Sustainable Whole System Human Resource Development 7.0

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Abstract: The problem of dismantling development that has often occurred so far is that a complete and *sustainable* system has not yet been found. A comprehensive construction of thinking is needed. The resource system developed so far is inadequate because it only consists of two components, namely Natural Resources and Human Resources (HR). The 'one' component that is more important has not been widely discussed, namely God's Resources (SDT). The Purpose of development is to build the whole person, physically and mentally, body and soul, world and hereafter. The relationship pattern between the two is Duality, which can be distinguished but cannot be separated. Three components constitute an inseparable whole system. All three have a synergistic relationship, naturalist-humanist-religious. A means is a path *(sirot/toriq/sabil) in the* form of a device or instrument that becomes an intermediary medium *(wasilah)* to achieve the desired result. Social media is growing so rapidly today. The more sophisticated the media, the faster the process and the more precise the target. The seven-step system that starts from point zero (7.0) upfront is a media model for full and sustainable human *development.* This pattern is worth developing. The basis of thinking is clear, sequential, coherent intact, religiously scientific, and paradigmatic. Scientific because it is based on empirical logic (natural), religious because it is based on the word of God (Ilahiyah), and paradigmatic because it has a humane synergistic mindset (insaniyah).

Keywords: Sustainable Human Resource Development, Coherent and Whole 7.0 Naturalist, and Humanist Religious

1. Introduction

The essence of development is to build the whole person, physically and mentally, body and soul, and also the world hereafter because the Indonesian nation is a religious people. The source of truth is not only from natural reality *(scientific)* and human reasoning *(theoretical),* but also from the word of God *(religious).* For

religious people, especially Muslims, the source of power (strength) is from God Almighty. *"Laa haula walaa quwata illa billah"* (There is no engineering and power except from Allah). The concept of *Duo resources,* SDA (Natural Resources) and HR (God Resources) needs to be reconstructed with a new paradigm, namely *trio resources,* by including SDT (God Resources).

The main human problems are three points: (1) the problem of man's relationship with nature, (2) the problem of man's relationship with his fellow man, and (3) the problem of man's relationship with God. Humans are social creatures, and they live in groups based on these three points. First, based on the nature of birth, they live in tribes (races). Second, based on the characteristics of their humanity, tribe, and race (nation). Third, based on their divinity (religion). This is what often causes problems. In large groups, they form *states* that are rooted in their birth. They also form a *nation* based on their human characteristics. And they also form groups based on their common God *(umat)* which is based on religion.

To anticipate these problems, a constructive method and paradigm is needed, how to synergize these three large groups. Indonesia already has a basis emblazoned on the symbol of the garuda bird which reads Bhinneka Tuggal Ika (Diverse but one goal). However, how to implement it, it seems that it is still difficult to practice. A well-established concept and teachings that stem from these three issues are needed, Namely, concepts that are natural science (natural), spiritual religious teachings (divine), and humanist theories (insaniyah). Humans as Agents (actors), have consumptive and productive Duality behavior. As a consumer is free to make choices, and as a producer is free to make choices. Humans as system-bound structure, picture first and then write. Map the relationship between concepts first, then describe them. Positioning (mapping) is important so that people can accurately and quickly understand the problem. It is not easy indeed, as a Scientist is expected to be able to read facts and compile concepts. Being aware of reading the real world, there are still many mistakes (biases), let alone the real world, guidance from the Almighty is needed. JA In fact, in order to gain a full understanding, a dialog is needed between us so that we can hear, speak and see each other (QS 2:18). God created humans whose first function is hearing, then speaking, then seeing. Therefore, in this paper the author includes a Power Point (PPt) display that

can be presented gradually. Each step is accompanied by the sound of the Quran (see Figure 2).

2.   Reading the Whole Person

Reading so as not to be biased, a system that is ORDERED and UTUH is needed. Order starts from zero or point, because all of God's creations are originally round which means the number zero (nil or Laa). In Latin numerals, zero is symbolized by a circle which means empty or nothing (nil). However, in Arabic numerals the number zero is symbolized by a dot which means exist. Therefore, in Islamic philosophy there is the term Wujuduhu ka adamihi (existence is like nothing). UTUH means many but one (Bhineka Tunggal Ika); all of Allah's creations are in pairs (QS 36:36). The pair is at least 2 (two) and will be more complete if it is 3 (three), and will be more perfect if it is 4, 5, 6, 7, and so on.

In Islamic teachings, there is an order to read nature or facts and read kalam or writing (concepts). This is God's command contained in the Quran which was revealed for the first time (QS al Alaq: 1-5). In the first revealed verse, there are three SUBTANSI elements spoken in sequence, namely God, nature, and humans (TAM). These three elements are relevant to the sequence of verses 1, 2, and 3 in al Fatihah which is the first surah in the Quran. So there is a significant relationship between the first verse revealed and the first surah contained in the Quran.

Next, verses 4, 5, and 6 of Surah al Fatihah explain the positioning of verses 1, 2, and 3. God is positioned as the purpose, verse 4. Man is positioned as a process, verse 5. Nature is positioned as a means, verse 6. This positioning is very important because if it is wrong it will greatly affect the results. Meanwhile, verse 7 is positioned as the result which is the essence of every action. So, vertically there are three points, namely substance, position, and essence (see Figure 2). And horizontally there are seven points, namely 1. God, 2. Nature, 3. Humans, 4. Purpose, 5. Process, 6. Means, and, 7. Results (see figure 1).

These seven verses are the basic steps in reading anything, especially in reading including reading the whole human being. Before reading the Qur'an it is highly recommended to read istiadah or ta'awuj. Thus, if the 7 steps are depicted in the form of a line, then isti'adah is at number zero. So that the picture is as follows.

Figure 1:

READING PATTERNS OF NATURE, KALAM (GOD) AND THEORY (MAN)

Al-Alaq: 'READ' 1 -------- 2 --------- 3 -------- 4---------- 5 (First verse revealed)

Al-Fatiha: Ta'awuj ...... U m m u   lQ u r a n...... (The first Surah in the Quran)

Sequence: 0----------1---------2----------3---------4----------5---------6------------------- 7

Step: I   II   III   IV   V   VI   VII

D i l a l : ال اله الا للا حقيقة شريعة طريقة معرفة

T e o r i : *No* **God**

Nature Human Purpose Process Means Result

3. Continuous Coherence

In the last quarter century, the compromise between science and religion has made significant progress. The tendency to strengthen the *dual* relationship between religion and science has attracted the attention of many people. Arthur Peacocke, for example, wrote *The Science and Theology in the 20th 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 more (Ahnaf, 2003: 43-53). Davis (2000: 6) mentions:

"The study of the 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 elements of awe and wonder, and it stimulates questions about purpose and the ends."

Science aims to establish the efficient causes of phenomena (necessity) through *reason*, while religion seeks final causes (belief) through *feeling*. Both approaches have their own legitimacy through the structures they fit into, within different conceptual constructs. With their metaphysical background, scientists have arrived at the gateway where science and religion meet. The dialogue between scientists and religionists that was once blocked by two great walls, secularism and sacralism, is now beginning to fall. Exact science, whose object of study is nature (A), on the one hand, and religious science/Theology, whose object of study is God (T), on the other hand, appear to boil down to social science, namely science whose object of study is human (M), there is an ATM synergy *(Sukamtono, 2002).*

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

Humans move because they have power or energy. Energy arises because of the existence of two positive and negative poles. If positive meets negative, there will be attraction (fusion) whose movement is fixed (constructive). When positive meets positive or negative with negative, there is a thrust (vision) whose movement spreads (destructive). At this level, the terms positive, negative, constructive and destructive are still *free value.*

Albert Enstein entered a new phase, entering the realm of *value* with the proposition "*God is subtle, but He is not malicious"*. The next development, I don't know who started it, is that positive is categorized as "beautiful" which connotes 'good' and 'right'. Negative, on the other hand, is categorized as "ugly" which connotes 'evil' and 'wrong'. Thus in the gross realm there is the beautiful, good and right and there is ugly, evil and wrong. Similarly, in the subtle (metaphysical) realm of God there is what is beautiful, good and right and what is ugly, evil and wrong.

Right and wrong fall into the realm of moral values based on exact sciences. Good and bad (evil) fall into the area of ethical values based on social sciences. Beautiful and ugly fall into the realm of aesthetic values based on *art.* The approach of exact science or natural science (A) is through ratios. The approach of art and or the science of divinity (T) is through taste. While the social humanitarian approach (M) is with the duality of sense and ratio. Giddens says that in essence, the duality of structures and actors lies in the process in which social structures are both the result and the means of social practices that are patterned and repeated across time and space (2002:19). The phrase "Duality of Structure and Actors", which is the motor of Giddens' Structuration, has the same meaning as "Unity in Diversity" which is the symbol of the Republic of Indonesia. Substantially, social scientists have actually discussed it, but with different conceptualizations. Berger, for example, uses the term

Social Construction, "Subjective and objective reality". Marx called it Historical Materialism "Material infrastructure and ideal superstructure.

Early 21st century Stephen R. Covey wrote the book *The 8th Habits from Effectiveness to Greatness* which became *The Best Seller* in 2004. This book explains the continuity of primitive human behavior to today's supra-modern. Covey said that society moves and develops through 8 (eight) stages. 1. *Hunter*; 2. *Agriculture;* 3. *Industrial;* 4. *Information / Knowledge Work;* 5. *Wisdom;* 6. Freedom*;* 7. Peace; 8. *Spirituality*. The combination of Giddens' structuration theory and Covey's Habitus theory above produces a TAM (God Nature Human) Social Interpretation that is scientifically spiritualistic and constructive. This model explains how to build sustainable human resources, realizing a naturalist humanist and religious society (Ali Sukamtono, 2011).

4. Substance, Position and Essence

Humans consist of two elements, body and *mind,* soul and body, physical and mental, *body and mind*. The body comes from nature (soil, water, and air). The soul or spirit comes from God. Of course, the source of human strength or power 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 the religious citizens of Indonesia. The belief in God's power is an infinite resource. In the structure of Pancasila, Godhead is positioned in the first place. This construction is important to understand so that the next step is right on target.

The essence of human beings is duality (Bhineka Tunggal Ika), *body-mind, soul-body, body-spirit*. Different *bodies* but the same *mindset*. The body comes from nature and the spirit comes from God. The human position cannot be separated between the life of the state, nation and religion. However, the substance of the designation is different, in *state (state)* humans are called citizens, in nation *(nation)* humans are called nations, and in religion *(religion) humans* are called people. How to build a whole and sustainable society?

1. In the state, citizens need a reliable, empirical-measurable, objective scientific, synergic-constructive, holistic-interconnective, concrete-real, structured-measurable, ratio-public, number-quantity concept;

2. In religion, people need the basis of their religious beliefs, conceptual-interpretable, subjective-symbolic, spirit-normative, abstract-maya, sense-private, meaning-quality;

3. In the nation, a duality base is needed between religious teachings (religious) which boils down to a sincere heart, and scientific concepts (sanistifik) which are centered in the brain (intelligent mind).

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