it, thus forming a chain of universal order.

Universal integrative science model-based on Oneness (*Tauhid*) is not just limited to explanation about reality with a hierarchy and bound in a harmonious order. However, the principle also implies that the epistemological aspects. Since the reality of the ontological and cosmological have levels, then surely we should use a variety of methodology. That is why al-Farabi uses empirical methods, rational, intuitive: inductive, deductive; quantitative and qualitative (Humaidi, 2015). The diversity of this approach is in accordance with the level of reality itself. All of it has complementary to realize the unity of nature-the microcosm and macrocosm; unity of existence; as well as the unity of knowledge, object and subject knowledge. Thus, the scope of science, not only physics that are considered valid as science, but also mathematics, metaphysics, ethics, aesthetics, logic, jurisprudence, Sufism, and also *qalam* science or theology. These exposures are objective and scientific as well as in accordance with the subject and object of study, as well as the methods used.

The principle of universal integrative science is not only related to the horizontal line but also includes a vertical line. That is, science explains not only the physical objects but also examines the metaphysical objects; and not only limited to the sensory aspects, but also include aspects of rational and spiritual. It is also not only centered on faulty studies, but also the wheelbase on the values of the divinity; and not only related to the social aspect, but also the transcendent aspect.

These integrative science models do not consider that the only senses which become a source of knowledge and truth, or just ratio, or also just intuition. However, these elements belong to scientification of legitimate sources. Based on al-Farabi's integration of the science model, spiritual knowledge is not a pseudoscience. But religion or revelation is valid to be a

source of knowledge and truth. For al-Farabi, the revelation of God becomes a source of knowledge and truth that underlies the entire quadrant of human knowledge (Humaidi, 2015).

At last, in axiological, universal integrative science confirms that the perfection of a man not only in what is known and understood. But, how that knowledge has an impact on our daily lives, both as individuals, community members, citizens, and as well as an integral part of the universe. The principle of integrative science of al-Farabi emphasizes on human perfection intellectually and spiritually, as when people actualize all their intellectual potential through action in the arena of life. In this context, al-Farabi emphasizes the integration of theoretical knowledge and practical knowledge, between faith and charity, and between science and action. According to him, there is a mutual symbiotic relationship between faith and charity, between knowledge and action (in Humaidi, 2015).

Problematics in Postmodernism

Various variables are frequently claimed as the determinant factor on the weakness and failure of a research process in a variety of paradigms and approaches that have been used so far. In this context, almost all scientists claim the existence of the positivist paradigm as the main cause of modern science problematic in various forms of deconstructions and their implications. Due to its ontological status and epistemological context, it keeps referring to the centrism of Euro that in turn causes the captive mind for the academicians in the Eastern world. Even, more than that, positivism and post-positivism paradigms still continue to focus on the field of value-free of Guba and Lincoln (in Denzin and Lincoln, 2009; Alatas, 2010).

Indeed, Guba and Lincoln (in Denzin and Lincoln, 2009) noted that except for positivism, the other paradigms discussed here are still in the phase of opening. It means that there is no final agreement achieved on the definition, meaning or its implication. Thus, this explanation should be perceived temporarily so that it can be revised and recompiled. If it must be done with debating, Guba and Lincoln (2009) affirmed that there is no true construction or can become true without making the debating to appear. That is why the supporters of any construction must have more standards on the sense of understanding than the proving in defending their position.

In the philosophical world, postmodernism obtains the ontological and epistemological foundations through the thoughts of Lyotard, a French

philosopher. He refused the basic idea of modern philosophy since the era of Renaissance until the era legitimized by the principle of ontological unity. In the world that is greatly influenced by technological progress, the principle of ontological unity has no longer be relevant. The power has been divided and spread owing to technological democratization (Lyotard, 1984). For that reason, the principle of ontological unity must be delegitimized with the paralogical principle. Paralogy means the principle that accepts the diversity of realities, elements, games with their every logic without suppressing or dominating one another. It is just a game of chess, every pawn has its own rule and step without disturbing the step of another pawn. Whereas, the principles that uphold modernism: ratio, ego, absolute idea, totality, teleology, binary opposition, subjectivity, linear historical progress or grand narrative has lost legitimation. The grand narratives of the above mentioned modernism are solely a mask and ideological, exploitative, dominative, and pseudo mystification (Kang Danar, 2011).

It seems that Jacques Derrida, the French philosopher has an agreement with Lyotard. Derrida with his deconstructive strategy will make the oppressed dimensions under modernism totality appear. The logical implication of this strategy is that the limits defended so far are destroyed. The discourses suppressed formerly: group of ethnics, the feminists, third world, race of black skin, group of gay, hippies, punk, or the group of environmental love, now begins to be paid attention. With deconstruction, the history of modernism will be performed without any mask as what it is. Therefore, deconstruction is the method of reading the whole text critically whose main purpose is to destroy the binary opposition and latent political constructions in the text. 'Deconstruction' as meant by Derrida is not the same as what is meant by Martin Heidegger with the destruction that means demolition. Deconstruction intended by Derrida refers to the effort of transforming the meaning and way of destruction and reconstruction. It is just like when we destroy a building, and then we make a new building with the old ruins (College Living, 2013).

Deconstruction is the taste of postmodern discussed most frequently and is mostly felt in the change of paradigm of social research. Deconstruction is a step of postmodern towards the thoughts of functionalistic, structuralistic, and paradigmatic modernism. Postmodern deconstructs the functionalistic thoughts that are impressed to defend the established nests of the capitalist. Besides, it also deconstructs the structuralist on the conventional meaning and strives to look for the new meaning, so that postmodern is also called

with poststructuralist. In this context, the interpretative deconstruction as well as the hermeneutics, when being integrated with a research method, the deconstruction and hermeneutics give their own sensitivity (Fauzie, 2009).

Postmodern attacks the belief of modernity towards science. Its critics are relevant with human being with three things, namely: (a) problem of representation, can a language help our understanding about reality, (b) problem of power and vested interest because it has been proven that science does not develop neutrally and therefore science must be understood in its cultural context, and (c) problem of continuity, because there is a discontinuity in the knowledge. Regarding with this context, Turner cited several experts with the purpose of showing that the society of postmodern needs seeing in a new manner, namely with sociological postmodernism. But, ironically, the critics towards the theory of postmodernism have also been expressed a lot. One of which is the question about its validity reason because they do not have a normative base to arrange an assessment. The question is that: does “post” mark a change of poststructural thoughts or only want to have a deconstruction attitude? Even though they strongly criticized modern society, the kind of ideal community that they propose never appear in the explanation. A variety of critics towards the theory of postmodernism is called post-postmodernism theory (in Ritzer & Goodman, 2011).

As a matter of fact, postmodernism is a very controversial term. In the context of art and philosophy, it is solely claimed as the shallow and empty intellectual mode or only a reactionary reflection on the social change happened. Postmodernism is employed to protect all isms of thoughts that frequently are not interrelated precisely to one another. There are many kinds of thoughts isms that include in the term of postmodernism, but they can be classified into the group of deconstructive or constructive or revisionary. The deconstructive group consists of the thoughts of philosophical figures like Derrida, Lyotard, Foucault, and Rorty. Whereas, the group that tends to be constructive or revisionary is like Heidegger, Gadamer, Mary Hesse, Frederic Ferre and still many others.

Michel Foucault is one of the important and influential figures in the movement of postmodernism and has contributed critical theory towards the theory of development and modernization from the perspective that is much more different from the other critical theories. The movement of postmodernism is very inherent and is line with Foucault’s thoughts like the order of things, the archeology of knowledge, discipline and punish, language,

counter-memory, practice, the history of sexuality and power-knowledge. Foucault redefined the power by showing its features that the power is spread about, cannot be localized, constitutes an order of discipline and is attributed to the network. It gives the structures of activities, is not repressive but is productive, and is inherent to the willingness to know. The power of Foucault is not a possession but a strategy. In this case, Foucault does not separate between knowledge and power. There is no knowledge without power and there is no power without knowledge. The writing of Foucault is very broad concerning various disciplines like philosophy, sociology, history, psychology, cultural studies, medicines, gender, literature, and others. It has the time to shake the pillars of human science. Nevertheless, he does not want to be classified as a group of structuralist and poststructuralist (Foucault, 2007; 2017).

Postmodern as the intellectual movement wish to protest the modernism paradigm to criticize the project of west modernization that is regarded to have undergone the crisis of *Power of Rationality*. It has made human being got stuck into absolutism and repressive in the form of deconstructive sceptics. Besides, postmodern appears as the opposition front on the modernism views that claim the existence of a single truth and fight as the center. For that reason, it allows all values to go alone according to their every direction and there is a conflict to one another. Postmodern can give the balance of humanism and intellectual to the tendency of dehumanism and lowness of modern mass culture driven by the economic actor of transnational capitalism and innovation of sophisticated technology.

In turn, postmodernism appears to plead a community and narration of life that are isolated by grand narratives of modernism-westerns with its various dominative and imperialistic domination. Postmodernism does relativistic and pluralistic approaches with simplicity and modesty attitude to listen to and appreciate the others. Likewise, postmodernism is keen on the plurality, anticentrism, fragmentation, and locality. In addition, postmodernism re-polemicalizes the irrational and traditional values and regards modernism rationality is merely a repressive mystification. But, ironically, both paradigms were as if two enemies so that they are called as a rebellion towards positivism and modernism. In fact, when being seen from the value context, it turned out that positivism and postpositivism are equally based on the value-free as cited (Peribadi, 2019).

By virtue of the consideration, there are some efforts of paradigmatic reconstructions from the side of post-positivism, critical theory, constructivism,

feminism, and pragmatism (Denzin and Lincoln, 2009; Liliwer, 2018). But, all of them are still categorized as the integral part of left epistemology. Accordingly, the next elaboration offers a discourse of prophetic paradigm as the alternative and solutive recommendation that are expected to be able to analyze and develop a comprehensive and holistic study (Koentowijoyo, 1997; 2008; Ahimsa, 2017, Supraja, 2017; Peribadi, 2018).

The more worrying social implication according to Erich Fromm (in Peribadi, 2018) that one of the acute and latent problems that befall a lot of modern and contemporary humans is alienation and reification. Alienation in accordance with Fromm is a mental disease marked with isolation feeling from everything, fellow humans, nature, God, and himself. It is related to the symptom of reification that this world is solely an object as an accumulation of empty facts without meaning and value, as emphasized by positivism paradigm. As for Nasser that violence, hegemony, and conflict that color the way of global life denotes a reflection of conflict and alienation in the inner of each occupant of this world (in Peribadi, 2018).

This fact, in actuality, protests the presence of alternative integrative science paradigm in various dimensions of social life. The spirit of struggle appears from the adherers of critical theory and phenomenology to overcome hegemony and domination of positivistic science even both of them have a different response (Supraja, 2018). Meanwhile, the prophetic phenomenology is no longer avoidable. The transformative social science has three main pillars developed from the spirit of the Qoran, i.e.: liberation, humanization, and transcendence (Kuntowijoyo, 2008).

The potential contained in the self of human's child as one of the creatures of the God that is full of the mystery is so amazing. It is highly unexpected when Einstein affirmed that creativity appears in the central point of gravitation of emotional awareness and the creational process is even out of logical reach. Likewise, Goedel, a mathematician, invented an extraordinary theorem that the mathematical truth is out of mathematics. Then, this theorem was confirmed by Weisskopf as the nuclear physician that scientific truth is out science (in Nataatmadja, 1982).

The potential of the extraordinary brain and mental faculty and personal and social strength for being educated by prophetic education paradigm makes one to be free and independent. Therefore, it is proper if the Prophet Mohammad has the predicate as the Grand Master above the other Grand Masters. Michael H. Hart (1993) places the Prophet Muhammad SAW as the

number one leader among the 100 most famous and most influential world figure in the historical field of the world leadership.

Discourse of Prophetic Sociology Method

Background of epistemology becomes the determinant in constructing a framework of science and methodology in all disciplines of sciences. The urgency of epistemology design is a certainty for a new paradigm in the context of humanities sciences to adopt the dimension of transcendence and spirituality of human integratively and interdependently. That thing is greatly felt and seen in developing the description, explanation, and interpretation of the action and human behavior both as individuals and as societal members.

The logical consequence of the existence of Islamic philosophy has a strong affinity with a dimension of human's transcendence. It, then, delves the ontological-epistemological potential of Islamic philosophical tradition in the effort of reconstructing a new paradigm of humanity sciences (Abdurrahman, 2007). The reason is that modern western philosophy has been built-in and has been internalized in the mainstream contemporary human sciences. For that reason, it needs further exploration on the interrelation between the type of mainstream modern epistemology with contemporary social sciences that tend to be positivistic and to be fragmented.

Behind the uproar of constellation among a variety of those components, it has been concealed the phenomenon of injustice and various kinds and types of disgusting and terrible uncivility. It happened because of intensive relation factors in the form of the arms race, diverse modus of violence and wars, global injustice, human rights violation, genocida until the sharp competition in natural exploitation creating environmental crisis. All happens due to the factor of "the scientific works of Aristotelianism and Euclideanism based on rational intelligence, artificial intelligence, and digital intelligence, so human transformed himself into mind animal and religious animal and modern cannibalism as the predator" (Nataatmadja, 2003).

In actuality, the pattern and process of interconnection that happens among human beings and contemporary society with a diversity of hardware technologies are not a substantial interconnection if seen from the perspective of system theory. However, it is not more than the crowds of people that watch a football game without the correlation and human relation among the watchers. They do not have the software relation to humanity, although they have the same interest to watch a football game.

The statement of Alvin Toffler in his preface for the book “Order Out of Chaos” (Prigogine, 1984) seems to be in keeping with the critics of Ernst Cassirer and Seyyed Hossein Nasr towards human sciences (contemporary social-humanities department). It has lost the vision that is holistic and fundamental about human (the mainstream theories of modern human sciences lose an intellectual vision on human being as the whole). As a result, the rapid progress in the technical instrument for observation and experimentation of research solely produces the data that are unfinished and disconnected. It cannot contribute to the understanding of the existence and essence of a human. One of the weak points of positivism is that the perception of reductionism in perceiving the reality as the collection of entities that have been permanent, finished, and isolated by the whatness or quiddity. While the reality keeps being dynamic, complex, and interconnected. Reductionism is regarded as increasingly unsuitable with social reality that is much more dynamic, complex, and interconnected as the connection of life (Brush, 1986).

Universum Organum

This discussion is the elaboration on the discourse of *universum organum* based on revelation system (Peribadi, 2015). One of the important things emphasized is the command of *iqra' bismirabbikalladzi khalaq* is the initial point that marked revolution of Islam, humanity, and civilization (Adhim, 2000). A jump from a very bad, terrible, and uncivilized condition notifies knowledge only with the moral condition at the lowest point to the best condition. It changes a slave becomes a leader with high integrity, noble conduct, and high science. In this context, reading sets the dedication and recognition of God, the Creator as a condition. It is the ideological strategy that makes the reader found out his moralistic and idealistic power (Adhim, 2000).

The prophetic social construction describes the strategy of scientification that even begins from the paradigm of *Al Alaqas* the philosophical base that is in turn followed with the paradigm of *Al Qalamas* the vision and mission of civilization. When “Faculty of Brain” Nabiullah has been established through the instruction of reading and writing, God reveals furthermore the methodology of development spiritual faculty through the paradigm of *Al Muzammil* as the spirit of civilization. When faculty of the brain and spiritual faculty of the Prophet Muhammad SAW have been established, God pleased the Prophet Muhammad (the Messenger of God) to begin to compete in the struggle with the paradigm of *AlMudatsir* as the management of civilization.

When the spiritual intellectual struggle is actuated by the actor that has personal and social strength, it can build a settlement of *darussalam* (the safe place) in the frame of the paradigm of *Al-Fatiha* has civil society methodology.

When the process of placement of faithful principle star in the brain and spirit, it exemplifies the politeness of Angel and the prophetic leadership (*leadership principle*), as well as learn long life (*learning principle*). It is usually called with long-life education, not pragmatism (*vision principle*) and is based on the law (*well organized principle*) (Agustian, 2000; 2003). It is the thing that is intended by Tasmara (2006) that attitude is like the sounding lava that can make the mountains alive, and if it must overflow, its overflowing gives the benefit or significance in the form of fertility for its environment. It does not happen contrarily that many people do the violation of law in a variety of aberrational behaviors and even tends to behave in vandalism and a kleptocracy manner that is very worrying.

How urgent the presence of intellectual scientists is to dedicate themselves to God. Although it is possible, it is just like we dream by daylight, because of the result of Aristotelianism and Euclideanism based on rational, artificial, and digital intelligence (Nataatmadja, 1982; 2003). Therefore, the alumnus of education seems to be very intelligent to arrange the collusion and corruptive collaboration strategy. It is not avoided anymore that social act exploits religion by the crews of executives, legislative, and jurisprudence seem to be increasingly intelligent (Tago, 2014).

Eventually, the benefit of all prophetic paradigms is human beings with good deeds as the top of an internalization of action that in turn changes the cruel conduct into polite one and the slave changes into the leader and the uncivilized human changes into the civilized one. When the good deeds human that becomes the main motivation and drive in developing various vertical and horizontal activities, it goes without saying that it will be avoided from all forms of hypocrisy conduct. Deep concentration in the effort of developing alternative epistemology of worship in Islamic perspective not only intends to be avoided from the danger of breaking points as the poverty rackets of intellectual poverty (Alibasyah, 2003; Kahmad, 2012), but also it does not intend to follow the pros cons of "Science Islamization discourse" as Fazlur Rahman. It considers the science is neutral versus the scientists that support the discourse of "Science Islamization" like Sayyid Qutb, Shaykh Atif al-Zayn, al-Maududi, Syed Naquib al-Attas (Fahmi, 2014).

How many lessons can be developed as the major premise from the spiritual construction of the above preprophetic? Sacralization of the journey of this spirituality in actuality is the strategy of *zero mind process* that aims at moving away from the external factor like meant by the paradigm of social fact and internal factor as intended by the paradigm of social definition. All elements of strengths make someone to be dependent as in the perspective of the theory of dependency. There is not even a social basis that can influence it, except if it is only dependent on God.

Nowadays, the modernism based paradigm has so far been around materialism version like Herakleitos Parmenides, the idealism of Socrates-Plato, the realism of Aristoteles, the rationalism of Rene Descartes, empiricism of John Locke, criticism of Immanuel Kant and pragmatism of John Dewey. Likewise, the paradigm of *Cartesian-Newtonian* that contains the ism of atomistic reductionism that nature as a dead machine without containing symbolic and qualitative meaning. Without value, taste, ethics, and esthetics and spirituality value, it is the cancer of epistemology that actually becomes the conqueror of the heart of the elitist in contemporary society (Syahrani, 2010).

Moreover, one also may not be affected by the deductive logic of Aristotelean and empiristic Baconian. How strong the attack of this *Tertium Organum* is just like the stick of the Prophet Musa that will destroy the magician and modern idolater. However, the one to expect is the discourse of *Universum Organum* that is specifically in line with the Prophetic paradigm and system of descent of revelation.

An Ontology Construction of Metaphysic Realism

The elaboration that is contained in this discussion largely quotes “Discourse of prophetic sociology methodology: an ontology construction of metaphysic realism” (Peribadi, 2016). According to Muttaqin (2012) social sciences prophetic paradigm outlined some things. *Firstly*, prophetic sociology has three important values as its foundation namely humanization, liberation and transcendence. The three values are in addition function as criticism will also provide a research direction. *Secondly*, epistemologically, prophetic sociology has a stance that the sources of knowledge are empirical reality, reason, and revelation. *Thirdly*, this subject is the antithesis to positivism seeing revelation as the myth. Methodologically, prophetic sociology is in a controversial position when confronted with positivism as rejecting the doctrine of free value as well as the knowledge that only comes from the empirical facts *un-sich*. In this

context, prophetic sociology not only attempts to understand but also orient transformative (liberation, humanization, and transcendence) which is almost similar to the purpose of critical sociology methodology (critical theory). It brings transcendence as one of the fundamental values to be the basis for liberation and humanization. *Fourth*, prophetic sociology has ethical alignments that consciousness (superstructure) determines the base of material (structure).

As an effort to avoid any obstacles and controversies, the writers offer a research strategy as an effort to develop a philosophy approach of deductive phenomenology referred by Popper that starts from a grand theory about universal objective truth, and then validated through falsification test. The Popper's design was elaborated further by Muhadjir (2011) to the transcendental empirical realm so that the relevance of the study of prophetic got a chance to enter the room "transcendental empirical truth" within the meaning of prophetic substance itself. There are several arguments on the urgency and relevance of the prophetic-based research strategies.

Firstly, all the schools of philosophy and sources of knowledge that have evolved since the beginning until today refer to three kinds of "books of epistemology". They are: (a) organum by Aristotle which reflects realism within the framework of deductive logic; (b) novum organum by Francois Bacon which reflects induction-empiric method; and (c) tertium organum by Ouspensky as a spirituality-based intellectual paradigm (Ouspensky, 2005). However, epistemology of Universum Organum that reflects paradigm of Tauhid (Islamic theology) as the forth epistemology is undeveloped (Peribadi, 2015). The realm of spirituality-based tertium Organum epistemology, can be united with "deductive interpretive phenomenology" referred by Raimund Karl Popper.

Secondly, in relation to the phenomenology of religion in the view of Max Scheler, then according to Zainudin (2011), the phenomenological approach should seek to restore fairly study of religion in understanding the complexity and diversity of human belief. It is also reminded by Schwandt (2009) that a religious construction can only be judged worthy or not from the perspective of a particular religious paradigm. Therefore, in an effort to reconstruct paradigm of prophetic-based social sciences, the study is based on the basis of Prophetic spirituality in the perspective of Islam. It is derived from Qoran and Hadith (words, remarks, and behaviors of Prophet Muhammad) as well as pre-prophetic spiritual journey until the period of prophetic leadership (Wibowo and Herdimansyah, 2000; Suharsono, 2011).

Thirdly, according to Muhadjir (2011) there are five things that make Popper appears different from the other logical positivists, namely (a) the theory of probabilistic is not used for inductive epistemology but used for the deductive epistemology; (b) the construction of his deductive syllogism started from the concept of universal truth as a major premise. While the various cases that emerge in the field are positioned as the minor premise; (c) Popper admits moral truth; (d) Popper did not use objective mathematical analysis, but interpretive phenomenological analysis; and (e) Popper does not make verification test like other experts of logical positivists, but a test of falsification.

Fourthly, all of them complement each other as a relevant methodological design. In this context, according to Yin (2008) case study is a form of qualitative research that enables dialogue (critical theory), interaction (constructivism) combined with the disclosure of the emic views. Specifically, the truth of empirical senses and empirical rationale can be achieved through the process of this study case. Thus, it means that there are two designs of field studies which become the choice of qualitative strategy to be used to sharpen the minor premise to the discourse of prophetic methodology. It involves five types of design (ethnography, grounded theory, case studies, phenomenology and narrative) referred to Creswell (2013) as phenomenology and case studies.

Fifthly, the formulation of the prophetic-based theoretical and conceptual constructions as innovative theoretical thought will never be claimed malconstruction in the views of all parties. Further the researcher refers to the methods of research and development developed by Borg and Gall (1989) and further elaborated by Sugiyono (2011).

In connection with the qualitative approach used, it prefers procedure “member checks” as intended by Denzin (2009) as well as the interpretive validity evaluation referred by Altheide and Johnson (1985). Thus, the consistency of paradigms and their methodological approach remained focused and assured. In this context, Schwandt (2009) reminds six properties of construction and one of them is that the construction should be revised when new data is the antithesis to the construction. The fifth and sixth point emphasized that:

“The judgment of whether a given construction is malformed can be made only with reference to the paradigm out of which the constructor operates. In other words, criteria or standard are frameworks specific so far instance a religious construction can only be judged adequate or inadequate utilizing the particular theological paradigm from which it is derived”. One’s construction is challenged when one becomes aware that new information conflicts with the

held construction or when senses a lack of intellectual sophistication needed to make sense of new information.

Actiologic implementation as case the results of the prophetic study. *Firstly*, in the early stages of the research process firstly develop a major premise. This context is relevant to the spiritual prophetic-based participatory development paradigm of the ESQ Power of Ary Ginanjar version and revelation system of Pesantren Hidayatullah version as a community development strategy in building a campus of Islamic Civilization (Peribadi, 2015). The grand theory means that: “for the development actors who have spiritual intelligence with personal toughness and social resilience in performing their duties, roles and responsibilities”. Construction of syllogism which is a “major premise”, is then confirmed with various cases of poverty reduction programs as “minor premise” that spread out in the field. Such matters are as an effort to treat the Qur’an more as a data of life from God so that the statements of the Qur’an can be formulated into theoretical constructs for understanding social reality (Kuntowijoyo, 2008).

Secondly, some social facts legitimize syllogism construction of universal truth that poverty reduction actors who possess intellection can carry out the tasks, roles and responsibilities wholeheartedly and successfully reduce poverty. Conversely, for poverty reduction actors affiliated in National Program of Independent Societal Empowerment (NPISP) and Regional Poverty Reduction Coordination Team (RPRCT) of Kendari city tend to be untrustworthy in performing their duties, roles and responsibilities. In addition, they tend to develop a process of impoverishment, so it is not surprising that although Humanitarian funds increasingly flow from time to time, the poverty rate exactly still increases (Peribadi, 2015).

It results in the dysfunction of the Regional Poverty Reduction Coordination Team (RPRCT) in integrating various poverty reduction programs, and inactivity of Urban Learning Community (ULC) as a forum for the presentation social institutions. Similarly, the disintegration of inter-institution, miscommunication of poverty reduction network actors caused controversy logging, degradation of the spirit of Community Self-Reliance Board (CSRB) members and voluntary of stakeholders so that implementation takes place in the cycle tends to be formalistic. In the context of political will, one of the strategic momentums to show the political will is by giving direct development programs with budgets under Rp. 200 million to the local ULC that has been professionally preparing Medium Term Program of Poverty

Reduction (MTPPR). However, it turns out that the budget is given to specific groups that are considered give contribution to the success and the winning in the democratic election. Such exposures that referred by Sjaf (2014) as a strategy of security fund and patron-client to maintain the stability of the status quo. Inevitably, sectoral ego and pragmatism of RPRCT obviously emerge in every department and agency. Overall, it is an empirical case that shows the low of intellection intelligence of actors and is a justification for the truth of the major premise as meant.

Thirdly, the phenomenon or reality of the removal of the button up aspirations is a form of deviation toward Regulation of Minister of Home Affairs no. 42 year 2010 on RPRCT and Kendari City Regulation no. 8 year 2011 on Program of Poverty Reduction (PPR). In this context, according to Yudha (2004) and Habermas (2006), the deviation toward the legal umbrella reflects identity as “conventional apparatus”. Similarly, according to Agustian (2003), from the perspective of the prophetic, it does not have the potential to control (well organized principle) against the regularity of natural law and social law. Meanwhile, from the standpoint of Gramsci’s theory of hegemony, the top-down aspirations tend to hegemonize bottom up so that the political will of use of public money is more dominant to the apparatus rather than public spending. While the spotlight from dramaturgical theory shows shrewdness and cunning use of public money, so it is not pro-poor, pro-job and pro-program.

Fourthly, when the phenomenon and the reality of the results of case studies in the area of the micro premise, criticized and analyzed from the perspective of the theories and concepts of intelligence, then the legitimacy of the process as meant indicates: (a) lack of intelligent quotient, because of the inability of actors and structures to solve the problems in the respective fields; (b) lack of emotional quotient, because of no transparency, accommodating and consistency; (c) low creativity quotient, because of the inability to turn the threat to the challenge and to be a opportunity and have not yet managed to evoke the spirit and self-confidence; and (d) lack of spiritual quotient, because the actor-network is not yet fully uphold the mandate, inconsistent and have not been able to carry out the tasks, roles, and responsibilities as worship (Hawari, 2009).

Fifthly, finally one of legitimated theoretical discourses and at the same time can be further developed is that the elite has “intelligence of collaboration strategy” by showing the personification of the Trinity (Pharaoh, Karun, and Balaam) as Qabil community referred by Shariaty (2014) and the duumvirate

community (Abu Jahl and Abu Lahab referred by Peribadi, 2015). Although this seems to be exclusive and may be claimed to be extreme, actually the events of the life of the man are the repetition (*cycle*) in the context of time, place and different media. The personification of the Trinity concept as an integral part of the Qabil community referred to in the framework of Shari'ati's sociological theories (Shari'ati, 1985; Shari'ati, 1996; Nugroho, 2009) is by no means the writer intends to equate it exactly. However, the reality and hyperreality that emerge in the middle of the constellation of contemporary social life seem to show similar behavior and even resemble (Ibrahim, 2008). Certainly, any phenomenal and spectacular cases are booming in Indonesia as criticized by Hidayat (2013), Nataatmadja (2003) and Latif (2011).

Opportunity and Challenge

Since the first time in dreaming this idea, in actuality, it was not only faced with moral burden from various kinds of perceptions and perspectives concerning the writer. The more burdening one is subjectivity of scientificity referring to the stigmatization that the perspective of this prophetic spirituality is to sharpen the pros cons between the group of established Islamic orthodox and the actor of change as the explanation of constructivist of Adonis (2012). It is claimed to position their own self into the "discourse of Science Islamization" as elaborated by Zarkasyi (2014). It is greatly paid attention to sharpen the struggle of thoughts between "Marxism and Islam" as intended by Hiro (2007). Even, it is claimed as Islam skepticism on Marxism and the other misleading western thoughts as told continuously by Syaria'ti (1996). Whereas, the perspective of Prophetic that is intended in this study is in the case of exploring the significance of prophetic spirituality with the user of scientificity paradigm and developmental paradigm that has alternated so far.

Conclusions and Recommendations

This paper offers a discourse of metaphysical realism as a prophetic methodology to fill the spaces through several strategic stages. *Firstly*, putting the metaphysical realism ontology under the paradigm of *Tertium Organum* and the paradigm of *Universum Organum* as a spiritual-based intellectual paradigm. *Secondly*, in relation to the phenomenology of religion, then the phenomenological approach is returned to religion fairly in understanding the complexities of religiousness. *Thirdly*, revelation as a source of major premise is developed through the approach of deductive interpretive phenomenology

by Popper. *Fourthly*, the major premise as metaphysical realism is confirmed through a case study as the minor premise. *Fifthly*, construction result is validated by experts through procedures “member checks” and interpretive validity.

The metaphysical realism as Prophetic methodology that becomes an alternative to fill the empty cells, is relevant to the method of “deductive interpretive phenomenology” that develops its syllogism from universal truth variables (Read: Al Quran and Hadith). Imagine, the academic world simply revolved around the realism-correspondence, realism-coherence, and realism-pragmatism, so it much needs the development of a discourse of metaphysical realism. The effort to develop the idea of discourse is not only meant to produce alternative thought that oriented to interpretive phenomenologists versus interpretive positivism. However, the urgency is an academic intention to reduce dependence and also erodes the captive mind from the hegemony of Western philosophy and epistemology referred by Alatas (2010).

The time has come to assemble a Prophetic spirituality-based paradigm that can directly touch the rationalism region, the realm of ethics and transcendental space. It is no longer continue to be hypnotized by Aristotelean deductive logic as well as the induction-empiristic of Francis Bacon considered as the only legitimate scientific method in the development of science. The paradigm of Cartesian-Newtonian contains the concept of reductionism-atomistic that nature as a dead machine without symbolic meaning and qualitative, without value, taste, ethic nor aesthetic as well as devoid of spiritual values. Appropriately, it is time to say goodbye to "epistemology cancer" (Arif, 2008) based on modernism and post-modernism. It only revolved around materialism of Heraclitus Parmenides version, idealism of Socrates-Plato, Aristotle's realism, rationalism of Rene Descartes, empiricism of John Locke , criticism of Immanuel Kant and the pragmatism of John Dewey.

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