

Research Article

An Introduction to the Concept of Quietus Politics

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Abstract

Life and politics, once marked by the “will of heaven” in determining the fate of half the world (Communist and Capitalist), have come to an end along with the conclusion of the Cold War. A new, shared hope has emerged to achieve the goal of shaping global politics. Life is no longer separated from the calculations and mechanisms of politics but shares the same desire: to pursue a better life. Life and politics are no longer detached. The effort to achieve a better life is carried out through various global and regional economic collaborations and free markets. However, the benefits cannot be equally enjoyed; each actor seeks to maximize their own gains from opportunities to increase profits. Strict regulations have thus become a constant process of interest-driven change, aligned with new interests, pushing the emergence of institutions embedded in political authority (the rulers, government, parliament, bureaucracy) to oversee market territories in order to standardize political and economic resources within the forces of production, as part of the effort to achieve continuous profit in the midst of free trade-through processes of overproduction and consumption. This article is a philosophical concept using normative research methods that engage in depth with various theoretical sources including Descartes, Foucault, Hegel, Weber and Bourdieu. How exactly is the consequence of “Politics”. That the consequence of politics is to direct human action, from all aspects of life. Every aspect of life whether in the fields of power, economy, culture and defense aims to persuasively anticipate themselves in the sovereignty of taking lives for maximum gain - where no one can act better without making others worse off. Each assumes the position of the zone of profit extraction and, at the same time, the consumer as a dumping ground - instead of politics leading in practice to a situation of letting die rather than being said to be a killer. Thus, what manifests in life today is a trajectory of physical and mental labor, which distorts the line between politics and death (quietus politic).

Keyword

Biopolitics, Profit Extraction, Political Market Regulation, Silent Elimination

1. Introduction

1.1. The Meaning of Quietus

People have known the term falsafat (philosophy) since the time of Ancient Greece, around 2,000 years [1] There are two words attached to it: philos and sofos; philos means “lover” and sofos means “knowledge” or “wisdom.” The

word hikmah (wisdom) itself comes from Arabic and can be translated into Indonesian as “secret.” Naturally, life in this universe holds many hidden secrets. We do not know them, yet we long to know. It is no wonder that within us lies a multitude of questions as we attempt to unravel these mysteries. Therefore, it can be said that essentially everyone is a prospective philosopher, though only a few ultimately be-

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come philosophers.

The pursuit of knowledge can continue indefinitely, yet wisdom will ultimately return to its fundamental source: religion. In short, with a philosophical spirit wrapped in religious truth, the effort to explore and unlock the secrets of the universe will make the human heart humble rather than arrogant, leading instead to contemplation (*tafakkur*), and will cease when reason ought to stop. We can measure when values in life can be improved and opened to change. On the other hand, we will also choose to preserve those values that promise a better life in the future, maintaining a selective attitude toward change.

Human life, enriched with philosophical values, will ultimately culminate in life's end: death. Yet, the process of one's journey toward achieving life's goals is a compelling subject to study. In pursuing these goals, humans often employ strategies. It is these strategies that are frequently associated with the concept of politics. According to Alpheus Thomas Mason [2] Politics leans more toward an art than a science, and therefore cannot be explained perfectly. In daily life, humans cannot be separated from the political context. When two or more people engage in conversation, they are already engaging in politics, as they are employing a kind of strategy to achieve their aims. Therefore, this political context is included in the conceptual framework of the theory we are about to discuss: The Theory of Quietus Politic.

From the explanation above, two key threads can be drawn as the foundation for forming an opinion: death and politics. The concept of death is linked to the term Quietus. The word Quietus itself has been in use since the Middle Ages, around the 1500s, referring to the meaning of release or departure. Quietus comes from Medieval Latin, specifically *quietus est*, which means "to be released" or "to dart." [3].

This term became more widely recognized when it was used by William Shakespeare [4], referring to the end of life. Other meanings of *quietus* include to eliminate or to set free. Meanwhile, the meaning of politics here can encompass several interpretations, including strategy, power, and government. These three meanings will frequently be used in interpreting the term politics as it is applied in explaining the Theory of Quietus Politic.

1.2. The Meaning of Quietus Politic

The context of politics is fundamentally a matter of power-power over things in order to obtain things. The actions taken to acquire something are manifestations of the human mind's desire to dominate material resources. Power is the recognition of human consciousness over material. Why, in its exercise, is it that no one can act for the better without making someone else worse off? What kind of awareness must be maintained so that power over material becomes something that can protect oneself in sustaining and living life? And is such a thing the inevitable creation of wealth-without making others worse off?

These are the very questions raised in *Quietus Politic*, where the chain of life in sustaining existence finds its embodiment precisely when politics is already at the heart of life. During the Cold War era, political walls were solid and unyielding-politics was separated from life, and the world of prosperity was confined within a barrier. Therefore, to achieve prosperity, two ladders were provided: the ladder of communism and the ladder of capitalism.

Politics (power), whatever its form, once had to choose between those two ladders. Now, that wall has collapsed. To achieve a better life, one no longer needs to choose between those two ladders; politics and life have become one. Politics has entered the heart of life, and life itself now exists at the center of politics.

This reality essentially shows that the heart of life is politics. Even though it holds an idea (a thought) of striving for a better life, politics remains politics. No one can act for the better without making someone else worse off-yet one cannot be called a killer. Thus, what manifests in life today is a trajectory between manual and mental labor, and a path of distortion between politics and death (*quietus politic*).

The consequence of politics residing at the heart of our lives means that our life today is, in essence, politics. This existence is a tangible reality. This is the kind of life we are now living: that our life, in the post-Cold War era, is built from a chain of politics embedded in the core of life itself.

Our very existence as human beings is driven by ideas (thoughts) aimed at ensuring the fulfillment of our personal right to life, while also granting us the opportunity to attain prosperity. Meanwhile, the interactions that follow this life are interactions shaped by a distinct lifestyle.

According to Descartes, "*cogito ergo sum*" (I think, therefore I am) [5]. Because we think, we exist. Yet in reality, our existence today is very different from our past. The life and politics once marked by the will of heaven to determine the fate of half the world (Communist and Capitalist) has come to an end, as the Cold War has concluded.

Reality is no longer divided into a world split in half; instead, a new awareness emerges-an awareness of our existence both as humans and as individuals. On the other hand, the existence of material goods as guarantees for fulfilling the needs demanded by us is filled with various problems, including whether or not those needs can truly be met.

These two aspects-the fulfillment of individual needs and the demands of the society in which we live-move in parallel and cannot be separated from one another, at the very heart of life and politics.

Awareness, in essence, is thought. As Descartes posits, if the considerations of reason in making a decision are directed toward politics, then that thought is situated within the awareness of *res cogitans*-a political awareness where the mind (soul) is united with thought. This stage becomes a critical point in developing thoughts about decision-making.

The result of a decision is something recognized as a consideration of what is sufficient for fulfilling one's needs.

Within the context of the Theory of Quietus Politic, the author refers to this as “minimal persuasive awareness.” This means that cogitans still possesses mental (soulful) consciousness. A thought that arouses the substance of reason to act for the better-without making others worse off-represents the final point in choosing reason as the means of fulfilling life’s needs.

In the substance of reason, which represents the final point of rational thought, the process does not end here; rather, it continues toward the expansion of fulfilling the body’s needs-the realm of material fulfillment, referred to as *res extensa*.

Persuasive awareness no longer remains confined within the soul of the self; instead, thought extends beyond cogitans, transforming into thinking (having ideas) marked by the question, “what if.” This represents an endless point in the process of choosing reason as a means of fulfilling life’s needs.

By observing the boundary lines of reason in fulfilling life’s needs, we see that awareness is separated into two trajectories: a “final point” and an “endless point.” Drawing from these two trajectories, the Theory of Quietus Politic seeks to explain how awareness operates in achieving the fulfillment of each person’s needs, with the aim of attaining prosperity-while maintaining that no one can act for the better without making others worse off.

1.3. How Quietus Politic Works

Where does awareness reside? According to Descartes, thought itself is awareness. Therefore, awareness resides within our minds. The existence of life (we exist) is because we think (thinking beings). When we think, it enables reason to recognize how awareness operates.

The way awareness operates is to establish a higher value, moving along two trajectories of awareness:

1. The first is called Minimal Persuasive Awareness (abbreviated as Pm); and
2. The second is called Maximal Persuasive Awareness (abbreviated as Px).

By establishing these two types of awareness, the way we apply rational activity is essentially an implementation of both persuasions mentioned above, as follows:

1. Minimal Persuasive Awareness (Pm) refers to cogitans that still retains a mental (soul) dimension. It represents a thought that awakens the substance of ratio (reason) to do better without making others worse off-a process of selecting rationality (thought) in fulfilling life’s needs, wherein the fulfillment of needs occurs at the level of minimal persuasion. For example, the need for “thirst” is satisfied by drinking water; once the water is consumed, the need for “thirst” is fulfilled. Therefore, Minimal Persuasive Awareness can be described as manual operation; here, the ratio (selection of thought) operates through manual work.

2. Maximal Persuasive Awareness (Px) corresponds to *res extensa*. Its persuasiveness no longer lies solely within the soul, but instead, the thought extends beyond cogitans, transforming into reflective thinking (possessing the idea of “what if”). Mental work here emerges as the product of an idea (thought) that creates both life’s needs and wealth. Its output is an engineered development of thought regarding material (goods and services) as instruments of need satisfaction. Therefore, its creation is always based on the question of “what if”. This persuasive awareness constantly interrogates itself-whether these instruments of satisfaction actually meet human needs or not. Hence, ratio (the choice of thought) focuses solely on increasing the production of goods and services, both quantitatively and qualitatively, as means to fulfill human needs.
3. Based on this line of thought (awareness), the economic aspect is always present in efforts to increase the production of tools that satisfy human needs. When we view these tools as limited, they will never be sufficient to meet and satisfy our needs. Therefore, we demand-needs become unlimited (politics has entered the very heart of our lives). Yet, within this lies a number of basic needs that we must fulfill as primary necessities; meanwhile, on the other side of satisfaction, there are also needs that keep increasing. As material life continues to grow, it eventually reaches such elevated level. [6].
4. This process keeps expanding and intensifying, so that everything demands satisfaction through comprehensive fulfillment. The real problem is our satisfaction with needs and goods, not with humanity itself. The degree of utility of a product is no longer determined by scarcity. For example: the usefulness of a car is as a means of transportation; transportation becomes something scarce because the car is seen as an object of satisfaction. The ultimate point of a car is its function in transportation. But if the car is perceived as the starting point, then the car itself becomes an object of satisfaction. Because our awareness of the need for transportation is no longer the endpoint, once we have one car, we want a second, and so on. Needs become maximal, surpassing the realm of manual labor.
5. In manual labor, the ultimate point of owning a car is to fulfill the need for transportation. However, if it is the mind that is at work-Mental Work-the car no longer functions merely as a tool for transportation but has already become an object of satisfaction or something that can provide satisfaction. Thus, mental work creates material usage that exceeds actual needs.
6. The creation of the car as a means of transportation has, in fact, resulted in traffic congestion everywhere in major cities across the world, not to mention greenhouse gas pollution and other issues. At its ultimate point, for anyone and anything, “no one can do better without

making others worse off." Pollution, traffic jams, and death have become phenomena of the roads.

7. The consequence of substantiating the two characteristics of cogitans can be reflected as follows:

- (1) Pm – is awareness that constantly confronts the fulfillment of needs / thinking about how needs can be met to live a better life; this thinking follows a minimal persuasive pattern, called Manual Work.
- (2) Px – is awareness in expansion (res extensa), where awareness becomes maximal persuasion, which takes place in thinking: "what if." For example: what if I cannot find a market for my product; what if I arrive late; and so on. This thinking operates under Mental Work.

Fulfillment of needs is human persuasive awareness, which is the foundation of power over needs that must be minimally fulfilled. The difference between manual working methods and mental working methods can be explained with the following example:

1.4. Sleep Satisfaction

When we sleep, then we wake up from sleep, what is the minimum persuasive need time (Pm) until we wake up from sleep. Let's say the time we need to satisfy the need to sleep is 8 hours. Persuasive awareness to fulfill the need for "sleep" is 8 hours (Pm sleep = 8). The next awareness is our need for "sleep", persuasively wants to be accelerated, so that the duration of sleep becomes short, namely 3 hours.

Acceleration of "sleep" requires a tool that can wake us up quickly from sleep. Now we are at Px, namely "maximum persuasive awareness" - acceleration of fulfillment of "awake". Mental working methods begin to accelerate with a ratio. Who gets a better condition and what is the better condition of waking up quickly?. The way Px works is by setting up an "alarm", using a time instrument from an Alarm Clock or Cellphone. Px mechanically produces a product of speed that is maximized by the power of reason so that we are 'awake. (Px sleep = 3).

The purpose of being "awake" quickly is so as not to be late for work or to carry out an activity agenda to fulfill life's needs. In Px, you have done good for your activity agenda, but do you know, whether you realize it or not, in fact your actions do not make you better than others. You have done good for the activity agenda, so that your "boss" is happy. However, at least by using the "alarm" other people experience worse "shock", awake from their sleep. So in fact if persuasive awareness is maximized, this action shows that "there is no doing something better without making something else worse" Pm - Px = 3-8. Result -5 (min five hours).. The income you earn is not better for you, because the fulfillment of your needs to survive is reduced by 5 hours. The schedule created by your company is good for your company, but bad for you. That time duration makes your physical endurance worse.

1.5. Satisfying Biological Needs

Apart from the three examples above, another problem is the activity in daily life, namely how to get the fulfillment of the means of satisfying biological needs for: hunger, thirst, comfort, profit and sex. The entire fulfillment of the means of satisfaction mentioned above will change into res extensa, because consciousness (thinking) is no longer in his soul, but his thoughts have reached beyond cogitans, which is transformed into thinking (having ideas) which is carried out in the way of mental work.

1. Penetration of lust Sex - in manual work, the problem of sex is a husband and wife affair, of course this problem can be overcome by having sex. However, if the thought is in mental work, sex can become an industry, as an item that has a use for the needs of biological lust, and has value because of "scarcity", so that it turns into a rare item with high value.
2. The penetration of "democracy" in manual work is not only giving equal voting rights to individuals, but also giving the State wide opportunities to make changes and progress in several areas such as economic welfare, social justice, peace, and political stability is an ongoing process. To get there, mental work is needed. Maximum Persuasive awareness is no longer in his soul, but his thoughts have reached beyond cognition, which has transformed into the idea / thinking "what if" from a developing country to a developed country.

The arena for achieving democracy [7] is, a sense of joy and a sense of fulfillment of all the needs of its citizens, demanded by two ways of working, manual and mental, as two things that go hand in hand, which cannot be separated from one another from a country to be called a modern / developed country. The struggle between the end point and the starting point of the arena of fulfillment of needs and satisfaction, is the desire within the range of biological needs of the collection of "the feelings mentioned above, have been locked in the idea / thought of democracy.

This condition of life is what gives birth to mental work being very dominant over manual work. Mental work to achieve the idea of democracy is a sporadic momentum between needs and interests, which always brings victims. "No one does better, without making others worse". This condition is the foundation on which the motive of destruction (opposition) is built by different desires (contra) against parties that tend to approach not to be different. The tendency of the two desires produces the position of winner and victim in political authority (ruler, government, parliament and bureaucracy). will face the winner of the competition to crash into power.

3. Another problem is "family peace and welfare" regarding the issue of food, drink, shelter, and transportation which are basic human needs. The mechanism of this work can be described as follows:

Pm work, which will be carried out by humans every day,

is in accordance with the desires of their needs in space and time. for example thirst, persuasively enough overcome by drinking, likewise when we are hungry, the minimum persuasive awareness to overcome the state of need, can be overcome simply by eating. Overcoming sleepiness by sleeping. Overcoming the biological needs of husband and wife by having sex and so on. This is the manual work of Pm. - These basic needs are often increased to maintain life beyond the minimum persuasive speed limit. How, for what and why he does that, is none other than the transformation of the speed of survival in the scope of organized space. This space is part of the cycle of survival. Efforts to maintain life are acts of mastery and control (politics) over material (goods and services). This effort confirms that politics can be used to turn us into masters and owners.

2. Political Queitus Mechanism

2.1. Matter Is Expansion

Matter is expansion, and it takes place in space, therefore it can always be divided and some become smaller and smaller parts. But it has no consciousness. Consciousness is in life. When life is a political station, then only we can control and master matter.

1. Minimal persuasive consciousness with the act of mastering matter, means mastering basic needs. Pm work - is to maintain life and live life by controlling the material presented in this universe, only by manual work can those needs be met.
2. Px - maximum persuasive consciousness is human behavior in achieving "power" to dominate material needs. This Px method is a way of working mentally by using the idea (thinking) of "the law of least effort" - This law states that - If there are several ways to achieve the same goal, people will tend to do the way that requires the least effort."
3. The idea of responding to needs. In order to live, the response is that the body needs material intake, or we must "consume". This condition is no exception for animals, therefore it is certain that they will not be able to live if they refuse or do not want to be given intake / consume what the body needs. The basic nature of humans and animals is to be able to "live", this is the area of manual work and mental work (Pm and Px).
4. Life is part of the biological structure of the inhabitants of this planet earth. Everything they need for life to live, especially the consumption needs for their bodies, has been provided by nature. The awareness to overcome hunger and thirst both felt by humans and animals has been persuasively presented by nature. 5. Thirst and hunger are human phenomena, not natural phenomena. The scarcity of fulfillment is the impact of a lack of availability that has been presented. It is the result of Px's mental work. The cause is competitive mental

work in mastering material for needs. It has entered the heart of political life, fighting over what is presented, not enjoying it together.

2.2. Death the Idea of Welfare

This conflict is what then gave birth to the idea of "welfare". At the Maximum Persuasive Awareness (Px) - Predictions of an idea of "welfare" are the topic of discussion about the "way of human life". as inhabitants of this planet, together with other living creatures. The sharp difference is that living humans have organizations, while living animals do not have organizations. Human organizations occupy areas within a range recognized by one another, as living space which is then called a country.

The country as a form of organization of people who are in a part of the world has a spatial identity. In this part, different minimal and maximal persuasive awareness emerge. So that some parts of the world and our own country are slower in using their maximum persuasive awareness. While in other places it is so easy to jump at the opportunity to try something new in their maximum persuasive awareness.

1. Minimal persuasive awareness (Pm), in some countries, is more active. only as much as possible. This means that only as much as he can overcome and maintain his existence. Fulfillment of basic needs is prioritized, rather than secondary needs. Fulfillment is by ignoring the law of least effort, namely when "what if" he is hungry. what if he is thirsty. Efforts to fulfill it are more to maintain and preserve ancestral traditions, eating and drinking in moderation. For them, thirst and eating are basic needs, so with the intensity of what can be eaten and what can be drunk, there is no need for subsequent ideas.
2. In a society in the area of maximum persuasive awareness, food and drink are no longer needed as a means of fulfilling thirst and hunger. Food and drink turn to efforts to provide more than needed. The end point forged in life here is the level of production and consumption. Px - moving in thinking about how to fight over consumers. When these two contradictions of fulfillment are in the scope of working together in one common goal, then what if one lets the other receive a burden beyond its effect, it will certainly bring victims. Px's way - is in mental work, namely making management ideas make it better for the company to gain more profit, but by letting the cooperation participants take less profit. The Quetus phenomenon appears "no one does better without making others worse.
3. Minimal persuasive awareness (Pm) - is in manual work - operates automatically and just "thinks", what if hunger and thirst can be quickly overcome as basic fulfillment. The idea of "welfare" is never thought of. Minimal persuasive awareness at this level, the fulfillment limit is resolved by the availability of goods pre-

sented by nature and stretched by the conditions it needs.

4. The basic concept of stretching thinking (logic) on the observation of production and consumption maps, poured by the mind in the form of the idea of "welfare in the world". The first idea is in the Px area, giving birth to two ideas that prosperity can be built through the "idea of socialism" or the "idea of capitalism". The question is who is "hungry and thirsty" and how "hunger and thirst" are overcome by politics, where politics and life are already united in the heart of life. And included in the phrase "fractured globalism regime". [8] The first is the field where we have to deal with so many uncontrollable variables, the second is the field where the state holds control.
5. Pm - quickly with little or no effort and without any feeling of being deliberately controlled, will overcome it persuasively by looking at what is available in nature, namely eating fruit (wheat, rice, corn or cassava potato roots), drinking (water).
6. Px - brings ideas persuasively to overcome, becomes a complex calculation thought, Px operations overcome "thirst and hunger" associated with ratio engineering within the scope of the above ideas. Then arises the maximum persuasive awareness, producing more than what is needed by Pm.
7. The cycle of minimal and maximum persuasive awareness as a factor in fulfilling life and maintaining life is as an implementation of mental work and manual work.
8. The Mental Revolution Perspective is presented in this theory, solely to analyze the movement initiated by President Joko Widodo as a political jargon. This jargon will give rise to demands for purity towards the form of maximum persuasive awareness, the main priority of the goal Mental Revolution, is so that the activities of national and state life can be returned to a minimum persuasive level of awareness. For example, consumptive thinking, honest thinking, corrupt thinking, radicalism thinking, democratic thinking, debt thinking, are mental aspects, are very associative, silent and hidden from our conscious self. There needs to be a theoretical understanding of how mental work works. In order to provide an overview of how mental work practices the principles of Divinity and Just and Civilized Humanity. I have conducted research, to what extent the Mental Work method produces mental results according to these principles, compared to the Manual Work method.

I researched the Café for consumer needs, using the Manual Work method - namely being served by the seller. The income results are in accordance with the number of goods sold 99%. Doing by trading by providing services, the results obtained - making people better without making others worse. A sense of sin and justice is achieved.

The second version I tried to apply the Mental Work

method, namely the sales mechanism in the Café - Without Waiters - I named it "Honesty Café" emptying the Café of Waiters, only charging a fee for all types of goods traded. I put a sign on the shop wall - "Take - Pay" in the box provided. The results of the study with the Mental Work method model - Income is not the same as the goods sold. Px shows from the crowd of people on campus, that the two principles, give birth to not functioning in life in society - "no one does better without making others worse" [9].

Further discussion of the Mental Revolution has been written in a separate manuscript, which is summarized in the author's book which will be published under the title *Quetus Political Theory* [10].

2.3. Political Reflection and Life

Furthermore, the understanding of political quietus can be explained from political reflection and daily life, then the reflection will be connected to power and government. Because in any case, our daily actions cannot be separated from various life problems, ranging from simple problems to complex problems.

The daily routine activities that we do are actually the arena of problems and solving (problems and solutions/answers) that always come one after another, preventing them, is sometimes very difficult to do, if what is prevented is something we do not expect. The simplest example is the arrival of "sleepy". This uninvited guest always comes and becomes a problem. When you are sleepy, in the same time condition it is important that between the desire to do better not to sleep than to sleep.

The desire to sleep brings up the most primitive structure figure, namely body movement (in Javanese *keng-glat-keng - glut*) has become a kind of motor movement of the body's muscles that brings with it the possibilities of what is not expected, at least the arrival of a figure called sleepiness persuasively there is an effort to free the torture from the shackles of "what if". Can avoid it, namely by doing better activities not to fall asleep, but it is possible that we are actually already asleep, even though in fact persuasive awareness has prevented not to fall asleep.

At the maximum persuasive awareness of the example of "sleepy" namely the presence of worry and anxiety what if sleep, but the action ultimately cannot do better not to sleep or allow sleepiness than directly said to be asleep. The action of preventing not sleeping is said to be the point of maximum persuasive awareness. The awareness that makes us wake up from the threshold between sleepiness and sleep because our minds are in a state of wakefulness, so that sometimes for us this situation is very difficult to adapt to situations that force us to do at the limit of our abilities where we find it difficult to achieve something we want because we are at that limit, namely the limit of consciousness that we may not realize further.

Next is the situation where we are in the problem of mo-

bility - namely moving from this place - to that place. The problem of "mobility" is a reality. namely moving, in a category beyond what is imagined, in other words verbal performance (strange, or banal, unique or always repeated) seems to penetrate our hearts, determining the existence of the function of moving and the domain that already exists, by marking a certain central position that cannot be reduced, where we are already in that place, so that the shadow attached to the consciousness of nothingness to being, will reduce the nuances. how fast we are there, using what to get there quickly.

2.4. Letting Die Rather Than Killing Right Away

Daily activities that we do in the process of problem solving, according to Albert Einstein, is to present the reasoning of our brain thinking that abduction on an actual daily event from a small event that swells into a bigblem. [11].

For example, the occurrence of drowsiness, to ask spontaneously how to prevent it, where to start, what about avoiding it, actually what we are dealing with requires the depth and coptation that contains the intensity of a thing that is realized that on the way from avoiding sleep to preventing sleep itself, the state of consciousness as it can exist from an intensity that can prevent of the type chosen, from being available.

Let's say for every situation that someone has thought about or believes might be used one day, what if it is not chosen, whether it can prevent the limits believed to be slightly infinite. Suppose we wake up in bed thinking of the thing we have to leave, so that we move away from our origin to another place. Adding more or limited time value, if by walking, for example, because of the potential of walking as able to prevent delays in getting to the destination.

In another formulation, for example, "what if" does not have to walk is part of the awareness of preventing (persuasive), and what if not walking, is a persuasive effort. It is believed by anyone related to human history, including future history that there is only persuasive man, the reality goes to the domain that is an action in some situations, where he consciously can not be actualized on his persuasive needs to be infinite, done or already done:

- (1) What if not walking, and
- (2) What if walking

The two enunciability statements (events) above, are the minimum and maximum limits of awareness, the correlation of the event situation determines the situation in the better choice of not walking. If persuasive awareness is correlated across various circumstances/events seen as favorable to be maintained and developed, it will certainly abandon minimal use. The distance from the hotel bed located in Solo if you want to leave Solo to Yogyakarta, then we want to avoid walking to Yogyakarta. The choice gives the possibility of abandoning minimal persuasive use because there is concern

/ was-wasasas maybe "late".

Internal incidents of abandoning the use of minimal persuasion gradually fade away, (no longer wanting to walk from New York to Weshington) creating a new consciousness that accumulates in the form of various transportation inventions to prevent "late" situations. A horse is a substitute for our goal of walking from newyork to washington. A horse is part of the creation of persuasive consciousness to prevent delays in getting to other places. If it is true that we create this persuasive consciousness to prevent our delays in getting to washington, then the utility value of the substitute is consistent with the need for "what if" walking.

The terminology of consciousness at this limit patently limits consciousness to persuasive historical experience, not faster than the persuasive discovery of automotive technology. The persuasive consciousness is to prevent the delay from the situation of riding to horsepower, here at this time depends on certain other aspects, if only to speed up the journey to Yogya its use applies no more than reducing what is often the choice of "omission" rather than other worse options, because what appears to be a choice can make various problems that call the choices of circumstances that manifest when a reality of omission of a persuasive consciousness does not make better, so that what appears to be good is something bad that lets die rather than the choice directly kills.

We can put ourselves in the position of users and makers of a persuasive motoring consciousness, but what if that vehicle carries with it greenhouse-effect substances. It is this so-called power over death generated from a persuasive consciousness that shows that people can be indifferent to persuasive behavior, towards 'death'. The correlate of this state is Quietus behavior, an area where humans in their actions to fulfill their needs have no choice but to persuasively let die rather than cause death.

2.5. Necessity in the Meaning of Quietus

Necessity in the quietus meaning is human awareness to find a resolution to whom when and how and what something is used and utilized by humans:

1. Consciousness to live and consciousness to maintain life persuasively, humans have found a resolution, for example the availability of food. In minimal persuasive consciousness "food" is to "avoid starvation" Over time consciousness eventually exceeds its persuasive limits by increasing food production.
2. Transitional persuasive consciousness from traditional to modern production creates production beyond needs. The Modern Phase of "Food" shifts from its minimal persuasive consciousness to the food industry. The food industry will not only limit itself to how society as a provider of "food", but to what extent food does not spoil quickly (prevent spoilage of flavors). The food industry's contribution as a function of preventing

“hunger” is part of its minimal persuasive consciousness, not greater than its maximal awareness of preventing “flavor decay”. This is where quietus penetrated modern society with the discovery of preservatives used in the food industry.

3. The existence of maximum persuasive consciousness in industrialized (modern) societies is to allow death rather than the choice of directly causing death. Consciousness between Minimal Persuasive and Maximum Persuasive is the resolution of transitional consciousness from traditional society to modern society that never ends.

Thus it can be said that Quietus is a “reality” where aspects of life, politics as a path of power are inseparable from aspects of economic power, social law and culture, are part of a structure that gives birth to human consciousness to persuasively do better without making others worse, these actions are realized that behavior towards a better life is part of the whole to keep life in the macro situation of these aspects of life, but the persuasive he did was no better than making others worse. [12].

This situation arises in the act of human beings towards other human beings withdrawing to let die rather than directly being said to be murderers. Therefore, according to Heidegger, phenomenology starts from the sovereign subject where the intentional behavior of human beings in concrete daily life, in the ways that humans actually treat themselves to things from the world in their capacity to question “being” as opposed to what is not but at the same time ignore it.

The notion of destruction does not dissolve minimal persuasive consciousness (tradition), but rather seeks and retains its positive possibilities, which may be used to transform the problematics of minimal persuasive consciousness and situate it as a possible question / “what if”. In this case, according to the view of biopolitical theory - the human body as a source of power that is no longer part of the cause but the effect caused by the body becomes a source of consciousness that touches the conscience of power but never touches why the body becomes a necessary thing in the center of power, and is released from minimal consciousness bringing the cause of something that does not exist into existence, consciousness is not part of the problem of the existing body but how it is.

Another view that touches on power from the source of the “stomach” as a source of omission that is consumed by the result of its consciousness maximizing the consciousness to eat, Becomes the thing that exists in power that is absent.

Foucault offers a move from a singular (singular power) and centralized power consciousness that threatens death to a plural and decentralized form of power consciousness that promotes life. He argues “sovereignty takes and lets die,” then goes on to say that indeed death is still the result of many modern practices of power consciousness.

However, once power consciousness is considered statistically at the population level, policy choices about where to

allocate or withhold resources often result in “let it die” rather than choices directly causing death of course life is like the execution of executioners on convicts receiving the death penalty [13].

Consciousness according to Hegel is self-consciousness that is formed when justifying the self as an objective world becomes objectified selfhood itself is one with all reality Reality is a fixed state of structurally different aspects of life, namely awareness of politics, economics, law, social, and culture. [14].

These five aspects contain meaning and at the level of implementation of these aspects of life, according to Hegel's understanding “consciousness” destroys... that each negative puts itself as a prostitute in a fixed state, and how to think consciously in terms of “what if” scenarios for example, what happens if we are in a longer distance, walking without a vehicle. what if we arrive late.

On the other hand a person will make or produce a vehicle? When rationally human beings fulfill the economic aspects in a position of certain circumstances to do better, producing vehicles is the maximum persuasive consciousness, but what he does is not symmetrical to his actions, the production of vehicles in the world exceeds the threshold of the width of the available roads, the state of the sky and travel becomes worse for life, methanol gas allows us to be in a greenhouse, and a bunch of other impacts of the vehicle industry, hitting the prospect of human life that we actually let die rather than directly.

The maximal persuasive consciousness in the formulation of future shock as disorientation and stress that arises as a result of trying to cope with too much change in too short a time - states that the acceleration of history brings its own consequences, which are independent of the direction of better change.

The acceleration of the minimal persuasive consciousness of the sequence of events and reaction times produces its own effects, which are increased to the maximal persuasive consciousness considered as something good not today bad. [15].

Does the life of a consciousness make life scattered, because the persuasive consciousness carried out by humans towards themselves always leads to “I” taking it too far, which Arendt said was the bearer of misery, when the meaning of the body in the meaning of the bio market forces the moment when a production for the needs of the body risks the body with other bodies or the body consumes or fights the results of industry including the war machines it creates. [Arendt].

1. We are facing that power (from and over life) may not be in the process of building a continuum between techniques and technologies that create life and techniques and technologies that destroy life.
2. Behind that we are also heading towards the arrangement of techniques and technologies that make the creation of life and the destruction of life two indistin-

guishable results and are two commonly accepted goals.

In this understanding, Weber argues that consciousness is a practical rational concept used as a means for what, who, when and how, in achieving applied goals that are oriented towards values. [16] [The goal of the value of these aspects can make humans act "fairly" towards other humans, in reality "persuasive" to survive for themselves in other structures of these aspects.

1. The structure that forms a pattern of action in certain goals from the aspects above for Weber a persuasive action is measured by the power that unites normative consciousness and value consciousness.
2. From the unification, the aspects of life above emerge in the "essence" of sacred values greatly influenced by the essence of the external situation of consciousness and the persuasive way of using those aspects as a way of life carried out by the ruling class and of course by the social stratification itself. The content develops in the historical configuration of the area of those aspects of life.
3. The configuration of aspects of life in persuasive consciousness influences the content contained in those aspects, so that those aspects are born bound to each other's lives.
4. There is a different essence but also contains the same elements where one aspect towards another aspect will always lead to the estuary of "fair", In the equation that "exists" this aspect of life accumulates as something that becomes "non-existent" when used as a persuasive reality in a far-reaching manner in the next civilization. For example, about eating, eating in the meaning of minimal persuasive awareness is as a means of preventing "hunger", but in the long term, minimal persuasive awareness of the meaning of eating to prevent hunger is no longer an option to prevent hunger, in the long term "eating" is not in the essence of hunger but towards its existence, namely food production, This awareness is increased no longer as an original persuasive awareness but in the historical essence is an effort to obtain value from persuasion in the form of benefits to prevent "hunger".

From the review above, the common approach to explaining human practice is as stated by Bourdieu;

1. The existence of a mutually influencing relationship between subjective perspectives and subjective predispositions (tendencies) of certain social actors, for example economic power. This relationship is grouped into "Habetus" and "Field". Their habitus and the structural conditions of a particular social context in which they act, namely in the "field".
2. From the interrelationship between habitus and field, practices emerge. Habitus is a "semi-conscious orientation", while "field" or stakes where social actors compete over different power distributions, ownership that provides access to certain benefits that can be fought

over in the field. [17].

3. Habitus cannot be accessed by humans who reflect the transformation of their creation consciously influencing external conditions, when the creation leads to a reflection of body changes, its orientation is to compete for profit and the stakes are the choice to let die rather than the choice to be directly called a killer.
4. Habitus also determines what is possible and what is impossible in the daily flow of human life, determining unconscious (semi-conscious) consciousness.

Therefore, Bourdieu's concept of habitus can provide a clear perspective on the development/origin of the maximum persuasive consciousness of the orientation of the competition of the distribution of power of actors from each particular aspect of life.

The contingencies of aspects of something that exists form a network of justice towards other aspects of life even though in terms of the meaning and essence of that aspect there is a different understanding. The aspects of life that emerge in the place where humans live are part of several elements of life that must be applied so that humans, when humans interact in their communities, whether as a nation, people and individuals, are always attracted to things that make humans no longer real in the formation of persuasive identities in carrying out economic, political, social, legal and cultural activities.

2.6. Institutionalization of Life Aspects

The institutionalization of life aspects exists within a political system. The political system changes in society after the Cold War went through difficult phases. Consolidation occurred on one side, but on the other, democracy experienced a shift in its ideological base. The contextualization of politics within democratic society is an action to actualize freedom, justice, and peace.

These three principles are part of human persuasion to manage the fulfillment of needs and simultaneously achieve satisfaction in the effort to attain prosperity, as long as it is done in this way. An effort to improve from one period to the next cannot be realized because democracy has experienced distortions from the practice of democracy where it is implemented. The current state of democracy shows a direction that does not lead to improvement. In fact, with democracy driven by politics at the heart of life, this situation resembles the democracy of criminals. According to Olle Tornquist, countries that have just begun the transition to democracy from authoritarianism, such as Indonesia, will face the challenge of the "ghost of democracy" by criminal eleme. [18].

The institutionalization of life aspects within the political realm, with democracy as the path to prosperity, in the current practice of democracy, has seen most of the opportunities for power co-opted by large business interests and a combination of political elites, both military and civilian. One example of this is the reproduction of leadership at the

national level, which is prepared through collaboration between political elites and businessmen. The election of Donald Trump as a presidential candidate of the United States, and his subsequent victory, must be acknowledged as a case where, in the United States, often regarded as the most democratic country, the party structure as a political power organization was filled with individuals who lacked achievements and political integrity. Due to political appointments, people without political competence were allowed to enter the realm of power.

The political-economic configuration contains the essence that the economy, being at the heart of life, is an inseparable part of the satisfaction of fulfilling needs. However, according to Syarif Hidayat from LIPI, democracy is always marked by the "shadow state," where those in power (political elites) use their authority to control markets and other forms of rewards. Informal markets also encourage economic exchanges to continue, even though there are prohibitions on transactions and production if they do not generate government revenue.

The state officials invite both national and foreign investors into the shadow state network they have built. There is no such thing as a free lunch; therefore, in practice, politics in society always seeks to gain advantages through economic and political transactions without necessarily going through the state's formal institutions. "What do you want, what do I get?" Such common situations illustrate a political arena where no one can do better without making someone else worse off.

Meanwhile, politics related to the economy concerns welfare; it represents an unlimited interconnectedness with other aspects of life, as follows:

1. The Macroeconomic Aspect. - The scope of the macroeconomic aspect is none other than to achieve welfare. Persuasive actions in economic behavior never stray from the questions of how and when welfare can be attained. As is commonly debated, economic perspectives are divided on whether the economy is inherently related to social aspects or not. The enduring meaning of macro is the social aspect. Humans, as social beings, can only survive when they exist with and alongside others; how could they possibly survive if, persuasively, they did not take actions aligned with the fundamental elements inherent within them, namely: security, harmony, and decency;

- (1) The above factors, directed toward persuasive social life, at a minimum serve as part of one's personal security, driven by measures of good and bad through instruments of morality, norms, and ethics. According to Weber, the development of society (the social sphere) has moved toward boundaries of territory and geography, which he refers to as an epistemic community. This community is not a community in the classical sense-defined by clear territorial and geographical boundaries-but rather a community formed by a group

of individuals who possess specific conditions and significant influence (power) in policy-making, both at the national and international levels. The boundaries of this epistemic community are more socio-political in nature than geographical.

- (2) Thus, what occurs within a local community must be understood in a broader context; even though they may live in an isolated area, their economic needs, tied to the meaning of "eating," are, at a minimum level of persuasive awareness, aimed at preventing "hunger." However, this group remains vulnerable to the influence of the maximum persuasive awareness held by the epistemic community that manages natural resources. As a result, the local community is confronted with national and global interests. Initially static and homogeneous in their basic needs, they gradually evolve into ethnographers-who observe and depict themselves as a unified humanity that can no longer be separated from the broader context. For example, the meaning of eating is no longer merely about fulfilling the need to stave off hunger, but rather about transforming food into a representation of enjoyment for other communities, making it worthy of being consumed by a unified humanity sharing the same type of food.

2. The Cultural Aspect is a condition that constellates the four aspects above, ultimately reaching a point of pleasure and happiness in the intensity of "delight" for the soul. From a product of the configuration of the above aspects of life, it transforms into culture as a reflection of how a community behaves in preserving its dignity, creating an image of humanity in relation to others. The elements contained within it are pleasure, goodness, and usefulness.

To what extent these aspects depend on each other in shaping minimal or maximal awareness in society's life, and therefore, how vulnerable such awareness is to manipulation for the purposes of power (politics), is a key question. The rationale underlying this is, of course, in line with Weber's concept of "purposive rationality" (*Zweckrationalität*), as well as Marx's views alongside Horkheimer and Adorno. Broadly speaking, their perspectives on the above aspects of life offer a shared perspective on "persuasive awareness" in the sense of *purposi rationalit*.

3. Conclusion

In summary, the theory of Quietus Politics seeks to analyze the intersection of politics and life, particularly in the context of human needs and the dynamics of material consumption. Political and economic systems, which once existed in isolated realms, now converge within the very core of life itself. In the post-Cold War era, politics has become inseparable from life, where the processes of political decision-making directly influence and shape the material conditions

of human existence.

The theory posits that the expansion of human needs, particularly in the form of material consumption, has led to a shift from manual labor to mental labor, where the satisfaction of needs is no longer simply about fulfilling basic functions but is driven by a deeper, often insatiable desire for more. The creation of goods, such as cars, intended to meet specific needs, often results in unintended consequences-like traffic congestion, pollution, and other societal issues-illustrating the inherent contradiction that no one can do better without making others worse off.

The work of mental awareness (Px) and manual awareness (Pm) reveals how human beings navigate these contradictions: Pm, the minimal persuasive awareness, reflects basic survival strategies, whereas Px, the maximal persuasive awareness, leads to more complex and expansive thinking about "what if" scenarios, pushing individuals to think beyond immediate needs toward broader implications.

In the end, the theory of Quietus Politics emphasizes the ongoing tension between personal fulfillment and the collective consequences of human actions, illustrating the limits of individual satisfaction in the context of broader societal and environmental challenges.

Abbreviations

AP	Agus Pandoman
Unsoed	Universitas Jendral Soedirman /General Soedirman University

Author Contributions

Agus Pandoman is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

Appendix

External link

(1). Economic theory says that utility is not determined based on the view of consumer demand, its value is determined by the level of utility that exists, and consumer needs for that utility, which is supported by its scarcity factor. Because in this condition the value is controlled by consumer demand not by supply. It should or should be - the value is controlled in a balanced manner between consumer demand and supply, so that the "utility" (goods) will be obtained at the limit of the last unit to meet the needs - when the final limit of its fulfillment. If it is likened to a piece of bread - then the value of the bread is determined based on the limit of the end point of hunger, not at the starting point, also

when the supply of bread is on the market, not at the time of its scarcity. This is the utility value.

(2). The phrase globalization regime (fractured globalism regime) is an international economic system marked by the tug-of-war of the supra-state level game structure between globalism and economic nationalism. Because the game in that structure is the actors of giant countries. So beyond the pure globalism regime, the variables reproduced by this split regime are more uncontrollable. The emergence of this type is the result of President Trump's economic development concept called "Steven Rosfielde" in the doctrine of "Trump's Populist America" as American justice. In this doctrine, it underlines the goal of the global economy must prioritize family over others, the slogan is - "Family is more important than cosmopolitanism."

(3). The example above is one of the methods of testing the implementation of Pancasila which can be used as a benchmark for how far the implementation of Pancasila is applied in schools, on campus or in every government agency and other agencies, whether it is more appropriate to use manual work methods or by using mental work methods. And how the idea of the solution, what instruments are used is the scope of the Pancasila Work Unit to be able to embody the idea of the Mental Revolution.

(4). Compare Michel Foucault's theory of bio-politics and Jean-François Bayart's concept of the politics of the belly (la politique du ventre) with the concept of "bio-politics" as: a new technology of power that emerges at various levels and scales, as well as specific sites, using the body as an instrument of power. The body is seen, more severely, as not only an instrument of power but even a disciplinary mechanism of the State, for example: birth-death ratios, fertility ratios, reproduction and population, etc.-which is further developed by contemporary feminists as the politicization of women's reproductive health for specific demographic goals of the State. And politics is measured by what people eat. Politics measures the degree of human gluttony in consumption. In this case, politicians are spied on from their desire for power via controlling the primary food sources of a country. The conception of power is what is eaten and consumed by its citizens. The hierarchy and history of power can be traced to how control over basic commodities is played by politicians and rulers. The political hierarchy that produces this class then also gives birth to empathic solidarity actions if certain class food sources are threatened with scarcity or extinction.

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