



A.X.I.O.L.O.G.I

Etika

Oleh : A. Rudyanto Soesilo

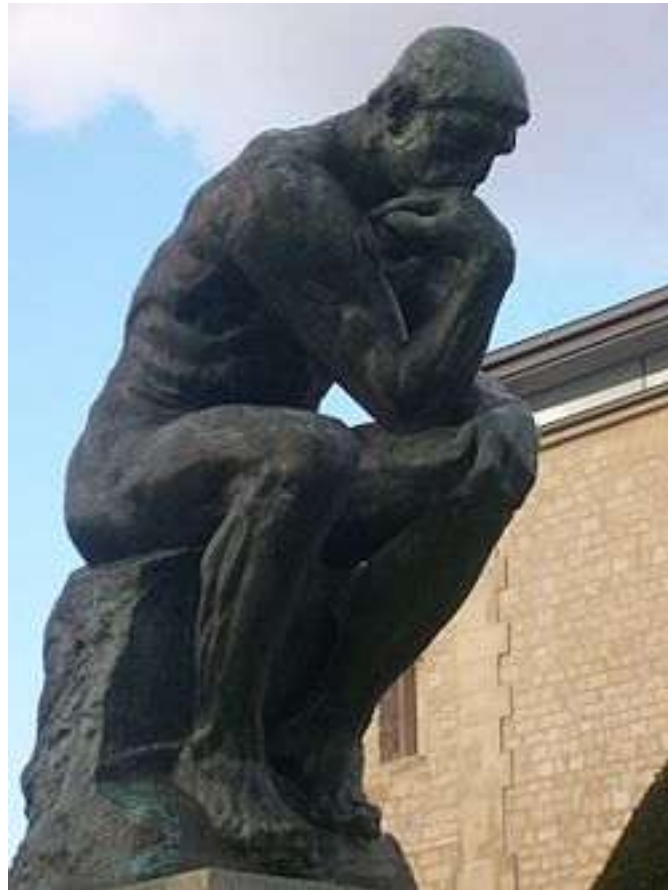
25Okt 2010

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Dasar filosofis Etika

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





Filsafat Manusia

Axiologi

Code of conduct



Filsafat Manusia

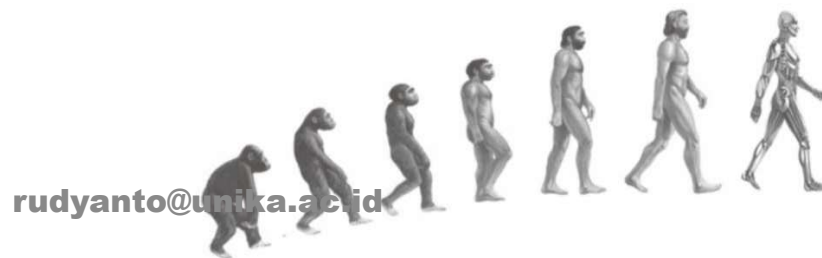
Axiologi

Code of conduct



Entering the Scientific Community

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**Entering the
Scientific
Community**



**The Philosophy of
Science.**

- * Ontology-Epistemology-Axiology
- * Humanism



***The
Intellectual
Middleclass**

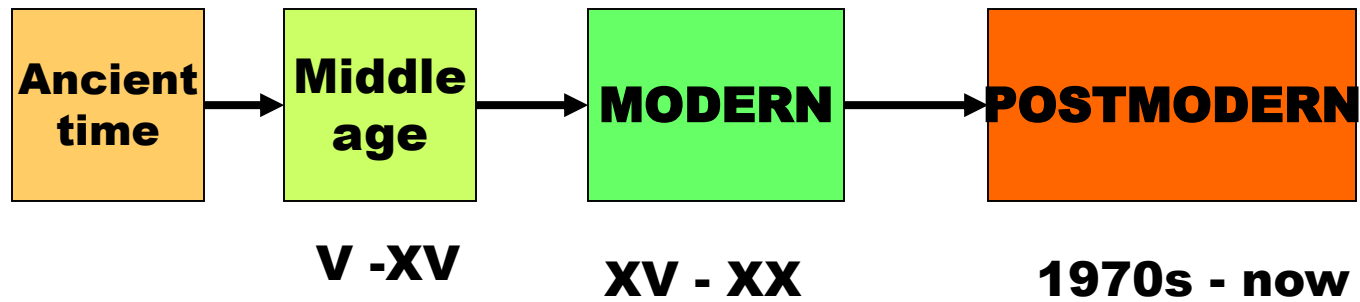
***No longer
Ordinary people
anymore**

POSTGRADUATE

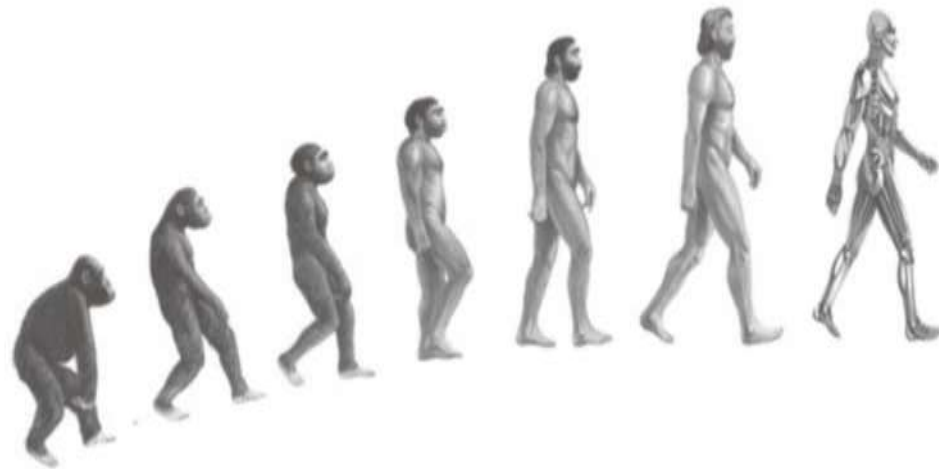
Graduate community

Scientific community

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



there is no truth, but only versions of it



Introduction :

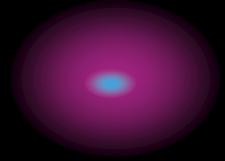
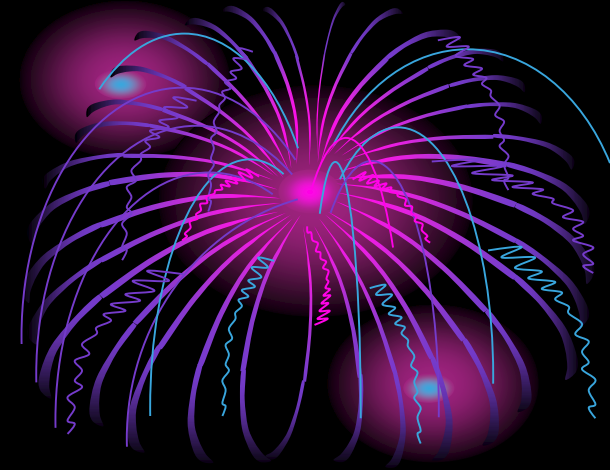
- **Etika :**

Ethic(us), (Yunani):

a body of moral principles / values

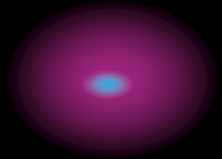
- **Ethics :**

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**



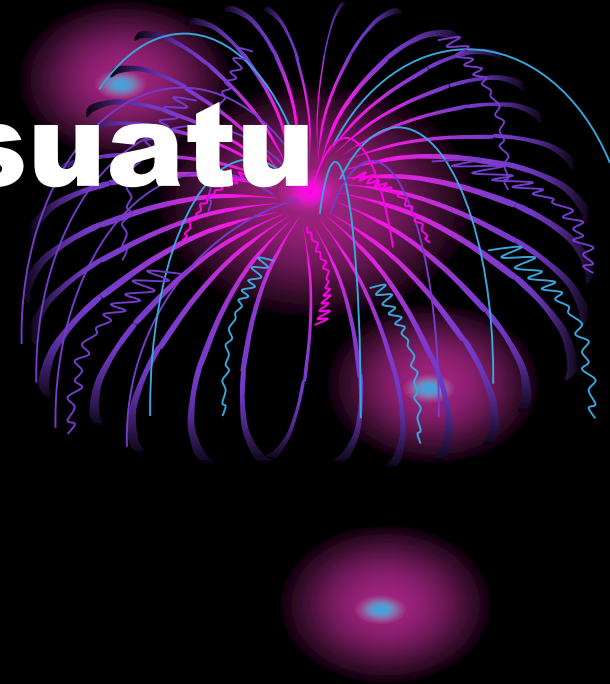
Proses Tindakan Etis



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**



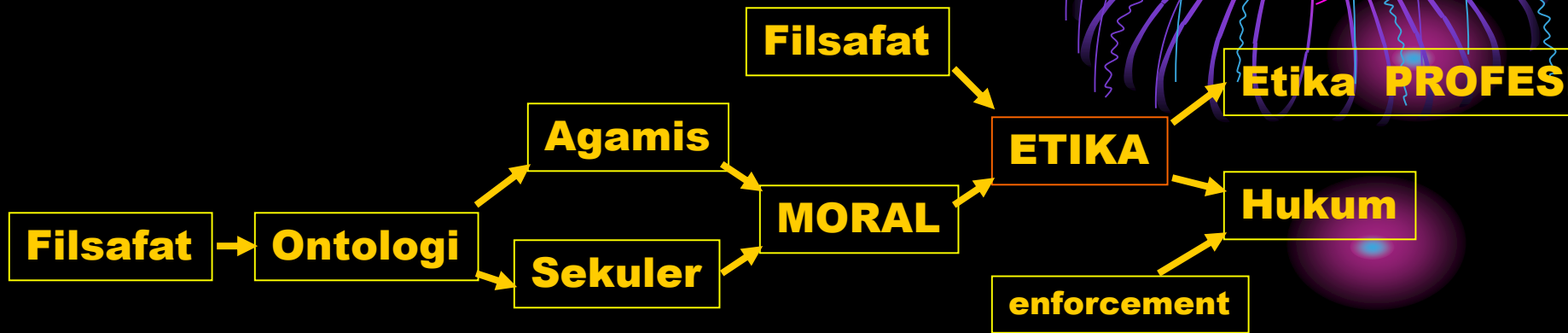
AKIBAT



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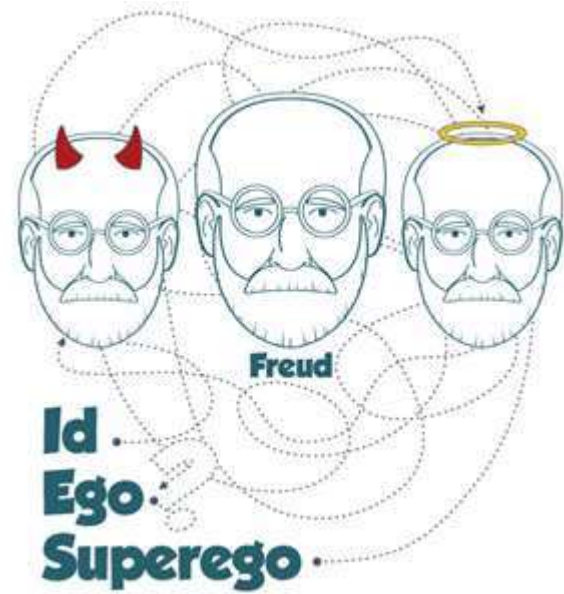
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akar Etika

The Id, Ego, and Superego

Freud's theory of how we make our
decisions



POWER RELATION

MODERNISM
INDIVIDUALISM
LIBERALISM

ETHICS



Super ego

Relasi
Antar
Manusia

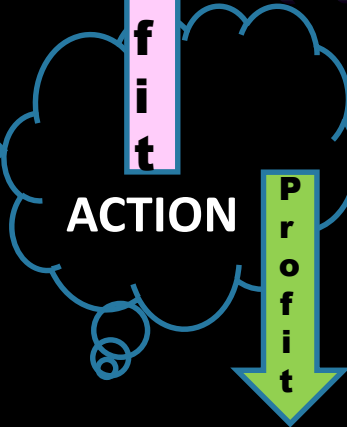
Ego

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

populism

Stakeholder

B
e
n
e
f
i
t



LAW

P
r
o
f
i
t

Shareholder

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

Etika

Capitalism

POWER RELATION

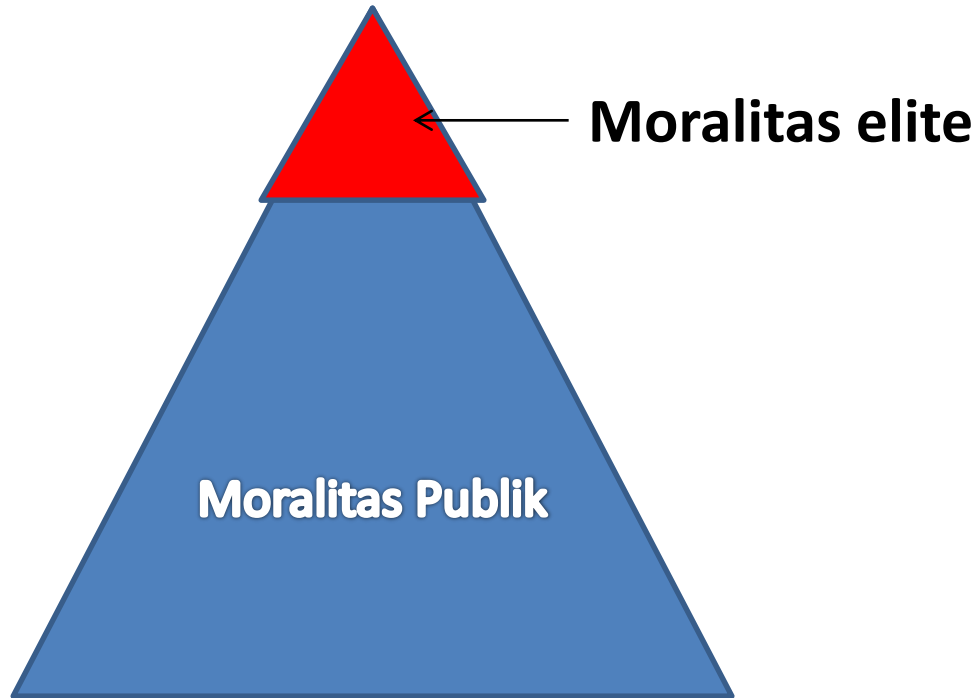
Pragmatism

Hedonism

Utilitarianism



Code of conduct



Societal Development, the Growing Societal Systemness Ferdinand Tonies



Gesellschaft

Gemeinschaft



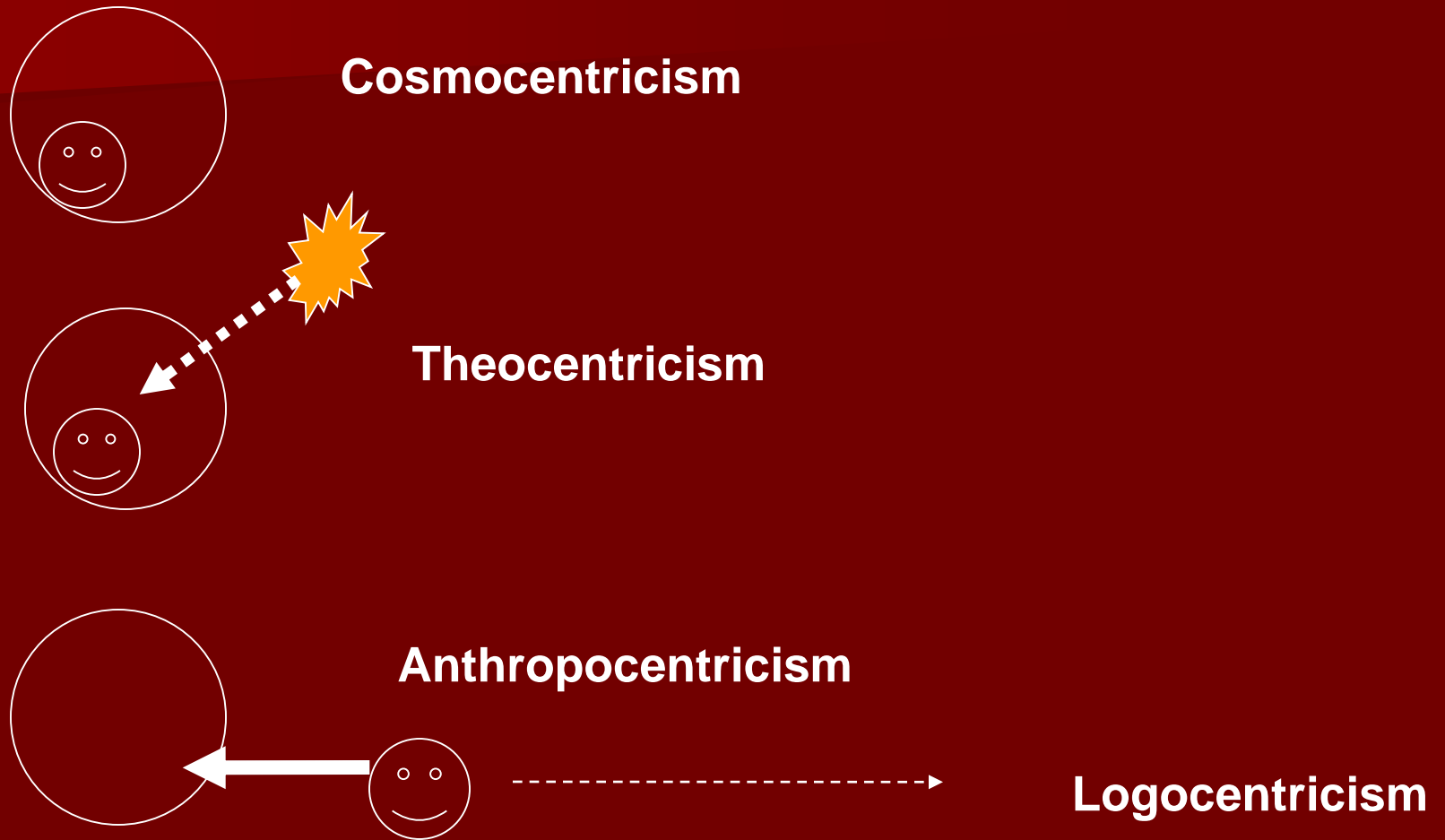
S.e.t.t.i.n.g

Landasan filosofis E.t.i.k.a.

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Pergolakan pemikiran manusia



Ontologia

Axiologia

Ontologia

Axiologia



Cosmoscentrism
Animism
Dynamism

Tribalism

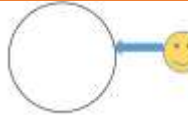
Deontologis



Theoscentrism
Polytheism
Monotheism

Fatalism

Deontologis



Anthroposcentrism
MODERNISM

Existentialism
Secularism

Deontologis
Teleologis



Logoscentrism
POSTMODERNISM

Pluralism
Local genius

Anything goes

ETIKA BER ONTOLOGI AGAMA :

- ◉ Islam : Amar Makruf, Nahi Mungkar
- ◉ Kristiani : Old & New Testament
- ◉ 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

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



**HEAVENLY
ENTICEMENT**

HELL PUNISHMENT

Etika Modern Sekuler

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

Teori Fungsional, the Why Theism

- Adanya 'Uncertainty', ketidak-pastian
- Inability, Ketidak-berdayaan manusia
- Jembatan ritual :
- Here& Now ----→ Beyond
- Empiris **Jembatan**Supra-empirik

Ritual

Agama

Magis

- $U \times I = R . \gg U \gg R . \gg I \gg R$

- Sinyal2 Ilahi ditangkap, ditafsirkan situasional



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

Modern Secular Ethics :

NO

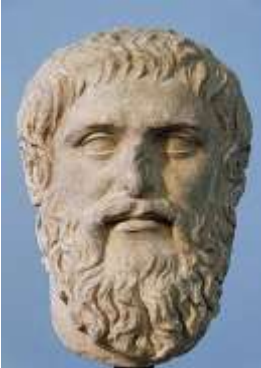
**HEAVENLY
BASED ON
ENTICEMENT**

HUMANISM
HELL PUNISHMENT





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

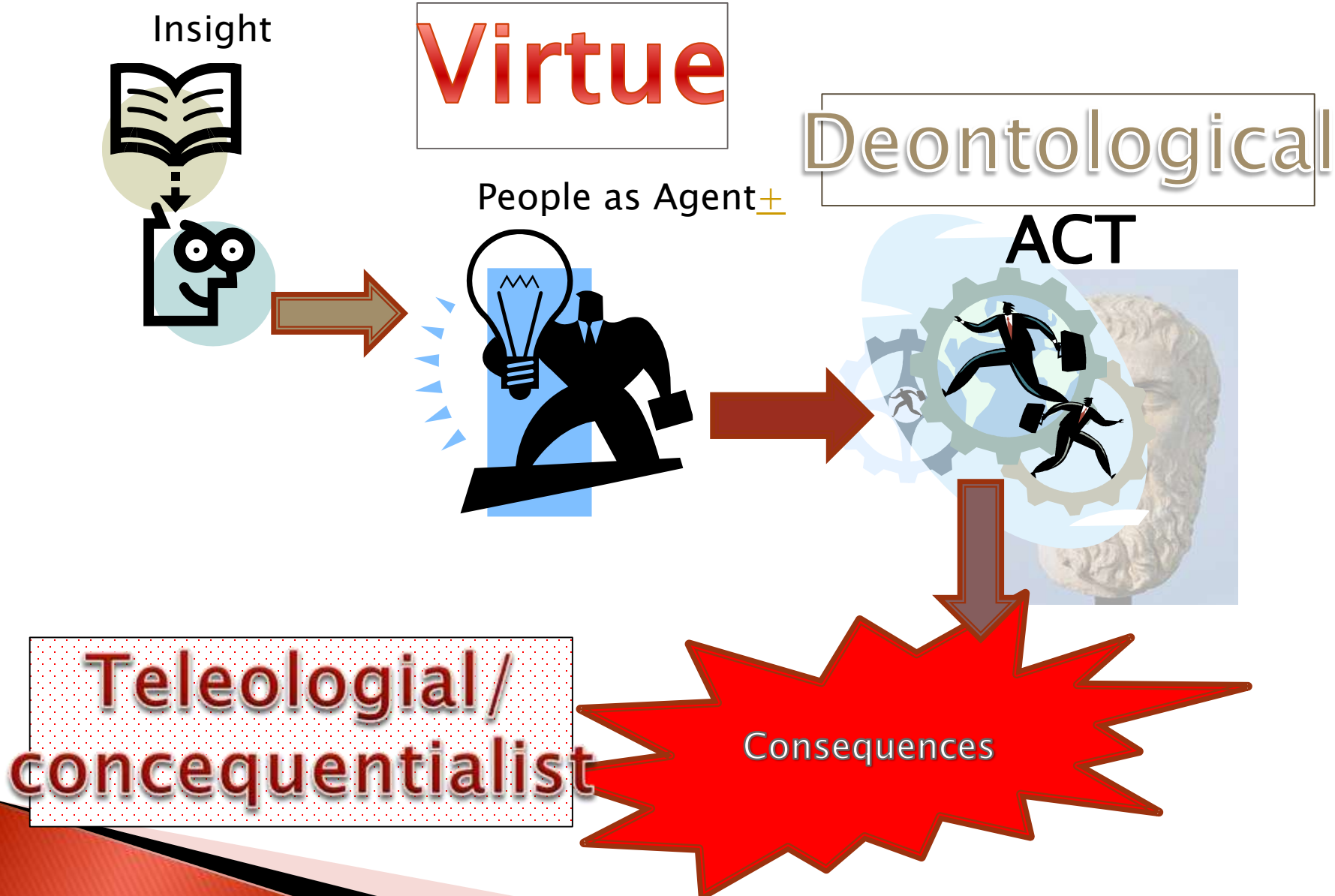


"What is goodness?" and "How can we tell what is good from what is bad?"

"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

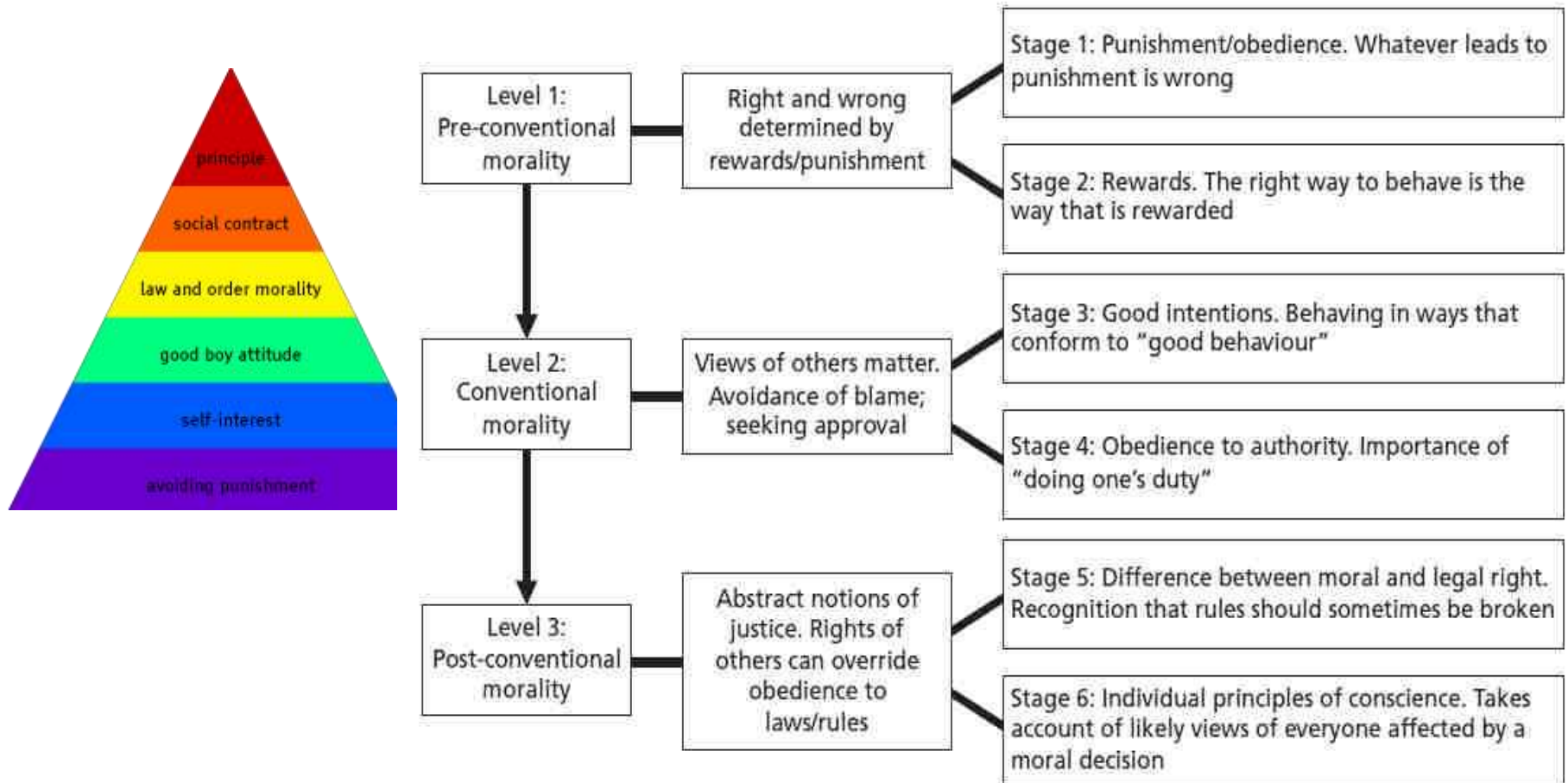




lawrence-kohlberg- moral-development-theory



lawrence-kohlberg- moral-development-theory



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

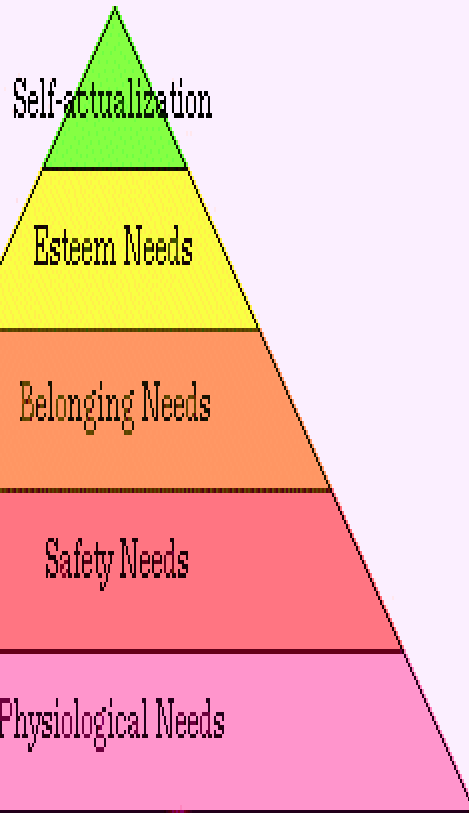
Stage 3: Good boy/Good girl	Make decisions on the basis of what will please others. Concerned about maintaining interpersonal relations.
Stage 4: Law and order	Look to society as a whole for guidelines about behavior. Think of rules as inflexible, unchangeable.

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:

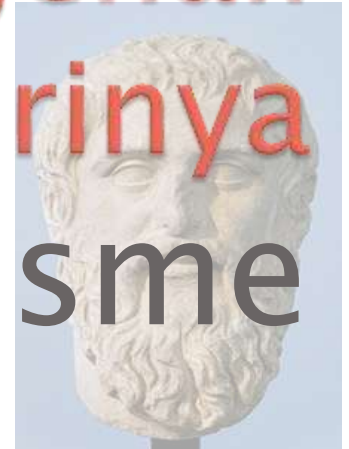
Right and wrong established by how they benefit the parties involved. "Fair" equals good.

Stage 1:

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

Maslow Need-hierarchy

Manusia mengenali dirinya Existensialisme



Existensialisme

Sartre, Kierkegaard, Gabriel Marcel

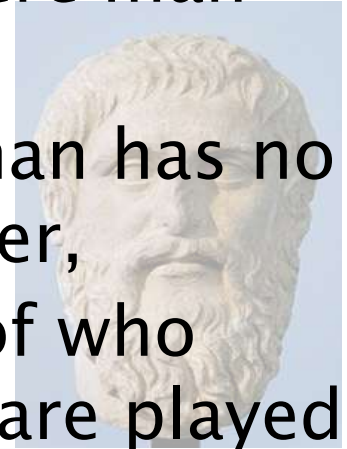
- ▶ Existentialism generally postulates that the absence of a transcendent force (such as God) means that
- ▶ **the individual is entirely free, and,**
- ▶ **therefore, ultimately responsible.**
- ▶ It is up to humans to create an ethos of personal responsibility outside of any branded belief system.
- ▶ 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



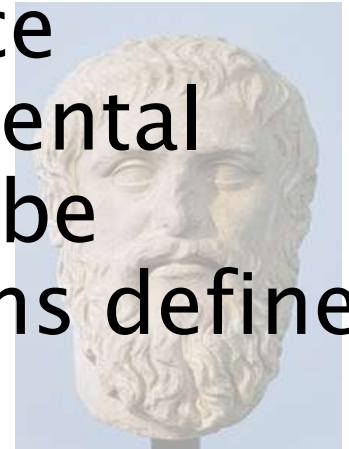
feminist existentialism

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

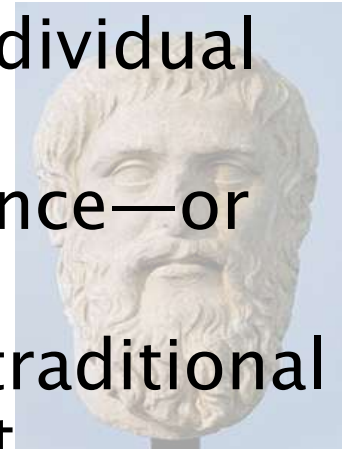


Existence precedes essence

- ▶ 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 apriori definitions of what "being human" connotes.



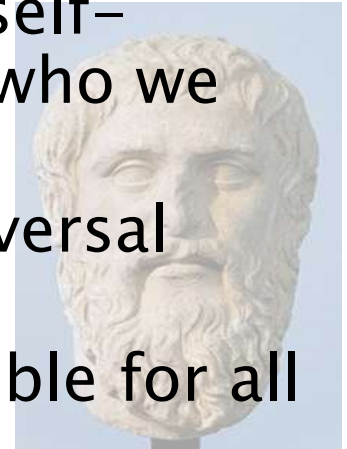
- ▶ **"Existence precedes essence"**, is a philosophic **concept** based on the idea of existence without essence.
- ▶ For humanity, it means that humanity may exist, but humanity's existence does not mean anything at least at the beginning.
- ▶ This concept can be applied at the individual level as 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.**



Condemned to be free ,

Responsibility for choices

- ▶ 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.



Etika Teleologis



The
WILL

Action

Impact



Etika Deontologis

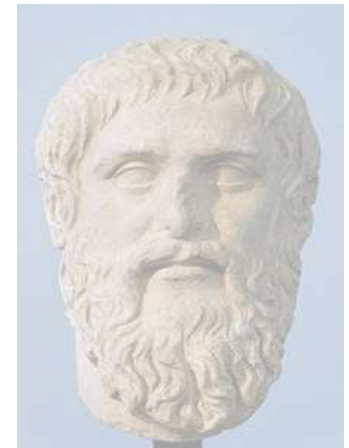


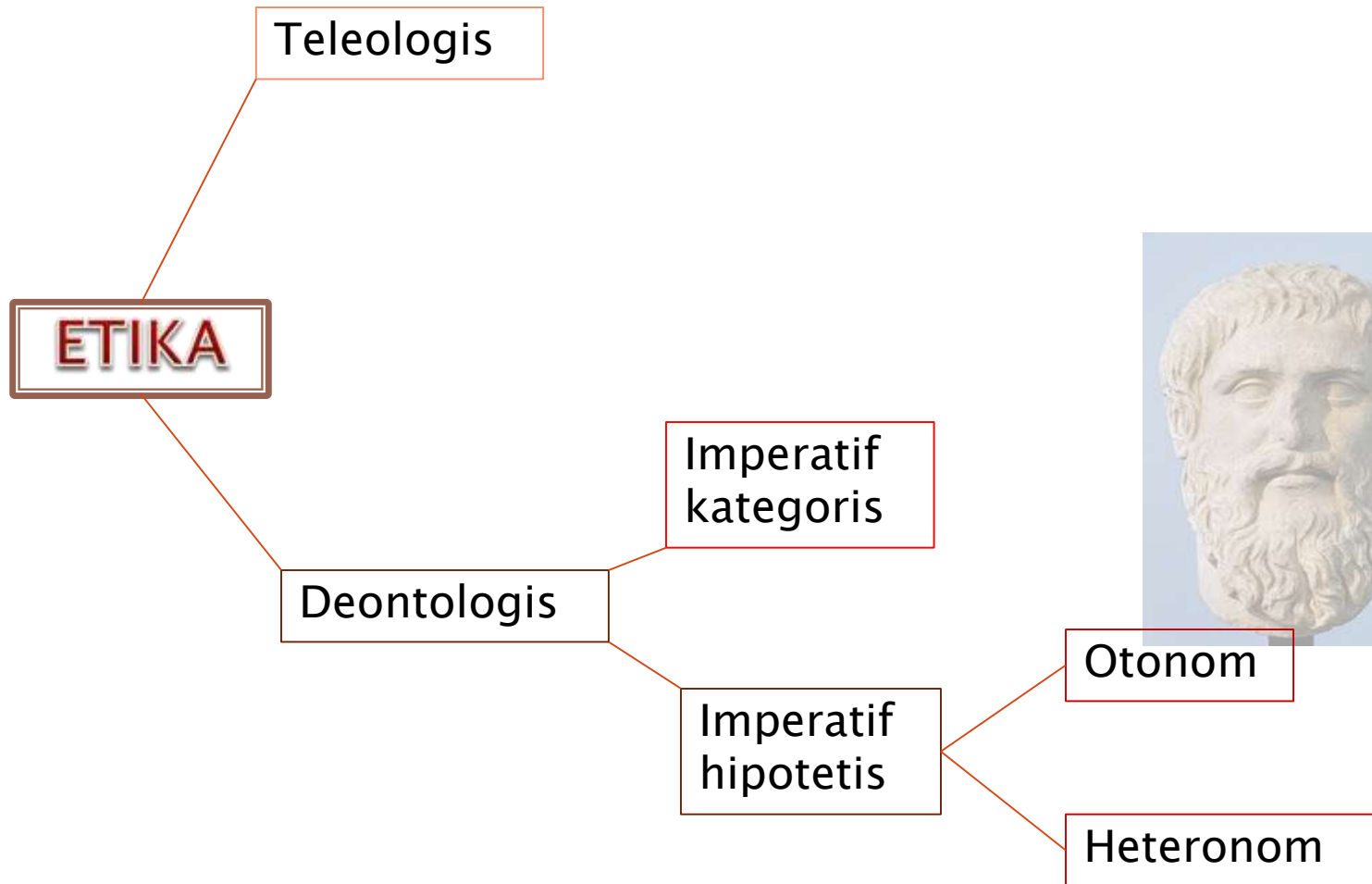
Proses penilaian suatu tindakan :

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

VARIABEL :

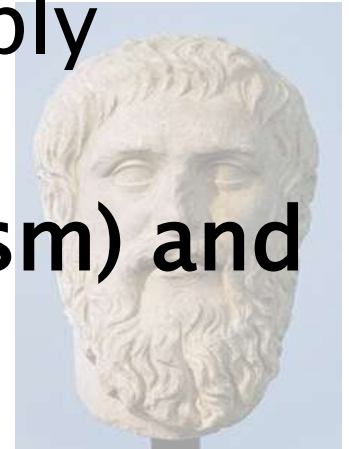
- ▶ Tujuan baik > cara tdk baik
- ▶ Tujuan tdk baik > cara baik (semu)
- ▶ Tujuan tdk baik > cara juga tdk baik
- ▶ Tujuan baik > cara juga baik





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.**

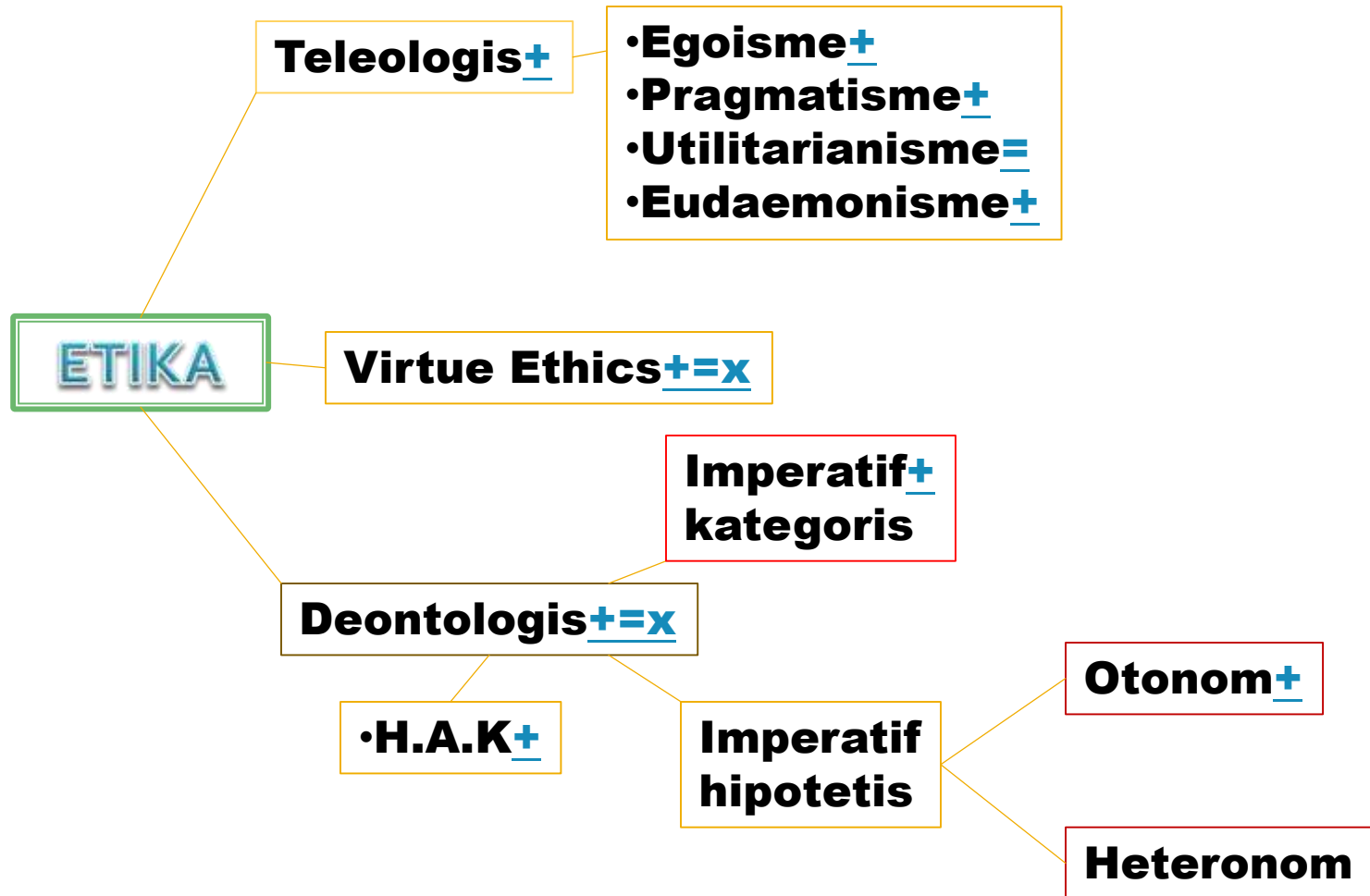


Teleologis



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

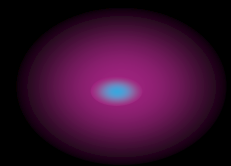
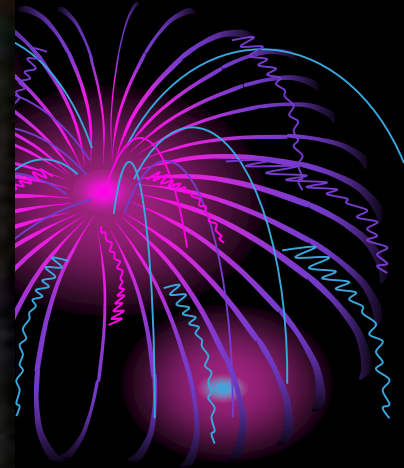
- deontological ethics, ethical theories that place special emphasis on the relationship between duty and the morality of human actions.
- Deontology (Greek deon, “duty,” and logos, “science”) consequently focuses on logic and ethics. No attempt is made in such theories to explicate specific moral obligations.
- 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.



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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 Bubber
- 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'

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)

Hedonism

- *(ethics) The belief that pleasure or happiness is the highest good in life.*
- *Some hedonists, such as the Epicureans, have insisted that pleasure of the entire mind,*
- *not just pleasure of the senses, is the highest good.*

Nihilism

- the belief that all values are baseless and that nothing can be known or communicated.
- It is often associated with extreme pessimism and a radical skepticism that condemns existence.
- A true **nihilist** would believe in nothing, have no loyalties, and no purpose other than, perhaps, an impulse to destroy.

Moral nihilism

- (also known as ethical **nihilism**) is the meta-ethical view that nothing is intrinsically **moral** or immoral.
- For example, a **moral nihilist** would say that killing someone, for whatever reason, is neither inherently right nor inherently wrong.

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.



Neuromarketing



Neuromarketing

- is a new field of marketing research that studies consumers' sensorimotor, cognitive, and affective responses to marketing stimuli.

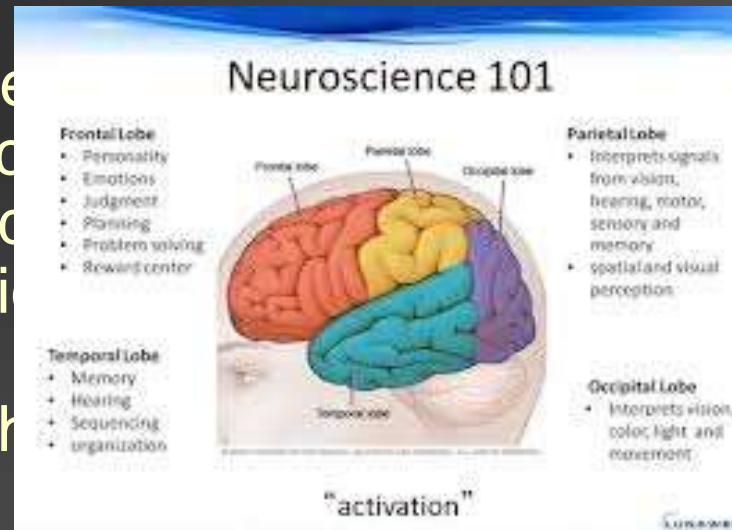


Neuromarketing

- Researchers use technologies such as functional magnetic resonance imaging (fMRI) to measure changes in activity in parts of the brain, electroencephalography (EEG) and Steady state topography (SST) to measure activity in specific regional spectra of the brain response

Neruro science

- , and/or sensors to measure changes in one's physiological state also known as biometric including (heart rate and respiratory rate, galvanic skin response) to learn why consumers make the decisions they do, and what part of the brain is telling them to do it.



Neuromarketing

- Neuromarketing research raised interest for both academic and business side. In fact, certain companies, particularly those with large-scale goals, have invested in their own laboratories, science personnel and / or partnerships with academia.
- The word "neuromarketing" was coined by Ale Smidts in 2002

- Companies such as Google, CBS, and Frito-Lay amongst others have used neuromarketing research services to measure consumer thoughts on their advertisements or products.



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.



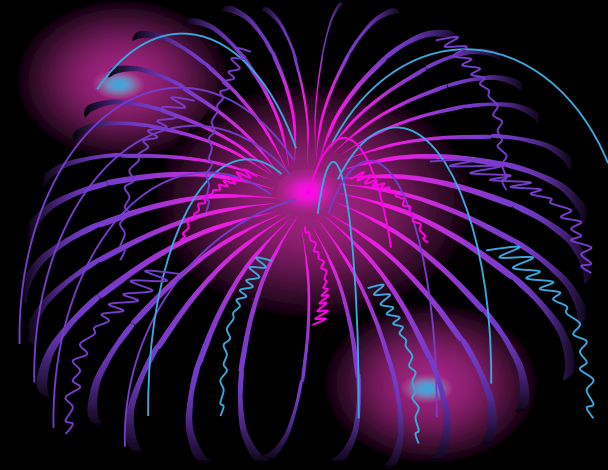
Prinsip yang paling dasar:

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."

Applied Ethics ?



PRO BONO PUBLICO ?

PRO LUCRO ?



KONTEKS ETIKA TERAPAN

9/27/2019

A. Rudyanto Soesilo

Views on business & ethics :

97

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

Business is a-moral ²:

98

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

Business is im-moral ¹:

99

- Isu Economic animal?
- Kosmologi Jawa:
 - Priyayi (alus, adiluhung, drajad) – Pedagang
(kasar, uang)
- Kasus neg 2: Aqua, Nyonya Meneer

Good business, good ethics³

100

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

Good ethics, Good business ⁴

101

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

Jacqueline Dunckel, idem

9/27/2019

Ballance Scorecard ⁵

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- Ukuran dan besaran2 Sosial :

Kepuasan & loyalitas Pelanggan & karyawan

- Hard Measurement : Finance

- Soft Measurement : Social

- Explisitasi Kinerja sosial sejak awal: Love thy neighbour

- Keseimbangan

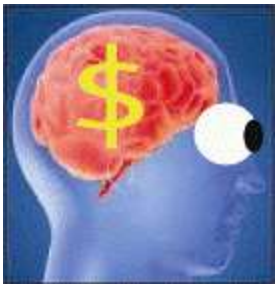
- Konsep Stake-holder, Postmodern

Robert S Caplan, idem



HOMO ECONOMICUS

A. Rudyanto Soesilo



HOMO ECONOMICUS

- or economic human, is the concept in many economic theories of humans as rational and narrowly self-interested actors who have the ability to make judgments toward their subjectively defined ends.
- Using these rational assessments, homo economicus attempts to maximize utility as a consumer and economic profit as a producer.

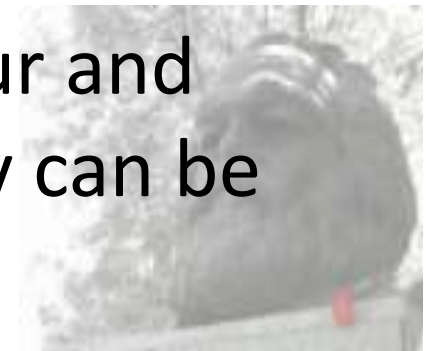


- This theory stands in contrast to the concept of homo reciprocans, which states that human beings are primarily motivated by the desire to be cooperative and to improve their environment.





- “an arbitrary definition of man, as a being who inevitably does that by which he may obtain the greatest amount of necessaries, conveniences, and luxuries,
- with the smallest quantity of labour and physical self-denial with which they can be obtained.”

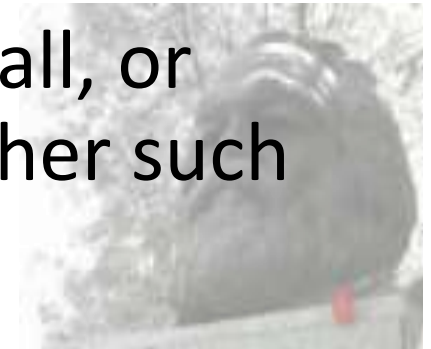




Aristotle's Politics

discussed the nature of self-interest in Book II, Part V

- "Again, how immeasurably greater is the pleasure, when a man feels a thing to be his own; for surely the love of self is a feeling implanted by nature and not given in vain, although selfishness is rightly censured;
- this is not the mere love of self, but the love of self in excess,
- like the miser's love of money; for all, or almost all, **men love money** and other such objects in a measure.



NICCOLO MACHIAVELLI



NICCOLO MACHIAVELLI (1512 -1519)

- Tipe Kerajaan & cara menegakkannya
- Penaklukan dan bagaimana memerintahnya
- Perebutan wilayah2 baru
- Berkuasa dng cara kekejaman
- Organisasi militer dan ketentaraan
- Lebih baik dicintai atau ditakuti? Sikap kejam atau belas kasih
- Tindakan supaya tetap disegani

TO RETAIN POWER

- To retain power, the prince must carefully maintain the sociopolitical institutions to which the people are accustomed;
- whereas a new prince has the more difficult task in ruling,
- since he must first stabilize his newfound power in order to build an enduring political structure.

PUBLIC AND PRIVATE MORALITY

- He asserted that social benefits of stability and security could be achieved in the face of moral corruption.
- Aside from that, Machiavelli believed that **public and private morality** had to be understood as two different things in order to rule well.

- As a result, a ruler must be concerned not only with reputation,
- but also positively willing to act immorally at the right times.
- As a political scientist, Machiavelli emphasizes that occasional need for the methodical exercise of brute force or deceit.

THE END JUSTIFIES THE MEANS?

- **What does machiavelli mean by the end justifies the means?**
- **Answer:**
- **Another important thing that goes hand and hand with the greater good is the saying that "The end justifies the means" in other words**

- "At the beginning of an action I might not be able to determine whether that action is morally right or wrong,
- but when the morally right goal is successfully achieved,
- then the steps which led to it must be morally right too.
- "I shall do a minor evil to achieve a greater good." Or "My aim for greater good makes all the evils I have done right."

VIOLENCE AND FORCE

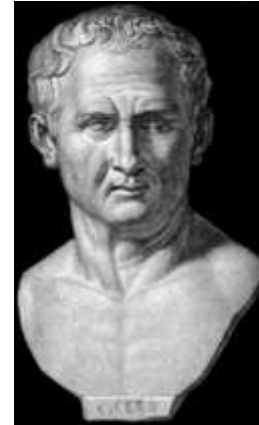
- Violence may be necessary for the successful stabilisation of power and introduction of new legal institutions.
- Force may be used to eliminate political rivals, to coerce resistant populations, and to purge the community of other men strong enough of character to rule, who will inevitably attempt to replace the ruler.

INFAMOUS

- Machiavelli has become infamous for such political advice, ensuring that he would be remembered in history through the adjective, "Machiavellian".

POPULISME,

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

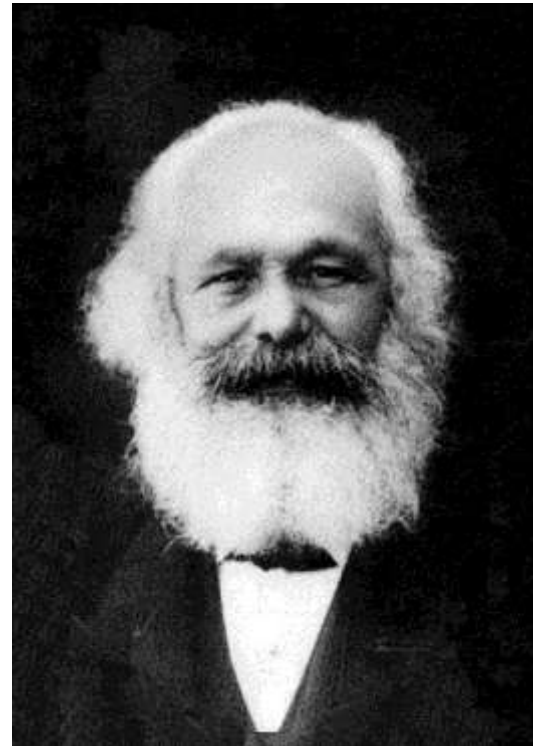


Salus populi suprema lex esto

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



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).

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

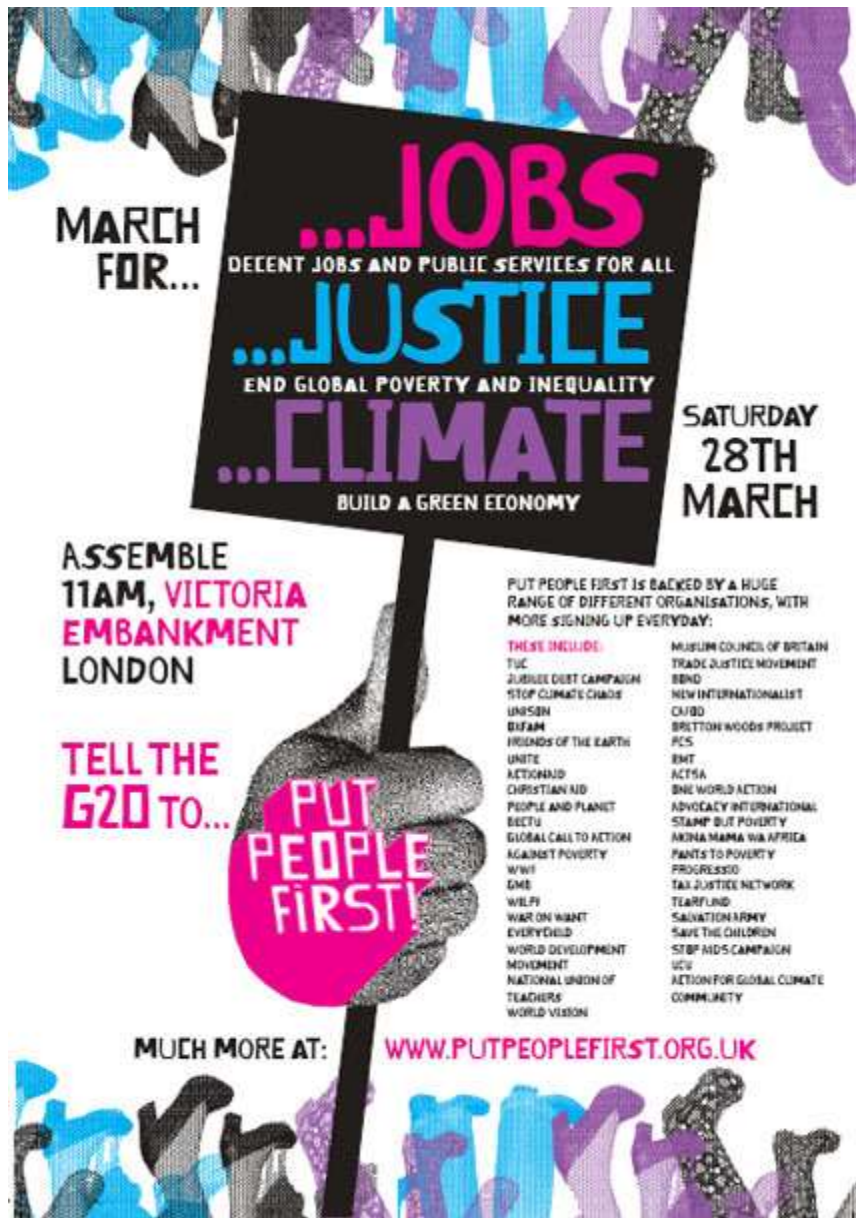


MARGINAL PEOPLE



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!**

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

- THESE INCLUDE:**
- TUC
 - JUSTICE DUST CAMPAIGN
 - STOP CLIMATE CHANGE
 - UNISON
 - BIFAM
 - FRIENDS OF THE EARTH
 - UNITE
 - ACT UP AND
 - CHRISTIAN AID
 - PEOPLE AND PLANET
 - BECTU
 - GLOBAL CALL TO ACTION AGAINST POVERTY
 - WWF
 - ZMI
 - WELF
 - WAR ON WANT
 - EVERYCHILD
 - WORLD DEVELOPMENT MOVEMENT
 - NATIONAL UNION OF TEACHERS
 - WORLD VISION
 - MUSLIM COUNCIL OF BRITAIN
 - TRADE JUSTICE MOVEMENT
 - BOND
 - NEW INTERNATIONALIST
 - OXFOD
 - BRITTON WOODS PROJECT
 - PCS
 - BMT
 - ACT UP
 - ONE WORLD ACTION
 - ADVOCACY INTERNATIONAL
 - STAMP OUT POVERTY
 - AFRICA MAMA WA AFRICA
 - PARTS TO POVERTY
 - PROGRESSO
 - TAX JUSTICE NETWORK
 - TEARFUND
 - SALVATION ARMY
 - SAVE THE CHILDREN
 - STOP AIDS CAMPAIGN
 - UNICEF
 - ACTION FOR GLOBAL CLIMATE COMMUNITY

MUCH MORE AT: 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

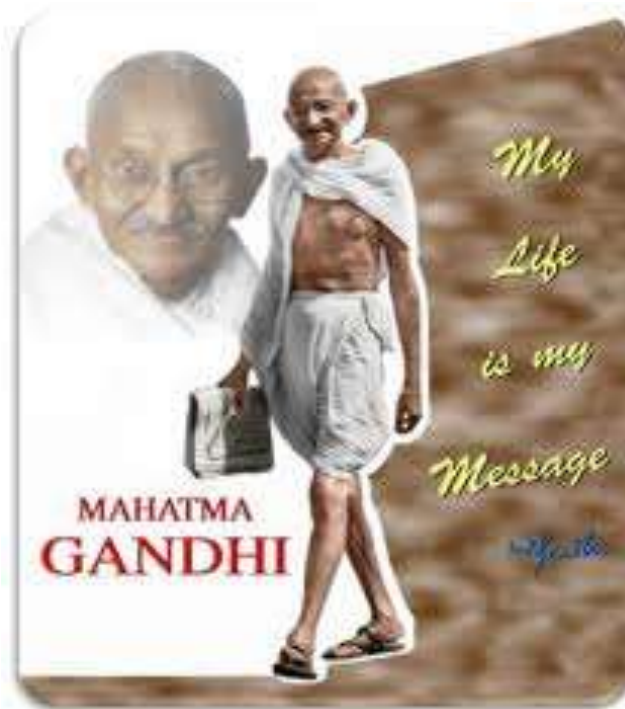
- ⦿ , kepedulian dan keberpihakan kepada rakyat kebanyakan yang tersisihkan dan terpinggirkan, membentuk integritas para alumni perguruan tinggi untuk berperan di masing-masing bidangnya, berprofesi untuk kesejahteraan nasional dan kejayaan bangsa ini dalam kancah komunitas global internasional.

MUHAMMAD YUNUS

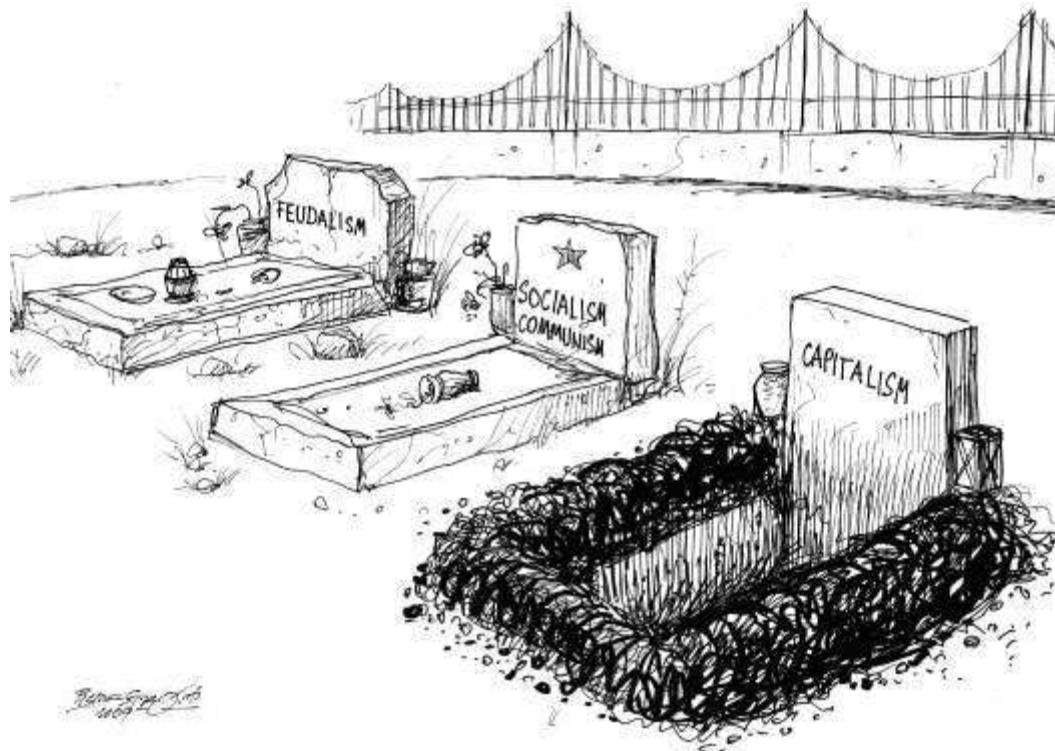


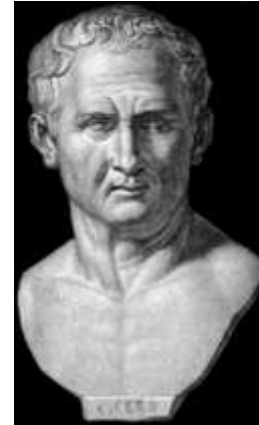
- Muhammad Yunus , born 28 June 1940) is a Bangladeshi banker, economist and Nobel Peace Prize recipient.
- earned a doctorate in economics from Vanderbilt University in the United States.
- He previously was a professor of economics where he developed the concepts of microcredit and microfinance.
- 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.

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),