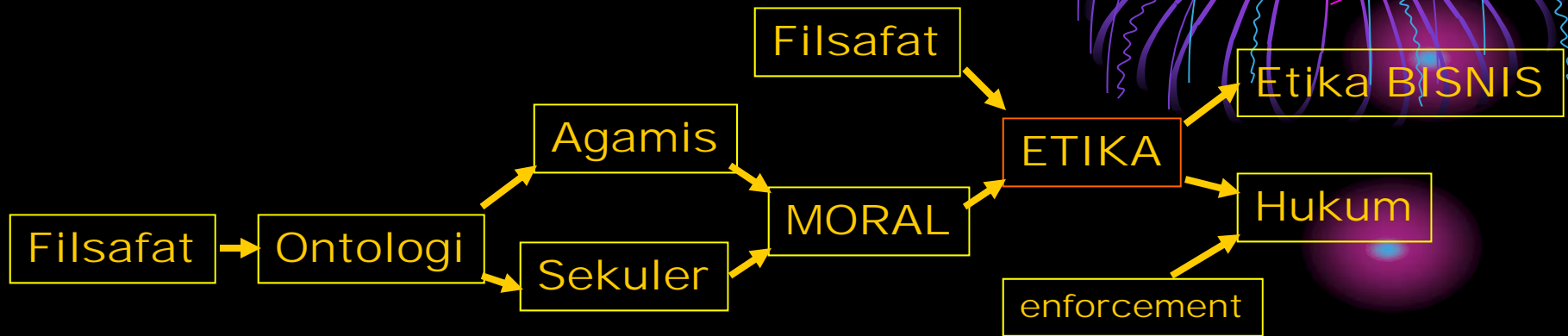


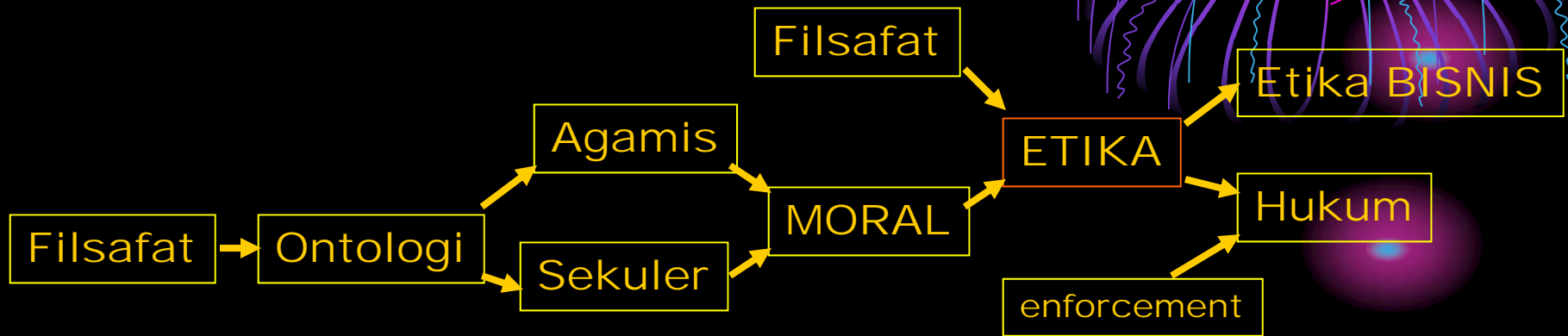


# Etika B.i.s.n.i.s.

Oleh : A. Rudyanto Soesilo



# akar Etika BISNIS



# akar Etika BISNIS



# Dasar filosofis Etika Bisnis

Oleh : A. Rudyanto Soesilo

# Introduction :

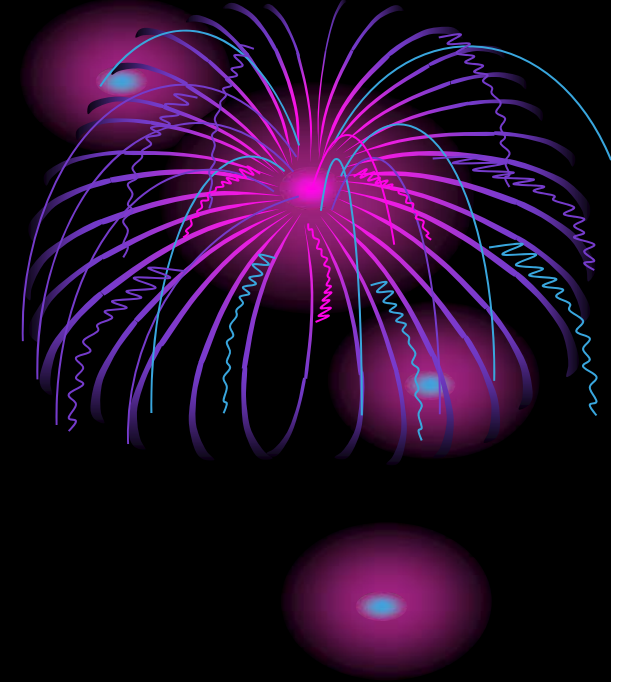
- Etika :

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

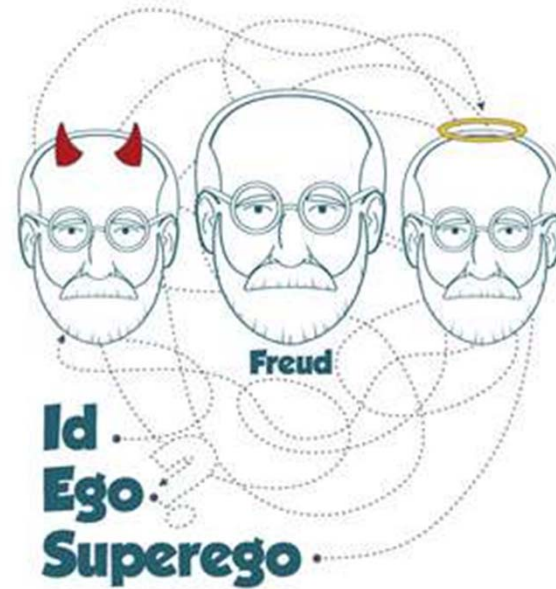


# Proses Tindakan Etis



Freudian :

- Id
- Ego
- Superego





# POWER RELATION

MODERNISM

INDIVIDUALISM

LIBERALISM

ETHICS



Super ego

Relasi  
Antar  
Manusia

Ego

Stakeholder

B  
e  
n  
e  
f  
i  
t

ACTION

LAW

P  
r  
o  
f  
i  
t

Shareholder

populism

P.e.b.i.s.n.i.s

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

Etika Bisnis

# POWER RELATION

**MODERNISM**  
INDIVIDUALISM  
LIBERALISM

ETHICS

Super ego



id

business people

Relasi  
Antar  
Manusia

Ego

Stakeholder

ACTION

C.S.R

Shareholder

LAW

populism

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

# Capitalism

POWER RELATION

Pragmatism

Hedonism

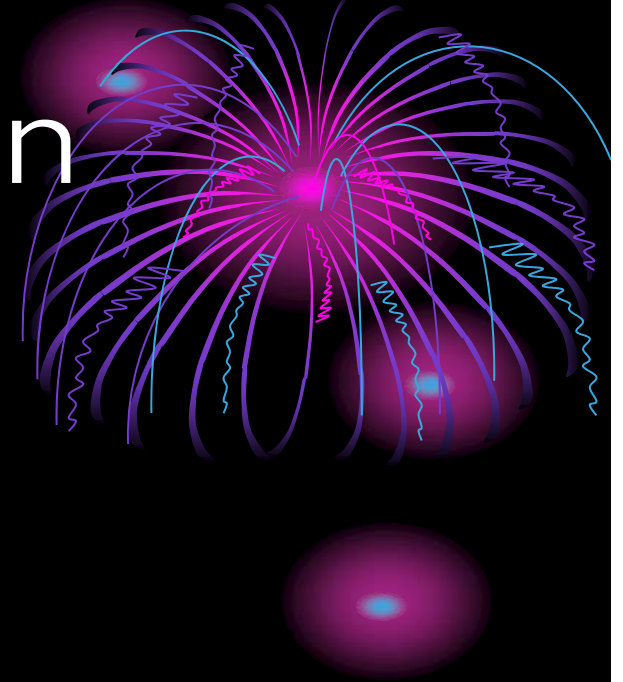
Utilitarianism



Code of conduct

# Jenjang penerapan Etika bisnis :

- Makro :
  - Tingkat Sistem
- Meso:
  - Tingkat Organisasi
- Mikro:
  - Tingkat Individu

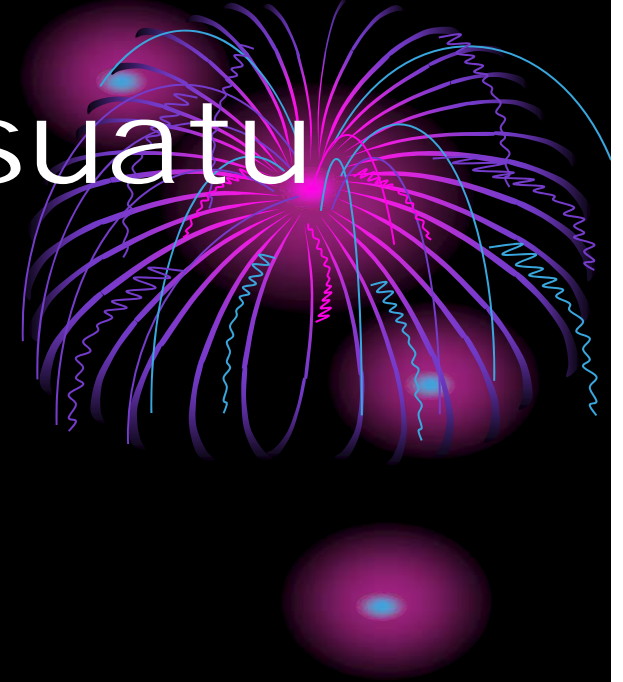


# Proses penilaian suatu tindakan :

- 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



# Dilemma Etika Bisnis

- Business is a-moral
- Business is im-moral
- Business is in moral



# KONTEKS ETIKA BISNIS

4/30/2013

A. Rudyanto Soesilo

# Views on 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 Dunckel, idem

4/30/2013

# 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

# Landasan filosofis Etika BISNIS

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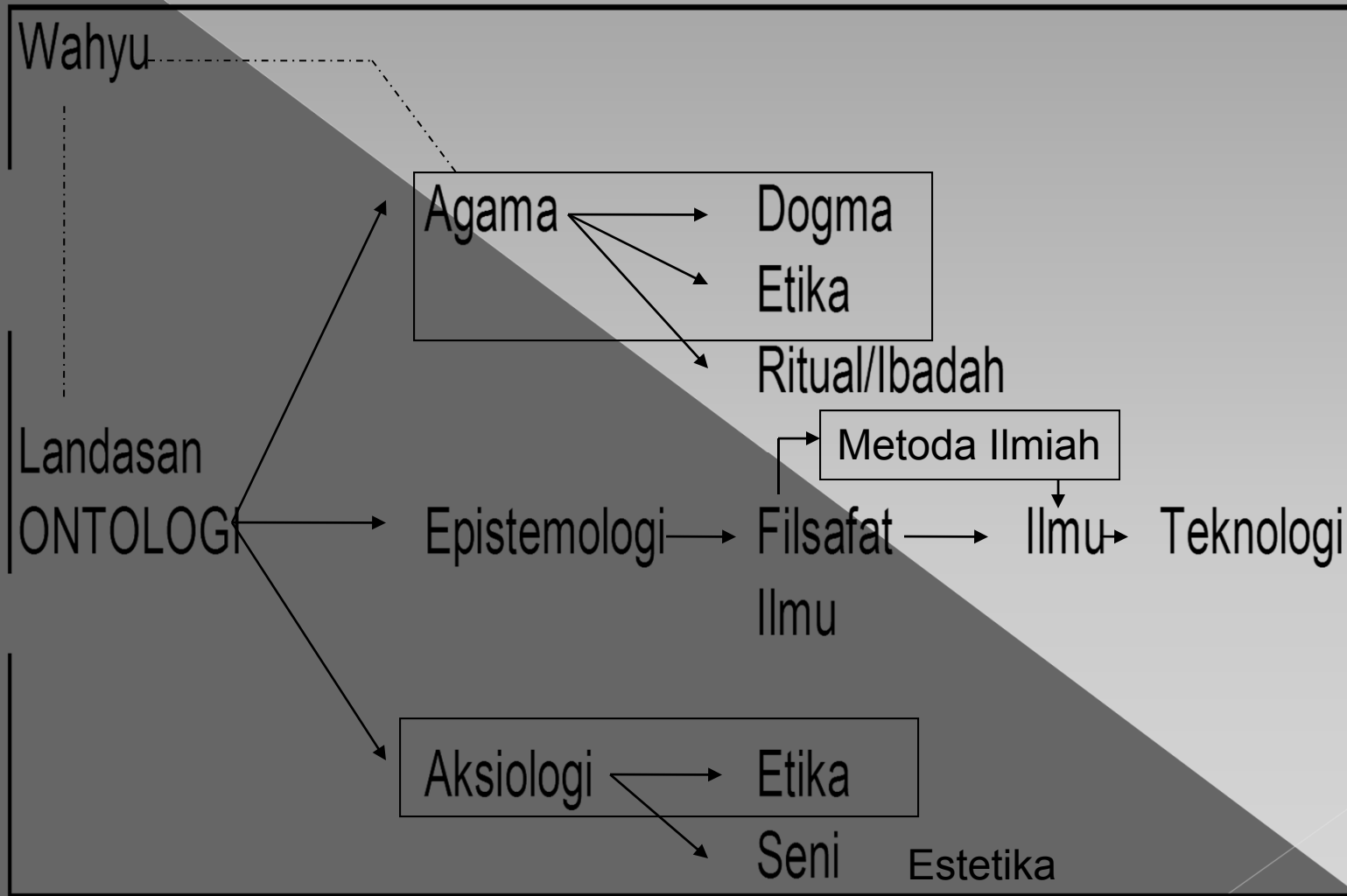
22

# Wilayah Filsafat



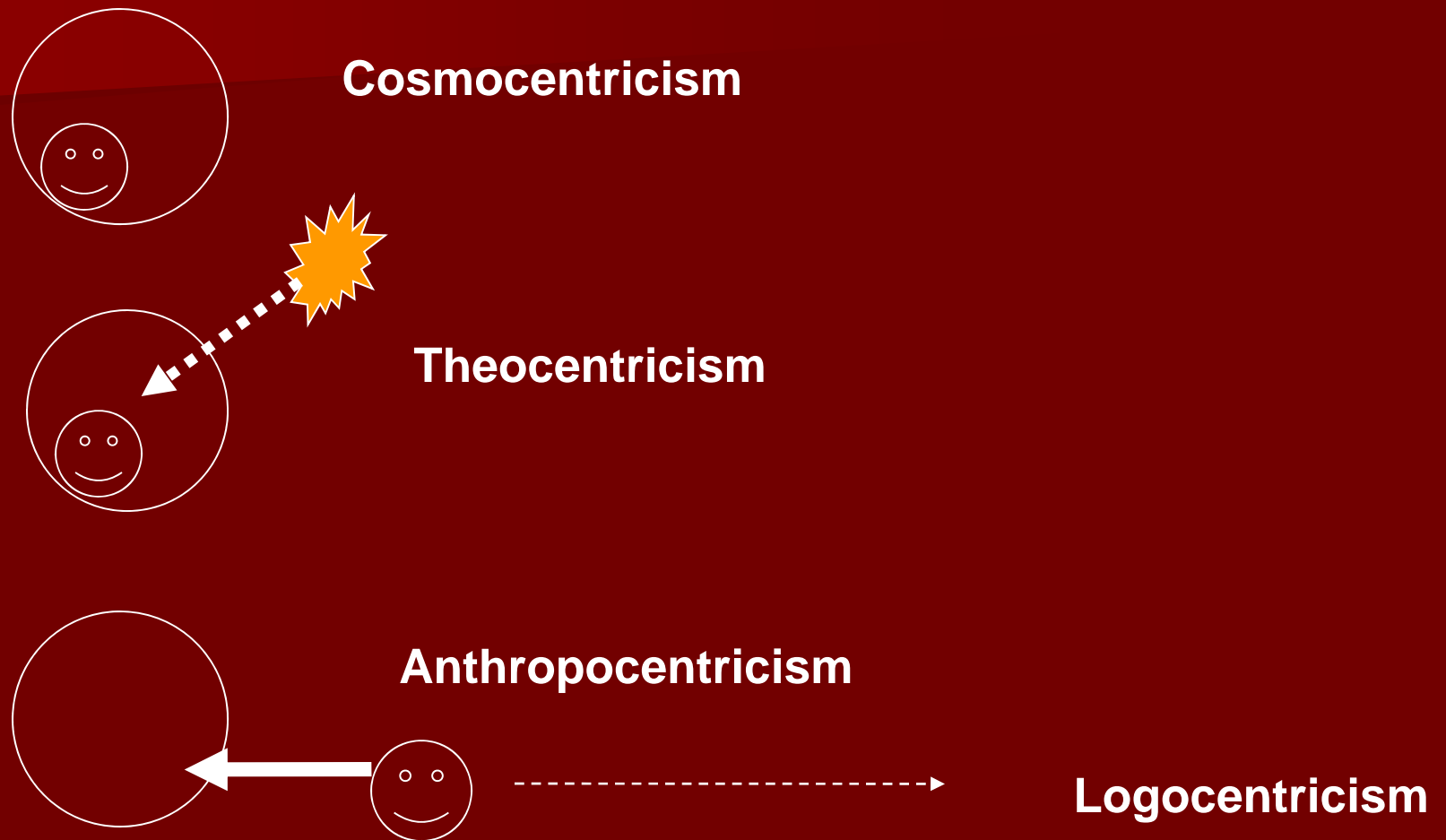
1. Metafisika
2. Ontologi
3. Epistemologi
4. Logika
5. Metodologi
6. Filsafat Ilmu
7. E.t.i.k.a.
8. Estetika

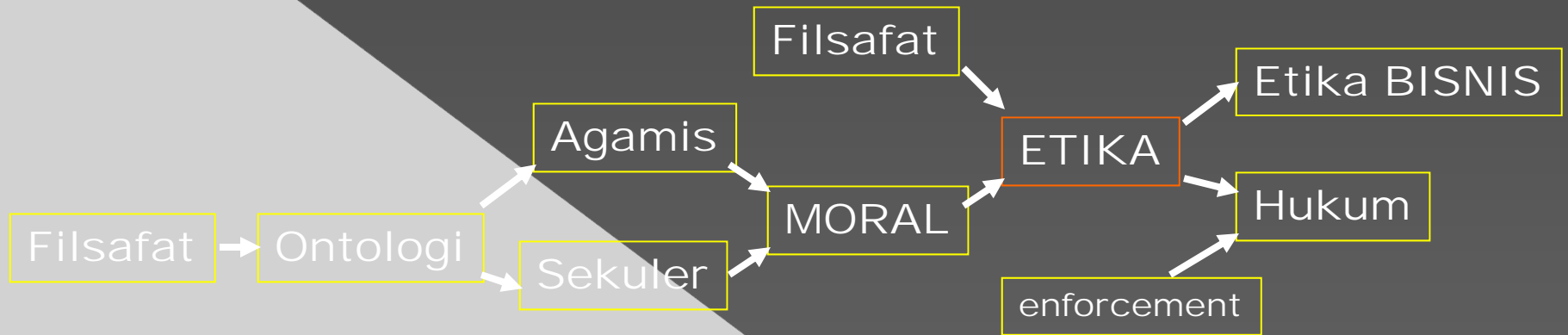
# Landasan Ontologi Etika





# Pergolakan pemikiran manusia





# akar Etika BISNIS

# 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 Sekuler

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

# Etika Sekuler

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



# Societal Development, the Growing Societal Systemness Ferdinand Tonies



**Gesellschaft**

**Gemeinschaft**



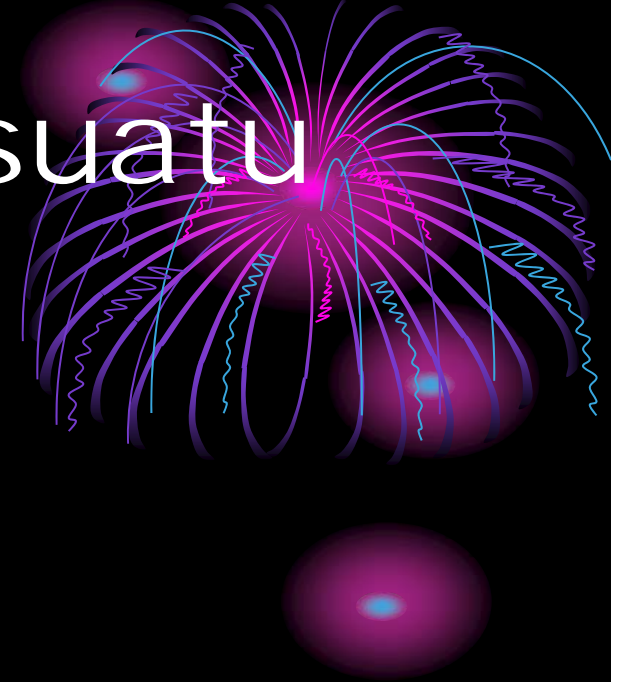
**S.e.t.t.i.n.g**

# 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






# Teleologis



# Deontologis

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

# Etika :

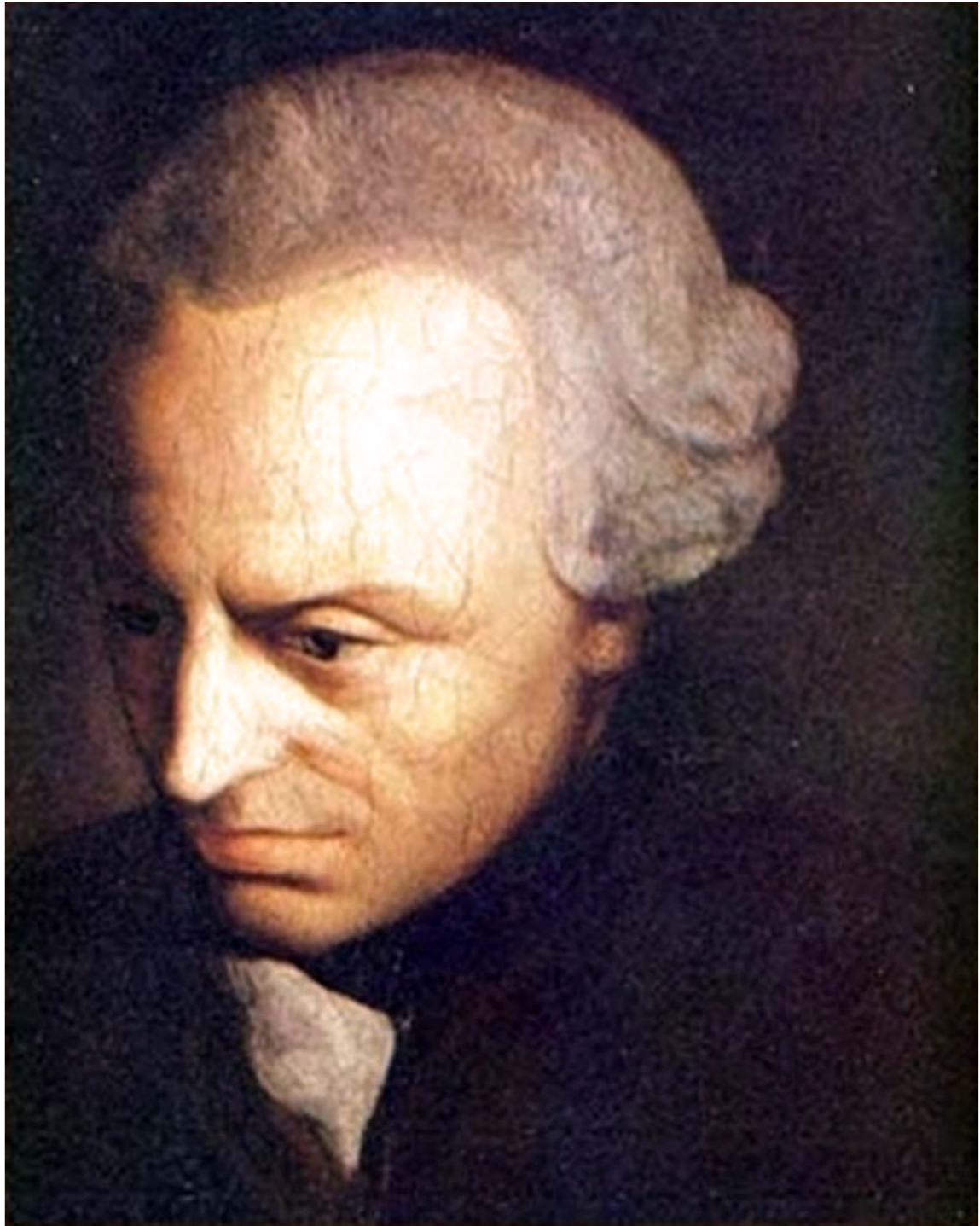
- Etika Deontologis (kewajiban) :
  - Nilai baik-buruknya suatu perbuatan dari perbuatannya & aturannya sendiri
- Etika teleologis :
  - Nilai baik-buruknya suatu perbuatan dari akibatnya ditimbulkannya

# deontological ethics

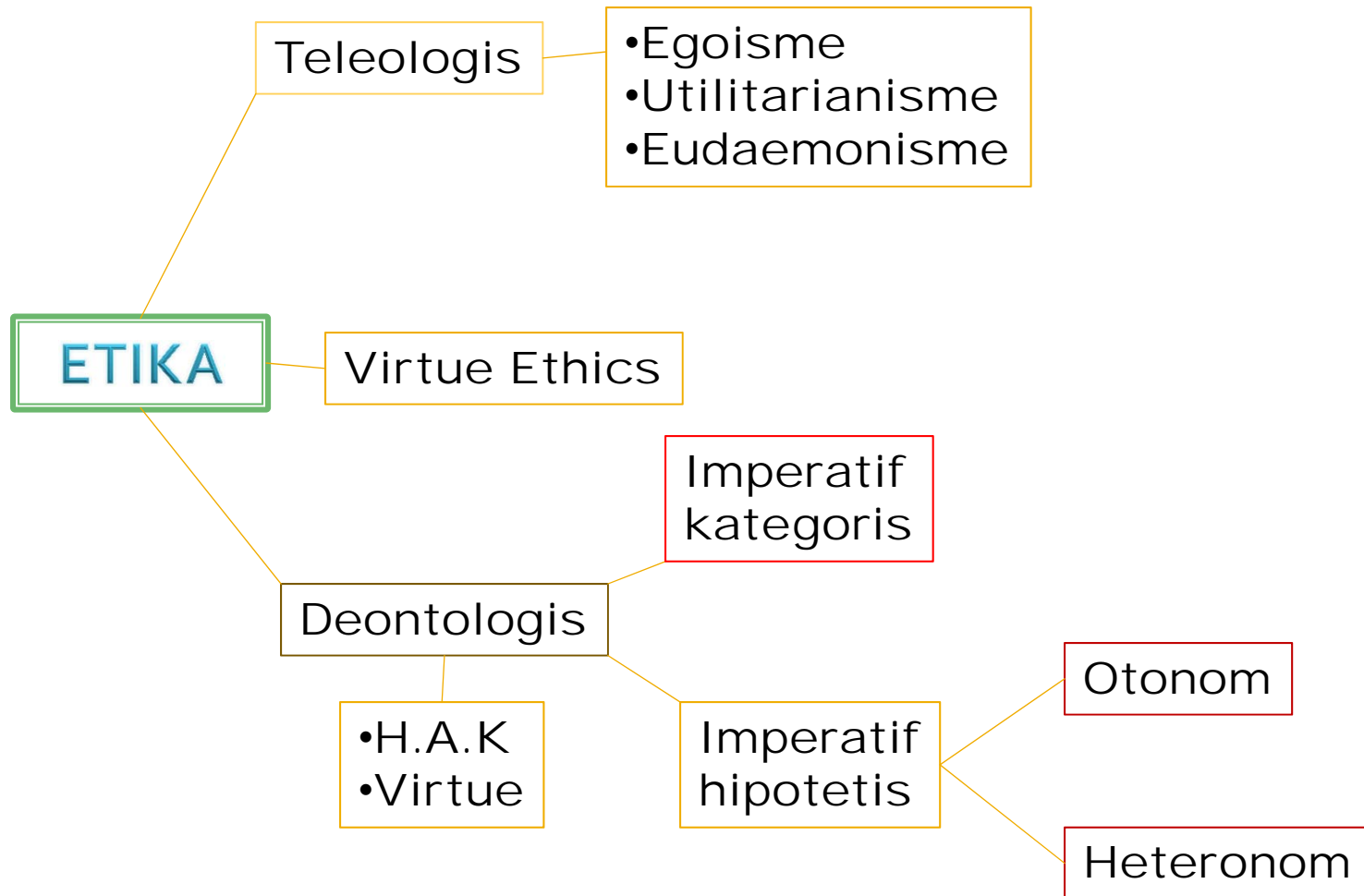
- deontological ethics, ethical theories that place special emphasis on the relationship between duty and the morality of human actions.
- Deontology (Greek deon, “duty,” and logos, “science”) consequently focuses on logic and ethics. No attempt is made in such theories to explicate specific moral obligations.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



# normative ethics



# 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.



# 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

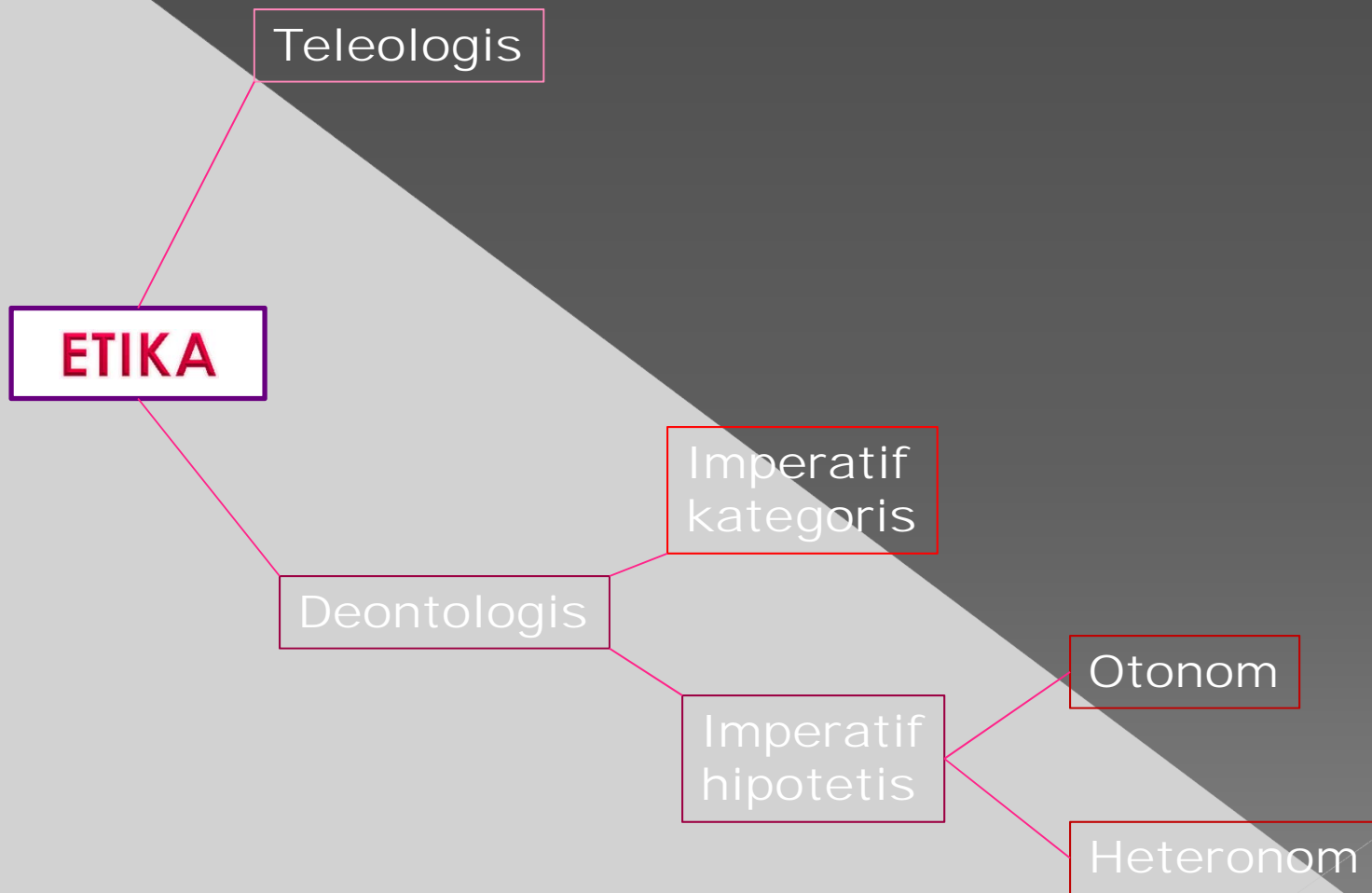
- Egoisme : Baik-buruk u kpentinganya sendiri >> Hedonisme
- Bisa positif (Hobessian) bisa Negatif
- Utilitarianisme, Utilitas = berguna
- U Individual & Sosial (mis Marx)
- Baik-buruk Bagi sebanyak mungkin orang

# 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'

# Manusia mengenali dirinya

## Existensialisme

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16032012

59

# 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

# 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

68

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

# hedonisme

69

- 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

70

- 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.

# eudemonisme

71

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

72

- 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

73

- 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

74

- **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**