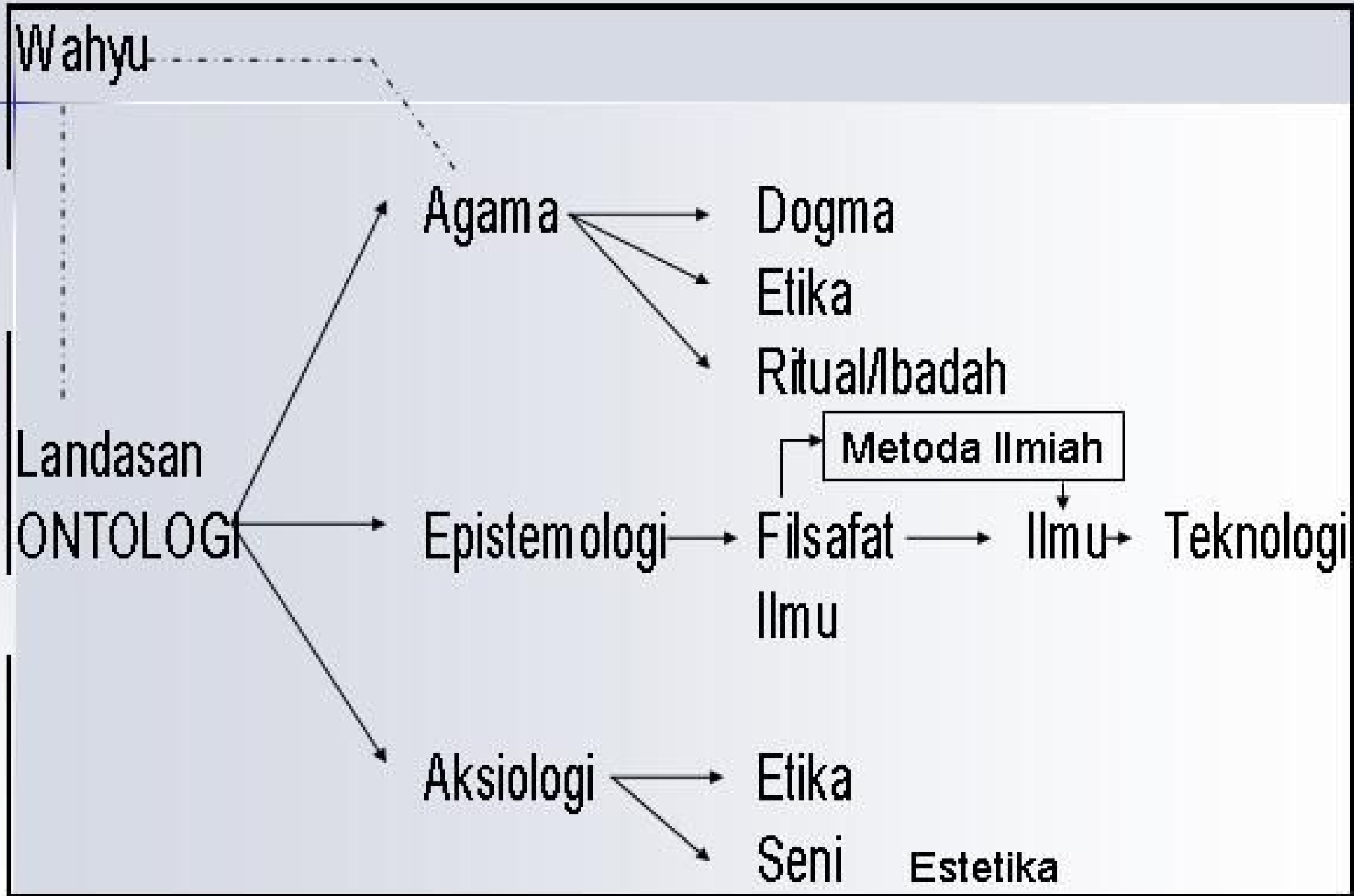


# Eksistensi Manusia

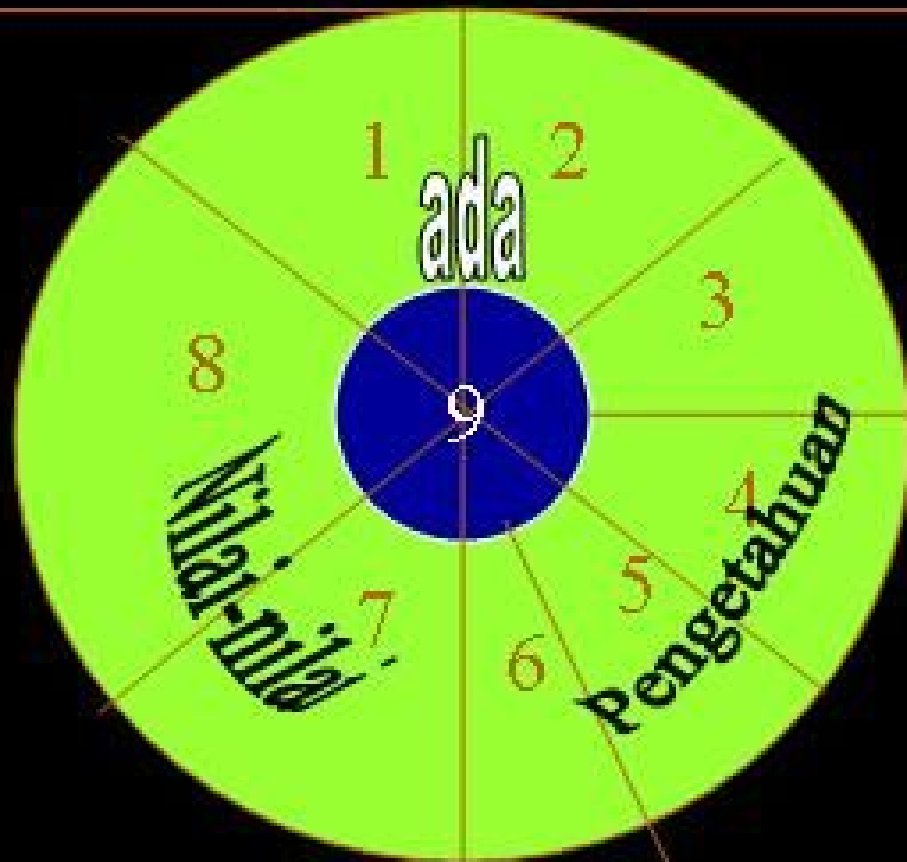
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Oleh : A. Rudyanto Soesilo

# Landasan Ontologi Aksiologi



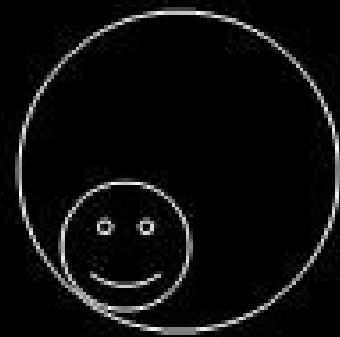
# Wilayah Filsafat



## 9. Filsafat Manusia

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

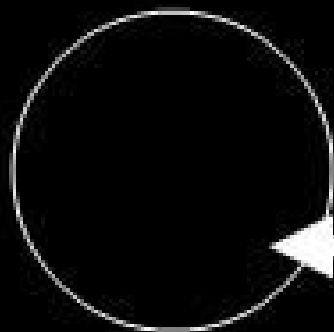
# Pergolakan pemikiran manusia



Cosmocentricism



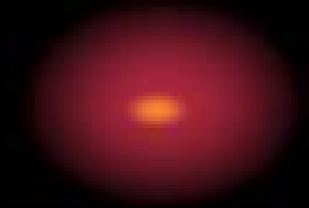
Theocentricism



Anthropocentricism



Logocentricism



# Etika ber Ontologi Agama :

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- ❑ 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

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

# Manusia mengenali dirinya

- Existensialisme
- Phenomenology

# Existentialisme

## 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

# Phenomenology

- For G.W.F. Hegel, phenomenology is an approach to philosophy that begins with an exploration of phenomena (what presents itself to us in conscious experience) as a means to finally grasp the absolute, logical, ontological and metaphysical Spirit that is behind phenomena. This has been called a "*dialectical phenomenology*".

# Phenomenology

- For Edmund Husserl, phenomenology is "the reflective study of the essence of consciousness as experienced from the first-person point of view."

Phenomenology takes the intuitive experience of phenomena (what presents itself to us in phenomenological reflexion) as its starting point and tries to extract from it the essential features of experiences and the essence of what we experience.



- Martin Heidegger believed that Husserl's approach overlooked basic structural features of both the subject and object of experience (what he called their "being"), and expanded phenomenological enquiry to encompass our understanding and experience of Being itself, thus making phenomenology the method (in the first phase of his career at least) of the study of being: ontology.



# das Ding an sich

- Immanuel Kant (1724–1804), in the Critique of Pure Reason, distinguished between objects as phenomena, which are objects as shaped and grasped by human sensibility and understanding, and objects as things-in-themselves or noumena, which do not appear to us in space and time and about which we can make no legitimate judgements.

- G.W.F. Hegel (1770–1831) challenged Kant's doctrine of the unknowable thing-in-itself, and declared that by knowing phenomena more fully we can gradually arrive at a consciousness of the absolute and spiritual truth of Divinity.

# Relasi antar Manusia

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

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

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- ❑ 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*
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# Gabriel Marcel ( 1889-1973)

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- 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)

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- 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)

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- ❑ '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'
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# Etika :

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- ❑ Etika Deontologis (kewajiban) :
    - Nilai baik-buruknya suatu perbuatan dari perbuatannya & aturannya sendiri
  - ❑ Etika teleologis :
    - Nilai baik-buruknya suatu perbuatan dari akibat2 y ditimbulkannya
-



# Etika Deontologis (kewajiban) :

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

# Imperatif Kategoris & Imperatif hipotetis

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

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

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- ❑ 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
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# Beberapa teori Etika

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Etika Keutamaan

Etika Hak

Liberalisme

Pragmatisme

Utilitarisme

Eudemonisme

Hedonisme

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# Etika Keutamaan

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- ❑ Virtue(Aristoteles):Keutamaan
  - ❑Kejujuran, Fairness, Trust, keuletan
  - ❑Keramahan, loyalitas, kehormatan, rasa malu
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# *Virtue*

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- *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*.
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# Etika Hak

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- ❑ 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

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

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- ❑ 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
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# Eudemonisme

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- ❑ Eudemonia(Y):Kebahagiaan
  - ❑ Bahagia:Pemenuhan materiil, finansial, sensual,moral& religius
  - ❑ Kebahagiaan sejati? Moral & religius ?
-

# Hedonisme

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

# Hedonism

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- ❑ Hedonism posits that the principal ethic is maximizing pleasure and minimizing pain.
  - ❑ advocating the indulgence of even momentary desires to those teaching a pursuit of spiritual bliss.
  - ❑ advocating self-gratification regardless of the pain and expense to others,
  - ❑ the most ethical pursuit maximizes pleasure and happiness for the most people
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# Utilitarianisme

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- ❑ **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,**

# Utilitarianism

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- ❑ the idea that the moral worth of an action is determined solely by its contribution to overall utility: that is, its contribution to happiness or pleasure as summed among all persons.
  - ❑ a form of consequentialism, meaning that the moral worth of an action is determined by its outcome: put simply,
  - ❑ “The ends justify the means”.
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# Utilitarianism 2

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- ❑ Utility, the good to be maximised, has been defined by various thinkers as happiness or pleasure (versus sadness or pain),
  - ❑ the satisfaction of preferences.
  - ❑ a life stance, with happiness or pleasure being of ultimate importance.
-



"the greatest good for the greatest number",

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- ❑ its advocates eventually dropped "the greatest number".
  - ❑ a quantitative and reductionist approach to ethics.
  - ❑ be contrasted with deontological ethics (which do not regard the consequences of an act as the sole determinant of its moral worth) and virtue ethics (which focuses on character), as well as with other varieties of consequentialism
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# Sigmund Freud's psychological hedonism

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- ❑ Sigmund Freud's theories of human motivation have been called psychological hedonism; his "life instinct" is essentially the observation that people will pursue pleasure.
  - ❑ The death instinct, Thanatos can be equated to the desire for silence and peace, for calm and darkness, which causes them another form of happiness.
  - ❑ It is also a death instinct, thus it can also be the desire for death. The fact that he leaves out the instinct to survive as a primary motivator, and that his hypotheses are notoriously invalidated by objective testing, casts doubt on this theory.
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# Life Instincts (Eros)

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- Sometimes referred to as **sexual instincts**, the life instincts are those that deal with basic survival, pleasure, and reproduction. These instincts are important for sustaining the life of the individual as well as the continuation of the species. While they are often called sexual instincts, these drives also include such things as thirst, hunger, and pain avoidance. The energy created by the life instincts is known as **libido**.
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# Death Instincts (Thanatos)

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- Initially described in his book *Beyond the Pleasure Principle*, Freud proposed that “the goal of all life is death” (1920).
- He noted that after people experience a traumatic event (such as war), they often reenact the experience. He concluded that people hold an unconscious desire to die, but that this wish is largely tempered by the life instincts.

In Freud’s view, self-destructive behavior is an expression of the energy created by the death instincts. When this energy is directed outward onto others, it is expressed as aggression and violence.

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# Structural model of personality

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- ❑ Id, meet basic needs, instinctive & primitive behavior, Pleasure principle, immediate gratification
  - ❑ Ego, 3yrs, dealing w reality. Satisfy id in realistic & socially way
  - ❑ Superego, 5yrs, moral part & ethical restraints by caregivers = conscience
  - ❑ Healthy people = ego satisfy th id & not upset t superego.
-

# Consciousness

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- ❑ Id = Unconscious
  - ❑ Superego = Preconscious
  - ❑ Ego = freefloating among
  - ❑ Conscious = very small part
-

# Nihilism

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- ❑ **Nihilism (from the Latin nihil, nothing) is a philosophical position that argues that existence is without objective meaning, purpose, or intrinsic value.**
  - ❑ **Nihilists generally assert that objective morality does not exist, so subsequently there is no objective moral value with which to logically prefer one action over another.**
  - ❑ **Nihilists who argue that there is no objective morality may claim that existence has no intrinsic higher meaning or goal.**
  - ❑ **They may also claim that there is no reasonable proof or argument for the existence of a higher ruler or creator, or posit that even if higher rulers or creators exist, humanity has no moral obligation to worship them.**
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# Nietzsche

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- Nietzsche characterized nihilism as emptying the world and especially human existence of meaning, purpose, comprehensible truth, or essential value. He hints that nihilism can become a false belief, when it leads individuals to discard any hope of meaning in the world and thus to invent some compensatory alternate measure of significance
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