

CHAPTER I

INTRODUCTION

1.1. Background of Study

Ethics is a subject in axiology; a branch of philosophy that talks about good and bad values.¹ In another sense, K Bertens stated in his book that ethics is “*the knowledge of what should be done or the knowledge of customs.*”² The discussion in ethics has recently received incredible attention, because ethics is related to various disciplines of sciences.³ Ethics cannot stand alone and its existence is very fundamental in every aspects of human life. There are factors that caused the discussion on ethics are recently increasing; the foremost reason is the rapid development of science and technology which raises new problems.⁴ Technology has caused not only physical or environmental problem, but also problems related to ethics and humanity values.

Science and technology has developed rapidly, especially in the Western world as the incessant movement of renaissance since the 14th century. Starting from the awareness that human have a unique and important position in the universe, different from all other beings on earth. Rising up an ideology or a new perspective to Western society at the time, called the anthropocentric perspective of life, or man-centered totality.⁵ Since then it raises the extraordinary wave in Western societies to exploit nature, developing science and technology that are intended for human as rulers of the earth.

¹ Bahrum, *Ontologi, Epistimologi, dan Aksiologi*, (Sulesna, vol 8 no 12 : 2013) p.42

² K.Berens, *Etika*, PT Kanisius, Yogyakarta:2013., p.4

³ K.Bertens, *Keprihatinan Moral*, PT Kanisius, Yogyakarta : 2003., p.26

⁴ *Ibid.*, p.43

⁵ Amirullah, *Crisis Ecology: Problems of Modern Science*, (Lantern, vol 18, no 1: 2015) p., 6

In the 17th century, *ethics* was removed from the area of science. Scientists were obliged to get rid of any consideration of the value (value judgment) of his scientific effort. Science must be based on a value-free or scientific objectivity.⁶ It then results an ambivalent technology that having many potential benefits, and causes much more harm. One example is that nuclear technology used as an alternative source of energy as other energy sources begin to shrink. The medical world has also used it not only to diagnose the disease, but also to kill cancer cells. Meanwhile more than 50,000 nuclear weapons existing in the world has millions of times the destructive power than ordinary bombs.⁷ Weapons which have killed millions of people and thousands of lives.

The problematical impacts of technology due to its implementations are based on empiricism view; believes in human's senses capability as a Godly power. An English philosopher John Locke is one of the philosophers who carried this understanding. Locke insisted that what determine human action are not the universal principles, but something that comes from the sensory experience; namely the sense of pleasure and pain.⁸ Delightful experiences are called good, while hurtful ones are called evil. Although such ideas reap a lot of lawsuits and criticism, but lots of people agree to this theory.

Basically, the implementations of technology are based upon some Western theories of ethics. First is the theory of hedonism; this theory focuses on the feelings of pleasure or pain, where delight is considered good and pain is considered bad. The second theory is deontology, which believes that the merit of a person's action depends on its purpose.⁹ The third theory is utilitarianism; a theory of ethics that sets the value of an action from its

⁶ Jalaluddin Rachmat, *Islam Alternative*, Bandung; Mizan, 1991., p. 161

⁷ *Ibid.*, p. 150

⁸ Budi Hardiman, *Pemikiran-pemikiran yang Membentuk Dunia Barat Modern*, Jakarta; Kompas, 2013., p. 64

⁹ *Ibid.*, p.7

benefits.¹⁰ The existence of these theories makes the motion of science and technology float in relativism. Science and technology cannot be allowed to float in relativism. Ethics must be absolute and set in a universal standard.

People should get into more researches and observation before stepping any further to develop more sophisticated technological features. Finally, in this sense, it is necessary to reflect on dialogues and discussions about ethics and morals challenges posed by such technological development. Factually, this discussion has been raised under the name *Techno-ethics* or *NEST-ethics*.¹¹ So that technology is not only something that physically beneficial, but also holds moral values.

In Islam, the word *ethics* is more familiarly called *akhlaq*, which is the Arabic terminology means custom, temperament, behavior, character, manners, and religion.¹² The normative foundation of ethics in Islam comes from the Qur'an, and the Sunnah.¹³ *Ismail Raji Al-Faruqi* explained in his book; *Tauhid*, that *akhlaq* or Islamic ethics determined since the beginning till the purpose of human creation.¹⁴ Whereas in the Qur'an, and in ancient Semitic terminology, Islam states that mankind was created to worship God, and to become God's representative on earth.¹⁵ It comes into mind that human carry out the divine mission of realizing God's spirit on earth. By all means, all human actions must be referred back to these two things, according to the purpose of human creation, and in accordance to human duty as God's representative on earth.

Discourse on ethics has been carried out by many figures and experts, including Muslim philosophers and scholars. Great names such as Ar-Razi, Al-Farabi, Al-Ghazali, Muhammad Iqbal, At-Thusi, and Ibn Miskawayh have contributed their thoughts in this field. Among these

¹⁰ Keraf A Sonny, *Etika Lingkungan Hidup*, Jakarta; Kompa, 2010, p. 29

¹¹ Rafael de Asis Roig, *Ethics and Robotics...*, p. 22

¹² Muhammad Alfian, *Filsafat Etika Islam*, Bandung : Pustaka Setia, 2011., p.17

¹³ Beni Ahmad Saebani, Abdul Hamid, *Ilmu Akhlaq,.....* .p.35

¹⁴ Ismail Raji Al-Faruqi, *Tauhid*, Penerbit Pustaka, Bandung : 1988., .p.66

¹⁵ *Ibid.*, p.67

names there is a name labeled as the father of Islamic Ethics, someone who is also labeled as *Al-Muta'alim At-Tsalis* or the Third Teacher, he is Ibn Miskawayh.¹⁶ Miskawayh has many monumental works, but only a few works have been published. The construction of Ibn Miskawayh's thought is an integration of Greek philosophy, Persian civilization, Islamic law, and personal experience.¹⁷

One of his most controversial books is *Tahdzib Al-Akhlaq*, Ibn Miskawayh begins the concept of *akhlaq* or ethics by dividing the human soul into three faculties.¹⁸ The three faculties of the soul are constructed to three levels, the highest is the soul of *an-natiqah*, in the middle is the soul of *al-syahwatiah*, and the lowest is the soul of *al-bahimiah*.¹⁹ The soul of *an-Natiqah* is a soul that has the power to reason, it is the characteristic of human which discriminates and exceeds it from other creatures.²⁰ Regarding the goodness, Miskawayh sees it as a balance between two things, something excessive, and something lacking. Regarding virtue, Ibn Miskawaih explains that the principle of all virtues is love for fellow human beings.²¹ Ethics or *akhlaq* according to Ibn Miskawayh is based on four principles; first, it stands on the universal and pure theory of ethics. Second, *akhlaq* or ethics is based on justice. Third, ethical actions will result in happiness for its followers. Fourth, ethical actions are rational.²²

The ethical theory of Ibn Miskawayh is rational and in accordance with God revelation. God as the ultimate power beyond this universe is the source of all virtues and also the main goal of human action. Responding to the using of science and technology that is increasingly value-free and

¹⁶ Muhammad Alfian, *Filsafat Islam.....*, p. 204

¹⁷ Nizar, *Pemikiran Etika Ibn Miskawayh*, (Al-Qalam : Journal of Islam and Plurality, vol 1, no 1, 2016), p. 38

¹⁸ *Ibid.*, p. 37

¹⁹ Hariyanto, Fibriana Anjaryati, *Character Building; Telaah Pemikiran Ibn Miskawayh tentang Pembinaan Karakter*, (JPPII, vol 1, No 1, 2016), p. 113

²⁰ Nizar, *Pemikiran Etika Ibn.....* p. 39

²¹ *Ibid.*, p. 37

²² *Ibid.*, p. 36

lack of moral, it is good for human to direct all their actions to God; the first creator as well as the ultimate goal of human journey. Because science and technology and related not only to human beings, but to human and nature, human and the future generations, are related to human life that is much longer as well. Thus, this study aims to build a technoethics according to the thought of Muslim figure as a solution to the moral crisis in the using of technology.

1.2. Problem of Study

Based on the background of the problems above, the researcher means to study issues as to follow:

1. What is the concept of ethics according to Ibn Miskawayh?
2. How is the technoethics foundation built upon the concept of ethics of Ibn Miskawayh?

1.3. Purpose of Study

The purpose of this research are the direction that researcher seek. Those are:

1. Knowing the concept of ethics according to Ibn Miskawayh.
2. Identifying the concept of ethics according to Ibn Miskawayh as a foundation to build the technoethics.

1.4. Significance of Study

The researcher hopes that this will be useful for:

1. Practical Uses
 - a. To enrich the scientific study in ethical philosophy, especially the philosophy of Islamic ethics.
 - b. As a condition of obtaining the undergraduate degree, majoring in Islamic Philosophy Studies, Faculty of Theology of Darussalam Gontor University.
2. Academic Use
 - a. To add a broad insight on the philosophy of ethics by the

view of a Muslim figure and its relation to the development of technology.

1.5. Literature Review

1. Accomplished Research

The discussion in the field of both ethics and technology is always interesting. For there are many academic problems to be taken out of solution, and there are many great figures with their incredible thoughts about ethics. Due to that reason, there were many who have done researches in the issues regarding to both ethics and technology, many of them are:

- a. A thesis written by Heru Santosa's in 2007, submitted to Gadjah Mada University, Faculty of Humaniora majoring in the Study of Philosophy with the title, *Etika dan Teknologi*. The thesis discussed the technological development and ethical framework towards it.²³ The writer describes the common terms in ethical study and relates it to the modern development of technology, especially the technology of industry.
- b. A Master thesis submitted to Utrecht University, the Faculty of Humanities under the title, *Responsibility in the Technological Age*. Written by Annemarie Dorothee Bijloos in 2012. The thesis noted about the ethics of responsibility towards technological age, it is a philosophical study concerning the thought of modern Philosopher of Technology.²⁴ It aims to provide the solution of technological issues using the concept of ethical responsibility.
- c. A thesis written in 2014 by Muthoharoh entitled, *Konsep dan Strategi Pendidikan Akhlaq Menurut Ibn Miskawayh dalam Kitab Tahdzib Al-Akhlaq*. This thesis is submitted to Institut Agama Islam Negri Walisongo, Faculty of Education which deals with

²³ Heru Santoso, *Etika dan Teknologi*, (Yogyakarta: Tiara Wacana 2013), p. ix

²⁴ Annemarie Dorothee Bijloos, *Responsibility in the Technological Age*, (Utrecht University: Faculty of Humanities, Graduate School of Humanities, 2012), p. 3

the concept of morality or ethics based on Ibn Miskawayh's book *Tahdzib Al-Akhlaq*.²⁵

From all the researches that have been done in the matter of both ethics and technology, this writing is a completion of the previous researches. The discussions of ethics and its significance to technology are always continuing and haven't been finished. So that it's necessary to continue it in a different framework of ethics, especially the Islamic framework through the thought of Islamic figure. That we finally may set the right and universal standard of ethics in technology.

2. Theoretical Framework

This research is a study of ethics which is one of philosophy branches: the axiology study. In axiology, a theory is formulated consistently to set standards of ethical behavior.²⁶ Ethics concentrates on views about duty, justice, love, and kindness. Thus, the author uses a philosophical approach; such a paradigm that is used to explain the core, purpose, wisdom or essence of an object.²⁷ A characteristic of the philosophical approach is its systematical discussion to become a comprehensive discussion.²⁸

Ethics is science discussing about human and hence it is connected to many scientific disciplines including the technology.²⁹ But in the 17th century, science and technology claimed free from moral and ethical judgment.³⁰ That accident leads to the appearance of science and technology that did not only give benefits to human life,

²⁵ Muthoharoh, *Konsep dan Strategi Pendidikan Akhlaq Ibn Miskawayh dalam Kitab tahdzib AL-Akhlaq*, (Institut Agama Islam Negeri Walisongo: Fakultas Ilmu Tarbiyah dan Keguruan, 2014), p. 6

²⁶ Hamdani, *Filsafat Sains*, (Bandung : Pustaka Setia, 2011), p. 24

²⁷ Zainul Kamal, *Menuju Kesempurnaan Akhlaq (Kata Pengantar Edisi Bahasa Indonesia)*, (Bandung : Mizan, 1998), p. 11

²⁸ *Ibid.*, p. 11

²⁹ Muhammad Alfian, *Etika Islam, Bandung*; Pustaka Setia, 2012., p. 21

³⁰ Jalaluddin Rakhmat, *Islam...*, p. 158

but also caused harms and damages. Realizing that technology is now threatening human's life, philosophers and thinkers act differently. There is a group of thinkers who are philosophically concerned about humanity and the future of man's nature.³¹ They try to construct a renewal moral philosophy as a preventive ethics to control the development of technology. Those philosophers called the ethics to deal with technology as the technoethics.

One of those thinkers is Shannon Vallor, a young professor of philosophy in Santa Clara University. Through her book under the title *Technology and the Virtues; A Philosophical Guide to a Future Worth Wanting*, she introduces a new understanding that guides us making and participating through techno-scientific innovations. Vallor projects this book to provide the tools to create this new understanding, the one that she called *the technomoral virtue*.³² Despite all other traditional ethical concepts, Vallor decides to begin her work in virtue ethics.³³

Virtue ethics is sometimes described as character ethics. An ethical theory focusing on good characters criteria habitually developed on individual rather than attempt to focus on typical consequences, duties, and social contracts play in moral system.³⁴ It has the purpose to help us figure what type of person we want to become. After knowing sort type of personality, the main thing that virtue ethics aim is to help us decide how we should act to become this type of person.³⁵ It is promoting the idea of attitudes improvement on oneself.

Virtue ethics lead human to deal with the technology with

³¹ *Ibid.*, p. 163

³² Damien William, *Cultivating Technomoral Interrelations: A Review of Shannon Vallor's Technology and the Virtues*, (Social Epistemology Review & Reply Collective vol 7, no 2, 2018), p. 2

³³ *Ibid.*, p 2

³⁴ Herman T Tavani, *Ethics and Technology: Controversies, Questions, and Strategies for ethical Computing*, (United States of America: Wiley, 2013), p. 64

³⁵ Vanessa Nurock, *Nanoethics: Ethics For, From, or With Nanotechnologies?*, (HYLE-International Journal for Philosophy of Chemistry, vol 16, 2010), p. 33

virtuous character and thus he can manifest noble values through his actions. Those virtues are courage, temperance, prudence, and justice.³⁶ They can't be in a person naturally inborn; they need to be cultivated through some processes. First of all, a person needs to know who he truly is, or the nature of human. Second, virtues need to be cultivated through habits and experiences. Third, all the human actions have one single destiny that he should direct all his action to achieve this destiny. Lastly, all the action must be oriented in social dimension.

Ibn Miskawayh has the concept of ethics that was built upon rational thought and the God revelation. He focuses in cultivating noble character through education and habituation so that human will be able to do virtuous without any deliberation. To interact with the technological advancements and to have the ethical standard to use, people would constantly need a noble character so that he would be easily considering the virtuous action.³⁷ Thus, it is so possible to build the technoethics or technomoral virtue on the concept of ethics according to Ibn Miskawayh because it has the similar characters. Here, the writer tries to describe the ethics of Ibn Miskawayh and relates it to the tenets explained by Shannon Vallor to build the technomoral virtue.

1.6. Research Method

1. Research Design

This writing supposed to be library writing (library research), using the literature (literature), either in the form of books, records, and reports the results of the research of the previous writing as the resources of data.³⁸ This is because the elements used in this paper is in the form of textual materials, such as books, papers, journals, and

³⁶ S Bolsin, *Practical Virtue...* p., 127

³⁷ ابن مسكويه، تهذيب الأخلاق في التربية، بيروت لبنان، دار الكتب العلمية، ص. ٢٦

³⁸ M Iqbal Hasan, *Principal Creative Writing and Applications*, (Jakarta: Ghalia Indonesia, 2002), P 339

other library resources.³⁹ Viewed from the aspect of its subject matter, according to M. Atho Mudzar, this paper can be categorized in the culture research. Culture research is a model of writing that concentrates on ideas, values, and ideas of culture as a product of human thinking.⁴⁰

2. The Sources of Data

The researcher decided to divide the resources into two kinds; primary, and secondary.

a. Primary Resources

- 1) Ibn Miskawaih, *Tahdzib Al-Akhlaq*, this book was published in 1975 by *Dar al-Kutub al-Ilmiyah*. Here, Miskawayh clarified everything about ethics, moral, morality, education, the concept of happiness, virtues, lust, etc.
- 2) Some writings about technology and technomoral virtue in the form of journals written by Shannon Vallor, such as; *Conceptual Frameworks in Technology and Engineering Practices*, *Social Networking Technology and the virtues*, and *The Future of Military Virtue: Autonomous System and the Moral Deskillling of the Military*.

b. Secondary Resources

For secondary resources in this library research are books, articles, journals, website, etc written by scholars dealing with the issue discussed. The works about concept of *akhlaq* accords to Ibn Miskawayh, and in addition of course, works about technologies including history, concept, and issues.

3. Data Collection Technique

The Appropriate technique to collect data in such kind of research is the documentation. In the format of which are the researcher

³⁹ Singarimbun, *Writing Methodology Survey* (Jakarta: LP3ES, 1989), P 45.

⁴⁰ Mudzar, M. Aatho, *Approach Islamic Studies in Theory and Practice* (Yogyakarta: Student Library, 1992), P 37

documents all literatures, books, journals, papers, letters, records, etc.⁴¹

4. Data Analysis Method

For the purpose of data analysis, the researcher uses the following methods:

- a.** Descriptive method is a method to observe the state of people, objects, situations, systems of thought, or incidents. It searches the facts using an appropriate interpretation method. It expounds the systematical, factual, and accurate information about the manuscript using a deduction or induction method.⁴²
- b.** Analysis method, to check all the documents systematically, and objective so that the researcher could conclude the main things of each variables and to relate one to each other.⁴³

⁴¹ Jonathan Sarwono, *Metode Penelitian Kuantitatif & Kualitatif*, (Bandung : Graha Ilmu, 2006), p. 226

⁴² Moh Nazir, *Metode Penelitian*, (Bogor: Ghalia Indonesia, 2014),p. 43

⁴³ *Ibid.*, p. 304