

Prophetic Sustainable Development Based Mining Management Strategy: A Phenomenological Study in Southeast Sulawesi

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Abstract: This study aims to formulate a prophetic-based sustainable development strategy as an anticipatory effort for the existence of nickel mining industrialization with its various problems in the community. The qualitative approach in the context of the study of phenomenology is used as an effort to design a strategic formulation and develop critical studies of various phenomena, realities, and hyperreality that come to the fore through observation instruments, deep interviews, and Focus Group Discussions (FGDs). The results showed the existence of the nickel mining industry with its various implications in the context of socio-economic, deforestation, environmental degradation, ecosystems, and the phenomenon of social conflict. On that basis, an integral and interdependent sustainable development strategy is needed between the components of social, economic, cultural, ecological and social development. However, in order for the sustainable development strategy to be more functional, it should be used by development actors who have intelligence (spiritual intellectuals) as Prophetic humans who have personal toughness and social resilience. Because in fact, only development actors as a product of Prophetic Education are able to overcome the various problems that are held as a result of the tempest and the storm of mining industrialization.

1 INTRODUCTION

The mining industry as industrialization can open up jobs and job opportunities for community members. Work in the industry gives birth to entrepreneurs who create and manage the workforce, just as British industrialization gives birth to entrepreneurship and corporate bureaucracy (Bendix, 2019). Similarly, industrialization gave birth to the building and infrastructure construction sector, including social development, transportation of goods for sustainable development, and urbanization. (Alaloul et al., 2021).

It also raises the attractiveness of migrants as laborers, which is very important to maintain and develop the mining industry (Galaz-Mandakovic & Amaro, 2021). The new mining industry provides new opportunities to support domestic companies and stimulate industrialization but requires state intervention through pro-labor and industry policies (Radley, 2020). Mining resources play a strategic

role in long-term development, and the decline of mining is determined by their conservation and secondary habitat (Zhang et al., 2019). The industrialization of mining provides an opportunity for citizens to earn income. The diffusion of modernization is characterized by industrialization determining the income level of society, although there are accompanying negative impacts including Collective action in defense of the environment (Guimarães, 2019). The industrialization of mining gives rise to development strategies to increase the availability and access of water, different technologies in treating wastewater and its use in a sustainable manner (Shengo Lutandula & Ilunga Mpanga, 2021).

Mining industrialization improves human intervention against improper land use, erosion and expansion of industrialized settlements themselves, and flood risk management, prevention, and reduction of natural disasters (Osei et al., 2021).

Mining industrialization that develops on the basis of comparative advantage and balance, can resolve conflicts and contribute to policy design references (Jiang et al., 2021). Mining Industrialisation contributes to technological transformation (Sánchez, 2020). The public can reduce the driving factors of social conflict (Cesar & Jhony, 2021).

The industrialization of mining has an impact on the opportunity to open up new types of jobs and social mobility. Mining industrialization goes hand in hand with urban development, a number of new businesses have emerged, such as casinos and local jobs towards long-term economic growth (Young & Markham, 2020). Local industry plays a role in economic resilience and overcoming shocks, needs great attention to the relationship between local industries, especially with regard to the development of new local industrial strategies (Kitsos et al., 2019).

Sustainable economic development requires knowledge-based global workforce, this gives birth to a potentially skilled and innovative workforce (H. Li, 2020). An industrialization company that meets the requirements of economic, social and cultural capital and social mobility based on professional or managerial work and accounting (Paisey et al., 2020). And the existence of an industrialization has increased migration, and it has given rise to a multi-ethnic society (Rahman et al., 2019)

Mining industrialization is an effort to explore mining materials to prosper the community. Mining activities have affected people's well-being, such as conscription rates and mortality rates, and have addressed welfare concerns using Health policies (García-Gómez & Pérez-Cebada, 2020). That there is a link between ecology and social welfare, means that it requires integrated eco-social policies, such as environmental development, transportation planning, and green urban planning (J. Khan et al., 2020). The welfare system is related to social resilience, where the community is able to overcome adverse events at the family, national and international levels (Pereirinha & Pereira, 2021).

Social resilience requires efforts towards social sustainability, it is intended as sustainable development towards community welfare (Doğu & Aras, 2019). Industrialization as a social development based on social capital through the spirit of mutual cooperation, mutual trust, mutual assistance, poverty alleviation, unemployment reduction and reducing crime rates (Busthanul et al., 2021).

The achievement of community welfare is a common will between the government, private companies and the community. The achievement of

welfare as a will for interstate partnership and skills training, the emphasis is gender equality, program decentralization, multi-sectoral concepts in sector approaches, as well as political processes and governance (Kennedy et al., 2020). A state policy as a solution towards prosperity such as job creation, adaptasi and implementation of new policies, public awareness and empowerment programs (Ibrahim & Ahmad, 2020).

It requires joint steps from the central government, local government, private sector, community, family towards order and community welfare, such as providing legal counseling on social ills of the community to the community, people are increasingly introspective and aware not to engage in deviant activities against the law (Yudhistira & Kalo, 2019).

Good governance directs sustainable social development, utilizes skills and technology, promotes a competitive business environment, increases accountability, and improves education and skills development systems, faster growth, better public services, and adequate environmental management (Dhaoui, 2022). Similarly, the government's attention to business opportunities for every citizen, through capacity building, motivation and monitoring, skills training and infrastructure availability (Onuche et al., 2020). In addition, it is also necessary to pay attention to mental health factors, condition joy and improve the natural quality of life (Downs et al., 2019).

But the reality of mining industrialization leads to the goal of materialism. Materialism is embraced by adolescents for role models from mothers, fathers, siblings, and peers, including media exposure and socioeconomic status (Zawadzka et al., 2022).

Materialism as a way of life characterized by the pursuit of property, image, and status, is seen as self-interest, and in the context of public versus private plays a moderate role between materialism and pro-environmental behavior, whereby personally, individuals with higher levels of materialism are less environmentally friendly (L. Wang et al., 2019). At this time a new materialism emerged that had a concern for the relationship of theology to the environment, it was intended to overcome these difficulties, materialism New such as distributed agents and transcendence faced environmental and digital challenges. (Reader, 2021).

Personal value has grown in the form of materialism and ecological awareness, where materialism promotes positive impacts, and ecological awareness by increasing the perceived benefits (Wu et al., 2021). The current school of materialism has been practiced in everyday life

starting with materials and streams that provide food, power, clothing, and other basic needs (Blok, 2021). There is a negative link between materialism and well-being, materialist with a high level of neuroticism and low grandiose narcissism experiencing a decrease in well-being compared to materialism with a low level of neuroticism and a high level of grandiose narcissism (Górník-Durose, 2020)

The nickel mining industry and the heavy trucks hauling nickel soil that are constantly racing at high speed, as it were, is a race of cars circling a circuit in the middle of a forest that as one of the signs of nature succumbing to modernization and unlimited industrialization. Deindustrialization as the main burden on the health of workers, deindustrialization generates divisions in economic production, leading to loss of jobs and incomes, increased exploitation, social inequality, and disruption of services, and fractions result in material shortages, job tensions, fatalism, increased household workload, anomie, community disintegration, and Alienation (Scheiring & King, 2022). The application of technology to industrialization creates social impacts such as future expectations and prosperity, but on the other hand such as occupational health and safety (Matos et al., 2019).

Social environmental disturbances occur social changes, especially in the overall group structure, network associations, and individual sociality (V. R. Franks et al., 2020). Stress and emotional occur when dealing with work, that during COVID-19 shows that workers who work from home are more likely to feel satisfied than working on the front lines, and those who do not work from home report higher levels of stress associated with lack of communication about well-being (Fleming & Brown, 2021). The Covid-19 pandemic has implications for different mechanisms and production, this is influenced by market disruptions, so it requires social assistance (Manlosa et al., 2021)

There is a reality of loss of fauna or extinction of another kind that is so beautiful, but more fundamentally, we also lose the sense of belonging to the universe. An imbalance of ecosystems gives rise to various diseases. The emergence of a deadly disease gives rise to daily acts of violence or resistance to control measures (Wilkinson & Fairhead, 2017).

On the other hand, it gives rise to a lot of traditional knowledge about edible wild plants, the emergence of pemahaman using natural resources, the ecological environment is integrated with the community, encourages biodiversity and cultural diversity, even gives rise to the diversity of the

cultivation of wild plants that can be eaten by local communities can be a solution for the use of natural resources that sustainable and to preserve endangered species (Cao et al., 2020).

Modernization has eliminated the essential elements that are spiritual values, so that modern society is in crisis, thus requiring prophetic law as a guide for human life to achieve happiness in the world and in the hereafter, because prophetic law cannot be separated between the physical (formal) body and transcendental values (Absori & Nugroho, 2019). Although there is a perspective that religion can be regarded as a barrier that hinders the ability to integrate into society (Conner, 2019). Economic shocks to economic openness affect economic resilience, but require a balanced regional policy approach, focused on industrialization, while incorporating elements to support economic resilience (Pretorius et al., 2021).

All components of society especially the local elite seem to no longer care about the loneliness and fauna mentioned above. Everything seems to be contaminated and hypnotized with a collection of materials racing like a car race clinking at high speed so that natural damage occurs, including fire disasters and thick smoke will be the culmination point of the destruction.

Natural damage impacts on hazards that can cause economic damage to natural infrastructure and ecosystems, extensive mining activities have seen increased human intervention into natural water bodies through degradation of vegetation in watersheds, improper land use change, soil erosion and expansion of paved surface area for settlement and industrialization (Osei et al., 2021).

Disaster triggered by natural hazards began to be perceived as an unnatural occurrence. To date, economic security and economic resilience, interacting with the dangers themselves (Noy & Yonson, 2018). That the increasing complexity, number and severity of natural and man-made disasters, needs efforts to increase the resilience, of various types of systems, including those of a social, engineering and resilient ecological environment (Žilėnienė, 2014).

It has also had an impact on the impoverishment of the community, requires investment in shaping activities, accompanied by empowerment programs, requires wisdom and programs that are successful and cost-effective (Nandi & Nedumaran, 2021). This has further created unemployment, dispossession, hunger, and social conflict, and governance in a fragile health care system exacerbating people's anxiety, in addition to natural disasters such as floods,

cyclones, and other infectious diseases. (Shammi et al., 2020). Will we continue to let the future younger generation become potential patients of mental hospitals in the future. Everything depends on the whole component of the various structures of the society of the nation and the state.

Based on the ideal phenomenon of mining industrialization, compared to the phenomenon of negative effects, there needs to be anticipatory efforts to overcome the storm from the materialism effects of mining industrialization. The anticipatory effort is to carry out a sustainable development strategy, this is intended to maintain and preserve the industrialization of mining. The positive effects of such efforts can take place on an ongoing basis. Another anticipatory effort is to build people. A mining industrialization business requires humans who can maintain and maintain its sustainability. The human being is a prophetic human being who is able to suppress the negative effects of mining industrialization.

The conceptual framework in this study starts from the formulation of a sustainable development strategy based on economic, social, ecological and religious development that is integrally and interdependently intertwined. Specifically for the value of religiosity injected into the paradigm of sustainable development in question, it is correlated with the paradigm of prophetic-based human development. In this context, the Prophetic values that are the source of inspiration and at the same time as material for the formulation of the Prophetic human development strategy are the six Pillars of Faith, and the five Pillars of Islam and one Ikhsan.

Thus, it is desirable that the Prophetic human development strategy can give birth to and shape the Prophetic man as an actor and actress of development who has a balance of thinking and acting spiritually, socially, ecologically, scientifically, politically and economically. How anxious and now it has become a harsh reality that if the two development strategies are not implemented immediately, then various calamities and social disasters will come to the fore and thunder to the surface. However, if the implementation of this sustainable development strategy and prophetic human development strategy is successfully implemented, then mining industrialization is also sustainable from generation to generation without damage to the socioeconomic environment and the natural environment. This research uses the paradigm of constructivism and phenomenological studies as qualitative approaches. In an effort to obtain primary data from the field,

participatory observation instruments and in-depth interviews and Forum Group Discussions are used.

2 RESEARCH AND METHOD

This research uses the paradigm of constructivism as an effort to construct an alternative development paradigm model that refers to as many as nine types of development paradigms that have developed and have been used interchangeably so far. This paradigm of constructivism holds the view that social reality that comes to the fore and is formed into a social construction, is actually the result of creation based on the interpretation of a person or group of people towards the surrounding environment. In this context, the author uses the study of phenomenology as a qualitative approach that falls under the umbrella of the paradigm of constructivism (Morissan, 2019).

Thus, the study of efforts to construct a discourse of prophetic-based human development paradigms to anticipate the four impacts of nickel mining industrialization with its various problems, can produce relevant and comprehensive study results. Therefore, efforts to obtain primary data from the field are used participatory observation instruments and in-depth interviews and Forum Group Discussions. In the end, all the data that has been successfully collected and completed, then the next is analyzed by the Interpretative Phenomenological Analysis process through certain stages.

3 RESULT AND DISCUSSION

This section outlines a sustainable development strategy, focusing on economic, social, ecological and religious development. Further outlined prophetic human development strategies, resting on a balance of thinking and acting spiritually, socially, ecologically, scientifically, politically and economically, always adapted to prophetic revelation and zero thought processes. The last elaborates on the storm of cruelty of materialism, and the double fortune of mining industrialization. The existence of the nickel mining industry with various social problems that arise in the midst of the social life of the local community.

Departing from the description of the implications of social industrialization of mining, it is narrated a sustainable development strategy based on integrally intertwined economic, social, ecological and religious development. Along with that, a prophetic-based

formulation of the human development paradigm was also developed, so that the two can be interdependently interdependent.

If social, economic, cultural, ecological and religious values are the source of the formulation of sustainable development strategies, then specifically for prophetic development strategies, they are sourced from six Pillars of Faith, and five Islamic Pillars and one Ikhsan are referred to as ESQ Power 165 concepts. Prophetic human portrait is a development actor and actress who has a balance of thinking and acting spiritually, socially, ecologically, scientifically, politically and economically, so that there is no typical style of hedonistic life and materialism, and various other negative impacts of mining industrialization.

3.1 The Existence of Mining and Social Implications

This life is sometimes funny and often sad. But, consciously or unconsciously that it is a struggle of life, so the question is, will the struggle of human life eventually go to the space of materialism and hedonism? Social facts prove that the modern era is an era that ostensibly lives solely to seize a pile of meat, so it often has to make a person or group of people a victim by force that is perceived as a barrier to meet their needs or interests.

The first case, "the story of the Victims of the Atrocities of Materialism". This is what is experienced by Ny. Huaya as a victim never imagined before. Based on what he said when the research team conducted an interview at his residence. Within a few years, she and her husband worked on land as large as one hectars very diligently given by a village chief. He expressed so much gratitude for what the village chief gave him that he considered it wonderful by his family members. The gardening area was originally a forest, but eventually he managed to cultivate it and the results have been able to help and meet the economic needs of his household every day as a victim never imagined before.

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The gardening area was originally a forest, but eventually he managed to cultivate it and the results have been able to help and meet the economic needs of his household every day. In the company of their

husband and children, they continue to grow a wide variety of useful and beneficial plants for the various needs of their family members. Regardless of heat and rain, her husband continued to diligently hoe and plant tirelessly until the ground was filled with various plants. Although as a woman and a weak mother, but she is still involved in helping her husband.

A few months and years later, this small family finally began to be able to feel the fruits of their efforts from the aforementioned gardening, so that the hard work and energy they had been draining had been replaced with products that they could take from the land they cultivated. Thus, they can be happy with it. But suddenly, lightning seemed to hit him in broad daylight when the presence of nickel mining in their village brought a lot of trouble. One of the problems is, many problems reclaim land by force from the person who once gave them before.

This is done because of the high value of land prices that have increased drastically as a very fantastic offering from mining companies that are ready to exploit the surrounding land and forest areas. What happened after that? Should the smile of defeat be swallowed by such an incredible and exciting wave of nickel prices? Should his family be lied to again by the cruelty of contemporary public life based on materialism? It was these concerns that were mixed with the fears and hopes of Ms. Huaya's family because in addition to the location of her gardening located in a strategic position where the nickel mining industry would operate, they also felt that they had not held proof of the legal ownership of the person who gave the land.

Finally, a strong tsunami wave of life fell on him as a disaster they had to feel. Even if it was never imagined before, without being noticed by Mrs. Huaya and her husband, the land that had been planted on the seeds of life, in fact, had been sold to the mining party all this time by people who had given land in the past when the value of the land price was not yet valuable to the local people. It is very sad for Mrs. Huaya's family because even one percent of the proceeds from the sale of the above-mentioned land were not obtained by them. In fact, they have spent a lot of time, a lot of sweat, a lot of energy, and patience to cultivate the land so far.

However, it is also very easy to loosen from the hands of those they have so far. Although Mrs. Huaya and her husband continued to try to seek justice, they could not do anything because they had never held the land ownership letter before even though they had invited witnesses to attend from the local community along with concrete physical evidence in the form of

plants. Everything becomes useless until it loses hope and finally, they have to accept the harsh reality. It seems that trials and temptations also continue to befall them because not long after, her husband passed away as a consequence of thinking about their grieving land which they considered very inhumane.

At this time, Mother Huaya can only surrender and try to support her children according to her ability as a widowed woman. Although with a painful heart and with residual energy, she and her children continued to survive their social life as it is until this interview took place at that time (Interview, September 21, 2013, 2019).

Potret the socioeconomic dynamics included in the aforementioned grief story reflect one of the sacrifices and grazing of a household member that befell them after the presence of a nickel mining company in their village. Whereas, previously, the socioeconomic life of the members of their household proceeded very happily and peacefully from the gardening cereals that they planted all the time with sweat and tears. However, all of that was suddenly lost as a result of the strong wave of modernization and life materialism of industrialization.

At this time speculative materialism occurred as a means of overcoming the problem of incompatibility (Šatkauskas, 2020). Sustainable theism is explored as a set of movements with unique qualities, collective action, dedication to local and prefigurative politics, and demands that sustainability be practiced, starting with materials and streams that provide food, power, clothing, and other basic needs (Blok, 2021). Materialism as preoccupation with the consumption of objects, access or experience as a way to signal status, build an image, pursue happiness, and achieve a sense of self-worth (Atanasova & Eckhardt, 2021).

In addition, in the family's sad story, there is the uncivilized attitude and behavior of a person who initially looked humane before nickel mining was present, and who caused the value of land prices to rise dramatically in an instant, suddenly turned into a materialistic and greedy human being because he sold the land directly that he himself gave uncompromisingly in the past. Individual materialism considers everything needs material, recognition of social status based on wealth, satisfaction is measured by the acquisition of property, financial success, achieving status and having the right image (Aisyahrani et al., 2020).

That materialism significantly negatively affects the economy, environment and social (Suárez et al., 2020). There is a new materialism in the form of mechanical materialism, requiring political solutions

as a strategic arena (Bardin, 2021). It is suspected that this is just a zigzag life story that occurs and afflicts one of the household members who can experience the same socioeconomic calamity even though in the process of life journey can be different. The reason is, as previously outlined, the existence of mining companies and their socioeconomic implications solely makes a group of people very happy who accidentally own agricultural land in a strategic position for the mining corporation mentioned above to carry out the process of exploitation and exploration. Meanwhile, the majority of other citizens who do not have a location where the corporation operates seem to be merely perpetual observers by getting rewarded on the part of the company with compensation for the darkness of the settlement that makes it uncomfortable, beautiful and attractive again as it was in the past before the aforementioned corporation existed.

Materialism has implications for the social system and Education, playing an educational role in the constitution towards a collective ethical individual (Stickney, 2020). Materialism is oriented towards saving satisfaction, and materialism negatively affects savings decisions (Pangestu & Karnadi, 2020). Materialism plays a role and tends to be based on identity motives, materialism as a preference for accepting and doing a job (Styško-Kunkowska & Kwinta, 2020). Materialism is oriented towards social well-being, psychology, life satisfaction, and happiness (Joshnloo, 2019). Materialism is determined by well-being, the pursuit of happiness and the success of material possessions (Górník-Durose, 2020).

On the contrary, one of the stories of home life that is hilarious and shocking for the double wealth they experienced suddenly and certainly never expected before, can be seen in the following portrait of socio-economic dynamics.

The second case, "The Story of Double Luck". The journey of a person's journey in this world is unpredictable what will happen in the future, both about fortune and about everything else. That's what one of the members of the palace family who is called daily as "Mrs. Kalao" (Mrs. Kalao) experiences. It is amazing that the story of the life journey of a beloved widow is a life journey that they never imagined before that later some time after being abandoned by their husbands will get the unexpected comfort of life.

But now, it really seems to be a beautiful reality when it comes to earning a lot of money from once nickel asphalt soil happens. A mother who has 4 children who has been abandoned by her beloved husband who passed away in 2011. When Mrs. Kalao

recounted her life journey before they got a double fortune, then with her husband and children lived a simple life by cultivating farmland that they had to fulfill their domestic economic life along with other expenses such as their children's school fees.

However, in the middle of the journey of living with her beloved husband, it must end because the husband has passed away, so Mrs. Kalao must appear firm and strong to continue the struggle for life with her four children. When Mrs. Kalao gets into trouble becoming a farmer without her husband's help to cultivate their farmland, Mrs. Kalao decides to work as a fishmonger walking around the village until her life changes drastically because Mrs. Kalao owns a lot of farm land of about ten Acres.

However, Mother and her children did not cultivate it anymore. Suddenly, in 2011, double wealth came to their family, when a nickel mining company stepped in to operate in the South Palangga Subdistrict area, Soth Konawe district. In fact, agricultural land, which had been neglected because it did not have the physical ability to process it, turned out to be entered at the mine site.

At that time, Mrs. Kalao no longer needs to think much when Tim from the mining company offers to be cultivated by the company and will get the product from a single paving as has been contained in the contract agreement between the two parties, the level of prosperity of the life of Mrs. Kalao's family turned into a nouveau riche.

If so far she has only been a housewife who is a fishmonger who wanders around the village, but now she solely lives in her new house while waiting for the fortune that comes from the company's profit sharing from each land shipment which usually reaches approximately 80 million / shipment. It is amazing that at this time Mrs. Kalao's life has enjoyed her life with a number of investments ranging from saving with a lot of money, luxury houses, and her children who have all passed, and even by and by Mrs. Cocoa will perform the obligations of the Fifth Islamic Faith especially the fifth Islamic Faith which is to go on a pilgrimage. Finally, when she got the double wealth, Mrs. Kalao's family felt very grateful and happy for everything she felt at the moment. However, on the other hand, Mrs. Kalao is also aware of the existence of a mining company that cultivates her temporal land. For this reason, Mrs. Kalao and her four children must be smart to use the double fortune she obtained by trying to meet the needs of her family efficiently and effectively (Interview, September 22, 2013).

Currently, the existence of mining for the central and local governments is very significant, not only in

the context of socioeconomic life, but also in the non-social and environmental sphere. Therefore, the existence of mining is an interesting central issue for discussion by all stakeholders. Why? Because the existence of minings for an area does not only have a positive impact on the region and the community which can increase and increase the acceptance and welfare of the community, especially the people who live around the mining company operating. Mining has an impact on improving modern industrialization processes, increasing human activity (Knierzinger et al., 2021).

Industrialization as a new job market is accompanied by various types of investments, and various large value gains (X. Wang et al., 2021). The process of mining industrialization has had an impact on the development of the economy, innovative capabilities, level of education, industrial structure and the proportion of state-owned capital (Xia et al., 2020). Mining industrialization has an impact on the arrival of migrant workers (Galaz-Mandakovic & Amaro, 2021).

On the other hand, the existence of mining for an area can also have an egative impact on the community and the environment around the area of the mining company that operates. Among the negative impacts caused by the existence of mining companies are: (1) the activities of mining companies disrupt communities; (2) breaking down roads; (3) resulting in air pollution (large amounts of dust and noise; (4) negatively affect the growth of plantations and community rice cultivation; and (5) deadly seafaring weed plants; and so forth. Mining will experience a time limit for exploitation, and will not be renewable, it is necessary to think about the construction of new value-added industries (E. Lee & Mah, 2020). Nevertheless, heavy metal pollution of the soil has become a serious environmental problem, including risks to human health (Weissmannová et al., 2019). Large-scale mining has a considerable impact, man-made secondary disasters occur, since it is often a secondary habitat with high conservation value (Zhang et al., 2019).

Specifically, in South Konawe Regency, there are several sub-districts that have nickel mining potential that are currently operating massively such as Bily Ltd in Laeya District, Sambas Minerals Mining Ltd and Macika Ltd in Palangga District as well as Agung Perkasa Ltd, Hilcon Ltd, and Jagad Raya Ltd in South Palangga District. However, in this research report, his attention is more focused on nickel mining companies operating in the Palangga area and South Palangga District. It seems that the existence of nickel mining companies in the Palangga area and South

Palangga District has had a very significant impact on the local government and the communities around the mining companies that operate.

The presence of the nickel mining industry has caused drastic changes in the economic life of the community, especially those that are felt and enjoyed massively by people who own land that is used by companies for mining exploration activities. In developing its exploration activities, the mining industry provides massive compensation and special royalties to communities as landowners at mining sites. The amount of royalties received by the people depends on the size of the land they own.

The larger the land they own, the greater the royalties they will also receive from those mining companies. Mining has caused damage to land resources and worsened ecological and economic conflicts, requiring funding and design of control policies to resolve them (Jiang et al., 2021). Requiring naturalization of post-mining space, it is intended to solve the problem of sustainable development (SolarSKI & Krzysztofik, 2021). New industrialization practices are detrimental to labor and weaken the collective power of workers, so it is necessary to intervene in the state through pro-labor policies (Radley, 2020). Integrated industrial policy with rational use of production reserves, natural resources and overall economic and socio-cultural development (Arsentyev & Arsentyev, 2020).

Agung Perkasa Ltd as a nickel mine in Watumbohuti Village will provide royalties and compensation to the community as land owners as much as nine million rupiah per hectare of land per PCL (per one voyage). Thus, for residents of the community who own land covering an area of Nine Hektare like Mrs. Kalao as previously told, so every shipment, Mrs. Kalao gets a royalty from the nickel mining company as much as eighty million rupiah.

Of course, that is a huge amount of money for the incoming rate for rural communities. Moreover, Agung Perkasa Ltd which operates in Watumbohuti Village not only provides royalties to all landowners, but also to the corporation to provide royalties or compensation to people who do not own the surrounding land as much as five hundred thousand rupiah to each Family Head in one mine delivery nickel.

Based on this brief description, it can be concluded that the existence of a nickel mining company greatly provides a major change to the economic conditions of the community. Although the seemingly pleasant conditions do not describe the socioeconomic conditions of the community as a whole as told by the informants who were

successfully interviewed who showed a perspective that tended to be the same opinion that:

"When compared to before the mining company came in, the residents of the community only consume Sagoo every day. However, after the residents of the community have benefited from the existence of the mining company, the residents of the community can now eat rice. However, after the residents of the community benefited from the existence of the mining company, now the residents of the community have consumed rice. Likewise, if before mining companies people only used bicycles, now people have used motorcycles and even people have bought cars. In addition, before the mining company existed, the houses of the residents of the community were still made of wood or boards, but now their houses are in permanent form. This reflects the improvement of the people's economy. However, citizens also realize and regret that in reality, such socioeconomic conditions do not describe the condition of society in totality because empirical facts on the ground show that there are still many people (70%) living in poor conditions (Interview, 20 – 22 September 2019).

Some informants' perspectives actually want to emphasize that the existence of the nickel mining industry in the Palangga area and South Palangga Regency has not been fully felt to have a positive impact on improving the socio-economic life of community residents because it can only be felt specifically for a few people who accidentally have a location where the mining company operates every day. Industrialization through mining efforts accelerates urbanization and tourism areas (Yücer, 2020). Industrialization of mining goes hand in hand with urbanization (P. Li et al., 2020). Mining companies have compensated and recruited local workers (Hakim, 2020).

Of course, if the existence of the mining industry in reality cannot be said to be representative and significant enough with the increasing socio-economic welfare of local residents, it means that the existence of the mining industry is in a position between expectations on the other hand, and bitter experiences on the other side as outlined below. It is inevitable that the existence of the mining industry is associated with the condition of ecosystems that are beginning to suffer damage and social environments

that undergo a massive degradation process as previously narrated.

Mining industrialization and urbanization increase economic growth, as well as social welfare also develops (Paliwal et al., 2021). Mining industrialization makes people aware of the importance of solving environmental problems (Guimarães, 2019). Industrialization provides an understanding of the importance of ecosystems, where industrial ecosystems are rapidly integrated

into new technological paradigms and global value chains, are able to compete in the global market in the long term, and have increased the potential for industrialization and transformation and innovation (Babkin et al., 2021). Mining is the main means of local and domestic development, a source of livelihood and reducing poverty (D. M. Franks, 2020).

3.2 Sustainable Development Strategy

The sustainable development strategy has been ongoing so far in unison and in balance between religious, economic, social and ecological development. These four areas of development are the main keys to a developed and independent society. The basic milestone of sustainable development is religious. The success of religious development is simultaneously followed by the success of economic, social and ecological development.

Religiosity is the basis for building economic, social and ecological. Religiosity has animated every activity of individuals, families and communities in thinking and acting economically, socially and ecologically. The process of thinking and acting rationally fosters responsibility for managing sustainable development.

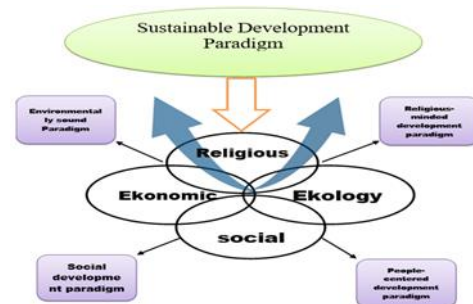
The process of sustainable development education has fostered an appropriate sense of responsibility, as the foundation and orientation of sustainable development itself (Balakrishnan et al., 2020). Sustainable development requires serious addressing, it is related to the development of renewable energy, any investment in renewable energy has implications for sustainable development (Manso & Behmiri, 2020).

Sustainable development means pursuing greening strategies in various fields including the banking system, bond market and institutional investors, along with transparency in governance and partnerships berbagai sector (J. W. Lee, 2020). Sustainable development is defined by cultural education, this is to ensure quality education, combat

exclusion and gain a conscious and critical global perspective (Catarci, 2021). The capacity of civil society is oriented towards global sustainability governance, influencing informal and exclusive participatory spaces at the international and national levels (Sénit, 2020).

The first characteristic of sustainable development is the occurrence of equality, which refers to the similarity in obtaining access to resources, economic and political that are the basic rights of citizens. Sustainable development aims to be oriented towards gender equality, good health and well-being (Fei et al., 2021). Equality as a global justice order eliminates injustice, inequality, anger, insecurity, poverty and war, towards global justice, human rights, democracy and equality (Kochi, 2019). Sustainable development management means social relations and equality, nature and landscapes, as well as education and knowledge (Wiesli et al., 2021).

Requires equitable distribution of productive economy, distribution of income through improved fiscal policy, and implementation of the banking credit system to provide opportunities for small and medium-sized groups to develop businesses, organize a democratic political system to guarantee political rights and freedoms, regulate the legal system and its enforcement to ensure justice. Requires awareness of law, social ethics and manners in family life and social life, as well as the cultivation of religious values and national integrity (Nawi et al., 2019). By extracting the values of Islamic economic philosophy through the business behavior of Muhammad SAW, as a solution to current business behavior (Uyuni, 2021). Where at this time it has symptomatic of the public view of crime and justice, crime and justice of youth and the crimes of the state and human rights (Rock, 2017).



Source: Analysis results based on the Sustainable Development Paradigma (Peribadi, et al. 2020).

Figure 1: Discourse of Sustainable Development Paradigma.

The second characteristic, productivity that refers to systematic efforts aimed at increasing economic activity. This effort requires investment in human resources, infrastructure, and financing to support economic growth that has an impact on improving social welfare. In order for production capacity to be maximized, investment must be more focused on efforts to improve the quality of human resources, characterized by increasing knowledge and skills as well as mastery of technology.

Quality human resources play a central role in the process of building a nation. Rapid population increase, has caused ecological pollution to health conditions, requires knowledge, skills and mastery of technology towards sustainable development (A. J. Khan et al., 2020). The development of technology today is able to meet the need to improve the quality of human life (Lysenko, 2019). In addition to being responsible for improving regularity, micro-interactions or peer group effects (Cebolla-Boado & Medina, 2011).

The third characteristic, empowerment which refers to any effort to develop community capacity by transforming potential and capabilities, so as to have independence, autonomy, and authority in carrying out a job or activity and in overcoming social problems. In this context, development places the human being as the center of attention aimed not only at increasing the incoming growth, but also at the expansion of public choice so that human beings have the opportunity to develop all their potential. Empowerment is the main strategy in the transformation process towards sustainable development (Del Arco et al., 2021). The process of empowerment among the community provides an opportunity for solidarity, and capacity building to form partnerships with stakeholders, to access various community interests. (Leddy et al., 2020). Community empowerment contributes to improving quality and efficiency in the future (Steiner et al., 2022).

The four characteristics, sustainable empowerment which refers to strategies in managing and maintaining development capital: physical, human, financial, and environmental in order to be utilized to achieve social welfare. For this reason, perpetuating development capital is very important to maintain the sustainability of the development process in the future.

Community empowerment determines the use of renewable energy, strengthening institutional capacity, and economic business productivity towards improving environmental quality. (Surya et al., 2021). And sustainable community empowerment

means implementing sustainable masyarakat madani development (Faizin et al., 2019).

3.3 Prophetic Development Strategy

The conditions of the environmental crisis that have occurred, in turn force new strategies to be implemented. And those environmental crisis factors are caused by humans, they are the ones who do environmental damage, but they don't realize it. The development strategy has so far emphasized modernization, economic growth, humans as a labor force of development, basic needs, and human development, using the ability and capacity to build themselves, and striving to maintain the survival of their generation with resources and a sustainably developed environment.

A single knowledge as a unified knowledge, requires the involvement of prophetic traditions in solving problems (Sempo & Mohd Razif, 2019). Including professionalism has referred to prophetic values, it has gained public trust in its actualization every day (Rosilawati & Amanullah, 2021). That the true prophetic office is a vocation, and the true prophet prophesies with the spirit of God (Umeanolue, 2021).

Previous sustainable development strategies focused on three domains in development, namely the economic, social, and ecological domains. These three domains are the source of social development strategies, environmental development, and human-centered development.

In this context, the author adds religious value as the fourth domain, thus describing a strategy called prophetic human development. This of course happens not only because of conceptual flaws in some paradigms, but also actors and actresses who use developmental paradigms that use developmental paradigms do not have a constructive development mentality.

In other words, development actors and actresses who have used diverse developmental paradigms alternately seem to be more dominant with rational quotients related to digital and artificial quotients. That the suffering of political, cultural and socioeconomic losses, requires prophetic service, the role of religion is essential to the healing of a devastated nation (Mkandla & Dreyer, 2020).

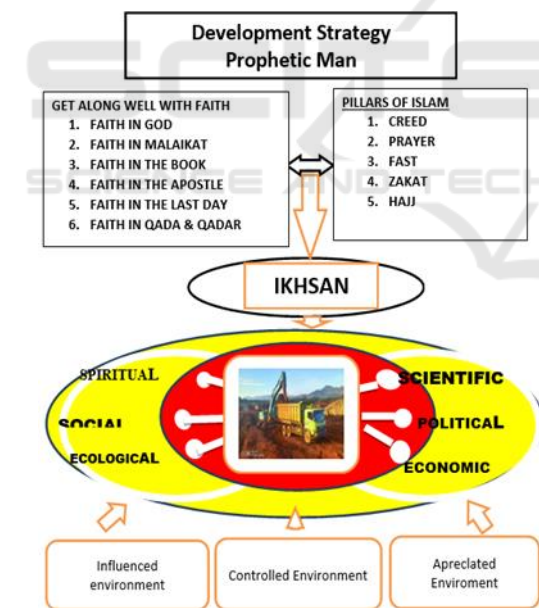
Religious institutions as prophetic education, can create harmony in life, realize peace in heterogeneous life, that is, through prophetic education (Dimas Indianto et al., 2021). That the verses of the Qur'an and prophetic hadith which state that in Islam all people are supposed to live in harmony and equality,

there is no discrimination on the basis of race, money, skin color or religious beliefs (Latef, 2020).

In an effort to develop a discourse on the paradigm of Human Development based on prophethood, the value of *ESQ Power* must be synergized with the paradigm of *Human Development*. This case provides an opportunity even more because in the *Human Development* paradigm, society is given the opportunity to use its abilities and capacities to the fullest extent possible to carry out its own social life.

In addition, this paradigm of human development is universal and non-discriminatory, and places society as a subject of development, encourages capacity building, reduces deprivation (suffering), and is oriented towards the sustainability of generational well-being.

Similarly, leadership requires prophetic leadership, prophetic leadership based on truth, responsibility, communication, and intelligence, and with this model civil society can be realized (Makruf, 2017). A person who longs for a religion based on prophethood, has managed to educate human beings to be proactive (Kabongo, 2019).



Source: elaborated from Peribadi (2015) and Peribadi (2020).

Figure 2: Prophetic Human Development Strategy.

Finally, the synthetic process between the human development paradigm and the *ESQ Power* paradigm as shown in the id chart below, is expected to be able to awaken development actors and actresses who will later become responsible human beings and always carry out their duties and roles very well. Young

people who have a high work ethic, strong mentality, and good deeds like the Prophet Muhammad SAW and his close friends because they have passed through life training centers that have succeeded in accelerating the intelligentsia, emotional, spiritual intelligence, and creativity intelligence. That the verses of the Qur'an contain the prophetic prophetic message of Muhammad, that is, his testimony as a messenger who brings good news as well as a warning to those who are denying the existence of God, and the prophet Muhammad also acts as a summoner of truth and guide for mankind (Al-Ma'mun, 2021). Kurikulum kenabian memantau kebesaran, keseimbangan, dan integrasi, sebagai pondasi Pendidikan yang berhasil bagi kaum muda (Salmi & Hamadou, 2021).

3.4 Integration of Prophetic Values into Mining Management Policy

The implications of the industrialisation of nickel mining in Southeast Sulawesi Indonesia sustainable development are discussed as positive economic effects, social-environmental costs. With the phenomenological analysis style, this study captures how mining brings about a division between the gainer and the loser, the haves and the have-nots.

This is further illustrated, by examining two pitched "double fortune" micro-case scenarios where some land owners experienced both fortune and misfortune while at the same time seeing other equally experience the opposite misfortune all in one investment and, therefore calling for equitable and balanced development.

The researchers present the broad postulational paradigm of SD undertaken in this study to embrace the traditional economic, social, and ecological aspects and, in addition, bring in prophetic values. This framework is based on six Pillars of Faith, five Pillars of Islam and one Ikhsan, that is striving to produce what the two authors refer to as Prophetic humans, a set of development actors capable of embracing the spiritual, social, ecological, scientific strands, politics and economy. Religious values, thereby are incorporated into development strategy making this approach unique to sustainable development frameworks, giving credence to the fact that spiritual and ethical forms of surity are imperative in realizing sustainable mining.

To make this theoretical framework actionable, the study advocates for specific policy mechanisms that translate prophetic values into concrete mining management practices. These include implementing Islamic environmental stewardship principles

through mandatory impact assessments, establishing fair wealth distribution systems based on

Islamic economic principles, creating community engagement mechanisms founded on prophetic consultation traditions, and developing governance structures that incorporate religious ethical oversight. This practical integration of prophetic values with policy aims to create more equitable outcomes while ensuring that mining development benefits all stakeholders sustainably and ethically.

4 COPYRIGHT FORM

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5 CONCLUSIONS

The existence of mining industrialization poses various problems for the region and community members. Qualitative approaches in the context of *Phenomenology* are used as an effort to develop reflective critical studies of various phenomena, reality and hypereality. The implementation of a sustainable development strategy must be integrally and interdependent between the dimensions of economic, social, ecological and religious development and must take place structurally and simultaneously with the Prophetic human development strategy.

It should be so, because sustainable development needs to be managed by prophetic humans as actors and actresses of development who have a balance of thinking and acting spiritually, socially, ecologically,

scientifically, politically and economically, as are the fundamental substance and principles contained in the six Pillars of Faith, and the five Pillars of Islam and one Ikhsan. Only with the sustainable development strategy as formulated, the relevant and appropriate ones are used to anticipate the various social implications posed by the development industry project. Similarly, only with a Prophetic human development strategy can it produce the capacity of IESQ Power, so that it can appear to be a Prophetic human being who can carry out the mandate with full sense of responsibility.

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