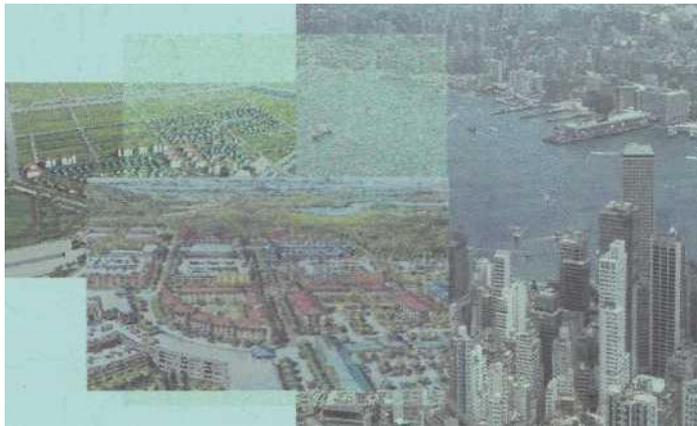


**ADDRESSING POVERTY THROUGH THE LENS OF SOCIAL DEVELOPMENT MODEL: AN APPLICATION FOR
SPIRITUALITY**



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ADDRESSING POVERTY THROUGH THE LENS OF SOCIAL DEVELOPMENT MODEL: AN APPLICATION FOR SPRITUALITY

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Abstract

This article focuses on the social development model for poverty alleviation with an application for spirituality. Poverty alleviation is one of the major concerns of national development agenda in Indonesia. Globalization process strongly influences the development in Indonesia. The primary aim of this article is to understand the dynamics and development of poverty eradication in Indonesia. It is hoped that the proposed model can become a constructive recommendation for poverty eradication to the Government. This analysis is based on qualitative research and content analysis. All data were obtained from library resources such as official documents, books, journals, and newspapers cuttings. The findings have been articulated through integrating spiritual concept of human welfare to offer comprehensive social development model for poverty alleviation in Indonesia. Specifically, the model proposed is an alternative model by combining some positive elements of western paradigm and spiritual aspect particularly from Islamic perspective. This model strongly believe that post-human life (aftermath) is part of the component of human welfare. This a proposed model developed is based on creativity in a more comprehensive policy formation which includes various critical elements particularly participatory research, social capital, human rights, social security, social justice and social welfare.

Key words: poverty, social development, social policy, social welfare, spiritual

Introduction

The development of social phenomena is growing and becoming more dynamics. One of the main driving forces for social change is globalization (National Council of Educational Research and Training, 2007; Haferkamp and Smelser, 1991/92; Putnam, 2008). The lives of individuals, groups, communities, and society can no longer be separated from other aspects such as technological advancement, dissemination of information, the outbreak of consumptive lifestyles, new forms of security threats and other globalization features (Mott, 2004). The pace of economic development has been directed in such a way that prioritizes public life based on fulfillment and artificial, and no longer communal needs, hence globalization not only brings progress, but at the same time, leads to negative impact in the community (Kelley, 1973). Attainment of progress and economic development needs to be addressed and examined critically particularly of which these processes have separated social life of the real meaning of humanity. In addition to bringing advances in economics, technology, and bureaucracy, the phenomenon of globalization has also contributed to poverty, duping in the field of education, destruction of public morality, the growth of new conflicts, and the decline in bonds of social

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solidarity (Editorial, 2005). Thus, intellectual movement is critical in order to provide a clear vision and solutions of these developments (Von Braun and Diaz-Bonilla, 2007; Chaichian, 2014; Chomsky, 2011). In the Indonesian context, globalization has also both negative or positive impacts. Poverty due to globalization is one of the actual impacts to the country. Among Indonesian academicians themselves, the concepts and paradigm of globalization related to social development become a serious discourses (Narjoko and Putra, 2014; Viajar, 2009; Hadiz, 2000).

Following globalization, there are rapid changes in the social and global life, touching every aspect of human life. This illustrates that globalization has successfully occupied and colonized many aspects of human life either from the social, political or economic aspects. For instance, the end of the Cold War is a milestone to the real victory of capitalism over communism. This scenario is also followed by some major transformations around the world in the name of so-called "democratization." The political transformation and regime change are the two main radical shifts faced by many countries, including Indonesia (Maksum and Bustami, 2014). The development agenda becomes a core element in the middle of massive poverty and corruption. The rise of poverty leads to the increase of the humanitarian issues which further affect security problems. All of these transformations are believed as part of the product of globalization (Waltz, 1999:51).

Globalization is generally based on free market ideology which complies with the myth of "the invisible hand" and antipathy towards the role of the state (Stiglitz, 2003). In fact, the system is not able to regulate the market in developing countries, because of imperfection and incompleteness of market information. In these circumstances, state intervention is required to respond to imperfection and even market failure. Moreover, globalization strengthens the hegemony of multinational corporations (MNCs). Under the guise of globalization, hides the face of neoliberalism, lines up behind MNC which have interests to dominate the world economy (Khudori, 2003). However, the danger of globalization is not only caused by the ideology of neoliberalism and the interests of the capitalist world. Instead it is also supported by three important international institutions: the World Bank, the International Monetary Fund (IMF) and the World Trade Organization (WTO), which can all influence the world's development. In the context of development, scholars such as Deacon (2000), Esping-Andersen (1996) and Mishra (1999) have proposed the "international social policy", and the importance of the involvement of social scientists as analysts and designers of international social policy. Scientists and social activists are the two groups of experts that can play an important role in the development of fighting against globalization and neoliberalism.

Globalization process strongly influences the development in Indonesia. Through a so-called neoliberalism agenda, development in Indonesia has firmly been gripped by market. The existing public sectors that was previously taken care of by the country is disarmed and handed over to market mechanisms, including the food sector, oil and gas, electricity, state, education, and currently discussion on water. Internationally, the worsening global social problems has led to socio-economic disparities between developed and developing countries, the increasing dependence of developing countries on developed countries, as well as the strengthening of state capitalist domination of the factors of production in developing nations has given birth to new and exacerbated existing humanitarian tragedy. In the cases of many developing countries,

globalization weakens the role of the state and often become a trigger for social disintegration and the emergence of "local" social problems, particularly poverty (Weiss, 2000; Nicholson, 1999; Kostovicova and Bojicic-Dzelilovic, 2009).

Poverty, Social Exclusion and Human Rights

Poverty is a contested concept; at a basic level it is about income (economy). The meaning of poverty has a strong relationship with broader level of concepts (social exclusion and human rights) and take into account security, autonomy, self-esteem and well-being (De Haan and Maxwell, 1998). The concept of absolute poverty expressed only in terms of the minimum needs is considered inappropriate. It is argued that even the needs of food vary from one group to another and it is linked to the context in which one lives (Townsend, 2008). De Haan and Maxwell (1998) raised the issue for the need of the concept of social exclusion ? Our existing concepts of poverty are broad enough to encompass the multi-dimensional concerns of the social exclusion school: and our explanations of poverty certainly cover much of the same territory. In answering the query raised, three key issues are identified. First, the exclusion offers a framework which includes the institutional processes that cause deprivation. Second, the exclusion embodies the issues of social justice which would be a useful tool to investigate the issues connected to the poverty in the developed world. Finally, it would help to open up grounds for a new dialogue, as exclusion will provide opportunities to discuss the comparisons, convergence and connections (De Haan and Maxwell, 1998).

Poverty has traditionally been defined as low income. Amartya Sen, has pushed for an understanding of poverty that moves away from an income-based measure and towards a broader conception of human development (Vizard, 2006). However, poor people generally see poverty through its different manifestations of deprivation: "*Hunger, under nutrition, illiteracy, lack of access to basic health services, social discrimination, physical insecurity and social and political exclusion*". They are also aware of their lack of voice and power that leaves them open to be exploited and humiliation. Poverty means "deficiency in necessary properties or desirable qualities" and it is thus not limited to being in a state of need or lack of means of subsistence (situations which determine the extent of financial need of a person/group). Being impoverished is more than lacking financial capacity. It is inadequacy, destitution and deprivation of economic, political, and social and human resources. In broader perspective, poverty involve a multidimensional perspective (The Chronic Poverty Report 2008-09, 2009).

Since poverty incidence can change over time, it is important to conduct the dynamic analysis to distinguish between poverty, social exclusion, human rights problems and also to evaluate the effectiveness of government policies on changing poverty status in Indonesia. There has been very little analysis in poverty dynamics in Indonesia, i.e. investigating the welfare movements of a set of households over time; most studies analyze changes in the poverty incidence, depth and severity of poverty at a point in time. Dercon and Shapiro (2007) surveyed that the impact of risks and shocks on poverty mobility has received relatively limited attentions in the literature of poverty dynamics. Hence, analysis of poverty dynamics provides intuitions into the effects of socio-economic and anti-poverty policies and helps policy makers identify policies that effectively help households to move away from poverty.

In the meantime, poverty is an assault on human dignity, but it can also reflect a violation of human rights when it is the direct consequence of government policy or is caused by the failure of governments to act. A human rights approach to poverty calls for a paradigm shift in how we understand and address poverty. Poverty is a cause and consequence of human rights violations, while others contend that "poverty is itself a violation of human rights." These arguments, which are not mutually exclusive, suggest that violations of human rights can be the cause, consequence or constitutive element of poverty (Centre for Economic and Social Rights, 2009).

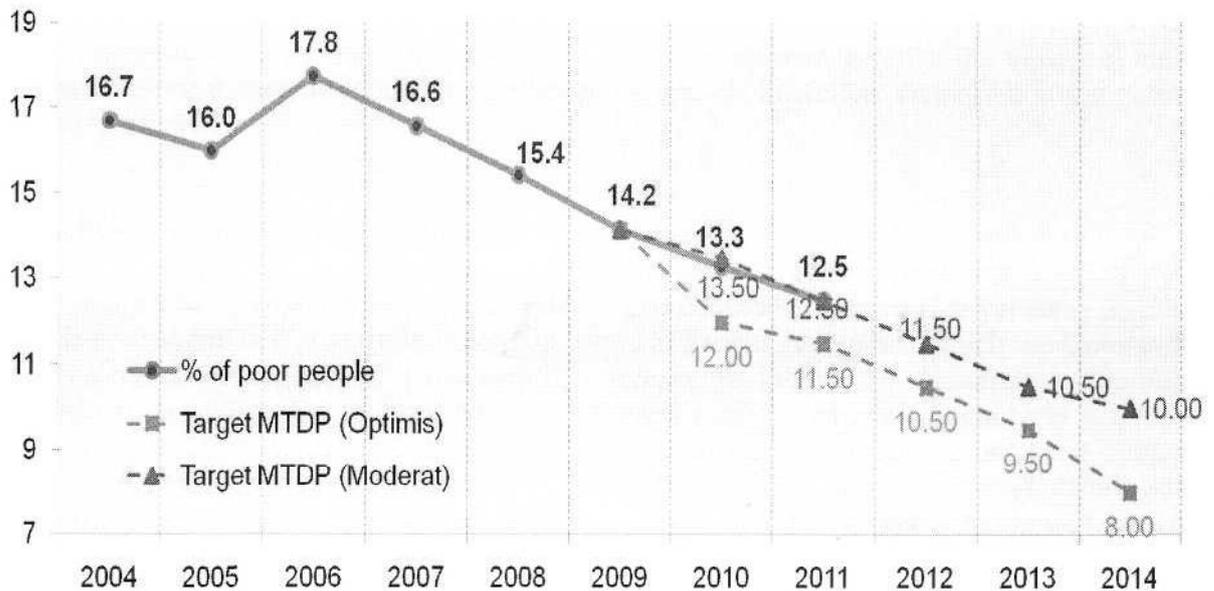
Basically, those living in extreme poverty are not treated as human beings worthy of human rights, and are discriminated against, often exploited, marginalized and stigmatized, and denied access to rights and resources on the basis of their poverty. However, poverty is a consequence of human rights violations or in other words, that human rights violations cause poverty such as forced eviction from homes or land, or the destruction or refusal of access to productive resources. This argument suggests that poverty, especially extreme poverty, is in itself a negation of human dignity and therefore a denial of human rights. Under this view, it is unacceptable to let any human being live in conditions of degrading deprivation, as neither their physical well-being nor their human dignity is protected (Centre for Economic and Social Rights, 2009 ; Pogge, 2008; Donald and Mottershaw, 2009).

However, these approaches have important practical implications for the way in which public policies and programs are designed to address human rights within the context of poverty reduction strategies. These approaches are the growing understanding that "It is the poorest people in society - those with low incomes, education, insecure health, and political power - who are most vulnerable to severe abuses of their human rights." Whether poverty itself is a violation of human rights depends on how we define 'human rights' and 'poverty'; then the relationship with poverty will be framed in a very different way than if human rights are understood to include the full range of rights, including economic and social rights. Similarly, when the definition of poverty is broadened to include the deprivation of capabilities, then its relationship with the negation of human rights, especially economic and social rights, becomes clearer. Many have argued that it is simplistic to suggest that all people living in poverty have suffered from a human rights violation. This would be problematic because it again simply conflates poverty and human rights, treating them as one and the same thing (FBreuil, 2009). While poverty in Indonesian context, these concept are needed to explain more with regards to the local culture and socio-economic differences.

General Development of Poverty in Indonesia

Poverty in Indonesia is serious problem and has been an area where many practitioners, policy makers, international donors and scholars interested in. Most of the poverty studies in Indonesia generally have acknowledged that poverty is a dynamic phenomenon since the poor is a human being that is grow ing and changing over time. Social development program by the government of Indonesia itself has changed the poverty alleviation policies from a macro top-down approach into the community or household participatory approach (Villanger and Enes, 2004). Below are illustrations regarding the development of poverty eradication policies in Indonesia.

Macro Poverty Data



Micro Poverty Data

| Targetting Household (HH) | 2005 | | 2008 | |
|---------------------------|----------|-------|----------|-------|
| | 000 HH | % | 000 HH | % |
| Very Poor | 3,894.3 | 20.4 | 2,989.9 | 17.1 |
| Poor | 8,237.0 | 43.1 | 6,828.8 | 39.1 |
| Near Poor | 6,969.6 | 36.5 | 7,665.3 | 43.8 |
| TOTAL | 19,100.9 | 100.0 | 17,484.0 | 100.0 |

Source: all the above figures are adopted and modified from National Socioeconomic Survey (SUSENAS), Directorate of Statistical Analysis and Development, Central Agency on Statistics of Indonesia 2011

The above figures depict, firstly, that data macro the x-axis is the development of the problem of poverty. The trend of poverty has declined from 2006 to 2014 due to the presence of several programs and activities organized by the various ministries. Besides that, data micro; the claim targets addressing poverty in Indonesia implemented by various government sectors. The main target is the poor, near-poor and very poor.

In the last ten years, the Government has innovated and implemented several policies to alleviate chronic poverty which include educational subsidy (*Bantuan Operasional Sekolah*), scholarships, conditional cash transfers, community empowerment program (*Program Nasional Pemberdayaan Masyarakat*), credits for small-medium enterprises (microfinance) and infrastructure development projects (*Program Pengembangan Kecamatan*). In addition, the Government has also provided social safety nets to protect the poor from some external shocks through distributing subsidized rice (RASKIN), cash transfers (*Bantuan Langsung Tunai*) and health insurance targeted to the poor (ASKESKIN). These policies are deliberated to cope with

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transient poverty. Principally, the development strategy in Indonesia is pro-growth, pro-job and pro-poor. However, the effectiveness of these policies in alleviating poverty is still needed to be reevaluated and scrutinized. The evaluation process of poverty alleviation policies in term of statics *per se* seems incomplete. Further, it is generally acknowledged that the impact of human capital investment such as education and health on household welfare cannot be investigated or measured immediately.

Some Programs of Poverty Eradication in Indonesia

In the context of Indonesia, the above definitions and concepts clearly match yet some do not fit in. It is undeniable that poverty in Indonesia is one of serious problem at which the Government and society concerned about. However, in reference to the current situation in Indonesia, government is taking this problem seriously through some programs especially in health and education subsidies. In Jakarta, the Indonesian capital city for instance, the local authority launched *Kartu Jakarta Sehat* (Jakarta's Health Card) and *Kartu Jakarta Pintar* (Jakarta's Smart Card) to assist people who were categorized as low socio-economic family to obtain health and education facilities. In the national level, Indonesian government has always struggled to arrange or develop programs and subsidies to eradicate poverty.

The funding to assist poor groups in Indonesia seems significantly insufficient notably when government decided to increase oil prices which indirectly affected basic needs prices at the end of the term of President Susilo Bambang Yudhoyono. As mentioned before the programs launched were Unconditional Cash Transfer or BLT (*Bantuan Langsung Tunai*) and Family Hope Program or PKH (*Program Keluarga Harapan*) and National Social Security System (*Sistem Jaminan Sosial Nasional/SJSN*) (Edi Suharto, 2009). Public hospitals also provided free treatment for poor family through Public Health Insurance or *Jaminan Kesehatan Masyarakat* (JAMKESMAS) and local governments provided Region Public Health Insurance or *Jaminan Kesehatan Daerah* (JAMKESDA). However, in terms of implementation, some of the poor families do not know if they have health insurance due to the minimum awareness efforts made by the local or district authority. Fortunately, some public hospitals made it easier where as long as the application was endorsed by the Ministry of Social Affairs, they would obtain all services free of charge. In order to accelerate village development, the Indonesian government launched a programme namely National Empowerment of Independent Villages Society Program or *PNPM Mandiri Perdesaan* (*Program Nasional Pemberdayaan Masyarakat Mandiri Perdesaan*). Similarly, for the urban poor families, the government has launched *PNPM Mandiri Perdesaan* so-called *PNPM Mandiri Perkotaan* (Paket Informasi PNPM Mandiri, 2012 - 2013).

Although there are some weaknesses in the policy implementation, the Government along with other relevant stakeholders and society have made a successful joint cooperation. Some criticizes that Indonesia's progress is relatively slow and other countries make faster progress. It is said that the halted progress of some of the initiatives is suspected to be caused by chronic corruption, collusion and nepotism (KKN) and the unaddressed issues of inequality between the rich and the poor (Edi Suharto, 2009). Despites of the challenges, some of the initiatives and programs have received serious attention by Indonesian government. After the *reformasi* (reformation) in 1998, Indonesian government was demanded by the society to take serious attention concerning

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poverty problem. Thus, in this context the concept called "social exclusion" is not suitable to be applied in the Indonesian poverty phenomenon. Conversely, there existed a concept called "*togetherness*" or "*gotong royong*" among society due to all people realizing that problems could not be resolved individually. These phenomena existed due to the tradition of local culture togetherness as a special heritage embedded in all level of society in Indonesia (Gerke, 1992; Geertz, 1983; Hahn, 1999; Natsir 1998).

These phenomena in Indonesia are not about violence and human right abuses. They are about government performance and bureaucracy. As long as government can perform transparent and accountable administration, it is believe that poverty can be resolved more effectively. It can be seen that the discussion related to the "violence" and poverty especially in Indonesia is incorrect as many have assumed. Violence is basically in close correlation with insecure situation. Some scholars gave argued regarding human security. In the context of socio-political life, human security is very connected to the basic rights of the citizens and the impact of the government's public policies towards social life. Not surprisingly "the literature on these subjects is rich not only in analysis of particular problems and causes, but also in implications for public policy (Hampson, 2008: 230). At times, this will mean that human security should operate less as a policy agenda within existing political structures and discourses than as a radical critique of those practices (Bellamy and McDonald, 2002: 376).

Kanti Bajpai (2000) explicitly highlights that security is symbolized by the protection from the threat of disease, hunger, unemployment, crime, social conflict, political repression, and environmental hazards. Simply, in treating human security as a policy agenda, most criticisms of this approach have departed from the way security is constituted and operates in the international system: they necessarily obscure the political nature of security (Bajpai, 2000:283). Thus, McDonald (2002) suggested that researchers have to turn against government's policy implementation and its impact towards human security. McDonald also pointed out that "one of the alternative security policy agendas is competing for policymakers' attention and subsequently implementation"(McDonald, 2002: 284).

Once policy makers have been targeted, the challenge for analysts in addressing prescriptive approaches to security is to outline why a particular discourse is consistent with the interests of that actor, and how that actor might go about implementing or "operationalizing" that particular policy agenda (McDonald, 2002: 284). It become clearer that some problems related to human security are a part of the impact of the government's policy agenda. This is supported by McDonald who emphasized that "if a problem is a security threat, this will make it an issue of high political priority, and will mean that security mechanisms are used to address this threat". While more nuanced traditional approaches to adjudicating between competing security agendas note the importance of context, for example in terms of varying perceptions among actors of the world and their place in it, the overall picture is still one of policy makers choosing definitions of security to which they will adhere (McDonald, 2002: 285).

However, in the context of Indonesian poor society has been shown that the Indonesians did not fell insecure concerning their economic life. They did not fell that their poverty were the consequences of the Government's unaccountable policy. Instead, it is better to improve existing policies and make some strategic actions in order to enhance the programs. There may be some

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"outsiders" who observed that many Indonesian societies still remain poor and marginalized, particularly in east part of Indonesia like Papua Province for instance. Yet, it does not mean that the Government did not take any action concerning this region. In fact through *Undang-Undang Nomor 21 Tahun 2001* or Government Act regarding Papua Special Autonomy followed by *Perpu 1/2008* after establishment of West Papua Province that divided from Papua Province, Indonesian government has given huge attention to the progressive development in these areas. At least, the Government and local government have spent billions of Rupiah to advance development programs including poverty eradication. Corruption is Indonesia's main problem. In this context, Indonesian government through *Komisi Pemberantasan Korupsi (KPK)* or corruption eradication commission has struggled to fight against corruption and unclean administration. So, it is unreasonable to put Indonesian poverty phenomena on the table as "human rights violence." In doing so, Indonesian government has to recognize the weaknesses and that it should to be improved and supported by the relevant stakeholders. At the same time, Indonesian government should be supported and not be insulted or blamed. All in all, the Indonesian government has taken various strategic actions to handling poverty including the provinces authority above mentioned.

At this point, it is suggested that the Indonesian government should devised effective and efficient ways to manage resources, particularly funding properly in order to eradicate poverty. First, corruption eradication has to be more maximized in all sectors. Second, it involves effective bureaucracy. Indonesian government should have a special body to handle poverty programs. The establishment of a main body which focuses on poverty eradication may be reasonable. Although, all programs of all departments are pro-poor, it is better to give a mandate to a special poverty body. The current situations are different where many programs run by many government bodies are, ineffective and of course it is very risk to be manipulated and corrupted.

Poverty and the Urgency of Social Policy Approach

Social policy is critical for the achievement of the social development. Kohler and Keane (2006) mentioned that if it addresses these multiple roles, social policy can be considered transformative. Transformative social policy aims to enable all people to equally access their fundamental entitlements, secure and sustain a decent quality of life, and realize their full potential. It addresses the root causes and multidimensionality of poverty, inequality, and social exclusion. Transformative social policy is based on the human rights principles of universalism, equality and non-discrimination, inter-dependence and interrelatedness, accountability and the rule of law, participation and inclusion, and indivisibility. A human right base approach to social policy strengthens the capacities of rights-holders to claim their entitlement and duty bearers to fulfil their obligations, and is therefore empowering (Makmur Sunusi, 2012).

Social capital is an urgent component in social development. Putnam (2000) defines social capital as connections among individuals - social networks and the norms of reciprocity and trustworthiness that arise from them. Grootaert and Narayan (2000) define social capital as formal and informal institutions of society, where norms, networks and social interaction enable people to synchronize action and achieve preferred goals. While Putnam's analysis mainly focuses on 'horizontal' organizations, in which members related to each other on an equal basis,

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Coleman (1988) suggests that it should also include 'vertical' organizations, in which the relationships are hierarchical and power is distributed unequally among members. The similar argumentation also made by Fukuyama (2002) who defined social capital as "shared norms or values that promote social cooperation, instantiated in actual social relationships." According to him social capital is a basis of successful development, yet the most important thing is a country should have good governance specifically in the law enforcement and strong institutional building. A tough social capital is main element and fundamental for the country's strong democratic and economic growth (Fukuyama, 2002).

Social development has some objectives to social justice and social welfare. Deacon (2006) argues that altruism can contribute to social justice and social welfare in a country by reducing social inequalities - which is prerequisite to the formation of a common culture and also to the formation of harmonious social relations and prosperity in the country. DuBois and Miley (2005) define social welfare as those social provisions and processes directly concerned with the prevention and treatment of social problems, the development of human resources and the improvement of quality of life. Both definitions basically delineate that social welfare is an institution or a field of activities involving organized activities carried out by government and private institutions aimed at preventing and addressing social problems as well as at improving the quality of life of individuals, groups, and society. However, redistribution can and must be achieved through social services do not discriminate members of society, but rather, can / are able to instill a sense of belonging. Welfare system that is regulated or tightly managed by the government through a rigid case management system is known as paternalistic welfare. Paternalistic welfare is illustrated by the following five characteristics, responsibility of the Government to the welfare of its people live, good citizens, embedding social obligations along with political rights - to form a civil society. The Government is to act as enforcement agents, agents make a direction and drive-way (direction) and monitoring (Siti Hajar Abubakar Ah, Abd. Hadi Zakaria, Muhamad Fadhil Nurdin, 2012).

Poverty **and** Social Welfare

Edi Suharto (2009) stated that the term social welfare in Indonesia can be found in Law No. 11 of 2009 concerning "Social Welfare." The trend of poverty between 2002 and 2009 is observed to decrease, yet the absolute number is still considerably high. This gloomy picture of Indonesian welfare looks worse if it includes those categorized as "people with social problems," dubbed by the Ministry of Social Affairs as "*Penyandang Masalah Kesejahteraan Sosial (PMKS)*," comprising of millions of people, such as neglected child (3.9 millions), neglected child under five years (1.5 millions), disabled (3.1 millions), neglected elderly (2.7 millions) and other disadvantaged groups (homeless people, beggars, prostitute, persons with HIV/AIDS, remote traditional community, street children, children in labor, etc.) accounting for more than 11 million people (MOSA, 2009). However, amid the on-going progress, the progress of other countries is faster than Indonesia (Husodo, 2006; Edi Suharto, 2009). As a country with remarkable natural resources and the potentials of comparative advantages, the downside of Indonesia's development should make us aware that something is wrong in the development and the management of this country. In short and with reference to the Indonesia's development strategy and the issues of social welfare development, there are a number of factors explaining

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why the country still faces serious and multifaceted social problems. The mainstream approach of national development in Indonesia relies heavily on economic growth and foreign debt within the context of neoliberalism policy interventions. While it lacks of strategies that have direct impacts on poverty, the economy is often vulnerable due to "debt trap" and global crisis.

Some programs are significantly needed to be improved so that they can meet the objectives. Such poverty alleviation programs are dominated by "project-oriented" interventions employing ad-hoc, partial and residual methods. For instance, Family Hope Program (*Program Keluarga Harapan/PKH*), Rice for the Poor (RASKIN), and National Program of Community Empowerment (*Program Nasional Pemberdayaan Masyarakat/PNPM*). These programs clearly cannot prevent people from becoming poor since the beneficiaries should be poor first before receiving the anti-poverty programs. To be more effective, such programs should make it more poor people-oriented by providing chances to people with social problems to get an access to development resources, including easy access to capital, social services and sustainable social protection schemes (Edi Suharto, 2009). Otherwise, the problem in Indonesia is that the public policy is mainly concerned with state administration and bureaucracy affairs. It lacks of responses to social policy issues concerned with such welfare strategies as social rehabilitation, social security, social empowerment and social protection which are administered in institutionalized and sustainable ways. Public policy should have a strategy of development that considers human being as subject of development. The paradigm of development in the past focused more on economic growth and physical development, and considered human being as objects, so it caused dehumanization in development (Edi Suharto, 2009).

In the context of Indonesia, there were problems specifically low state commitment and obligation towards the fulfillment of citizen's social rights. In addition, decentralization (implemented after political reformation 1998) tends to limit the responsibility and capacity of local government in dealing with social problems. To achieve it, the approaches of development need to reflect on local potentials and cultures as well as the basic social services provided for all citizens. Economic development is necessary for the improvement of quality of life in a country. Social welfare is an important element in social policy strategies for eradicating poverty and reducing multidimensional deprivation. Social welfare policies should be put integrally within a broader set of policies on macro-economic development, employment programs, and education and health policies and be established to reduce risks and deprivation as well as to encourage growth with equity and sustainability (Edi Suharto, 2009).

Poverty, Social Development and the Spiritual-Material Balance

Some scholars have conducted research across the globe on the role of spirituality in the national development specifically in the field of social work. In United States, for instance, Holloway (2007) found that up to 80 per cent of people thought that it was a good idea for physicians to talk to patients about spiritual beliefs, only 10 per cent or fewer say that their physicians have done so with them. Furthermore, many medical professionals have considered spiritual well-being to be an important health component, but most reported infrequent discussions of spiritual issues with patients and infrequent referrals of hospitalized patients to chaplains. The same trends also

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have occurred in Australia and the UK.¹ In Indonesia, this concept is articulated by Ministry of National Development Planning (BAPPENAS). The Government tremendously concerned with the development of both material and spiritual aspects. The BAPPENAS vision, "Spiritual equitable growth is the comprehensive development for the community in the aspect of spiritual, cultural, and social solidarity, which is reflected in the harmonious relation between man and God, between human beings, and between human beings and the natural environment. This harmony relationship in national development is a manifestation of the unity of social and political element of the archipelago (*Nusantara*). Psychologically, the Indonesian nation must be united as well as having a great spirit to achieve the ideals of the nation, justice, security, peace, and equal development progress that should be beneficial to all people (BAPPENAS, 2015).

Meanwhile, placing spirituality in the development program could fulfill conventional definition which emphasizes more on physical development. We believe that this is good foundation to the national development. However, in the context of Indonesian development - innovation only is not enough. Innovation should complement spirituality so that it is consistent with the moral lines. It should be recognized that Indonesia has many skillful and knowledgeable citizens, yet poorly managed. This is big problem in Indonesian development. Since decentralization policy was implemented, public administration faces serious problems, especially public services management and the Government is fully corrupt. This is heavy job to the regional administration. Nevertheless, we are still optimistic that by emphasizing spiritual values in the public administration, the performance of the local government will be enhance.

In Islamic perspective, Barise and France (2004), concluded that a coherent worldview based on Tawheed (Islamic monotheism) guide Muslims. However, Pillars of Faith (*Iman*) and Ritual Practice - as included in most introductory books about Islam, there are six pillars of faith that reflect how a Muslim views existence (belief in God (the Arabic name, Allah; belief in and reverence of the angels as unseen creatures that, unlike humans, never disobey God; belief in all of the revealed scriptures of God including the original Tawrat (the book revealed to Prophet Moses), and the original Injil (the book revealed to Prophet Jesus); belief in and reverence of all Prophets of God from Adam to Mohammad (peace be upon them), without discriminating among them; belief in the Hereafter when all humans will return back to God for the results of their deeds in this world; and belief in the human freewill as well as the fact that nothing can happen without God's permission. Also, the five pillars of ritual practice regulate Muslim's lives and unify the Muslim community. These five pillars help the Muslim to develop a good and moral existence: Declaration of faith (*shahadah*), Prayers (*Salat*), Zakat (self and property purification), Fasting (*Sawm*), and Pilgrimage to Makkah (*Haji*) (Abdalati, 1986; Haneef, 1999). The pillars of Islamic faith and ritual practice have important implications for social work with Muslims (Al-Krenawi and Graham, 2000).. Furthermore, in Islamic context, the welfare philosophy refers to the Quranic commandment which mentioned in the praying text as follow :-"O..Allah blessed us with kindness (*hasanah*), both in the world and in the hereafter." Simply, the term of *Hasanah* can be defined as; kindness, welfare, and happiness. In Christianity, the term is called as welfare based on love, while Hindu's approach is welfare with moral and goodness.

¹ Further explanation please see Bamum 1996; Bowpitt, 1998; Canda, 2004; Canda and Furman, 1999.

The Urgency of Spiritual Development

Zarina Mat Saad and Zulkarnain A. Hatta (2012) argued that welfare could be observed from quality of life, social satisfaction, public welfare and living standards; which involve families, groups, organizations, brotherhoods, communities and civil society. However, the United Nations (UN) has its own parameter such as nutrition, protection, health, education, recreation, security, social stability, the physical environment and the excess of income. Again, from the spiritual context welfare could be described as security-religious affairs, health, education, income, the the ability to repent, blessing upon death, and to be pardoned in the hereafter. The three indicators namely the ability to repent, blessing upon death, and to be pardoned in the hereafter are indicated spiritual approaches which are uncounted by scholars. However, it is believed that human being require spirituality for their lives for enjoyment and prosperity without dependence on how much money they have.

The above definitions demonstrate that there is a gap or differences between modern and spiritual concept of welfare. It indicates that welfare is defined by scholars differently along with their various background and ideology. Of course, the definitions made by scholars were correct and acceptable. Yet, we realized that there is a "missing link" due to neglecting a spiritual approach which is critical for human being. It is perceived that whether modern or general views of welfare tend to be material oriented. It is believed that this is the problem of modern definition of welfare and they should be revised. Including spiritual aspect is critical and more importantly, this is not depending on what religion belief an individual has. All religions have pure and sacred moral views. In this context modern definitions remain problematic due to looking at welfare only based on the material aspect and do not consider spiritual approach as an important part of welfare. In Indonesian context, placing this concept is acceptable with Indonesian national philosophical foundation "*Pancasila*" especially the first principle "Belief in the divinity of God (*Ketuhanan Yang Maha Esa*)."

In support of Zaid and Barise (2004), Islam is regarded as a complete way of life, spirituality viewed in Islam is uniquely comprehensive. The welfare indicators in Islamic and spiritual perspective that is, based on meanings of welfare of human happiness (*hasanah*) in the world and hereafter (*akhirat*), include religious freedom and safety, physical healthy, education, economic and income blessing, repentance before death, gracefulness upon death, and maghfirah after death. While the literature on Islamic indigenization of social sciences remains limited. There are only a few workd about localization of social sciences within the context. The limited literature reflect that most Muslim clients constructed problems and their solutions with strong reference to religion (Hakim Sarker and Ahmadullah, 1995). Daoed Joesoef, the former Minister of Culture and Education of Indonesia in article: Shaping the Nation State concluded that to form strong nation state, the first that has to be done is by establishing the people's souls. The Indonesian national anthem called "*Indonesia Raya*", has warned: for the sake of Indonesia Raya - there is a need to build up his soul (more first), and then his body (Kompas, 20 Mei 2015), and the Government needs to realize the idea of "shaping the state is building the spirit (jiwa)". (Moral dan Pembangunan Jiwa, Kompas, 12 Juni 2015).

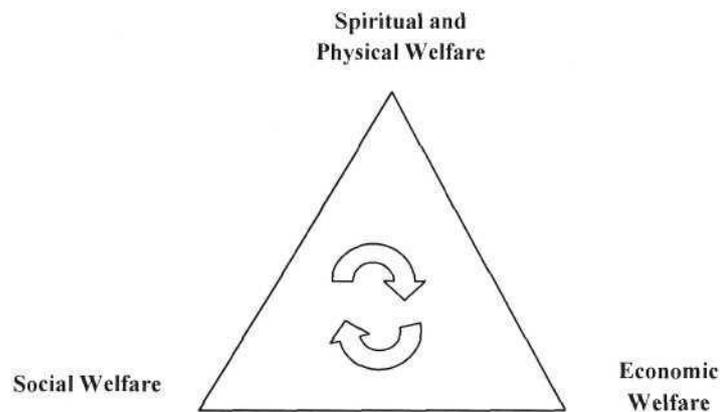
The development of spiritual context is critical to avoid the divergence of transformation from moral values. It is clearly demonstrated that spirituality is influential to social and economic

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development. Placing spirituality in the development program could fulfill conventional definition which emphasizes more on physical development. We believe that this is good foundation to the national development. However, in the context of Indonesian development -innovation only is not enough. Innovation should be added with spirituality so that it is more consistent with the moral values and expectations.

In accordance with this scenario, to eradicate poverty, there is a needed to construct a comprehensive social development by combining spiritual and material aspect. The below is the model offered by compiling the both elements. Generally, spirituality goes beyond being just another dimension of human needs. In Islam for instance provides a guidance on meeting the spiritual, physical, cognitive, psychological and social needs (Barise, 2004). In this context we will introduce a framework is applicable to the social development model. The framework is as below:

Figure 1: Dimension of Human Welfare Model



Source: adopted and modified from Mamap Ismy (2012) and Muhamad Fadhil Nurdin (2015)

Historically, the idea of community development model was growth among West academicians and as part of the activities of colonial administrators. We can look to the body of overlapping ideas, including community participation, community organization and community work. In this context, community development is perhaps the best way to approach with the use of a mix of informal education, collective action and organizational development and focus on cultivating social justice, mutual aid, local networks and communal coherence. Based on my experience, people are the subjects and objects of the development process of their own community, and capable of having responsibility for it. In the community development model, particularly refers to the approaches or interventions from government agencies and non-government organizations with the basic principles although it varies depending on the situation. The focus of community development model - urgently, how to initiate initiative from the community itself, the support from community members, community organizations and government. Cooperation is a strategic concept for improving the welfare of society. All of these elements determine the achievement of development based on the aspirations of the people (Muhamad Fadhil Nurdin, 2015).

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Basically, this model is developed based on the main argument namely spiritualization of human welfare. To the author, this model attempt to simplify how to integrate spiritual concept of human welfare and conventional model which predominantly by Western scholars. It is not meant that the conventional model is neglected and useless. This model offer comprehensive model by combining some positive elements of Western paradigm and spiritual aspect particularly from Islamic perspective. The main argument is the model propose a specific perspective to understand human welfare. Specifically, the model strongly believe that post-human life (aftermath) is part of the component of human welfare. And the author was consider that human welfare is about "total development" which mean that human can reach their happiness if they can achieve both, in the world and the aftermath life.

Conclusion

Globalization process strongly influences the development in Indonesia. However, these approaches have important practical implications for the way in which public policies and programs are designed to address human rights within the context of poverty reduction strategies. In the last ten years, the government has innovated and implemented several policies to alleviate chronic poverty. Although, all programs of all departments are pro-poor, yet it is better to give a mandate to a special poverty body. The current situations are different where many programs run by many government bodies, ineffective and of course it is very risk to be manipulated and corrupted. Social welfare is an important element in social policy strategies for eradicating poverty and reducing multidimensional deprivation. In Islamic perspective a coherent worldview based on Tawheed (Islamic monotheism) guide Muslims are so important. The model proposed are critical as alternative model by combining some positive elements of Western paradigm and spiritual aspect particularly from Islamic perspective.

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