Political Dynamic of The Era Pre-Prophetic 570-610 AD (Contribution of The Political System in Islamic Civilization)

Novan Ferdiansyah[1], Zulfi Mubaraq[2], Nur Kholid[3], Maimun[4], Fini Adila Kurnia[5]
Universitas Islam Negeri Maulana Malik Ibrahim, Malang
ferdiansyahnovan59@gmail.com

Abstract
The Study of Islamic Civilization Pre-prophethic are very important to study in more depth. This is because these studies never stop being debated. The aim of this article is to understand 3 things: First, the political paradigm of the Pre-Prophetic Period. Second, internal and external factors that influenced the politics of the Pre-Prophetic Period. Third, the positive and negative implications of the politics of the Pre-Prophetic Period on Muslims. The method used is qualitative research with a literature review approach based on Mustika Zed theory. The data was collected using library research techniques and analyzed using collection, reduction, display and conclusion drawing techniques. The results found were 3 things: First, the political paradigm of the pre-prophetic period (570-610 AD) had 3 forms: (1) Absolute Monarchy (2) Oligarchy of Power (3) Tribal Confederation. Second, internally, there were 3 factors that influenced the politics of the pre-prophetic period: (1) Nepotism of the rulers (2) Patriarchy and social caste (3) conflict of interests of the rulers. Externally, there were 3 factors that influenced the politics of the pre-prophetic period: (1) Geographical location and economic system (2) limited natural resources (3) Arab war traditions. Third, there are 3 positive implications of pre-prophetic politics for Muslims: (1) Social cohesion within tribes (2) maintenance of local culture and traditions (3) Diversity of political systems. Meanwhile, there are 3 negative implications of pre-prophetic politics on Muslims: (1) conflict and war between tribes (2) discrimination and social inequality (3) lagging behind in economic development. The conclusion that this article shows is that it provides new views and insights into politics in the pre-prophetic period (570-610 AD).
Keyword: Political Dynamic, Pre-Prophetic, Islamic Civilization

Abstrak
Kajian tentang Studi Peradaban Islam Masa Sebelum Kenabian sangat penting untuk dikaji lebih mendalam. Hal ini karena kajian tersebut tidak pernah berhenti untuk selalu diperdebatkan. Tujuan tulisan ini ingin memahami 3 hal: Pertama, paradigma politik Masa Sebelum Kenabian. Kedua, faktor internal dan eksternal yang mempengaruhi politik Masa

Sebelum Kenabian. Ketiga, implikasi positif dan negatif politik Masa Sebelum Kenabian terhadap umat Islam. Metode yang digunakan penelitian kualitatif dengan pendekatan kajian kepustakaan berlandaskan teori Mustika Zed. Adapun pengumpulan data dengan cara teknik penelitian pustaka dan dianalisis dengan teknik pengumpulan, reduksi, display, dan penarikan kesimpulan. Hasil yang ditemukan 3 hal: Pertama, paradigma politik masa sebelum kenabian (570-610 M) ada 3 bentuk: (1) Monarki Absolut (2) Oligarki Kekuasaan (3) Konfederasi suku. Kedua, secara internal yang mempengaruhi politik masa sebelum kenabian ada 3 faktor: (1) Nepotisme penguasa (2) Patriarkhis dan kasta sosial (3) konflik kepentingan penguasa. Adapun secara eksternal yang mempengaruhi politik masa sebelum kenabian ada 3 faktor: (1) Letak geografis dan sistem ekonomi (2) keterbatasan sumber daya alam (3) tradisi perang bangsa arab. Ketiga, implikasi positif dari politik masa sebelum kenabian terhadap umat islam ada 3 hal: (1) Kohesi sosial dalam suku-suku (2) pemeliharaan budaya dan tradisi lokal (3) Keragaman sistem politik. Sedangkan, implikasi negatif dari politik masa sebelum kenabian terhadap umat islam ada 3 hal: (1) konflik dan peperangan antar suku (2) diskriminasi dan kesenjangan sosial (3) ketertinggalan dalam pembangunan ekonomi. Kesimpulan bahwa tulisan ini menunjukkan bahwa hal tersebut memberikan pandangan dan wawasan baru tentang perpolitikan pada masa sebelum kenabian (570-610 M).

Keyword: Dinamika Politik, Pra-Kenabian, Perdaban Islam

INTRODUCTION

The study of Islamic Civilization Pre-prophethic, especially the political field, is interesting to debate. This is because this theme contains elements of Controversial (debate), Conflict (opposition), Trending (topics that are hotly discussed), Viral (famous figures) and Emergency (urging to find a solution) (CCTVE). There are 3 things that show the urgency of the title being discussed: First, conceptually, the study of the political paradigm of the Pre-Prophetic Period (570-610 AD) is a study of power, authority and policy.[1]. Second, functionally a study of the political paradigm of the Pre-Prophetic Period (570-610 AD)political fieldserves as a measuring tool for the intensity and authority of power[2]; Third, the study of the political paradigm of the Pre-Prophetic Period (570-610 AD) contributes theoretically in the form of pre-prophetic politics and practical contributions in the form of

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[1] Abd. Rachman Assegaf, *Studi Islam Kontekstual (Elaborasi Paradigma Baru Muslim Kaffah)* (Surabaya: Gama Media, 2011).

[2] Sudirman P Sudirman P et al., "Islamic Political Theory during the Abbasid Government and Its Implications Toward Education," *In Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences, BIS-HSS 2020, 18 November 2020, Magelang, Central Java, Indonesia.*, 2021, https://doi.org/http://dx.doi.org/10.4108/eai.18-11-2020.2311803.

political practices that do not draw on the principles of justice.[3] The three things mentioned above show how important it is for this theme to be studied in more depth.

Previous studies In relation to the theme of this writing, it turns out that it has 3 tendencies: First, (example: historical criticism) writings about the political paradigm theme of the Pre-Prophetic Period (570-610 AD) tend to only be discussed from a historical perspective, so they are trapped in historical romanticism.[4]; Second, (example: biographical criticism) the political paradigm of the Pre-Prophetic Period. Writings on the theme of the political paradigm of the Pre-Prophetic Period (570-610 AD) tend to only be discussed from the perspective of the characters, so they are trapped in individualist fanaticism.[5]; Third, (example: conceptualist criticism) writings on the theme of the political paradigm of the Pre-Prophetic Period (570-610 AD) tend to only be discussed from a conceptual perspective, so they are trapped in definitions.[6] Meanwhile, this article tends to discuss 3 things: the form of the political paradigm of the Pre-Prophetic Period, the factors that influenced it and its implications for Muslims so that this article is clearly different from previous writings.

Objective This article wants to understand 3 important things about the Pre-prophethic period (570-610 AD). First, we will explore the political paradigm that surrounds the Study of Islamic Civilization in that period. The main focus is on the various forms of approaches used in political analysis and adaptation during the pre-prophetic period. Second, this paper will investigate the internal and external factors that influenced politics at that time. This includes factors that support progress as well as those that become obstacles, both from within and from outside the territory of power. Finally, this research will discuss the positive and negative implications that the pre-prophetic era had on Muslims. In this context, we will consider the good and bad impacts that emerged as a result of the political practices of this period. By analyzing these three aspects, we can more deeply understand the role of politics, factors and impacts on Muslims in the pre-prophetic period (570-610 AD).

Argumentation There are 3 things that strengthen this article, namely as follows: First, historically the theme is about political paradigmsPeriodThe period before the prophethood (570-610 AD)has been studied over a long period of history so there is no doubt about its

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[3] Ahmad Hanif Fahruddin, "Learning Society Arab Pra Islam (Analisa Historis Dan Demografis)," *KUTTAB* 2, no. 1 (2017): 2–6

[4] Aris Muzhiat, "Historiografi Arab Pra Islam," *Tsaqofah* 17, no. 2 (2019): 129

[5] Aritonang, "History of Arabs," *Serambi*, 2006, 1–23.

[6] Moh. Misbakhul Khoir, "Kultur Arab Dalam Hadis Pemimpin Negara Dari Suku Quraysh," *Mutawatir* 4, no. 2 (2015): 243.

historical traces.[7]; Second, philosophically, the theme is about political paradigmsThe period before the prophethood (570-610 AD) has been tested in philosophy, both epistemological and axiological/functional ontology.[8]; Third, methodologically, the theme of political paradigmsThe period before the prophethood (570-610 AD)can be proven by research methods that have validity and reliability as well as triangulation.[9]

METHODOLOGY

The research used is Library Research with a qualitative approach based on Mestika Zed's theory to strengthen the study with this theme. Library Research is a library research by examining sources in the form of books, manuscripts, notes, and others. The function of this library research is intended to prepare a research framework (research design), obtain information on similar research, deepen theoretical studies, sharpen methodology, and obtain research data. The reasons for using this library research are threefold. First, because the research problem can only be answered through library research and otherwise it is impossible to expect data from field research. Secondly, literature study is needed as a separate stage, namely preliminary study (prelimanry research) to understand more deeply the new symptoms that are developing in the field or in society. Third, library data remains reliable to answer research problems, in which there is information or empirical data that has been collected by others.[10] Meanwhile, the aim is to form the basis of the knowledge being carried out so that it can reflect the researcher's understanding of the theory.[11]

The data collection using library research techniques with the following stages: First, analyzing research problems: forms, factors, and implications; Second, determining keywords or keywords according to the research topic: Islamic Civilization Studies, Pre-prophetic Period (570-610 AD), and Politics; Third, choosing the main literature, aka the reference literature used in the research; fourth, choosing terms that are in accordance with the field of study; fifth, conducting searches; sixth, selecting the results of searches that have been carried out; seventh, finding references as objective material.[12] Ruslan added that in the process of collecting literature study data, three important processes are needed, namely: the editing

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[7] Mohd Haidzir Bin Auzir, "Tasawur Sosio-Politik Islam: Satu Analisis," no. April (2017): 428–49.
[8] (Tarigan, 2022)
[9] (Haikal, 2023)
[10] Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).
[11] Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin:Antasari Press, 2011).
[12] Zed, *Metode Penelitian Kepustakaan*.

stage, the organizing stage, and the finding stage. The requirements for obtaining high credibility are not disturbing the object or atmosphere of research during data collection, documentation, and being carried out gradually and as much as possible.

Data Analysis Techniques there are several stages, namely classification, categorization, codification, conclusions are rare which are important in a study, as according to Patton data analysis techniques are the process of arranging the order of data, organizing into a pattern, category, certain basic sequence units. Data in the form of literature is analyzed with analytical techniques in accordance with library research procedures with the following stages: First, data collection is a step to collect various data, Second, data reduction/data clarification (the process of focusing, simplifying, and transforming raw data and then writing it down, Third, data display (a series of information in research to provide an understanding of the data so that it can determine the next step), fourth, drawing conclusions, namely drawing conclusions from analyzing data and describing the data so that it is clear and understandable.[13]

DISCUSSION

In this section, three results will be explored: First, the shape/form of the political paradigm before the prophetic period. Second, factors that influenced politics before the prophetic period. Third, political implications before the prophetic period. These three things are explained in the form of Description, Explanation and Relationship. Description is carried out by presenting data that is relevant to the focus/objective of the research, reliable and valid, in the form of statements, graphs, pictures, tables or in other forms. Explanation is carried out by explaining the data that has been presented so that it is clearly understood by anyone so that it does not give rise to misinterpretations and misunderstandings. Relationships are carried out by connecting the data with other data so that it appears that there is a significant relationship between one data and other data which can produce complete data in accordance with the research objectives.

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[13] Muhammad Ali Sodik Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015).

Table 1: Political Paradigms of the Pre-Prophetic Period (570-610 AD)

No	Article Title	Political Form/Paradigm	Coding
1.	Sejarah Peradaban Islam dan Peradaban Arab Pra Islam .[14]	• Model of political organization: tribal (cabilah model) • The shaikh is chosen from the elder tribe, usually from members who are still related to the family	Kabilah/tribe Nepotism
2.	Nabi Muhammad Pra Dan Pasca Kenabian: Proses Pembentukan Pribadi Luhur Dan Karakter Agung Sang Rasul.[15]	• Solving problems with inter-tribal war: The al-Fujjar war between the Quraysh tribe assisted by the Kinanah tribe against the Hawazin tribe	War
3.	Genealogi dan Sejarah Perkembangan Politik Islam.[16]	• savage barbarism and far from civilization.	Barbarism
4.	Nabi Muhammad dan Reformasi Masyarakat Arab.[17]	• Monarchy Power System • Power is not permanent	Monarchy Temporal power
5.	Suksesi Kepemimpinan	• Inhumane political	Discriminatory policies

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[14] Mardinal Tarigan, Natasha Olivia Ningrum, Ismail Aulia Siregar, Meiridha Utari Siregar, "Sejarah Peradaban Islam Arab Pra Islam."

[15] B Tamam, "Nabi Muhammad Pra Dan Pasca Kenabian: Proses Pembentukan Pribadi Luhur Dan Karakter Agung Sang Rasul," *Al-Dhikra| Jurnal Studi Qur'an Dan Hadis* 2, no. 1 (2020): 105–22.

[16] Abdurrahman Kasdi, "Genealogi Dan Sejarah Perkembangan Politik Islam," *Addin* 9, no. 2 (2015): 277–308.

[17] (Harris, 2006)

	Arab Pra-Islam dan Periode Al-Khulafa' Al-Rashidun.[18]	policies: many discriminatory behaviors against weak tribes	
6.	Historiografi Arab Pra Islam.[19]	• Gaining power through war and oppression	Power war
7.	Sosiohistoris Masyarakat Pra Islam.[20]	• tribal and group systems: politics relies on tribal strength • Application of tribal customary laws	Kabilah/tribe Customary law
8.	Arab Pra-Islam (Sistem Politik Dan Kemasyarakatan Sistem Kepercayaan dan Kebudayaan).[21]	• There is no system that regulates the transfer of power and leadership. • High tribal solidarity, which leads to group fanaticism	Losing power Fanaticism
9.	Sejarah Sosial-Politik Arab: Dari Hegemoni Romawi-Persia Hingga Kebangkitan Arab Islam.[22]	• The absence of civilization and government associations that developed into large associations.	Disassociation

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[18] Biyanto, "Suksesi Kepemimpinan Arab Pra-Islam Dan Periode Al-Khulafa ' Al-Rashidun" 1, no. 1 (2006): 76–85.

[19] Muzhiat, "Historiografi Arab Pra Islam."

[20] Khairul Amri, "Sosiohistoris Masyarakat Arab Pra Islam," *Jurnal Mumtaz* 2, no. 1 (2022): 1–7.

[21] Haikal, Mahmudah, and Mawardi, "Arab Pra-Islam (Sistem Politik Dan Kemasyarakatan Sistem Kepercayaan Dan Kebudayaan)."

[22] Ahmad Agis Mubarok, "Sejarah Sosial-Politik Arab: Dari Hegemoni Romawi-Persia Hingga Kebangkitan Arab Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 4, no. 1 (2020): 64–76.

10.	Mengenal Keadaan Alam, Keadaan Sosial, dan Kebudayaan Masyarakat Arab Sebelum Islam di Buku Ski di MI.[23]	• Does not have a clear political ideology in government	Nir ideology

Description In this section, 10 articles will be presented in the table. In article 1) contains the model of tribal political organization and the election of tribal leaders based on kinship ties, in article 2) contains about solving problems by inter-tribal warfare, in article 3) describes the condition of society in barbarism and far from civilization, in article 4) contains about monarchy and temporal power, in article 5) explains discriminatory policies, in article 6) contains about obtaining power by means of violence and oppression, in article 7) explains about tribal systems and customary law, in article 8) explains about not the existence of rules for the transfer of power and group fanaticism, in article 9) describes the absence of government associations becoming bigger and stronger, while in article 10) explains the absence of a clear political ideology. The results found from the 10 articles regarding the political paradigm of the pre-prophetic period (570-610 AD) were grouped into 3 forms, namely (1) Absolute Monarchy (2) Oligarchy of power (3) Tribal Confederation.

Explanation the data consists of 3 things, namely the form of the political paradigm of the pre-prophetic period (570-610 AD), namely (1) Absolute Monarchy (2) Oligarchy of Power (3) Tribal Confederation. These forms were that many regions at that time were ruled by absolute monarchies, where a king or ruler had absolute power over the country and its people. The king has full authority in making political, economic and social decisions. The nobles and commoners usually had little or no influence in the decision-making process. Then several societies in the pre-prophetic period were ruled by a small group of elites who had political and economic power. Oligarchy is a system of government in which power is concentrated in the hands of a small group of people or groups who have control over the

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[23] Salsabila Saragih Abdul Gani Jamora Nasution, Alfiah Khairani, Alliyah Putri, Muliana Fitri Lingga, "Mengenal Keadaan Alam, Keadaan Sosial, Dan Kebudayaan Masyarakat Arab Sebelum Islam Di Buku Ski Di Mi," 2023, 31–41.

country. These systems are often formed based on ancestry, wealth, or membership in certain groups. And in various regions, people live in the form of tribal confederations. These tribes have a political structure based on kinship, and tribal leaders or chiefs have an important role in political decision making. Confederations of tribes often cooperated in certain situations, but maintained their autonomy.

Relation the relation between the three data regarding the form of political paradigm in the pre-prophetic period (570-610 AD) in the form of absolute monarchy, oligarchy of power, tribal confederations have a very close relationship or relationship with each other, this relationship reflects variations in the structure of government and distribution of power in that period. Absolute Monarchy describes a system in which supreme power is centralized in a single king or ruler, who has absolute control over the country and its citizens. Oligarchy Power denotes the domination of power by a small group of individuals or elite groups, who often control political decisions and state resources. Meanwhile, a Tribal Confederation reflects a political structure in which various tribal groups or autonomous entities maintain their autonomy, but work together on some common decisions. These three paradigms reflect the complexity of past politics and provide insight into the variations in government systems in the period before the emergence of prophethood.

Table 2: Factors influencing the emergence of political forms in the pre-prophetic period (570-610 AD)

No	Article Title	Factors That Influence Politics	Coding
11	Sejarah Makkah Dan Madinah Pada Awal Islam (Kajian Tentang Kondisi Geografis, Sosial Politik, dan Hukum Serta Pengaruh Tradisi Arab Pra-Islam Terhadap Perkembangan	• geographical location: less productive land • Economy: trade main livelihood: frequent competition • The tradition of residents is that war between tribes often continues until it	Geographical Economy War traditions

	Hukum Islam).[24]	continues	
12	Konstruksi Sosial Dan Menggali Nilai-Nilai Positif Pada Masa Arab Pra Islam.[25]	• Due to the encouragement of the situation • Limited natural resources available • legitimacy to maintain objective power	Situation SDA Limited Legitimacy of rulers
13	Kondisi masyarakat Arab pra Islam dan penerapan metode Team Games Tourmament (TGT) dalam pembelajaran.[26]	• poor moral and social conditions • live nomadically	Moral and Social Nomadic
14	Misi Kerasulan Nabi Muhammad Saw (Strategi Politik Nabi SAW Dalam Berdakwah).[27]	• moving around (nomadic) • religious and belief factors	Nomadic Theology and belief
15	Kehidupan Sosial Masyarakat Arab Masa	• Education that has not been organized	Education is lagging behind

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[24] Fuad Rahman Muannif Ridwan, Adrinus Chatib, "Sejarah Makkah Dan Madinah Pada Awal Islam (Kajian Tentang Kondisi Geografis, Sosial Politik, Dan Hukum Serta Pengaruh Tradisi Arab Pra-Islam Terhadap Perkembangan Hukum Islam)" 10, no. 1 (2021): 6.

[25] Hawwin Muzakki, "Konstruksi Sosial Dan Menggali Nilai-Nilai Positif Pada Masa Arab Pra Islam," no. July (2020): 1–23.

[26] Awwalina Mukharomah, "Kondisi Masyarakat Arab Pra Islam Dan Penerapan Metode Team Games Tourmament (TGT) Dalam Pembelajaran" 1, no. 3 (2023): 31–43.

[27] Hendra, "Misi Kerasulan Nabi Muhammad SAW (Strategi Politik Nabi SAW Dalam Berdakwah)," *Al-Ittihad Jurnal Pemikiran Dan Hukum Islam* 6, no. 2 (2020): 20–39.

	Awal Kehadiran Pendidikan Islam.[28]	• Human trafficking • Geographical and anthropological conditions of the Arab people	Trafficking Geographical location
16	Sistem Aktivitas Ekonomi (Bisnis) Masyarakat Arab Pra-Islam.[29]	• Demographic Factors of the Arabian Peninsula • Monopoly economic system	Arab demographics Economic monopoly
17	Pengaruh Penyebaran Islam di Timur Tengah dan Afrika Utara: Studi Geobudaya dan Geopolitik.[30]	• Barbarian • Primitive • moral decline and the imposition of inhumane culture	Barbaric and primitive The decline of morality
18	Stratifikasi Sosial, Sistem Kekerabatan Dan Relasi Gender Masyarakat Arab Pra Islam.[31]	• Social Strafication • Kinship system • Racial, Feudal, Patriarchal Character	Social stratification Nepotism Racial, Feudal, Patriarchal

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[28] (Satire, 2019)

[29] Jaya Miharja, "Sistem Aktivitas Ekonomi (Bisnis) Masyarakat Arab Pra-Islam," *El-Hikam* 3, no. 1 (2010): 42–53.

[30] Yuangga Kurnia Yahya, "Pengaruh Penyebaran Islam Di Timur Tengah Dan Afrika Utara: Studi Geobudaya Dan Geopolitik," *Al-Tsaqafa: Jurnal Peradaban Islam* 1, no. 2 (2019): 274–82.

[31] Edi Darmawijaya, "Stratifikasi Sosial, Sistem Kekerabatan Dan Relasi Gender Masyarakat Arab Pra Islam," *Takammul : Jurnal Studi Gender Dan Islam Serta Perlindungan Anak* 6, no. 2 (2017): 132–51.

| 19 | Perkawinan Menurut Masyarakat Arab Pra Islam.[32] | • Patriarchy System
 • Male authority
 • Tribal Community System (tirbal) | Patriarchy
 Inferiorization of women tribe |
| 20 | Learning Society Arab Pra Islam (Analisa Historis Dan Demografis).[33] | • Nomadic Living
 • The condition of society is racialized, feudal and patriarchal | Nomadic
 Racial, Feudal, Patriarchy |

Description in this section the 10 articles listed in the table will be presented, in article 11) contains geographical factors, economic factors, traditional factors, in article 12) explains situational incentives, limited natural resources, legitimacy of rulers, in article 13) contains morality and poor social conditions, in article 14) explains the condition of nomadic communities, and trust factors, in article 15) explains educational backwardness, human trafficking, geographical and anthropological factors, in article 16) contains Arab demographic factors, economic monopoly, in article 17) describes the factors of barbarism and primitiveness, in article 18) contains factors of social stratification, nepotism, racial and feudal and patriarchy, , in article 19) explains factors of patriarchy, women's inferiorism, tribal society, in article 20) contains noamdic factors , and the conditions of racialized, feudal and patriarchal society. The results found in this paper are about the factors that influenced political forms in the pre-prophetic period (570-610 AD) both internally and externally. Internally, there are 3 factors, namely nepotism in power, patriarchy and social caste, conflict of interest in power. Meanwhile, externally there are 3 factors, namely geographical location and economic system, limited natural resources, Arab war traditions.

Explanation this data consists of 2 things, namely internal and external factors that influenced the emergence of forms of political paradigm in the pre-prophetic period (570-610

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[32] Elya Munfarida, "PERKAWINAN MENURUT MASYARAKAT ARAB PRA ISLAM Elya," *Historis* 10, no. 2 (2015): 212–32.
[33] Fahruddin, "Learning Society Arab Pra Islam (Analisa Historis Dan Demografis)."

AD). The factors that influence this include (1) strong cultural unity and value unity that can support the political paradigm. Conformity between political structures and cultural norms strengthens the stability of the government system, (2) socio-economic resilience, namely good economic sustainability and fair distribution of wealth. A system that is able to provide social welfare, (3) strong and effective leadership can form a stable political paradigm. Leadership that can manage internal conflicts and build consensus supports the continuity of government. And inhibiting factors include (1) Large economic disparities and social inequality can create tension and dissatisfaction, hamper political stability and cause paradigm changes, (2) Competition or conflict between tribes can damage political cohesion. Disharmony between ethnic or tribal groups can hinder the formation of a unified political paradigm. (3) Economic instability or a financial crisis can trigger mass dissatisfaction and shake the political paradigm. Economic difficulties are often the trigger for radical political change.

The relation between three internal factors that influenced the political paradigm of the pre-prophetic period, namely internal factors such as nepotism in rulers, patriarchal and social caste systems, as well as conflicts of interest in rulers, are interrelated in forming the internal dynamics of a government. Nepotism creates inequality and dissatisfaction, patriarchy and casteism reinforce social hierarchies, and conflicts of interest create internal divisions. Together, these factors can form the basis of political structure and stability, or conversely, trigger political instability and change. On the other hand, the relationship between external factors that influenced the political paradigm of the pre-prophetic period, namely external factors such as geographical and economic conditions, natural resources, and Arab war traditions played an important role in shaping the characteristics of a country or region. Geographical and economic conditions influence economic development and foreign policy. Natural resources can be a source of power or economic dependence, while Arab war traditions influence regional security dynamics and international relations.

Table 3: Political implications of the pre-prophetic period (570-610 AD) for Muslims

No	Article Title	Political Implications	Coding
21	Pemikiran Politik Era Kenabian, Sahabat Dan Sekte-Sekte Islam: Tinjauan Sketsa Historisitas.[34]	• Political turmoil that never ends • Oppression of weak tribes	Political Unrest Oppression
22	Kedudukan dan Kondisi wanita Sebelum Dan Sesudah Datangnya Agama Islam.[35]	• Women are trampled on and have no self-respect • Women have a low social place • Killing young woman (baby) • The position of men as superior and women as inferior	Discrimination and inferiorization of women Murder Gender discrimination
23	Diskriminasi Gender Pada Masa Pra Islam Terhadap Lahirnya Kesetaraan Gender.[36]	• Gender Discrimination • Making women slaves and servants of men. • Burying a baby girl	Gender discrimination Slavery Burial of a baby girl

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[34] Umar, "Pemikiran Politik Era Kenabian, Sahabat Dan Sekte- Sekte Islam: Tinjauan Sketsa Historisitas," *MIMBAR* 5, no. 2 (2019): 16–42.

[35] Bagas Luay Ariziq, "Kedudukan Dan Kondisi Wanita Sebelum Dan Sesudah Datangnya Agama Islam," *Jurnal Keislaman* 5, no. 1 (2022): 1–12.

[36] Ismatul Izza, Sinta Prayogi, and Debi Setiawati, "Diskriminasi Gender Pada Masa Pra Islam Terhadap Lahirnya Kesetaraan Gender," *Jurnal Sejarah Dan Pengajarannya* 1, no. 2 (2016): 1–23.

			alive	
24	Situasi Sosial Keagamaan Masyarakat Arab Pra Islam.[37]	• Oppression of weak tribes • Harassment and oppression of someone who does not have power • The social conditions of society are not conducive		Oppression Nature rule Social inequality
25	Tasawur Sosio-Politik Islam: Satu Analisis.[38]	• Impact on Political Fragmentation • Resulting in Political Instability		Political Fragmentation Political instability
26	Narasi Tentang Kehidupan Masyarakat Arab Sebelum Islam Dalam Bukuski Tingkat MI.[39]	• Slavery Occurred (buying and selling slaves) • The emergence of inter-tribal rivalry		Slavery Competition between tribes
27	Peradaban Masyarakat Arab Sebelum Islam.[40]	• There is a strict social system • Causing war between tribes		Social competition War

[37] Gusniarti Nasution et al., "Situasi Sosial Keagamaan Masyarakat Arab Pra Islam," *TSAQIFA NUSANTARA: Jurnal Pembelajaran Dan Isu-Isu Sosial* 1, no. 1 (2022): 85.
[38] Auzir, "Tasawur Sosio-Politik Islam: Satu Analisis."
[39] Abdul Gani Jamora Nasution et al., "Narasi Tentang Kehidupan Masyarakat Arab Sebelum Islam Dalam Buku SKI Tingkat MI," *MUDABBIR Journal Reserch and Education Studies* 2, no. 2 (2023): 122–34.
[40] (Burn, 2022)

28	HISTORY OF ARABS Rujukan Induk dan Paling Otoritatif tentang Sejarah Peradaban Islam.[41]	• Legalization of violent methods • There was a military aggression to conquer the territory	Legalization of violence Conquest
29	Kontribusi Doa Nabi Ibrahim Terhadap Perkembangan Perekonomian Arab Pra Islam – Pasca Islam (Studi Pemikiran Tafsir Ma'alim Al-Tanzil Karya Al-Baghawi i).[42]	• There were wars and invasions • There was hostility, competition, fanaticism, mutual jealousy • As a result, women and looted money became an important economic resource	War Group fanaticism Economic resources
30.	Kultur Arab Dalam Hadis Pemimpin Negara Dari Suku Quraysh.[43]	• Making war a tradition to show power • Resulting in a culture that does not develop • Low self-esteem in women.	Legitimization of power by war Dilapidated culture Gender discrimination

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[41] Aritonang, "History of Arabs."

[42] Abdul Basid et al., "Kontribusi Doa Nabi Ibrahim Terhadap Perkembangan Perekonomian Arab Pra Islam – Pasca Islam (Studi Pemikiran Tafsir Ma'alim Al-Tanzil Karya Al-Baghawi)," *Al Yasini : Jurnal Keislaman, Sosial, Hukum Dan Pendidikan* 7, no. 1 (2022): 85.

[43] Khoir, "Kultur Arab Dalam Hadis Pemimpin Negara Dari Suku Quraysh."

Description In this section, 10 articles will be presented in the table. in article 21, political unrest and oppression, in article 22, discrimination and inferiorization, murder, gender discrimination, article 23, contains gender discrimination, slavery and burial of baby girls, article 24, contains oppression, the law of the jungle, and social inequality , article 25, contains political fragmentation and political instability, article 26, contains slavery and competition between tribes, article 27 social competition and war, article 28 legalization of violence and conquest, article 29 contains war, group fanaticism, economic sources of looted wealth, article 30 contains the legitimacy of power through war, decaying culture and traditions. The results found in this paper are about the positive and negative implications of the politics of the pre-prophetic period (570-610 AD) on Muslims. There are 3 positive implications: (1) Social cohesion within tribes (2) Maintenance of local culture and traditions (3) Diversity of political systems. Meanwhile, there are 3 negative implications: (1) conflict and war between tribes (2) discrimination and social inequality (3) lagging behind in economic development.

Explanation the data consists of 2 things, namely the political implications of the pre-prophetic period for Muslims, some of which are positive, namely (1) social cohesion within the tribe, which is an integrative force that unites tribal members in a relationship of interdependence and solidarity. (2) Maintenance of local culture and traditions is an effort to preserve cultural heritage values and unique traditional practices in a community. (3) diversity of political systems. refers to variations in government structures and processes across different regions, countries, or political contexts. And there are negative ones, namely (1) inter-tribal conflicts and wars, which are armed clashes or ethnic-based tensions involving certain cultural or racial groups. (2) Discrimination and social inequality, namely unfair treatment and differences in access and rights between groups in society. (3) Underdevelopment in economic development, refers to the backwardness of a region or country in aspects of economic growth and development.

The relation between the three Positive Implications above is that social cohesion in tribes reflects the cohesiveness and solidarity among tribal members. Maintaining local culture and traditions is an effort to preserve the unique values of a community. Meanwhile, the diversity of political systems reflects variations in government structures and processes, creating uniqueness in the political order in various regions. The relationship between the

three negative implications above is that conflicts and wars between tribes are often triggered by inequality, creating discrimination and social inequality. This deepens the lag in economic development, as conflict hinders the development of resources and opportunities. Social and economic inequality strengthens negative dynamics, making it difficult to overcome backwardness and realize shared prosperity.

Figures and Tables

The results found from the 10 articles regarding the political paradigm of the pre-prophetic period (570-610 AD) were grouped into 3 forms, Look at the following image:
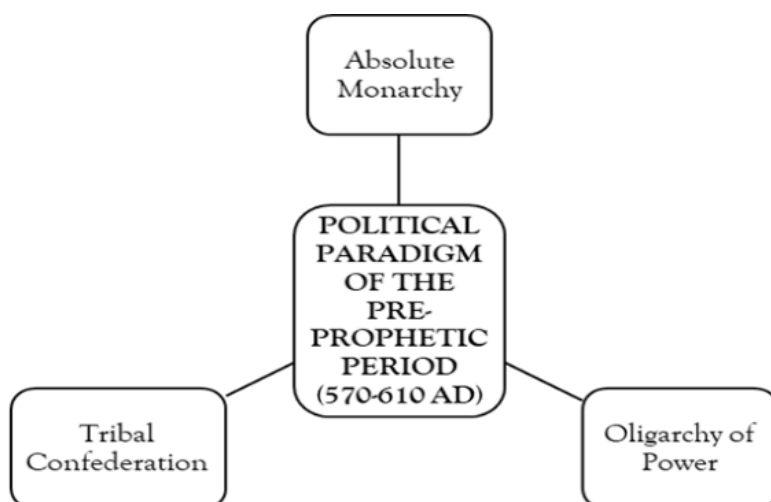

The results found in this paper are about the factors that influenced political forms in the pre-prophetic period (570-610 AD) both internally and externally. Internally, there are 3 factors, namely nepotism in power, patriarchy and social caste, conflict of interest in power. Meanwhile, externally there are 3 factors, namely geographical location and economic system, limited natural resources, Arab war traditions, Look at the following image:
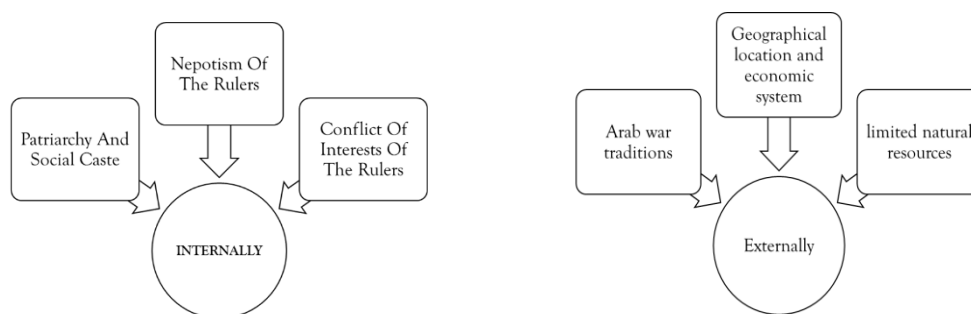
There are 3 positive implications: Social cohesion within tribes, Maintenance of local culture and traditions, Diversity of political systems. Meanwhile, there are 3 negative implications: conflict and war between tribes, discrimination and social inequality, lagging behind in economic development, Look at the following image:

1. positive implications   2. negative implications
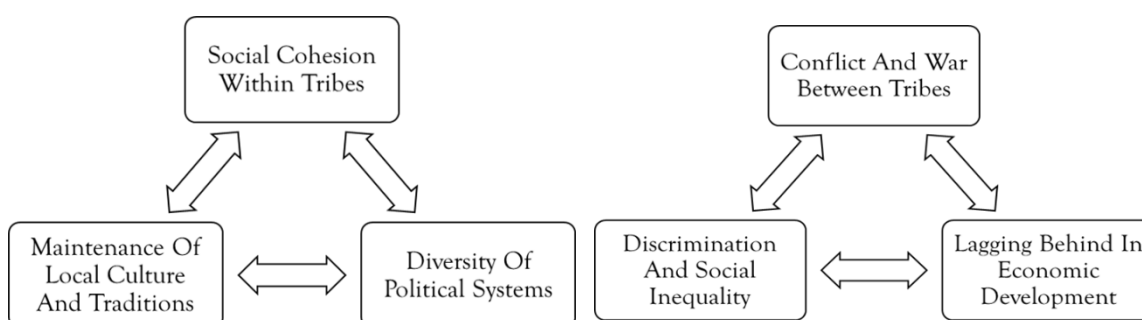
Summary this article can be summarized into 3 things: First, the political paradigm of the pre-prophetic period (570-610 AD) had 3 forms: (1) Absolute Monarchy (2) Oligarchy of Power (3) Tribal Confederation. Second, internally, there were 3 factors that influenced the politics of the pre-prophetic period (570-610 AD): (1) Nepotism of the rulers (2) Patriarchy and social caste (3) conflict of interests of the rulers. Externally, there are 3 factors that influence: (1) geographical and economic location (2) Limited Natural Resources (3) Arab War Traditions. Third, the positive implications of pre-prophetic politics for Muslims are 3 things: (1) cohesion within tribes (2) maintenance of local culture and traditions (3) Diversity of political systems. Meanwhile, there are 3 negative implications of pre-prophetic politics on Muslims: (1) Inter-tribal conflicts and wars (2) discrimination and social inequality (3) lagging behind in economic development.

This article can be reflected in 3 things: First, the various political forms of the pre-prophetic period (570-610 AD) show that the forms were not single, but were very varied, thus refuting the existence of findings of only one form. These forms include absolute monarchies and oligarchic powers as well as tribal confederations. Second, the various factors that influenced the emergence of political forms in the pre-prophetic period (570-610 AD) show that the factors were not single, but varied, both internal and external, thus strengthening the existence of factors in shaping this. Internal factors that influence, namely Nepotism in power, patriarchy and social caste, conflict of interest in power. The external factors that influence are geographical and economic location, limited natural resources, and the Arab war traditions Third, various implications show that the impact is not only negative, but also has a positive impact. The positive implications are, cohesion within tribes, maintenance of local culture and traditions, and diversity of political systems. Meanwhile, the negative implications include conflict and warfare between tribes, discrimination and social inequality, as well as lagging behind in economic development.

This article can be interpreted into 3 things: First, the political form of the pre-prophetic period (570-610 AD) implies that during that period, absolute monarchies were dominant, the king had complete control over state decisions. Some societies are controlled by political and economic elites in the form of oligarchies. In addition, there are confederations of tribes with kinship-based political structures, maintaining autonomy while working together in certain situations. Second, there are factors that influence the birth of politics, which implies that the internal and external factors that form political paradigms involve support from cultural unity, values, appropriate political structures, socio-economic resilience, and strong leadership. However, economic inequality, inter-tribal conflict, and economic instability can hinder and change the political paradigm. Third, the political implications of that period, it is implied that the period before the prophethood had political implications for Muslims. Positively, tribal social cohesion, cultural maintenance, and diversity of political systems strengthen integration, continuity of cultural values, and political variation. However, inter-tribal conflict, discrimination and economic backwardness have had negative impacts. This interpretation can be subjective, but based on the data above it shows closeness to something objective.

Implications this article can have positive and negative impacts. The positive impact is divided into 3 things: First, urgency, this article can provide readers and the public with an understanding of the importance of studying Islamic politics. Second, contribution, meaning this article can provide education to the public about political forms in the pre-prophetic period (570-610 AD). Third, references, namely this article can be a source and new insight for readers in particular and the public in general regarding the forms of political paradigms in the pre-prophetic period. Meanwhile, the negative impacts are also divided into 3 things: First, disputes, namely this article can trigger disputes among readers because of differences of opinion between readers and writers. Second, the author is limited in explaining the history of the period before the prophethood, because in this article the author only focuses on the political field. Third, the author's limitations in explaining the political field in the pre-prophetic period, because in this article the author only uses a few pieces of literature in the table above to describe politics in the pre-prophetic period (570-610 AD).

This writing can be compared with other writings with similar themes, but not the same. There are 3 things that can be compared: First, in terms of the political form of the pre-prophetic period (570-610 AD), this writing has elements of similarities and differences, when compared with the writings of Haikal, et al. about "Pre-Islamic Arabia (Political and Social System, Belief System and Culture)"[44]; Second, in terms of the influencing factors, this article contains elements of similarities and differences, when compared with Fahruddin's article about "Pre-Islamic Arab Learning Society (Historical and Demographic Analysis)".[45]; Third, in terms of political implications, this article contains elements of similarities and differences, when compared with the burning article about "Arab Civilization Before Islam."[46]

This article can be followed up with actions related to the above themes in 3 things: First, fostering critical thinking, namely reflecting on the positive and negative implications of the political paradigm of the pre-prophetic period (570-610 AD) on Muslims and society more broadly, which can trigger thinking. critical. By reflecting, we can identify lessons that can be applied to today's social and political context and avoid mistakes made in the past. Second, community empowerment, meaning that with knowledge of the political paradigm of the pre-

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[44] Haikal, Mahmudah, and Mawardi, "Arab Pra-Islam (Sistem Politik Dan Kemasyarakatan Sistem Kepercayaan Dan Kebudayaan)."

[45] Fahruddin, "Learning Society Arab Pra Islam (Analisa Historis Dan Demografis)."

[46] (Burn, 2022)

prophetic period, we can strive to strengthen community participation in decision making in the political realm. This action can be carried out by providing education to the community about their rights, promoting inclusive political participation, and building political awareness among the community. Third, encouraging comparative studies, the political paradigm of the pre-prophetic period can be a starting point for comparing political systems and historical experiences with current political cases, especially politics in Indonesia.

CONCLUSION

The most important findings in this article are the various political forms of the pre-prophetic period (570-610 AD), namely, absolute monarchy, oligarchic power, tribal confederations. There are various factors that influence both internally and externally, internal factors namely Nepotism of the authorities, Patriarchy and social caste, conflict of interests of the authorities, while external factors namely, geographical and economic location, limited natural resources, Arab war traditions. And the implications vary, both positive and negative. The positive implications include social cohesion within tribes, maintenance of local culture and traditions, and diversity of political systems. Meanwhile, the negative implications include conflict and warfare between tribes, discrimination and social inequality, and lagging behind in economic development, showing that this provides new views and insights into politics in the pre-prophetic period (570-610 AD).

This paper can make contributions both theoretically, methodologically and practically. As for theoretically, these findings enrich the theoretical building regarding the political paradigm in the pre-prophetic period (570-610 AD), the system of absolute monarchy, oligarchic power and tribal confederations. Meanwhile, methodologically, these findings add to the repertoire of research methods that are more varied and applicable. Apart from that, it also makes a contribution by using historical context analysis and an interdisciplinary approach (history and politics) so that the results found are better and provide a more comprehensive understanding of the political paradigm in the pre-prophetic period (570-610 AD). Finally, practically, these findings can also be put into practice in everyday life, in the form of: providing a deep understanding of history, learning from past experiences. And most importantly, this article contributes to practice in politics in the world, especially in Indonesia.

Research limitations this article only discusses 3 things, namely: forms, factors and political implications in the pre-prophetic period (570-610 AD). Meanwhile, these three things certainly have limitations in the context of the study theme and methodology as well as the findings produced, so they require further in-depth and detailed research. In outlining the limitations of research on the political paradigm of the pre-prophetic period, it needs to be acknowledged that historical sources from that period may be limited and often incomplete. Limited documentation can hinder a thorough understanding of political dynamics. Additionally, interpretations of pre-prophetic political contexts may be affected by

susceptibility to cultural or linguistic bias. Data limitations can also limit the generalization of research results. Therefore, although this research provides valuable insights, it is important to remember that some aspects may remain hidden or distorted by the limitations of available historical sources.

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