

Fast 4c Analysis Resources Management of the Nation and the People Religious Humanist Naturalist Interconnection

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Abstract: The main problem of human resource management (HR) is the lack of a complete understanding of reality. In fact, the Indonesian people are religious people. Divinity is an important element in every step of life. However, so far this variable has not received a portion, there has not been a serious discussion on God's resources (SD), which only discusses natural resources (SDA) and human resources. As a result, the essence of development which aims to build a complete human being becomes lame, not complete anymore. Naturalist (state) humanist (nation) and religious (religion) interconnections are needed. Humans consist of two elements physically and mentally, body and spirit, soul and body, physical and mental, body and mind. His body comes from nature (soil, water, and air). The soul or spirit comes from God. Of course, the source of strength or human resources comes from these two factors, nature and God. In secular science, God is not taken into account, and sometimes even considered non-existent (nil). This is a big mistake in analyzing religious Indonesian citizens. Belief in God's power is an infinite resource (exist). In the composition of Pancasila, divinity is positioned in the first place. This construction is important to understand so that the next step is right on target. Only the name is different, in the state (state) humans are called citizens, in the nation (nation) humans are called nations, and in religion (religion) humans are called people. What is the relationship pattern between the three components? In the teachings of Islam, the Prophet Muhammad SAW has four main characteristics that must be imitated, namely Fatonah, Amanah, Siddiq, Tabligh (FAST). On the other hand, in the nation state, there are 4C constructions (Concept, Competent, Commitment, Connection). The two pairs, each of which consists of 4 elements, are a duality relationship that deserves to be developed within the state, nation and religion. Through this FAST 4C paradigm, God willing, there will be an Indonesian society that is naturalist, humanist, religious.

Keywords: FAST (Fatonah, Amanah, Shiddiq, Tabligh), 4C (Concept, Competent, Commitment, Connection), Management of the Nation and People

1. Introduction

The essence of development is to build a complete human being, physically and mentally, and also in the hereafter because the Indonesian nation is a religious human being (Muhshi, 2015). The source of truth is not from nature (scientific) and from humans only (theoretical) but also from God (religious). For religious people, especially Muslims, resources (strength) are from God Almighty. "Laa haula walaa quwata illa billah" (There is no engineering and power except from Allah). The resource duo, SDA (Natural Resources) and HR (God's

Resources) need to be reconstructed with a new paradigm, namely trio resources, by including SDT (God's Resources) (Prasetyo & Wibowo, 2020).

There are three main human problems: (1) the problem of human relations with nature, (2) the problem of human relations with fellow humans, and (3) the problem of the relationship between humans and God (Budiman & Samani, 2021). Humans are social creatures; they live in groups based on these three points. First, based on the nature of birth, they live in tribes (races). The second is based on the characteristics of their humanity (the nation). The third is based on their divinity (religion) (Setyawan, 2015). This often causes problems. In large groups they form a state rooted in the nature of their birth. They also form a nation (nation) which is based on the characteristics of humanity (human). And they also form groups based on the similarity of their God (ummah) based on religion (religion).

To overcome this problem, a constructive method is needed, how to synergize these three major groups. Indonesia already has a basis that is emblazoned on the eagle symbol which is written *Bhinneka Tuggal Ika* (Diverse but one goal). However, how to implement it, is still difficult to put into practice. It is necessary to have a well-established concept and teachings originating from these three problems, namely concepts that are scientifically natural (natural), religious-spiritual teachings (ilahiyah), and humanist theory (insaniyah). In building the people of the Prophet Muhammad SAW as *uswatun hasanah* (exemplary) has 4 mandatory characteristics, *Fatonah Amanah Siddiq Tablig* (FAST). As for building a nation state, it is necessary to have 4Cs (Concept, Competent, Commitment, Connection) (Jameson, 1997).

With the duality approach between religious teachings consisting of 4 characteristics of apostles and the concept of a state which has 4 letter C above, it will produce a complete management of Indonesian human resources, namely humans as citizens, humans as Indonesian people, as well as humans as religious people (Almasri, 2017). So, be a naturalist, humanist, and religious Indonesian.

2. The theoretical side

The last quarter century of compromise between science and religion has shown significant progress. This tendency to strengthen the duality of religion and science has attracted the attention of many people. Arthur Peacocke, for example, wrote *The Science and Theology in 20 Century* (1981), Ted Petters wrote *Theology and Natural Science* (1992), Robert Russel wrote *The Relevance of Tillich for the Theology and Science Dialog* (2001), and many others (Torrance, 2001). (Van der Walt, 2020) mentions:

"The study of origin of the universe is, I believe, both a scientific and a religious voyage of discovery: scientific because we use the techniques of the scientific method – exploration and deduction; religious because it contains the element of awe and wonder, and it stimulates questions about purpose and the ends."

"I believe both religiously and scientifically that the study of the origin of the universe must be studied scientifically using methods - exploration and deduction; and must also be studied religiously because it contains elements of awe and wonder. This religious study must be able to encourage questions -questions about plans and goals."

Science aims to determine the efficient causes of phenomena (necessity) through reason, while religion seeks final causes (belief) through taste (Rifai et al., 2020). These two approaches have their respective legitimacy through a structure that fits them both, in different conceptual constructs. With their metaphysical background, scientists have arrived at the meeting point of science and religion. The dialogue between scientists and clergy that used to be blocked by two great walls, secularism and sacredism, is now starting to fall. Exact science whose object of study is about nature (A), on the one hand, and religion/theology whose object

of study is about God (T), on the other hand, seems to lead to social science, namely science whose object of study is humans (M), ATM synergy occurs (Askafi & Sukamtono, 2020).

Human position cannot be separated between state life (nature), nation (humans), and religion (God). Only the name is different, in the state (state) humans are called citizens, in the nation (nation) humans are called nations, and in religion (religion) humans are called people (Blinder, 2013). What is the relationship pattern between the three components? In the state, citizens need reliable objective scientific concepts, in religion the people rely on religious teachings that are believed to be true, and in the nation there is a need for duality between religious teachings and scientific concepts (Barrett & Lanman, 2008).

Humans move because they have power or energy. Energy arises because there are two positive and negative poles (Hastuti & Setyawan, 2021). If positive meets negative, there will be an attraction (fusion) whose movement is congruent (constructive). When positive meets positive or negative meets negative, there is a thrust (fission) whose movement is spread (destructive). Up to this level, the terms positive, negative, constructive, and destructive are still value-free.

Albert Einstein entered a new chapter, entering the value area with the proposition "God is subtle, but He is not malicious". The next development, I don't know who started it, positively falls into the category of "beautiful" which has the connotations of 'good' and 'true'. On the other hand, negative is categorized as "ugly" which has the connotation of 'evil' and 'wrong'. Thus in the gross realm there is something beautiful, good and right and something ugly, evil and wrong (Sari & Setiawan, 2021). Likewise, in the subtle (metaphysical) area of God there are beautiful, good and right and some ugly, evil and wrong.

Right and wrong are included in the area of moral values based on exact science. Good and bad (evil) are included in the area of ethical values based on social science. Beautiful and ugly are included in the area of aesthetic values based on art (art). Approach to exact science or natural science (A) is through ratio. The approach to art and or science of divinity (T) is through taste (Soeprajitno et al., 2019). While the social approach to humanity (M) is duality, namely taste and ratio.

Giddens said that in essence, the duality of structure and actors lies in the process in which social structure is both the result and means of social practice that is patterned and repeated across space and time (Giddens, 1987). The phrase "Duality of Structure and Actors" which became the motor of Giddens' structuration has the same meaning as "Bhinneka Tunggal Ika" which became the symbol of the Republic of Indonesia. Substantially, social scientists have actually discussed it, but with a different concept. Berger, for example, uses the term Social Construction, "Subjective and objective reality". Marx called it Historical Materialism "Material infrastructure and ideal superstructure". Ritzer with the phrase "Double Paradigm Sociology". Contemporary social scientists call it by various terms, including: "body-mind, virtual-reality, macro-micro, measurable-interpretable, constraint-enabling, secular-sacral, nihil-exist, trust-sceptic, natural-spiritual, absolute-realtive, etc."

Two decades ago Stephen R. Covey wrote a book entitled *The 8th Habit from Effectiveness to Greatness*. The book became *The Best Seller* in 2004. Publisher Gramedia also promoted the book by cooperating with President Susilo Bambang Yudoyono at the Jakarta Convention Center in 2005 (Inayati, 2016). Covey said the community moved and developed through 8 (eight) stages. 1. Hunter (Hunting); 2. Agriculture (Farming); 3. Industrial (Industry/Capital); 4. Information / Knowledge Work (Knowledge and Work); 5. Wisdom (Wisdom); 6. Freedom (Freedom); 7. Peace (Peace); 8. Spirituality (Spirituality).

The combination of Giddens' structuration theory and Habitus Covey's theory above produces TAM (God of the Human Nature) which is scientifically spiritualistic and constructive (Saptaria & Setyawan, 2021). From here, it is hoped that a naturalist, humanist and religious society will be realized.

3. Methodology

In the teachings of Islam, the Prophet Muhammad SAW has four main characteristics that must be imitated, namely Fatonah, Amanah, Siddiq, Tabligh (FAST). On the other hand, in the state, there were already 4C constructions (Concept, Competent, Commitment, Connection). The two pairs, each of which consists of 4 elements, were a duality relationship that deserves to be developed within the state, nation and religion. Through this FAST 4C paradigm, God willing, there would be an Indonesian society that is naturalist, humanist, religious.

Menpan Taufiq Effendi, in his scientific oration at Darul Ulum University, February 27, 2005, conveyed 4 points that need to be considered in developing Indonesian people as a whole. 1. Concept, a concept is a design, idea or understanding abstracted from a concrete event. 2. Competent, competent is capable, has the ability. 3. Commitment, commitment is the basic thing that a person must have when they want to be in a relationship. 4. Connection, connection is a relationship that can facilitate all affairs.

In the teachings of Islam there are 4 characteristics that the Prophet Muhammad SAW has as usmatun hasanah (the best example) (Harianto et al., 2020). 1. Fatonah means smart in reading reality, easy in completing all affairs. There are various kinds of intelligence, including intellectual intelligence (IQ), spiritual intelligence (SQ), emotional intelligence (EQ), and so on. 2. Amanah means trustworthy, responsible for his obligations, protected from evil qualities. 3. Siddiq means honest, telling the truth. 4. Tabligh means conveying, forwarding the treatise or deposit to those who are entitled


There is a significant relationship between the 4 attributes of the apostle and the 4 theories in advance.



Figure 1: resource management fast 4c

4. Result and Discussion

The human position cannot be separated between the life of the state, nation, and religion. Only the name is different, in the state (state) humans are called citizens, in the nation (nation) humans are called nations, and in religion (religion) humans are called people. What is the relationship pattern between the three components? In the state, citizens need reliable objective scientific concepts, in religion the people rely on religious teachings that are believed to be true, and in the nation there is a need for duality between religious teachings and scientific concepts.

FAST 4C ANALYSIS					
MANAJEMEN SUMBER DAYA BANGSA WARGA DAN UMAT					
INTERKONEKSI NATURALIS HUMANIS RELIGIUS					
4 C \ FAST	Fatonah	Amanah	Shiddiq	Tabligh	
Concept	Cerdas	T jawab	J u j u r	Mnyampaikn	
Competent	S a i n s	Sosial	Religius	Konstruktif	
Commitment	Negara	Bangsa	Agama	U t u h	
Connections	Warga	S u k u	U m a t	Tasamuh	
	Manage	Natural	Humanis	Spiritual	Holistik
	Resource	A l a m	Manusia	T u h a n	Sinergik

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Figure 2: fast 4c analysis Resources management of the nation and the people Religious humanist naturalist interconnection.

Humans consist of two elements physically and mentally, body and spirit, soul and body, physical and mental, body and mind (Bito, 2020). His body comes from nature (soil, water, and air). The soul or spirit comes from God. Of course, the source of strength or human resources comes from these two factors, nature and God. In secular science, God is not taken into account, and sometimes even considered non-existent. This is a big mistake in analyzing religious Indonesian citizens. Belief in God's power is an infinite resource (Shalahuddin et al., 2021; Soeprajitno et al., 2019b, 2019a). In the composition of Pancasila, divinity is positioned first. This construction is important to understand so that the next step is right on target.

E. Conclusion

In the teachings of Islam, the Prophet Muhammad SAW has four main characteristics that must be imitated, namely Fatonah, Amanah, Siddiq, Tabligh (FAST). On the other hand, in the state there are 4C constructions (Concept, Competent, Commitment, Connection). The two pairs, each of which consists of 4 elements, are a duality relationship that deserves to be

developed within the state, nation and religion. Through this FAST 4C paradigm, God willing, there will be an Indonesian society that is naturalist, humanist, religious.

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