



# **KODE ETIK, Etika P.r.o.f.e.s.i.**

**Oleh : A. Rudyanto Soesilo**

**1 Mei 2012**

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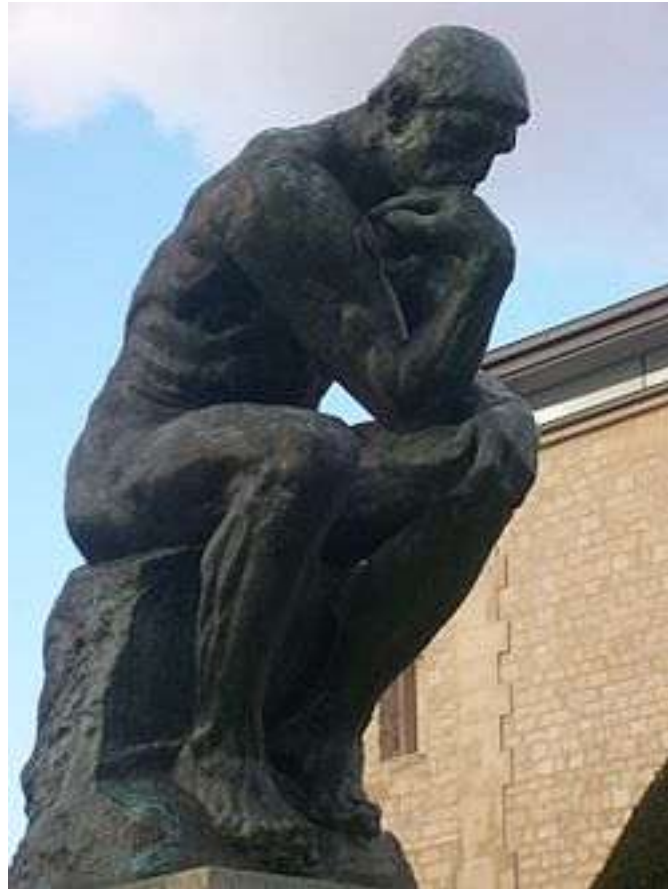


# **Dasar filosofis Etika Profesi**

**Oleh : A. Rudyanto Soesilo**

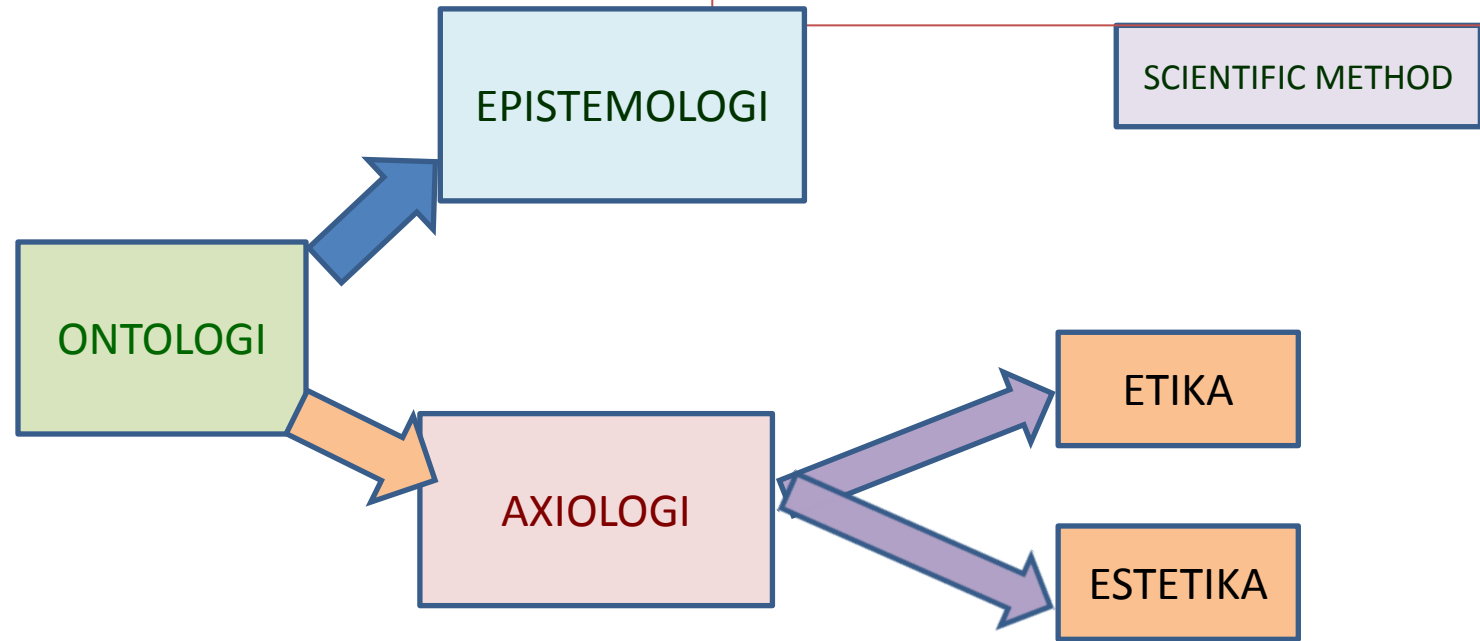
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**modern**

**The way people looking for truth**



**Konsep-diri**

**Tata-nilai**

**Code of conduct**



**Filsafat Manusia**

**Axiologi**

**Code of conduct**

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**Filsafat Manusia**

**Axiologi**

**Code of conduct**

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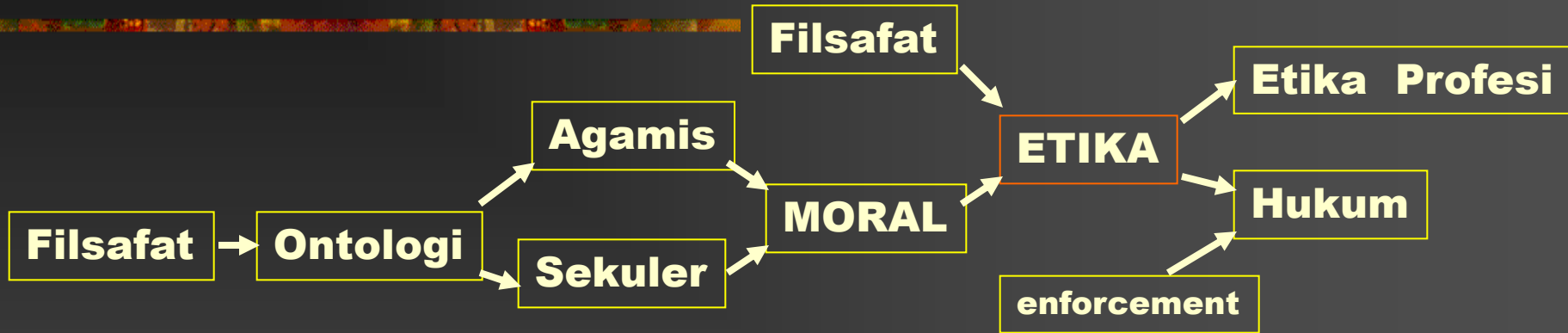


# Code of conduct



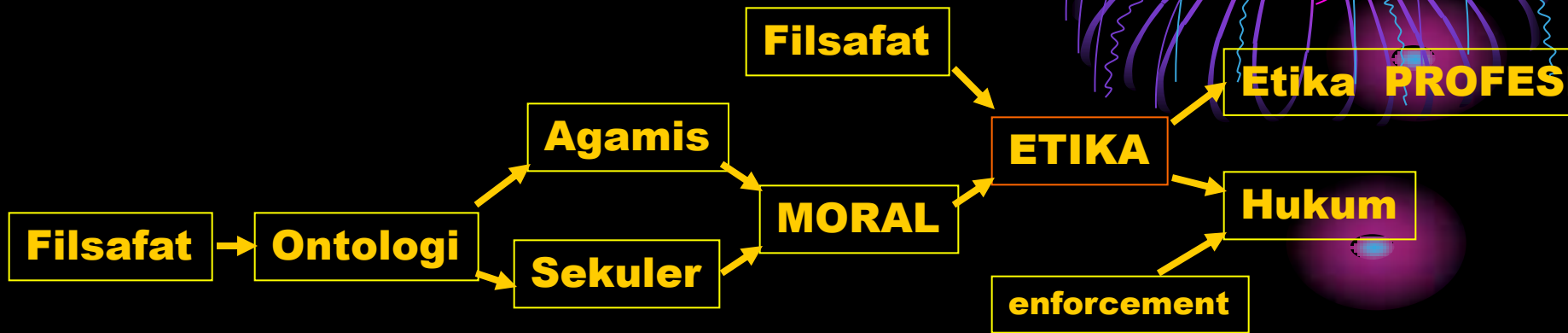
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# akar Etika PROFESI





# akar Etika PROFESI

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# O.N.T.O.L.O.G.I.A

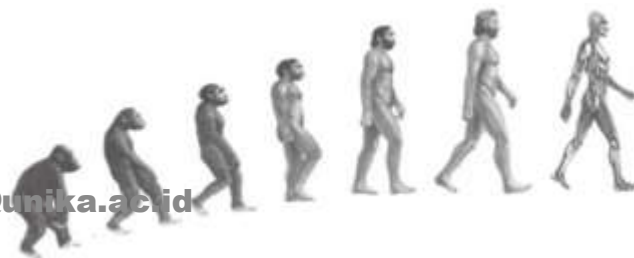




# Entering the Scientific Community

25Okt 2010

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**Entering the  
Scientific  
Community**



**The Philosophy of  
Science.**

- \* Ontology-Epistemology-Axiology
- \* Humanism



**\*The  
Intellectual  
Middleclass**

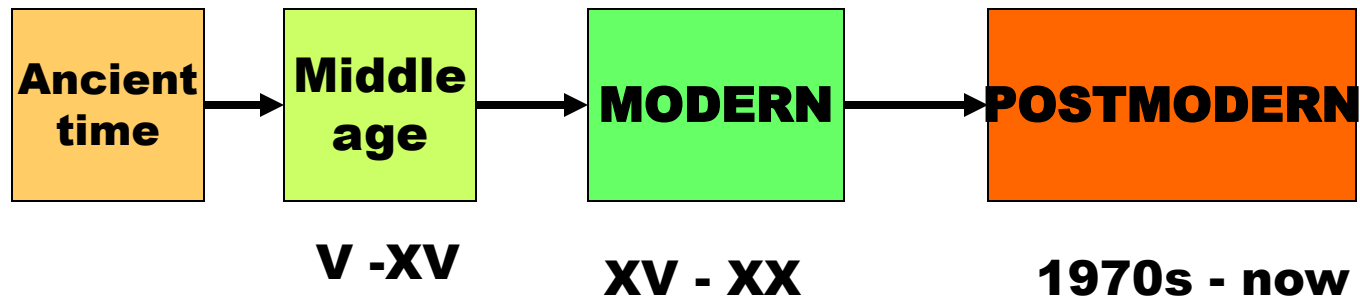
**\*No longer  
Ordinary people  
anymore**

**POSTGRADUATE**

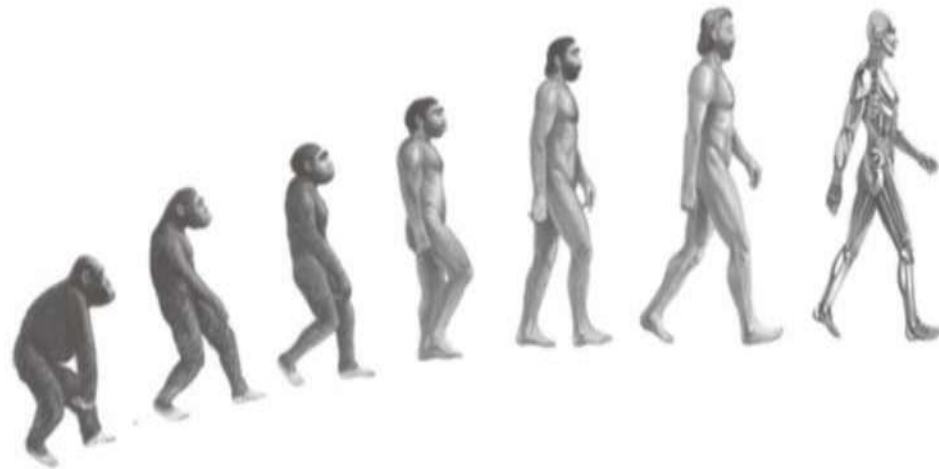
**Graduate community**

**Scientific community**

**I.n.d.o.n.e.s.i.a.**



*there is no truth, but only versions of it*



# KONTEKS ETIKA PROFESI & BISNIS

**10/5/2016**

A. Rudyanto Soesilo

# Views on service business & ethics :

16

- Business is a-moral
- Business is im-moral
- Good business, good ethics
- Good ethics, good business
- Ballance scorecard



# Business is a-moral <sup>2</sup>:

17

- Dimensi etis tidak relevan dalam bisnis
- Different Language-game (Wittgenstein)
- Incommensurable (Thomas Kuhn)
- Kasus2 negatif :
  - ▣ Sweatshops, industrial accidents

# Business is im-moral <sup>1</sup>:

18

- Isu Economic animal?

- Kosmologi Jawa:

  - Priyayi (alus, adiluhung, drajad) – Pedagang  
(kasar, uang)

- Kasus neg 2: Aqua, Nyonya Meneer

# Good business, good ethics<sup>3</sup>

19

- Bisnis sukses serta-merta = etis
- Good business > customer satisfaction > ethics !
- Egoistic vs altruistic
- Resource depletion???
- Kasus2 : Ec0-labelling

# Good ethics, Good business <sup>4</sup>

20

- Explicit knowledge (Visi & misi?)
- Konsumerisme Sosial- hijau dll
- C.S.R : Corporate social responsibility
- Kasus2 : Jamsostek, K3, Kulkas – Ozon
  
- Good Governance???

**Jacqueline Duncel, idem**

**10/5/2016**

# Ballance Scorecard <sup>5</sup>

21

- Ukuran dan besaran2 Sosial :

Kepuasan & loyalitas Pelanggan & karyawan

- Hard Measurement : Finance

- Soft Measurement : Social

- Explisitasi Kinerja sosial sejak awal: Love thy neighbour

- Keseimbangan

- Konsep Stake-holder, Postmodern

Robert S Caplan, idem

# Introduction :

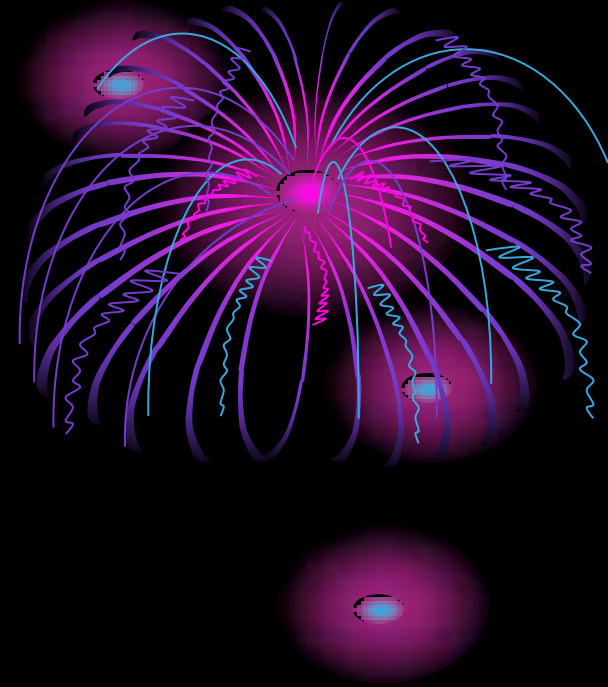
- **Etika :**

**Ethic(us), (Yunani):**

**a body of moral principles / values**

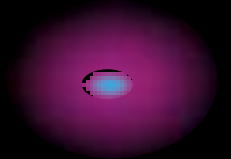
- **Ethics :**

**The study & philosophy of human conduct, with emphasis on the determination of right and wrong, one of the normative sciences**



# Proses Tindakan Etis

- **Knowledge, Kognitif** **TAHU**
- **Attitude, Afektif** **MAU**
- **Action, Psiko-motorik** **LAKU**



# Proses Tindakan Etis

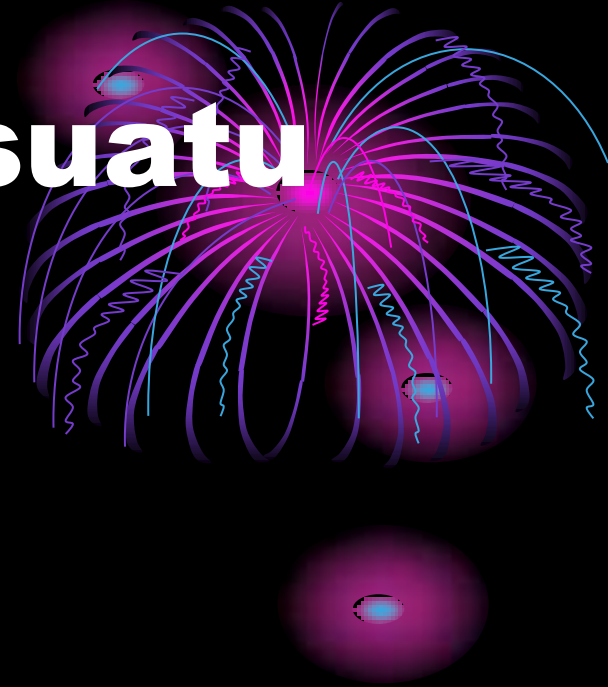


## Freudian :

- **Id**
- **Ego**
- **Superego**



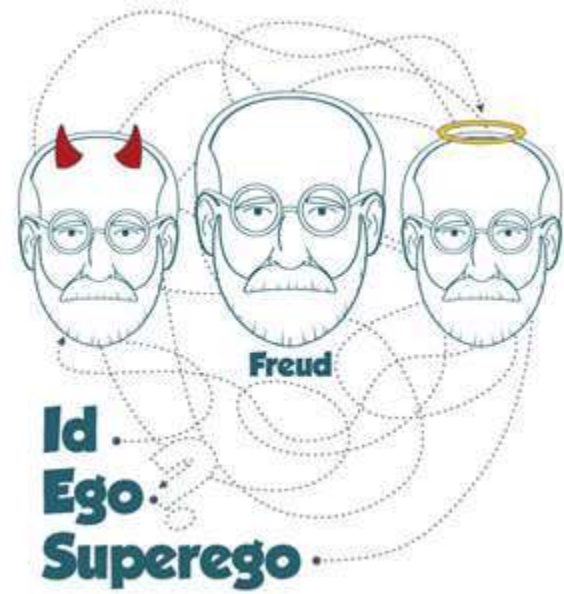
# Proses penilaian suatu tindakan :



- **Niat, karsa, will**
- **Perbuatan, pekerti**
- **Akibat**

## **VARIABEL :**

- **Tujuan baik > cara tdk baik**
- **Tujuan tdk baik > cara baik (semu)**
- **Tujuan tdk baik > cara juga tdk baik**
- **Tujuan baik > cara juga baik**



# POWER RELATION

**MODERNISM**  
INDIVIDUALISM  
LIBERALISM

**ETHICS**



Super ego

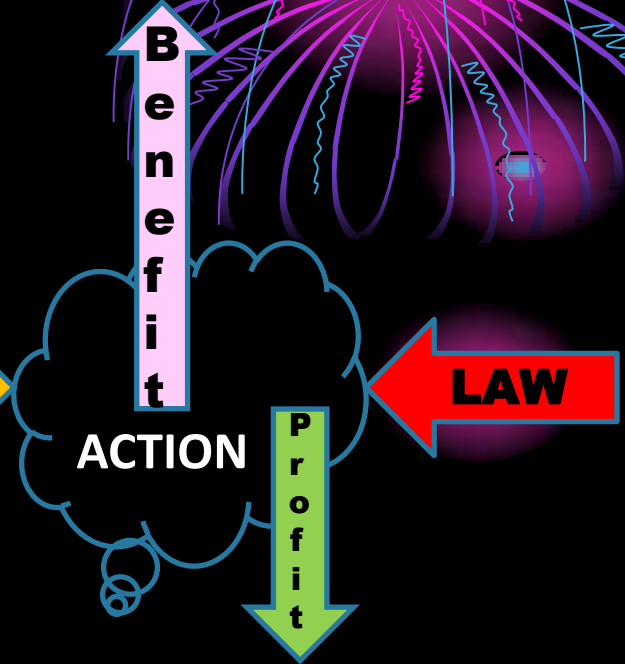
id

**Ego**

P.r.o.f.e.s.s.i.o.n.a.l



Stakeholder

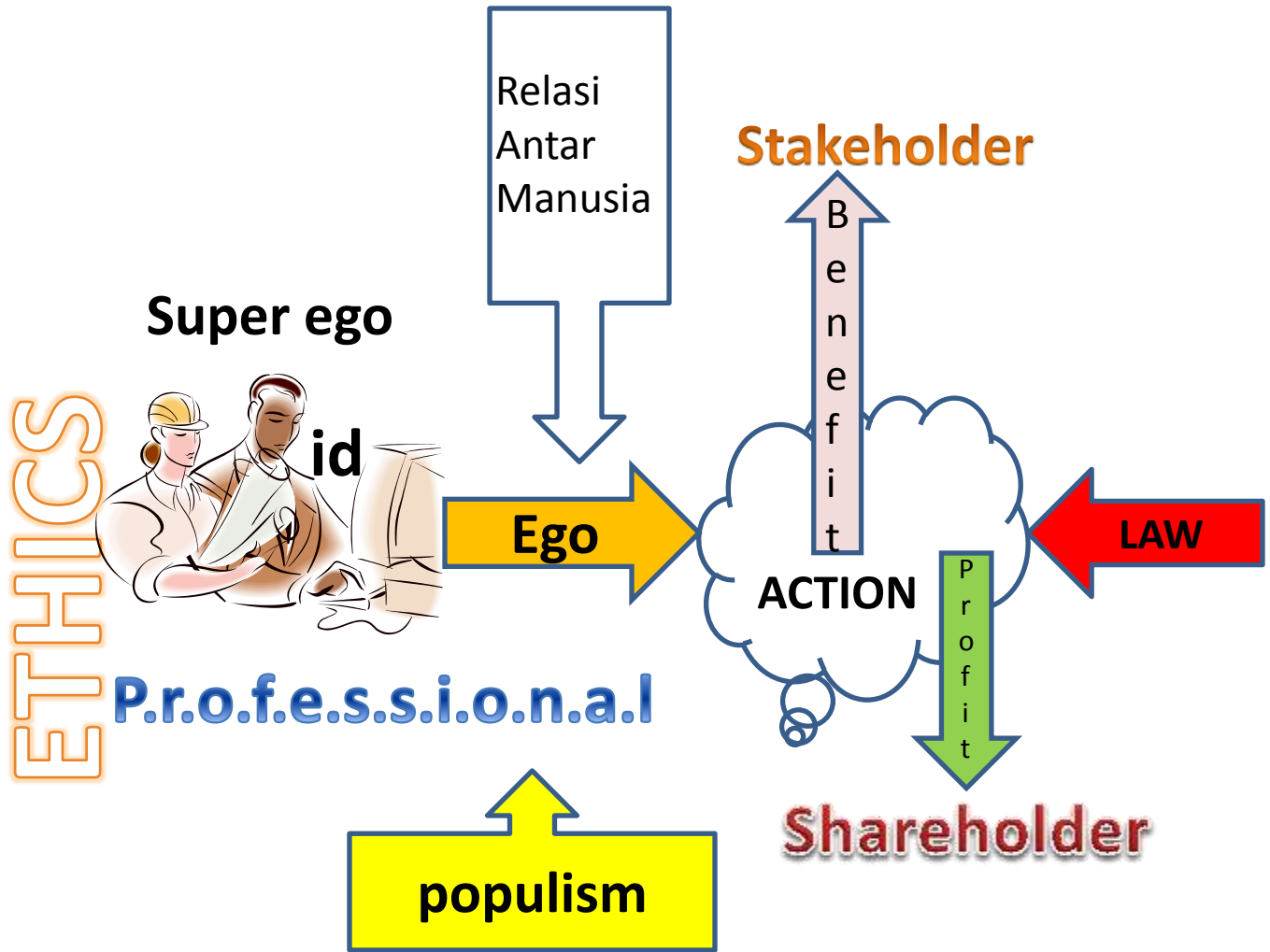


Shareholder

**C.a.p.i.t.a.l.i.s.m**

**Etika Profesi**

**MODERNISM**  
INDIVIDUALISM  
LIBERALISM



# C.a.p.i.t.a.l.i.s.m

## Etika Profesi

# Capitalism

POWER RELATION

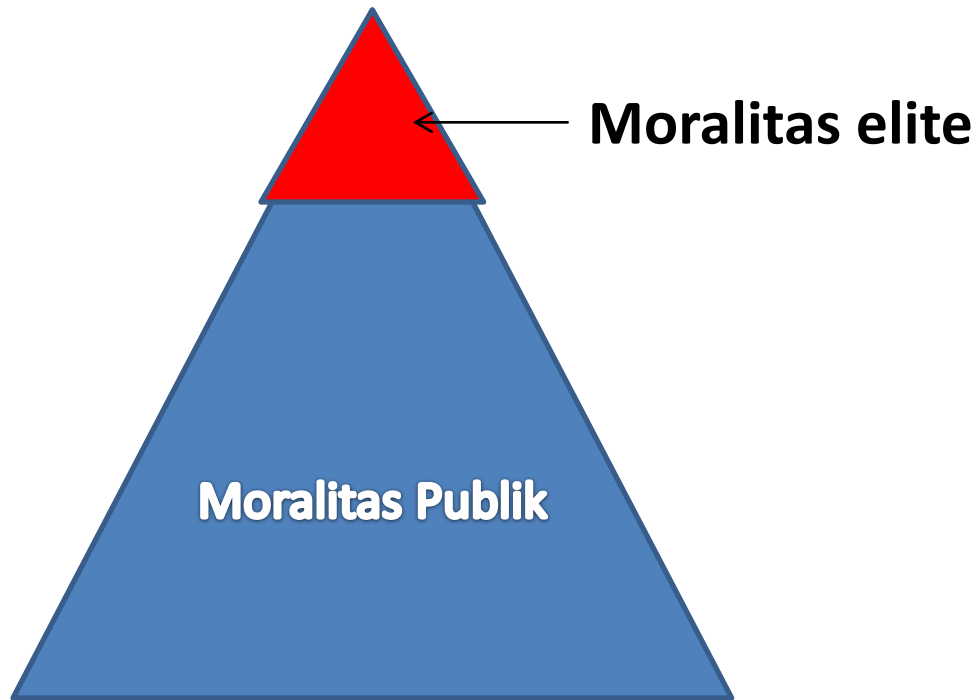
Pragmatism

Hedonism

Utilitarianism



## Code of conduct



# Capitalism

Pragmatism  
Hedonism  
Utilitarianism

Etika Agamis



# Etika

# Societal Development, the Growing Societal Systemness Ferdinand Tonies



**Gesellschaft**

**Gemeinschaft**



**S.e.t.t.i.n.g**



# Teori Fungsional, the Why Theisme

- Adanya 'Uncertainty', ketidak-pastian
- Inability, Ketidak-berdayaan manusia
- Jembatan ritual :
- Here& Now ----→ Beyond
- Empiris **Jembatan** Supra-empirik
- Ritual/Liturgi
- Agama ← → Magis
- $U \times I = R . \gg U \gg R . \gg I \gg R$

# The will to believe

William James

- 2 kemungkinan pilihan :
- Percaya >< Tidak percaya
- Teori kebenaran Pragmatis
- Kebenaran teoritis tak mungkin tercapai
- Yang mana dari pilihan tadi yang membawa keuntungan & kenyamanan, itu yang dipilih

# Landasan filosofis Etika PROFESI

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25Okt 2010

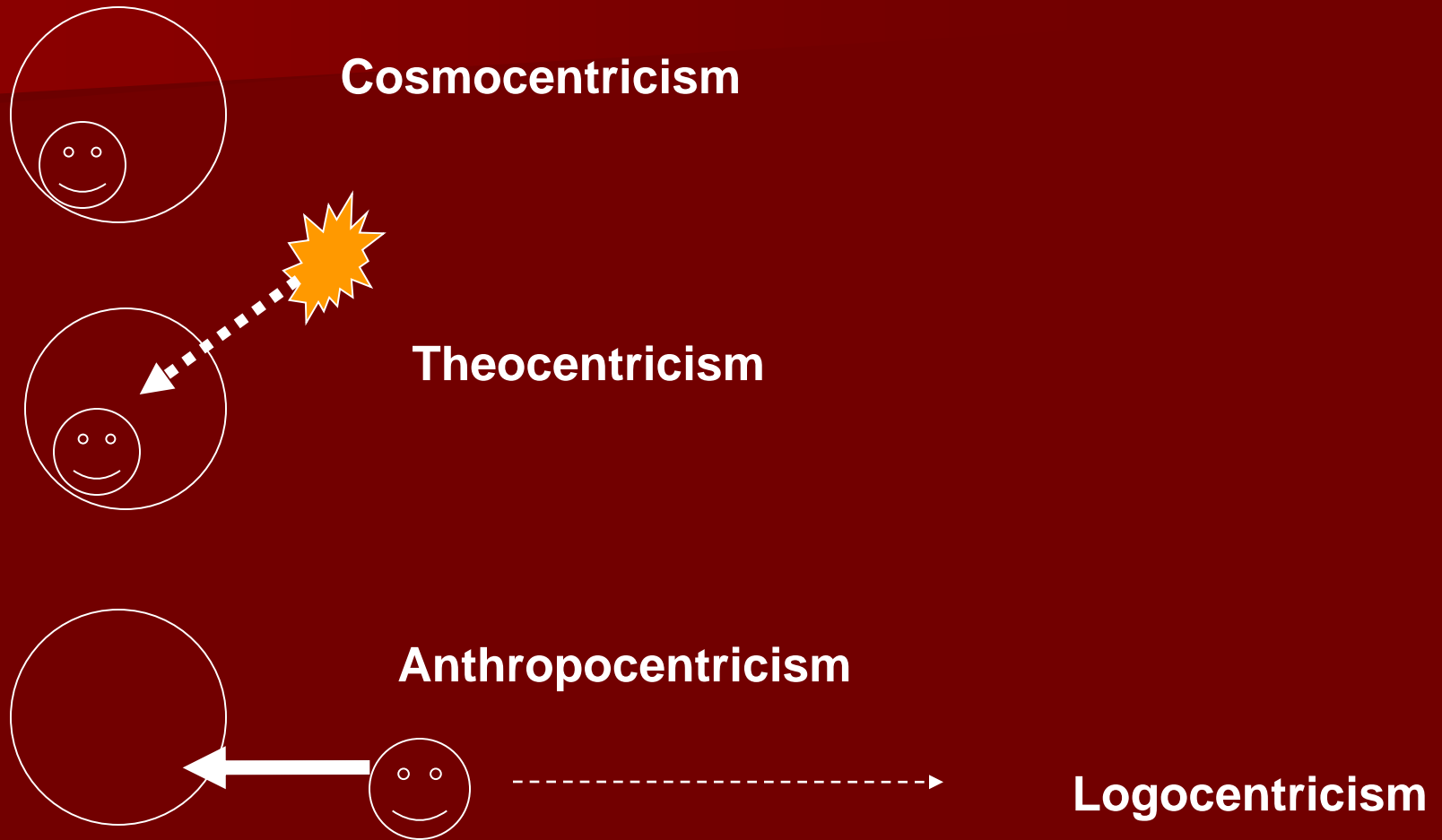
# Wilayah Filsafat



9. Filsafat Manusia

1. Metafisika
2. Ontologi
3. Epistemologi
4. Logika
5. Metodologi
6. Filsafat Ilmu
7. E.t.i.k.a.
8. Estetika

# Pergolakan pemikiran manusia



# ETIKA BER ONTOLOGI AGAMA :

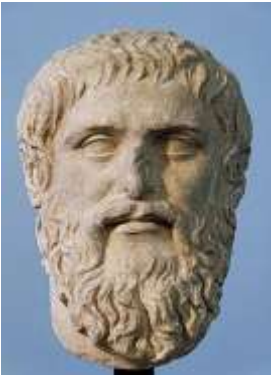
- ◉ Islam : Amar Makruf, Nahi Mungkar
- ◉ Kristiani : The Ten Commandments
- ◉ Hindu : Ahimsa(non-violence, the avoidance of violence - *himsa*)
- ◉ Budha : Doctrine (*Dharma*) Pancasila: no killing, stealing, lying, sexual misconduct, or intoxicants.
- ◉ Confucian : *governmental morality, correctness of social relationships, justice and sincerity*
- ◉ dll

# Etika Modern Sekuler

- ◉ Pembahasan Non Agamis
- ◉ Filosofis
- ◉ Humanis
- ◉ Dari Manusia untuk manusia

# THE BLIND OLD MAN GUIDE

- In **dark ages**, people were best guided by a blind man , as in a pitch black night, a blind man is the best guide , he knows the roads and paths , better then a man who can see.
- **When daylight comes, however it is foolish to use blind old man as guides**



- German poet
- Heinrich Heine



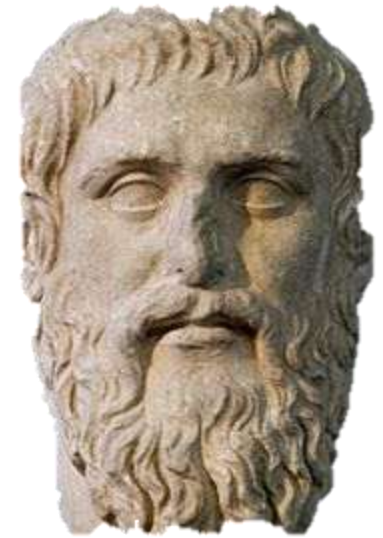
**Modern Secular Ethics :**

**NO**

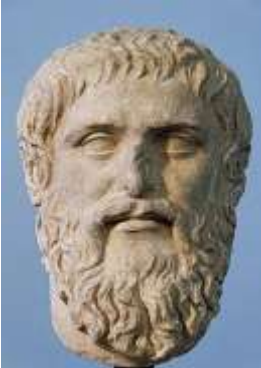
**HEAVENLY  
BASED ON  
ENTICEMENT**

**HUMANISM**  
**HELL PUNISHMENT**





# .APPLIED E.T.H.I.C.S.



"What is goodness?" and "How can we tell what is good from what is bad?"

"What should one do?", endorsing some ethical evaluations and rejecting others

attempts to deal with specific realms of human action and to craft criteria for discussing issues that might arise within those realms.

# Pembagian Etika

Insight



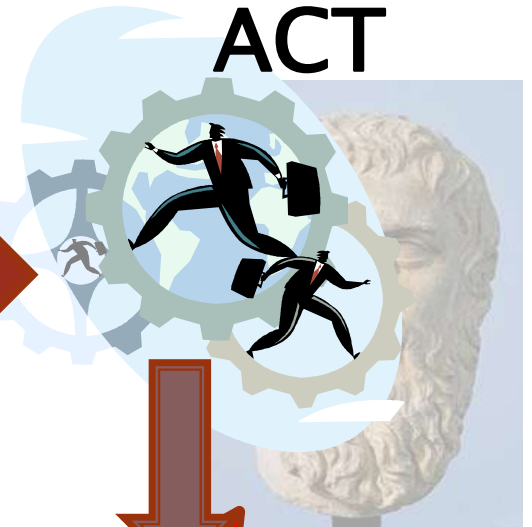
**Virtue**

People as Agent<sup>+</sup>



Deontological

**ACT**



Teleological/  
consequentialist

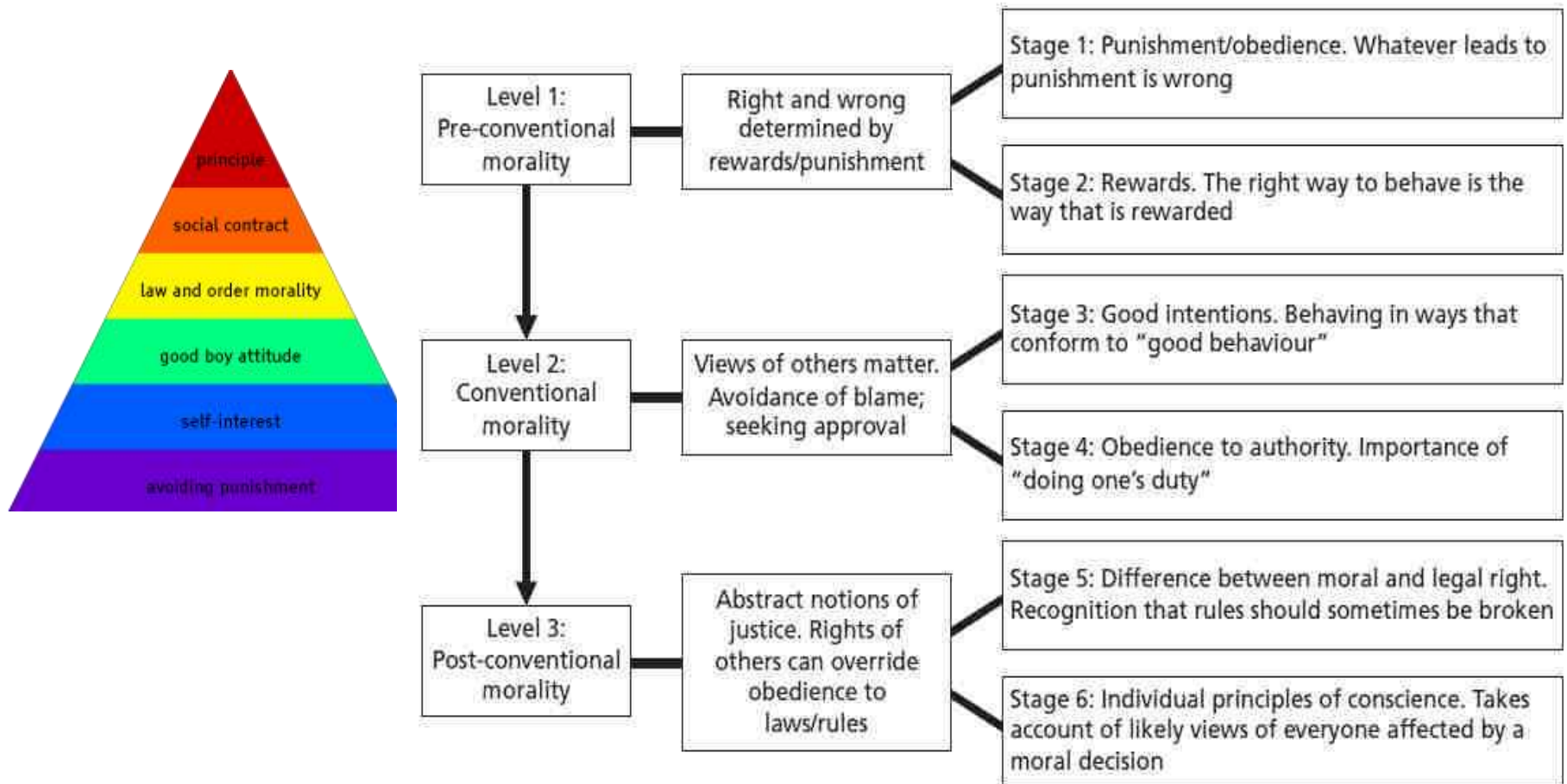
Consequences



# lawrence-kohlberg- moral-development-theory



# lawrence-kohlberg- moral-development-theory



**RIGHT OR WRONG  
DETERMINED BY REWARD & PUNISHMENT**



**HEAVENLY  
ENTICEMENT**

**HELL PUNISHMENT**

## Kohlberg's Theory of Moral Development

Individuals move through the following stages:

- I. concern about obedience,
- II. satisfaction of needs and wants,
- III. concern with conformity,
- IV. concern with preserving society,
- V. concern with what is right beyond legalities,
- VI. concern with universal ethical principles.



### Premoral Level

Stage 1: Punishment-Avoidance and Obedience	Make moral decisions strictly on the basis of self-interests. Disobey rules if can do so without getting caught.
Stage 2: Exchange of favors	Recognize that others have needs, but make satisfaction of own needs a higher priority.

### Conventional Level

Stage 3: Good boy/Good girl	Make decisions on the basis of what will please others. Concerned about maintaining interpersonal relations.
Stage 4: Law and order	Look to society as a whole for guidelines about behavior. Think of rules as inflexible, unchangeable.

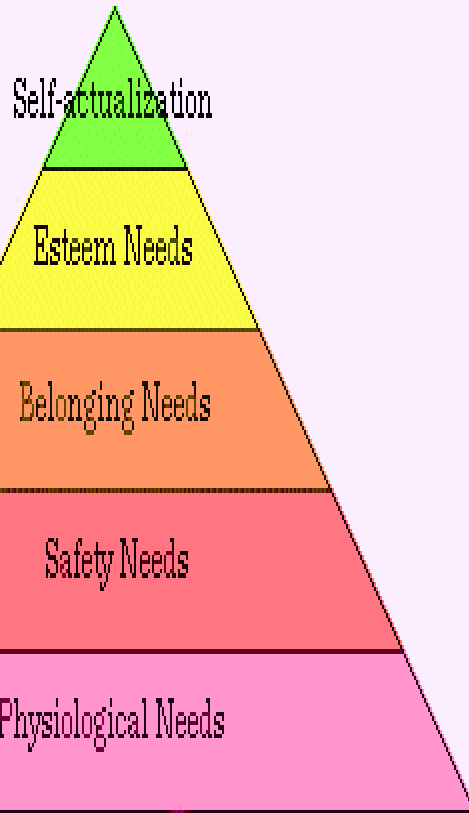
### Principled Level

Stage 5: Social contract	Recognize that rules are social agreements that can be changed when necessary.
Stage 6: Universal ethical principle	Adhere to a small number of abstract principles that transcend specific, concrete rules. Answer to an inner conscience.



# Kohlberg's individual moral developmental stages (1976)

Transcendence



Self-actualization

Esteem Needs

Belonging Needs

Safety Needs

Physiological Needs

Stage 6:

Embraces a set of universal and self-chosen ethics. The law is based on such ethics and should therefore be followed.

Stage 5:

*Principled level*

Recognizes differing but equal moral values, holding certain principles as non relative in the interest of fulfilling a kind of social contract.

Stage 4:

Concern for social order. Laws are seen as agreed upon duties that should be followed for the social good.

Stage 3:

Called the "Good girl/good boy" stage; reflects a concern for the opinions of others.

Stage 2:

Right and wrong established by how they benefit the parties involved. "Fair" equals good.

Stage 1:

Identification of "bad" acts and those are "against the law," as prohibited by external punishments.

**Maslow Need-hierarchy**

# Pembagian Etika

Insight



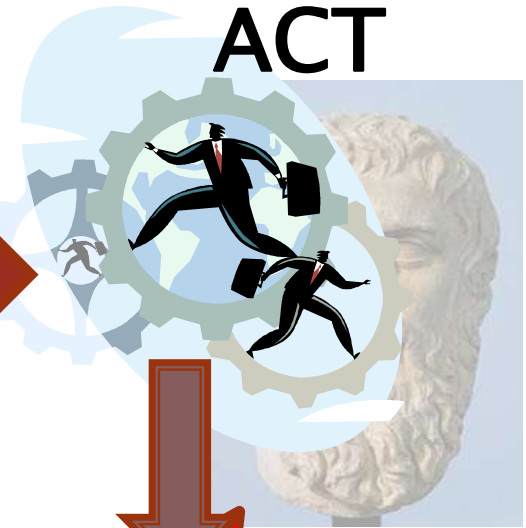
**Virtue**

People as Agent<sup>+</sup>



Deontological

**ACT**



Teleological/  
consequentialist

Consequences

# Teleologis

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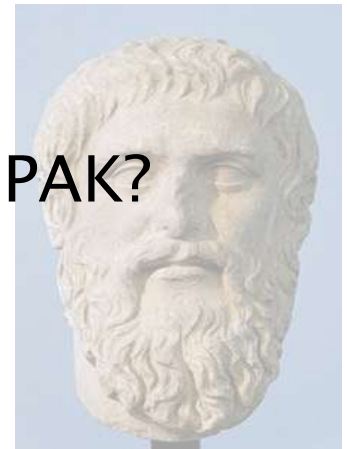
# Deontologis

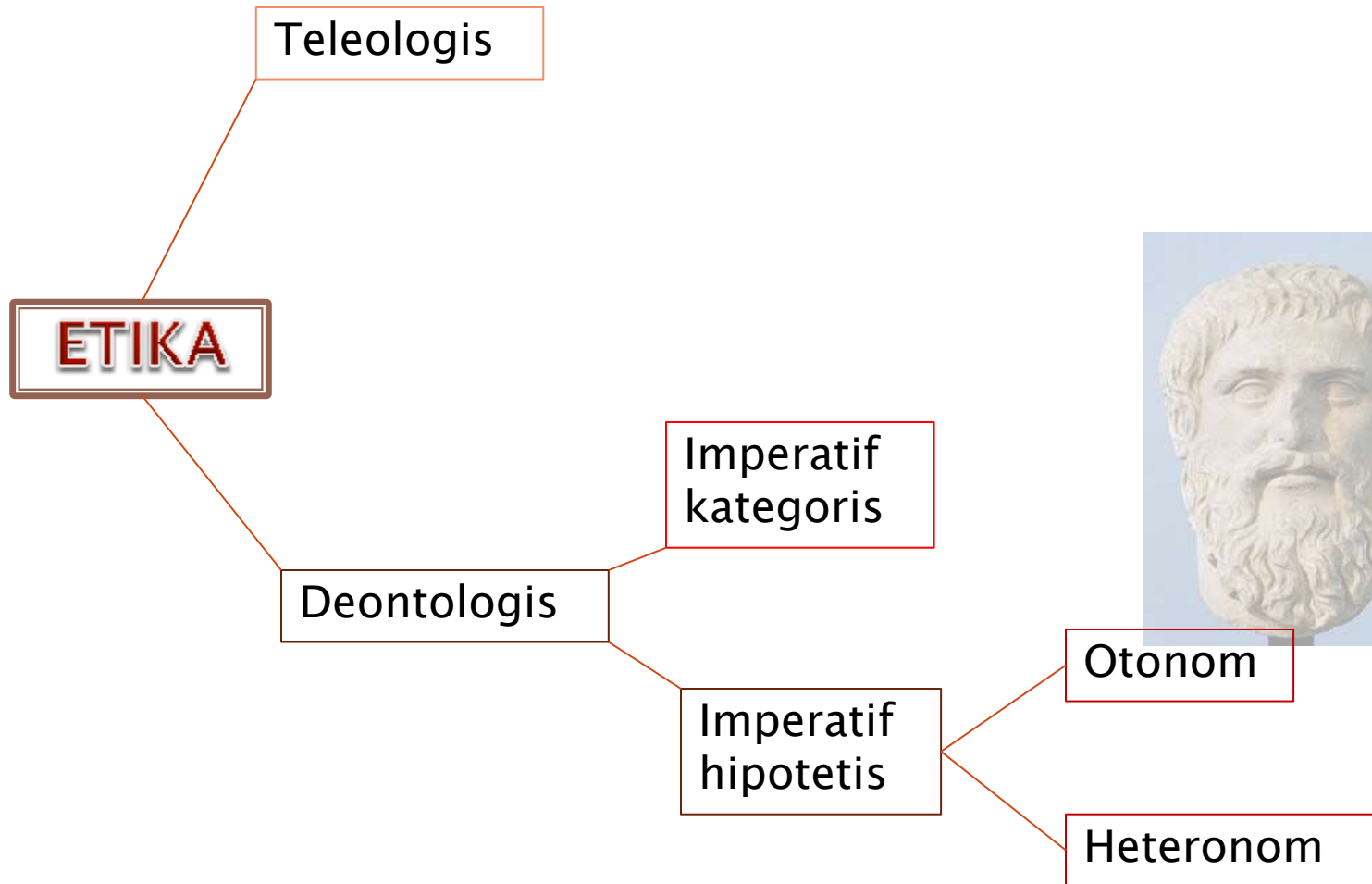
# Proses penilaian suatu tindakan :

- ▶ Niat, karsa, will
- ▶ Perbuatan, pekerti
- ▶ Akibat

VARIABEL :

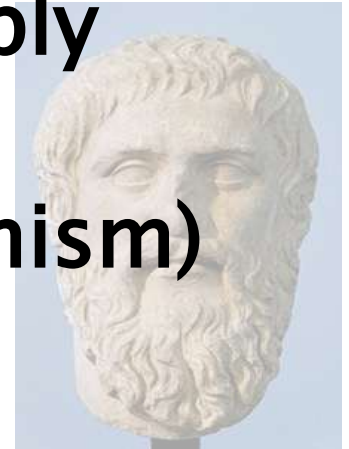
- ▶ Tujuan baik > cara juga baik > DAMPAK?
- ▶ Tujuan baik > cara tdk baik >
- ▶ Tujuan tdk baik > cara baik (semu) >
- ▶ Tujuan tdk baik > cara juga tdk baik



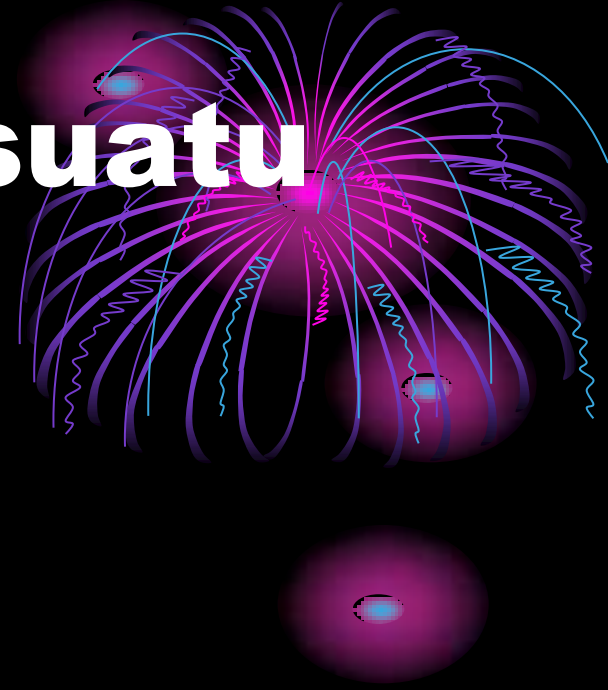


# Modern ethics

- ▶ Modern ethics, since the 18th-century German deontological philosophy of Immanuel Kant, has been deeply divided between a form of
  - teleological ethics (utilitarianism) and
  - deontological theories.



# Proses penilaian suatu tindakan :



- **Niat, karsa, will**
- **Perbuatan, pekerti**
- **Akibat**

## **VARIABEL :**

- **Tujuan baik > cara juga baik >DAMPAK?**
- **Tujuan baik > cara tdk baik >**
- **Tujuan tdk baik> cara baik (semu)**
- **Tujuan tdk baik> cara juga tdk baik**

# Teleologis

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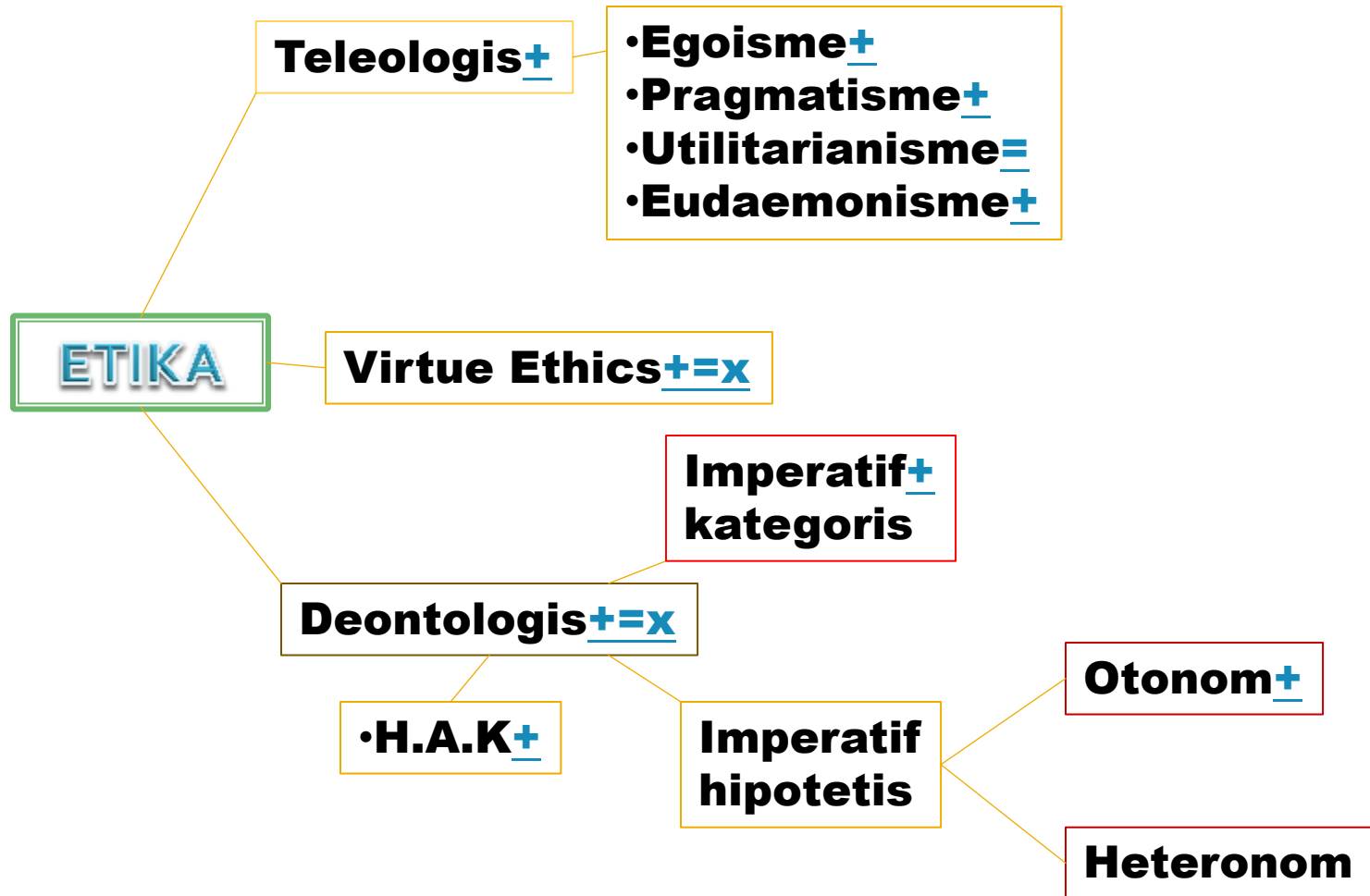


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# Deontologis



# normative ethics +=



# E.T.H.I.C.S.

- normative ethics,
- deontology which emphasizes duty to rules and
- consequentialism which derives rightness or wrongness from the outcome of the act itself

# Etika :

- Etika Deontologis (kewajiban) :
  - Nilai baik-buruknya suatu perbuatan dari perbuatannya & aturannya sendiri
- Etika teleologis :
  - Nilai baik-buruknya suatu perbuatan dari akibatnya ditimbulkannya

# deontological ethics

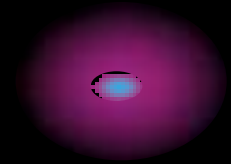
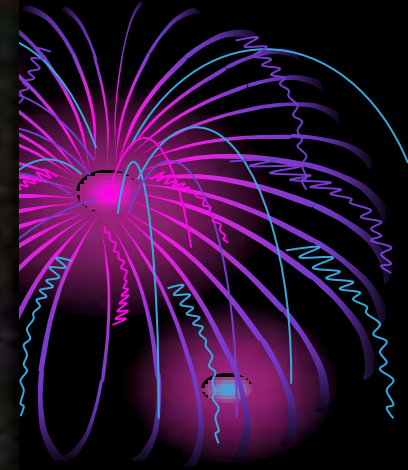
- deontological ethics, ethical theories that place special emphasis on the relationship between duty and the morality of human actions.
- Deontology (Greek deon, “duty,” and logos, “science”) consequently focuses on logic and ethics. No attempt is made in such theories to explicate specific moral obligations.
- In deontological ethics an action is considered morally good because of some characteristic of the action itself, not because the product of the action is good. Deontological ethics holds that at least some acts are morally obligatory regardless of their consequences for human welfare.

# teleological ethics,

- (teleological from Greek telos, “end”; logos, “science”), theory of morality that derives duty or moral obligation from what is good or desirable as an end to be achieved.
- Also known as consequentialist ethics, it is opposed to deontological ethics (from the Greek deon, “duty”), which holds that the basic standards for an action’s being morally right are independent of the good or evil generated.
- Modern ethics, since the 18th-century German deontological philosophy of Immanuel Kant, has been deeply divided between a form of
  - teleological ethics (utilitarianism) and
  - deontological theories.

# Virtue ethics

- emphasizes the role of one's character and the virtues that one's character embodies for determining or evaluating ethical behavior.
- Virtue ethics is one of the three major approaches to normative ethics, often contrasted to deontology which emphasizes duty to rules and consequentialism which derives rightness or wrongness from the outcome of the act itself.



25Okt 2010

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# Etika Deontologis (kewajiban) :

- ◉ Kewajiban M utk bertindak “Baik”
- ◉ Tindakan Baik pada dirinya sendiri
- ◉ Motivasi & kemauan pelaku (I.Kant)
- ◉ Misal pelayanan bisnis yang baik
- ◉ Imperatif Kategoris & Imperatif hipotetis



# Imperatif Kategoris & Imperatif hipotetis

- Imperatif Kategoris : Etika tak bersyarat, otomatis dilakukan
- Imperatif hipotetis : Dilakukan kalau pelaku menghendaki
- Otonomi : dilakukan krn motivasi & kemauan pelaku
- Heteronomi : dilakukan krn dipaksa

# Etika Teleologis :

- ◉ Nilai baik-buruknya suatu perbuatan dari akibat2 y ditimbulkannya
- ◉ Situasional (Etika Situasi)
- ◉ Egoisme dan Utilitarianisme

# Egoisme dan Utilitarianisme

- ◉ Egoisme : Baik-buruk u kpentinganya sendiri >> Hedonisme
- ◉ Bisa positif (Hobessian) bisa Negatif
- ◉ Utilitarianisme, Utilitas = berguna
- ◉ U Individual & Sosial (mis Marx)
- ◉ Baik-buruk Bagi sebanyak mungkin orang

# Beberapa teori Etika

- ◉ Etika Keutamaan
- ◉ Etika Hak
- ◉ Liberalisme
- ◉ Pragmatisme
- ◉ Utilitarisme
- ◉ Eudemonisme
- ◉ Hedonisme

# Etika Keutamaan

- Virtue (Aristoteles): Keutamaan
- Kejujuran, Fairness, Trust, keuletan
- Keramahan, loyalitas, kehormatan, rasa malu
- *Virtue* (Latin *virtus*; Greek ἀρετή) is moral excellence of a person. A virtue is a trait valued as being good. The conceptual opposite of virtue is *vice*.
- *Fairness, Trust, Keuletan, Kejujuran*

# Eudemonisme

- Eudemonia(Y):Kebahagiaan
- Euzen, hidup yang baik & bermutu
- Zen, sekadar hidup, tidaklah cukup
- Kebahagiaan : Realisasi potensi sebagai Manusia
- Kebahagiaan sejati? Moral & religius ?

# Etika Hak

- Hak bersifat Deontologi, Deon(Y): kewajiban
- Berdasar martabat Manusia yg semua sama
- Bersifat Demokratis
- Manusia merupakan tujuan , bukan sarana (SDM), An end in itself,
- Perjuangan Buruh, Feminisme, hak Konsumen

# Liberalisme

- ◉ Liberalis (L): bebas, merdeka
- ◉ Hakekatnya manusia = baik, penuh potensi
- ◉ Difasilitasi, tanpa hambatan dr masyarakat, negara & agama
- ◉ Laissez-faire, the invisible hand
- ◉ Bisa menjurus Hedonis



# Pragmatisme

- Pragmatikos(Y),cakap melaksanakan
- Filsafat tindakan, berkaitan dengan hal2 praktis tidak idealis
- Yg baik = yg benar = yg dpt dipraktekkan & menimbulkan hal yang positif
- Ada kebaikan yg tak dpt dipraktekkan

# Utilitarianisme

- Utilis(L), berguna, berfaedah
- Yg baik = Yg berguna
- The greatest happiness of the greatest number
- Yg penting akibat baik
- Tanggung-jawab atas perilaku
- Sustainable development, Cost-benefit analysis
- Mengancam kelompok yg tersingkir, Utilitarianis bisa melanggar keadilan & hak
- Instant, immediate & short-sight >> opportunist, Carpe diem,

# Hedonisme

- Hedone(Y)= kenikmatan
- Kenikmatan pribadi=tertinggi, tujuan utama & terakhir manusia
- Kenikmatan sensual, material, moral, religius>>subyektif
- Konsumerisme

# Relasi antar Manusia

- Sartre
- Gabriel Marcel
- Martin Buber
- Emanuel Levinas
- Sosialisme

# S . A . R . T . R . E (1905-1980)

- Kebersamaan = Mutlak
- Kebersamaan = Konflik
- Mengobyeikkan orang lain
- Untuk memuaskan/menyenangkan diri
- Saling meng Obyek kan
- Hanya ada 2 kemungkinan
- *L'enfer, c'est les autres, Orang lain = Api Neraka*

# Gabriel Marcel ( 1889-1973)

- Keberadaan di dunia = bersama, 2 ciri :
- 1. Eksistensi, bertubuh
  - Hubungan kebersamaan tak hanya badani
- 2. Dasar yg lebih dalam = CINTA KASIH
  - Cinta-kasih mengarahkan hubungan tsb.
  - Cinta-kasih = Puncak Eksistensi manusia

# Martin Buber (1878-1965)

- I – It, Aku – Itu
  - Sepihak, Posesif, Org lain hanya alat pemenuhan kebutuhan 'I'
- I – Thou, Aku – Engkau
  - Timbal balik, dinamis, Engkau diakui & diperlakukan sbg pribadi yg unik, sbg dirinya sendiri, diberi ruang-gerak u menjadi dirinya sdri.
- Vice-versa

# Emanuel Levinas (1905-1995)

- 'Yang-lain' ada diluar 'Si-Aku' ( Ego)
- 'Yang-lain' mengetuk hati 'Si-Aku' u berbuat baik kepadanya
- Hubungan 'Si-Aku' ke 'Yg-lain' ASIMETRIS
- Hanya terarah ke 'yg-Lain' saja
- Tak henti2 & tanpa-batas berbuat baik u 'Yg-Lain'



# Manusia mengenali dirinya

# Existensialisme

**rudyanto@unika.ac.id**  
**25Okt 2010**

# Existensialisme

## Sartre, Kierkegaard, Gabriel Marcel

- Existentialism generally postulates that the absence of a transcendent force (such as God) means that the individual is entirely free, and, therefore, ultimately responsible. It is up to humans to create an ethos of personal responsibility outside of any branded belief system. That personal articulation of being is the only way to rise above humanity's absurd condition (suffering and death, and the finality of the individual).

# Sartrean existentialism

## Existence precedes essence

- This is a reversal of the [Aristotlean](#) premise that essence precedes existence, where man exists to fulfill some purpose. Sartrean existentialism argues that man has no predefined purpose or meaning; rather, humans define themselves in terms of who they become as their individual lives are played out in response to the challenges posed by existence in the world

- ◉ Simone de Beauvoir uses this concept in her feminist existentialism to develop the idea that "one is not born a woman, but becomes one"

# Existence precedes essence

- A central proposition of existentialism is that existence precedes essence; that is, that a human being's existence precedes and is more fundamental than any meaning which may be ascribed to human life: humans define their own reality. One is not bound to the generalities and a priori definitions of what "being human" connotes.

- **"Existence precedes essence"**, is a philosophic concept based on the idea of existence without essence. For humanity, it means that humanity may exist, but humanity's existence does not mean anything at least at the beginning. This concept can be applied at the individual level as well. The value and meaning of this existence—or essence—is created only later. It directly and strongly rejects many traditional beliefs including religious beliefs that humankind is given a knowable purpose by its creator or other deity.

- For Sartre, we must come into existence first, and then create our own essence out of interaction with our surroundings and ourselves. With this comes serious implications of self-responsibility over who we become and who we are. There is no longer, for Sartre, some universal "human nature".
  - The individual consciousness is responsible for all the choices it makes, regardless of the consequences. Condemned to be free because man's actions and choices are his and his alone, he is *condemned* to be responsible for his free choices.

Responsibility for choices

# Liberalism

- ◉ ideas and theories of government that consider **individual liberty** to be the most important political goal.
- ◉ Liberalism has its roots in the Western Age of Enlightenment.
- ◉ Broadly speaking, liberalism emphasizes individual rights and equality of opportunity.



# Principles of Liberalism

- ◉ extensive freedom of thought and speech,
- ◉ limitations on the power of governments,
- ◉ the rule of law,
- ◉ the free exchange of ideas,
- ◉ a market or mixed economy, and
- ◉ a transparent system of government

# HEDONISME

- Hedonisme (Yunani: hedone = nikmat, kesenangan): apa yang baik dilakukan manusia supaya bahagia adalah mencari kenikmatan dan kesenangan sebanyak mungkin, dan hindari penderitaan dan ketidaknakan. Kesenangannya bersifat badani, aktual, dan individual. Tapi harus ada pengendalian diri  
(Aristippos 433 – 355 Sb M)

# hedonisme

- Epikuros (341 – 270 Sb M): kesenangan adalah tujuan hidup manusia, tapi lebih dari sekedar badani dan aktual.

Macam keinginan:

- keinginan alamiah yang perlu (makan)
- keinginan alamiah yang tidak perlu (makan enak)
- keinginan yang sia-sia (kekayaan)

# EUDEMONISME

- Eudemonisme (eudaimonia = kebahagiaan). Kebahagiaan merupakan tujuan akhir dari kehidupan manusia. Kapan atau dalam hal apa manusia mencapai kebahagiaan ?
- Aristoteles (384 – 322): manusia akan mencapai kebahagiaan jika menjalankan fungsinya sebagai manusia dengan baik.

Fungsi khas manusia: RASIO.

Jadi manusia akan bahagia (baik) apabila selalu mengadakan pilihan-pilihan rasional yang tepat dalam seluruh perbuatan-perbuatannya dan mencapai keunggulan penalaran intelektual.

# UTILITARISME

- Utilitarisme (utility = manfaat). Teori: suatu tindakan adalah baik apabila mendatangkan akibat baik yang sebesar mungkin dan akibat buruk sekecil mungkin. Akibat baik itu bermanfaat bagi sebanyak mungkin orang yang bisa terkena oleh tindakan itu.
- Jeremy Bentham (1748 – 1832): “the greatest happiness of the greatest number” (kebahagiaan terbesar dari jumlah orang terbanyak).

# DEONTOLOGI

- Deontologi (deon = kewajiban, apa yang harus dilakukan) menekankan kewajiban manusia untuk bertindak secara baik. Tindakan itu baik sejauh tindakan itu merupakan kewajiban.
- Untuk membedakan dengan tindakan legal, moralitas deontologi menuntut adanya kemauan baik.

# PRINSIP-PRINSIP ETIKA DASAR

- **Sikap baik**: mendasari semua tindakan kita dan dalam berhubungan dengan siapapun
- **Sikap adil**: memberikan kepada siapa saja apa yang menjadi haknya
- **Sikap jujur**: mengatakan sesuatu apa adanya
- **Hormat terhadap diri sendiri**: manusia wajib untuk selalu memperlakukan diri sebagai sesuatu yang bernilai pada dirinya sendiri.





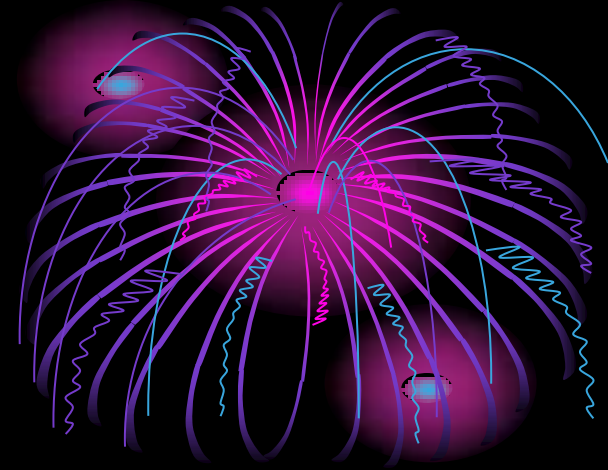
Prinsip yang paling dasar:

**HUMAN DIGNITY**

# THE GOLDEN RULE

- ◉ An example of a moral code is the Golden Rule which states that,
  - ◉ "One should treat others as one would like others to treat oneself."

# Etika Bisnis ? ,



## PRO BONO PUBLICO ?

## PRO LUCRO ?





# Manusia & konsep Gender

Oleh : A. Rudyanto Soesilo.



# Konsep Gender

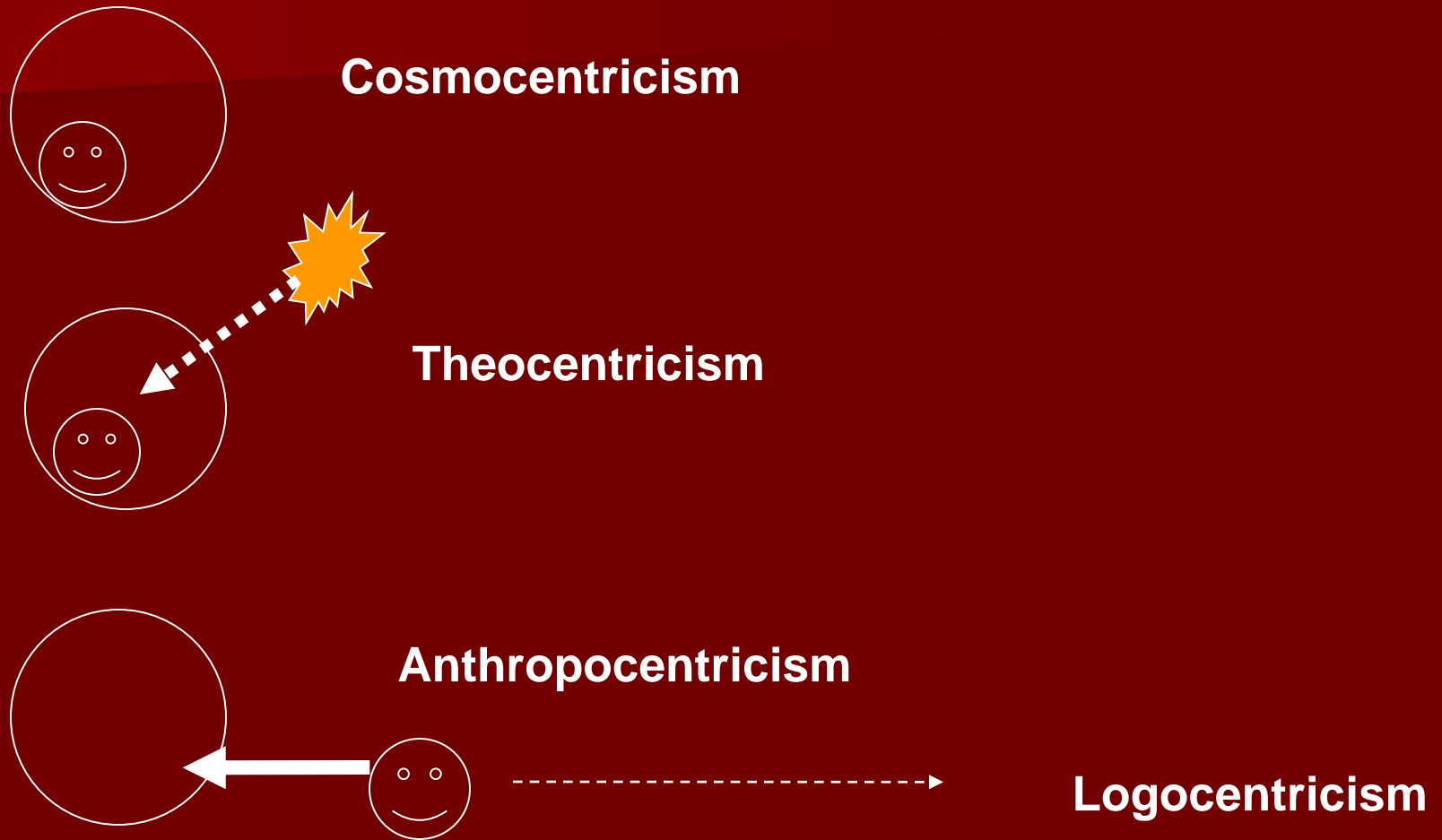
- ◆ **Konstruksi sosial**
- ◆ **Kategori sosial**
- ◆ **Ideologi**



# MODERNISME



# Pergolakan pemikiran manusia



# Pelaku Ketidak-adilan Gender

- ◆ Negara
- ◆ Agama
- ◆ Masyarakat
- ◆ Rumah Tangga
- ◆ Diri sendiri, kesadaran Subyektif
- ◆ Institusi2 Ekonomi, Politik



# Stereotyping

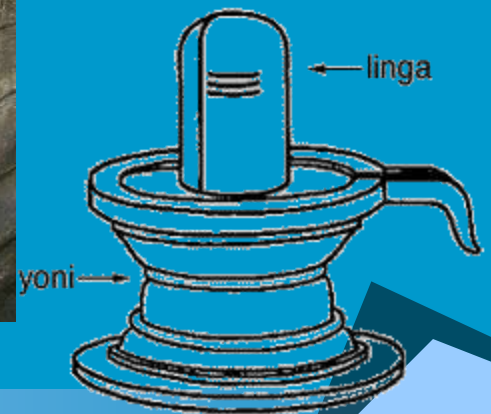


- ◆ Maskulin : Agresif, kuat, rasional, tegas
- ◆ Feminin : Pasif, lemah, emosional, tidak tegas



## Pelaksanaan :

- ◆ Stereotyping, pelabelan
- ◆ Sub ordinasi
- ◆ Marginalisasi
- ◆ Eksploitasi
- ◆ Kekerasan



## The WHY kekerasan ,

- ◆ Ideologi Gender
- ◆ Conditioning
- ◆ Kesadaran Subyektif :
  - Perempuan = Obyek, milik, pemuas nafsu, sumber maksiat
- ◆ Evaluasi
- ◆ Output :
  - Kekerasan sbg cara mendidik
  - Kekerasan adalah wajar

# Renaissans

- Sejak Renaissans, tubuh manusia *is not sinful body anymore!*. Karya seni Renaissans mengeksplorir keindahan tubuh manusia lengkap dengan segala lekuk-likunya dengan sangat detail.
- Faham Eksistensialisme Sartrean menyimpulkan bahwa *human is entirely free, and therefore ultimately responsible*.
- Sang Manusia kini menentukan nasibnya sendiri dan bertanggung jawab penuh atas apa yang dilakukannya. Menentukan tingkat kenyamanan yang pantas untuk dirinya dan senantiasa diperjuangkan untuk menjadi lebih baik dan lebih nyaman.

## Peran ganda

- ◆ Pekerjaan Produktif :  
Pendamping
- ◆ Pekerjaan reproduktif  
:Wajib

# Sumber kekerasan

- ◆ Negara : Kebijakan, UU,
- ◆ Agama : Dogma, aturan
- ◆ Masyarakat : Nilai, tradisi, mitos
- ◆ Rumah Tangga : Nilai, aturan
- ◆ Diri sendiri, kesadaran Subyektif
- ◆ Institusi<sup>2</sup> Ekonomi, Politik

# Bentuk kekerasan

- ◆ Media
- ◆ Realitas masyarakat
- ◆ Tradisi & Mitos
- ◆ Hambatan sistemik



# Pelaku kekerasan

- ◆ Orang dekat
- ◆ Orang lain, termasuk yang legal
- ◆ Dunia kerja
- ◆ Sosial
- ◆ Politik
- ◆ Agama
- ◆ Negara



Negara

◆ Dunia kerja

◆ Sosial

◆ Politik

◆ Agama

# Bentuk kekerasan

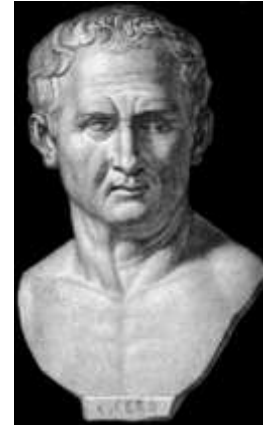
- ◆ Fisik, F.G.M
- ◆ Seksual
- ◆ Emosional/Psikologis  
:Pingit,kawin-paksa
- ◆ Sosial-ekonomi

# Dampak kekerasan

- ◆ Cemas & takut
- ◆ Depresi, trauma
- ◆ Ketergantungan
- ◆ P.a.s.i.f.
- ◆ Kerusakan fisik

# POPULISME,

*Wahana untuk Kebangkitan Bangsa*  
Oleh : Dr. Ir. A. Rudyanto Soesilo MSA



*Salus populi suprema lex esto*

**Let the welfare of the people be the supreme law**  
(Cicero's De Legibus, book III, part III, sub. VIII),

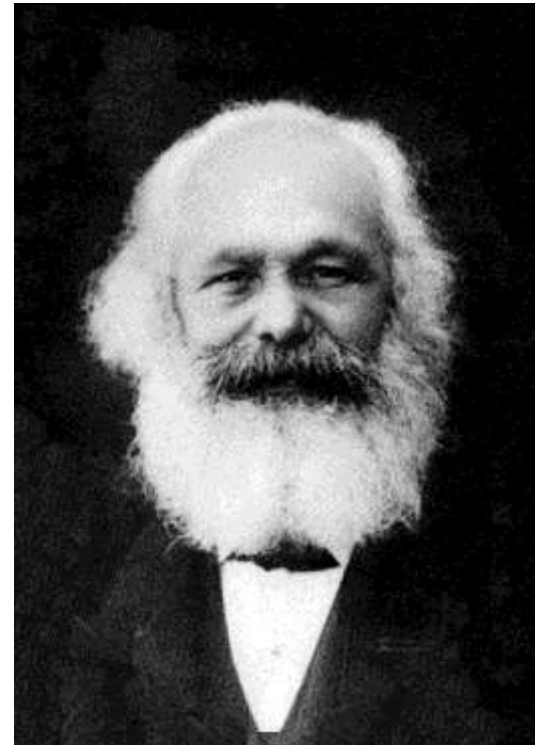


# CAPITALISM

If history could teach us anything, it would be that private property is inextricably linked with civilization.– Ludwig von Mises



# KAPITALISME





# KAPITALISME

- ⦿ Kapitalisme yang secara ontologis memuat persaingan individual menimbulkan adanya “kebutuhan” (need) yang perlu dipenuhi, yang terbatas (limited), tetapi juga memunculkan “keinginan” (desire) yang tak terbatas (un-limited/The sky is the limit).
- ⦿ keinginan yang tak terbatas itu, lalu terjadilah fenomena yang disebut “ketamakan/keserakahan” (greed).







# Darah tali pusat bayi Anda

hadiah sepanjang masa



No.



**MA RUF**  
0818 899 652

2010 1 27



# KAPITALISME

- ⦿ Persaingan yang merupakan hakekat ontologis dari Kapitalisme, lalu akan melahirkan mereka-mereka yang menjadi “pemenang”, tetapi juga mereka yang harus dan terpaksa menjadi “pecundang”.



- *We are the champions*
- *No time for losers*
- *'Cause we are the champions -  
of the world*



**“The Winner takes it all”,  
the loser standing small,  
the loser has to fall, but  
what can I say? Rules  
must be obeyed!**

Lyrics from the song with the same title  
by ABBA.



# MARGINAL PEOPLE

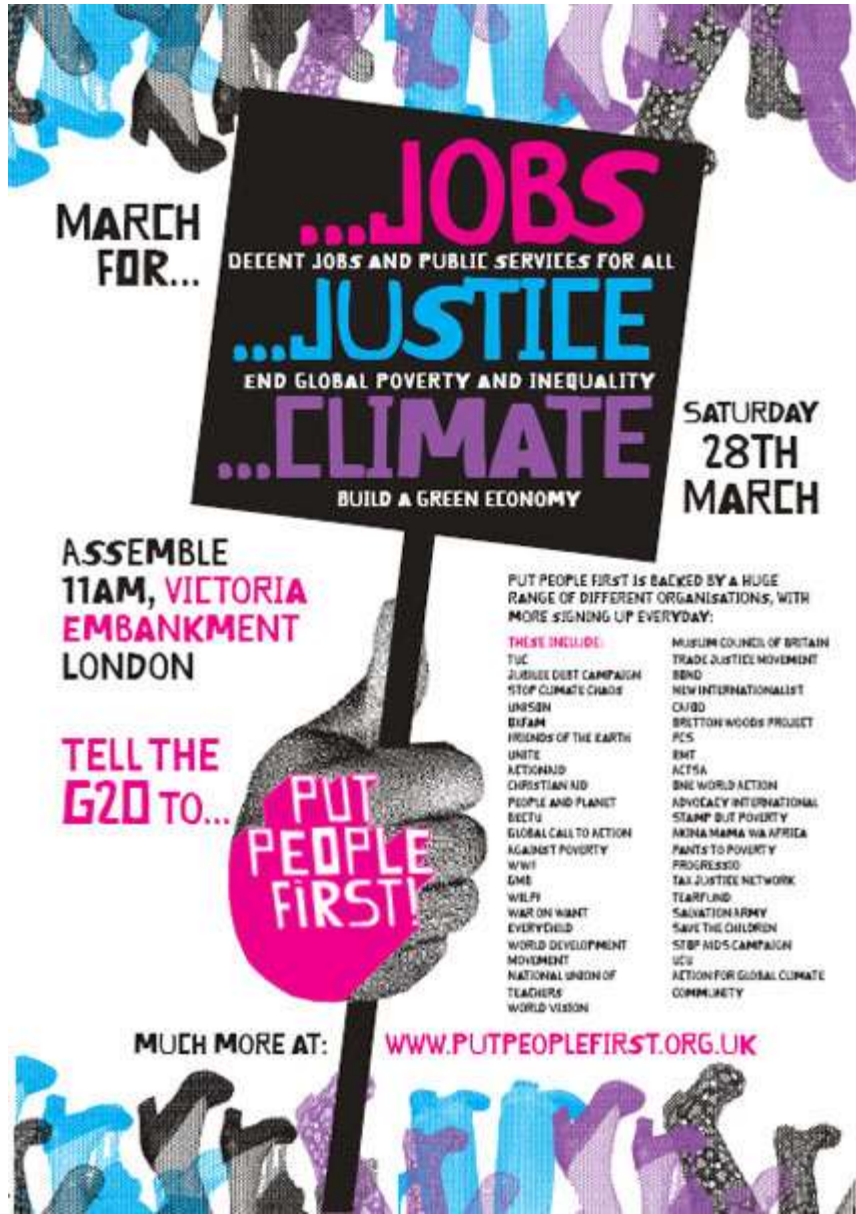


# MARGINAL PEOPLE



# P.O.P.U.L.I.S.M.E.

- ⦿ Populisme disini dimaksudkan suatu faham yang mendahulukan kepentingan rakyat kecil, “Put people first” .
- ⦿ Populism is a political ideology or rhetorical style that holds that the common person is oppressed by the "elite" in society, which exists only to serve its own interests, and therefore, the instruments of the State need to be grasped from this self-serving elite and instead used for the benefit and advancement of the people as a whole. A populist reaches out to ordinary people, talking about their economic and social concerns, and appeals to their common sense. (word lq.com)



MARCH FOR...

**...JOBS**  
DECENT JOBS AND PUBLIC SERVICES FOR ALL  
**...JUSTICE**  
END GLOBAL POVERTY AND INEQUALITY  
**...CLIMATE**  
BUILD A GREEN ECONOMY

SATURDAY  
28TH  
MARCH

ASSEMBLE  
11AM, VICTORIA  
EMBANKMENT  
LONDON

TELL THE  
G20 TO...



PUT PEOPLE FIRST IS BACKED BY A HUGE RANGE OF DIFFERENT ORGANISATIONS, WITH MORE SIGNING UP EVERYDAY:

- THESE INCLUDE:**
- TUC
  - JUSTICE DEBT CAMPAIGN
  - STOP CLIMATE CHAOS
  - UNISON
  - RAFAM
  - FRIENDS OF THE EARTH
  - UNITE
  - ACT UP! AID
  - CHRISTIAN AID
  - PEOPLE AND PLANET
  - ECTFA
  - GLOBAL CALL TO ACTION AGAINST POVERTY
  - WWF
  - EMF
  - WELPI
  - WAR ON WANT
  - EVERYCHILD
  - WORLD DEVELOPMENT MOVEMENT
  - NATIONAL UNION OF TEACHERS
  - WORLD VISION
  - MUSLIM COUNCIL OF BRITAIN
  - TRADE JUSTICE MOVEMENT
  - BOND
  - NEW INTERNATIONALIST
  - CAFOD
  - BRITTON WOODS PROJECT
  - PCS
  - BMT
  - ACTSA
  - ONE WORLD ACTION
  - ADVOCACY INTERNATIONAL
  - STAMP OUT POVERTY
  - AKONA MAMA WA AFRICA
  - PANTS TO POVERTY
  - PROGRESSO
  - TAX JUSTICE NETWORK
  - TEARFUND
  - SAVATION ARMY
  - SAVE THE CHILDREN
  - STOP AIDS CAMPAIGN
  - UCU
  - ACTION FOR GLOBAL CLIMATE COMMUNITY

MUCH MORE AT: [WWW.PUTPEOPLEFIRST.ORG.UK](http://WWW.PUTPEOPLEFIRST.ORG.UK)

# PERAN PENDIDIKAN

- ◎ Paradigma Konservatif
- ◎ Paradigma Liberal
- ◎ Paradigma Kritis

# PARADIGMA KONSERVATIF,

- ⦿ mentabukan perubahan
- ⦿ mengandaikan sistem yang ada sudah merupakan kepastian historis (kesadaran Magis, Freirean).
- ⦿ penjaga status-quo,
- ⦿ Blaming the victims
- ⦿ fatalistik

# PARADIGMA LIBERAL

- ◉ ajang sosialisasi, replikasi dan reproduksi nilai-nilai yang ada (yang sedang berkuasa yaitu nilai Kapitalistik) ,
- ◉ pelatihan adaptasi terhadap sistem, perbaikan internal meliputi fasilitas pengajaran, metoda pendidikan. Pelatihan kompetisi Individu to be excellence,
- ◉ instant culture
- ◉ Blaming the victims,
- ◉ pecundang

# PARADIGMA PENDIDIKAN KRITIS .

- ⦿ menguak kesadaran peserta didik,
- ⦿ mengidentifisir ketidak-adilan yang mungkin sedang terjadi,
- ⦿ membangkitkan “kesadaran kritis”, critical knowledge atau emancipatory knowledge (Habermasian),
- ⦿ mengasumsikan bahwa pendidikan adalah arena perjuangan,
- ⦿ pendidikan tidak boleh netral, tetapi hendaknya memihak kepada rakyat kecil .



# PAYUNG SISTEM BESAR KAPITALISME

- ◉ Darwinisme-Sosial ,
- ◉ “kill or to be killed” dan
- ◉ laissez-faire yang predatorial
- ◉ “The Winner takes it all” . Dalam suasana seperti inilah paradigma liberal berjalan, sembari melatih para peserta didik untuk
- ◉ survive, lolos, mampu beradaptasi dan akhirnya mampu keluar sebagai “pemenang” (sehingga harus ada yang “kalah”),
- ◉ “tricky” strategi.

# SEMANGAT POPULISME

- ⦿ , kepedulian dan keberpihakan kepada rakyat kebanyakan yang tersisihkan dan terpinggirkan, membentuk integritas para alumni perguruan tinggi untuk berperan di masing-masing bidangnya, berprofesi untuk kesejahteraan nasional dan kejayaan bangsa ini dalam kancah komunitas global internasional.

# MUHAMMAD YUNUS

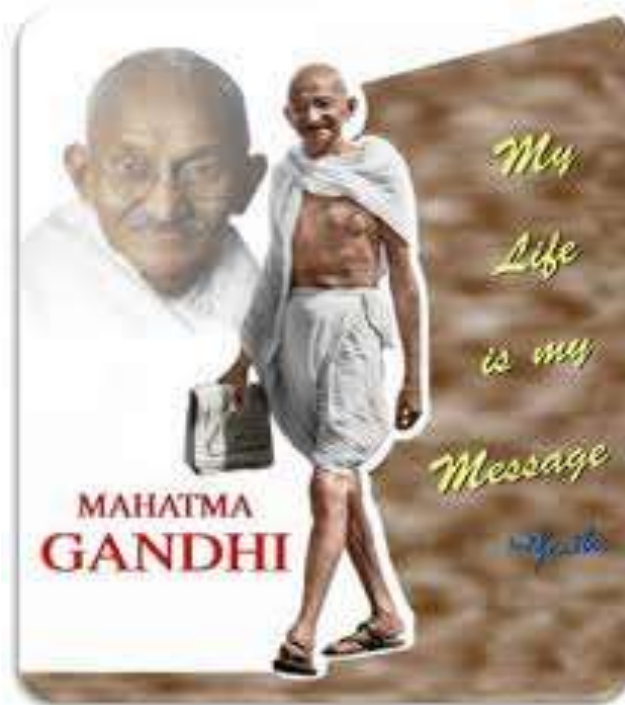


- Muhammad Yunus , born 28 June 1940) is a Bangladeshi banker, economist and Nobel Peace Prize recipient.
- earned a doctorate in economics from Vanderbilt University in the United States.
- He previously was a professor of economics where he developed the concepts of microcredit and microfinance.
- These loans are given to entrepreneurs too poor to qualify for traditional bank loans.
- In 2006 Yunus and Grameen received the Nobel Peace Prize "for their efforts through microcredit to create economic and social development from below“.
- Yunus himself has received several other national and international honors.

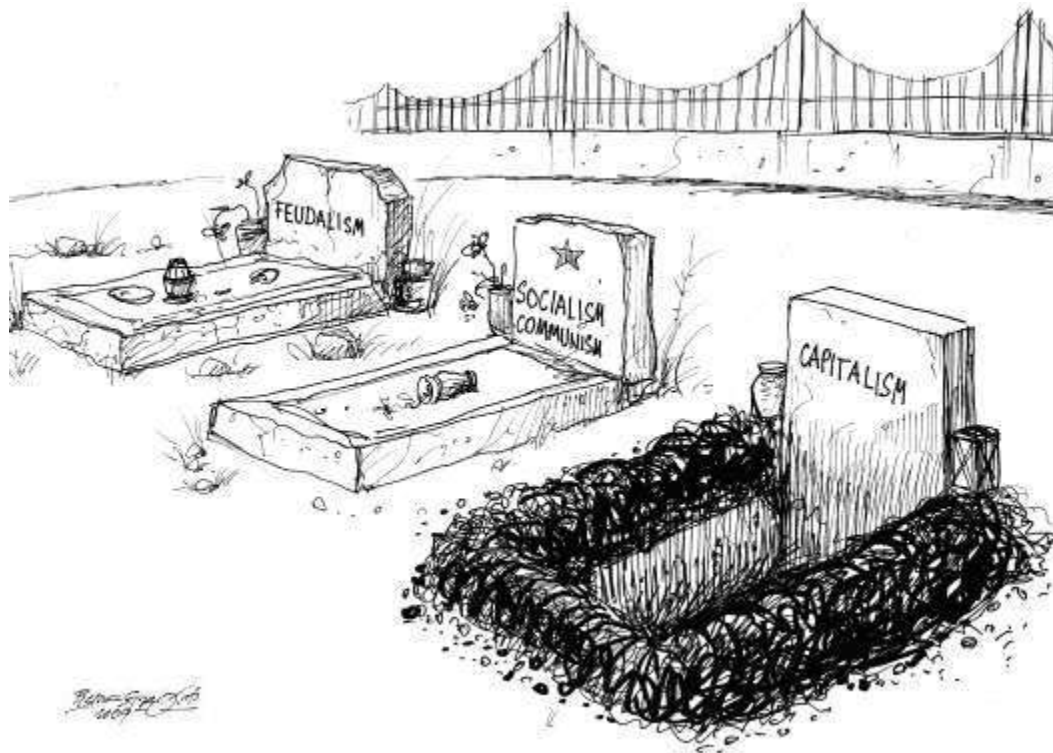
# JOKOWI

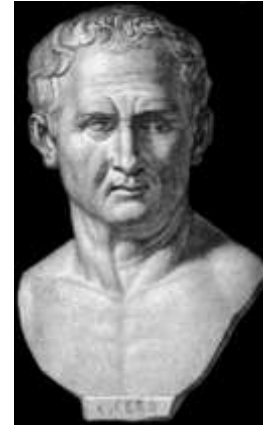


# G.A.N.D.H.I









*Salus populi suprema lex esto*

**Let the welfare of the people be the supreme law**  
(Cicero's De Legibus, book III, part III, sub. VIII),



# TOKOH2 & PEMIKIRANNYA

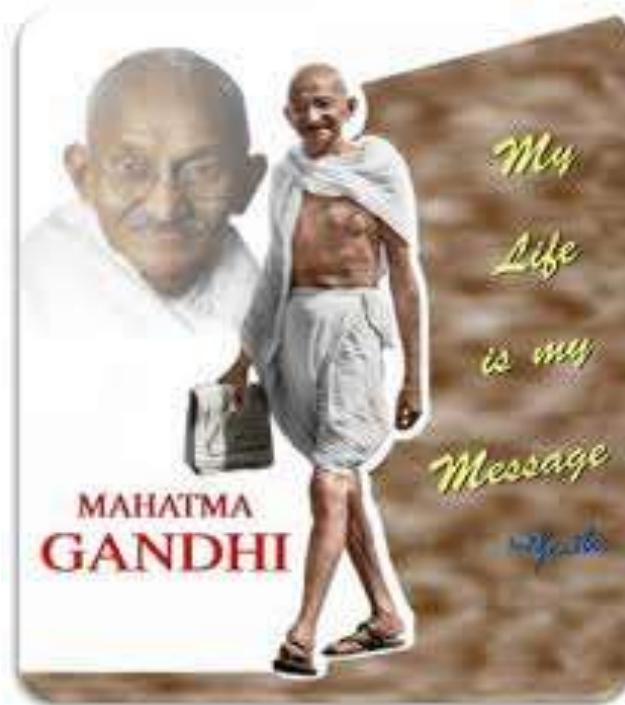
a. Rudyanto soesilo

# MUHAMMAD YUNUS

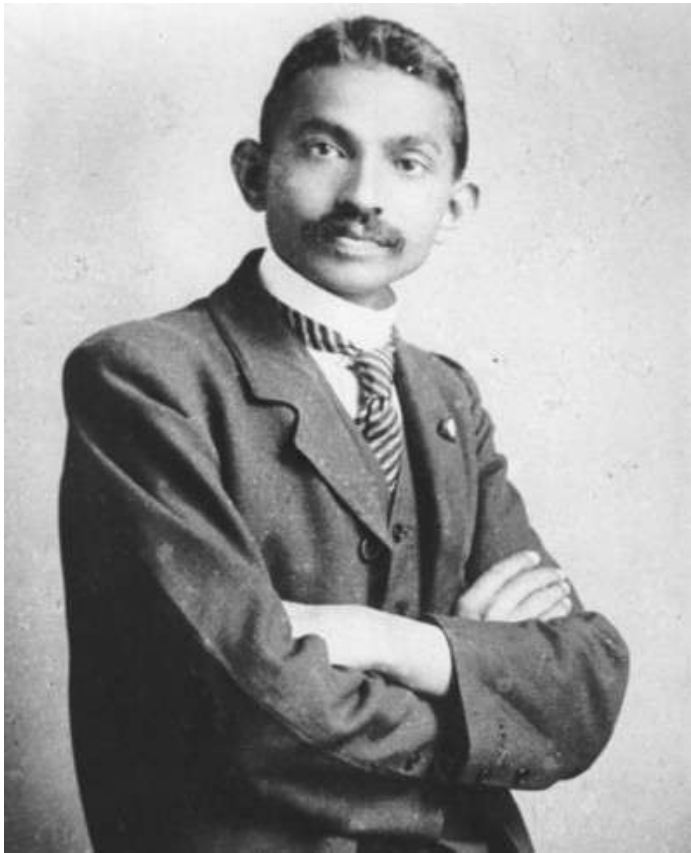


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# G.A.N.D.H.I



# MOHANDAS KARAMCHAND GANDHI AS ATTORNEY



In 1888, Gandhi travelled to London,  
England, to study law at University  
College London.

# AUNGSAN SUU KYI



- Suu Kyi continued her education at St Hugh's College, Oxford, obtaining a B.A. degree in Philosophy, Politics and Economics in 1969.

# PARA PELAKU PENGELOLA NEGERI INI

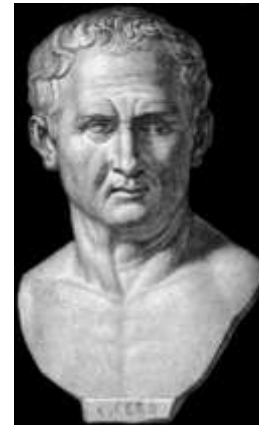
- Sejak awal terbentuknya Negara ini merekalah yang berdiri dan berjalan di garda depan,
- **Soekarno - Hatta** adalah intelektual yang mengajak rakyat Indonesia waktu itu untuk merdeka.



# GUS DUR



Wahid was also encouraged to read non-Muslim books, magazines, and newspapers by his father to further broaden his horizons completing his education at the University of Baghdad in 1970, Wahid went to the Netherlands to continue his education. He wanted to attend [Leiden University](#) He went to Germany and France before returning to Indonesia in 1971.



*Salus populi suprema lex esto*

**Let the welfare of the people be the supreme law**

(Cicero's De Legibus, book III, part III, sub. VIII), \*