



## ETHICS AND AESTHETICS IN CULTURE

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### Abstract

Humans are creatures of culture creators and developers because they have reason. Culture is created as a result of human interaction with nature. As creators of culture, humans are cultured beings. Humans as cultured beings always use their minds to create happiness. This is because what makes human life happy is actually something that is good, right and just. With culture, humans can meet their needs and answer the challenges of their lives. Humans cannot be separated from culture. Humans collect themselves into socio-cultural units, become a society. Humans give birth, create, grow, and develop culture. There is no human without culture, and no culture without human. There are several opinions that say that between cultural ethical values and cultural aesthetic values must go hand in hand or have the same position, but in the context of the use of a value there is a sequence that must be fulfilled based on priorities such as values that are classified as primary and secondary. Even though both are still in the same class, this can be compared with subclass priority.

**Keywords :** Ethics, Aesthetics, Cultured

### Introduction

Culture is taken from Sanskrit, namely buddhayah (plural of buddhi) which means things related to mind and reason. Culture is interpreted as a system of knowledge that includes ideas or ideas contained in the human mind. Culture refers to various aspects of life including ways of behaving, beliefs, attitudes, and also the results of human activities. Culture serves as a way of life to behave. This is manifested in the form of values, norms, or laws. Therefore, culture like this continues to be passed down from generation to generation (shared culture). According to JJ Hoeningman, culture is divided into three, namely ideas, activities, and artifacts. (1) Ideas are an ideal form of culture in the form of a collection of ideas, ideas, values, norms, regulations, and other things that are abstract in nature. The idea lies in people's thinking which can be in the form of writing. (2) Activity is a patterned action from the man himself. Activities or also known as social systems have concrete properties, occur in everyday life, and can be observed and documented. (3) Artifacts are works that are the result of activities such as differences or things that can be touched, seen and documented. Artifacts are a form of culture that is the most concrete in nature compared to the other two forms of culture.

Humans are creatures of culture creators and developers because they have reason. Culture is created as a result of human interaction with nature. As creators of culture, humans are cultured beings. Humans as cultured beings always use their minds to create happiness. This is because what makes human life happy is actually something that is good, right and just. With culture, humans can meet their needs and answer the challenges of their lives. Humans cannot be separated from culture. Humans collect themselves into socio-cultural units, become a society. Humans give birth, create, grow, and develop culture. There is no human without culture, and no culture without human.

### Research Methodology

Humans are creatures that have the ability to create goodness, truth, justice, and be responsible. As cultured beings, humans utilize their minds to create happiness, both for themselves and for society for the sake of the

perfection of their lives by creating culture. In addition, humans are capable of creating, renewing, repairing, developing and enhancing existing things for the benefit of human life. However, there are also many humans who do not have ethics and aesthetics in culture and do not humanize humans. Through this paper, we will discuss cultured ethics and aesthetics, humanizing humans and cultural problems. There are several opinions that say that between cultural ethical values and cultural aesthetic values must go hand in hand or have the same position, but in the context of the use of a value there is a sequence that must be fulfilled based on priorities such as values that are classified as primary and secondary. Even though both are still in the same class, this can be compared with subclass priority. From this presentation, another background can be drawn regarding the urgency of prioritizing the use of ethical values and cultural aesthetics.

## Result & Discussion

### *Cultured Ethics and Aesthetics*

Historically, the development of the times may have experienced tremendous changes, but the role of art will never change in the order of human life. Because, through art media, the meaning of dignity becomes an image of a cultured human being that is increasingly clear and real. For humans, Indonesia already has a seal as a cultured nation. All of that is due to the richness of the diversity of regional arts from Sabang to Merauke which not many other nations have. However, in an instant, the view of our nation became "strange" in the eyes of the world. Especially with the emergence of various incidents of riots, and the occurrence of human rights violations that stand out, increasingly cornering human values in the portrait of the nation's personality.

In fact, substantially, our nation is known to be very friendly, polite, courteous and highly appreciates differences as assets of wealth in the dynamics of everyday life. The transparency of this behavioral portrait is a mirror that cannot be denied. In fact, the niche of life towards ethical, moral and cultural values becomes an inseparable part. However, the reality is that now everything has been uprooted and "almost" forgotten. Perhaps there is a point, in this portrait of the nation's chaotic life, we still have the organization BKKNI (Indonesian National Cultural Coordinating Agency) which changed direction in social transformation, becoming BKKI (Indonesian Arts Cooperation Agency) last February. Perhaps with this new dress and flag, H. Soeparmo who was chosen as his "midwife" can bring about structural reforms and at the same time be able to mobilize artistic activities according to the needs of our nation. Because, one of the tasks in the role of art is to bring freedom and freedom of creativity to mankind as the main basis.

### *Human Ethics in Culture*

The word ethics comes from the Greek, namely ethos. Etymologically, ethics is a teaching about good and bad, which is generally accepted about attitudes, actions, obligations and so on. Ethics can be equated with morals (mores in Latin), morals or decency. Ethics is related to the issue of values, because ethics is basically discussing issues related to the predicate of moral values, or immorality, good and bad human actions. However, ethics has various meanings. Bertens mentions that there are three types of ethical meaning as follows:

- a. Ethics in the sense of values or norms that become a guideline for a person or group of people in regulating behavior.
- b. Ethics in the sense of a collection of principles or moral values (what is meant here is the code of ethics)
- c. Ethics in the sense of the science of teaching about good and bad.

Ethics as ethical or moral values and norms relates to the first meaning of ethics. Ethical values are values about the good and bad of human behavior. Ethical values are embodied in ethical norms, moral norms, or decency norms. Ethical norms relate to humans as individuals because they involve personal life. Residents of ethical norms are conscience, individuals and not humans as social beings or as members of an organized society. This norm can complement personal life imbalances and prevent self-anxiety. Ethical norms are addressed to mankind in order to form personal moral goodness for human perfection and prohibit humans from committing evil deeds. Killing, adultery, stealing, and so on are not only prohibited by belief or religious norms, but are also felt as contrary to decency (norms) in every human conscience. Ethical norms only burden humans with obligations.

The origin or source of ethical norms is from humans themselves which are autonomous and are not addressed to outward attitudes, but are addressed to human inner attitudes. It is his own mind that threatens the act that violates the norms of decency with that sanction. If there is a violation of ethical norms, for example theft or fraud, a feeling of remorse, shame, fear and guilt arises in the conscience of the violator. The area of application of ethical norms is relatively universal, although it is still influenced by the ideology of the supporting community. Homicidal behavior is behavior that is moral, immoral, or unethical. This view can be accepted by any person or is

universal. However, in certain cases, free sex behavior for people who adhere to freedom may not be behavior that is immoral. The ethics of Eastern society may differ from ethics western society.

Ethical norms or moral norms become a human reference in behaving. With ethical norms, humans can distinguish between good behavior and bad behavior. Ethical norms become a kind of *das sollen* for good behavior. Ethical humans mean that human behavior is good according to ethical norms. Culture or culture is the result of creation, taste, and human initiative. Humans who are ethical will produce a culture that has ethical values as well. Cultured ethics embraces the demands/compulsions that the culture created by humans contains ethical values that are more or less universal or accepted by most people. A culture that has ethical values is a culture that is able to maintain, maintain, and even be able to increase human dignity. alone. Conversely, an unethical culture is a culture that will undermine or even destroy human dignity.

However, determining whether a culture produced by humans fulfills ethical values or deviates from ethical values is dependent on the understanding or ideology that believes in the society that supports culture. This is because the enactment of ethical values is universal, but is strongly influenced by the ideology of society. For example, the culture of behavior alone on the street between a young couple, even making out in public. Individual communities state that this is not unethical behavior, but there are some people or communities who view this as an ethical deviation.

### *Human Aesthetics in Culture*

Aesthetics can be said to be a theory of beauty or art. Aesthetics is related to beautiful – ugly (not beautiful) values. Aesthetic values mean values about beauty. Beauty can be interpreted broadly, narrowly, and purely aesthetically.

- a) Broadly speaking, beauty contains the idea of goodness. That everything that is good including the abstract as well as the real that contains the idea of goodness is beautiful. Beauty in a broad sense includes many things, such as beautiful character, beautiful law, beautiful knowledge and beautiful policy. Beautiful in a broad sense includes almost everything that exists, whether it is the result of art, nature, morals and intellectuals.
- b) Narrowly, that is beautiful which is limited to the scope of visual perception (shape and color).
- c) Purely aesthetically, it concerns a person's experience in relation to everything that is permeated through sight, hearing, touch and feeling, all of which can give rise to perceptions (assumptions).

If aesthetics is compared with ethics, then ethics is related to values about good and bad, while aesthetics is related to good and bad things. Something that is aesthetic means fulfilling the form of beauty (pure and narrow aesthetically, whether in the form of words, colors, lines or tones). Aesthetic culture means that culture includes beauty. If ethical values are relatively universal, in the sense that they can be accepted by many people, but aesthetic values are very subjective and particular. What is beautiful for one person may not be beautiful for another. For example, two people looking at a painting. The first person will recognize the beauty in the painting, but it could be that the second person does not find beauty in the painting.

Therefore it is subjective, aesthetic values should not be imposed on others. We can force someone to admit a beautiful painting as our view. Aesthetic values are more about feelings, not statements. Culture is the work of humans, in fact it is strived to fulfill the elements of beauty. Humans themselves really like beauty. This is where people try to be aesthetic in being cultured in a culture that is definitely seen as having aesthetic values for the people who support that culture. Beautiful things and their liking for beauty are manifested by creating a variety of cultures.

But once again, that a cultural product that is considered beautiful by the community that owns it is not necessarily beautiful for other cultural communities. For example, culture, ethnic groups of Indonesia. The dance of a tribe, along with the dancers and their clothes, may be seen as having no aesthetic value, and even viewed as strange by other ethnic groups, and vice versa. Therefore, cultured aesthetics is not only in culture that must fulfill the values of beauty. More than that, cultured aesthetics implies the need for humans (individuals or communities) to appreciate the beauty of culture produced by other humans. Beauty is subjective, but we can let go of our subjectivity to see the aesthetics of other cultures. Such a cultured aesthetic will be able to break down the ice, distrust, suspicion, and feelings of inferiority between cultures.

### *Humanizing Humans*

Humans are not only limited to being homo, but must improve themselves to be human. Humans must have principles, values, and humanity, but animals cannot be said to have bestiality. This is because animals do not have reason, while humans have reason that can give rise to feelings or humanity. It is this humanity that drives good behavior as a human. Humanizing humans means human behavior to always appreciate and respect the dignity and

degrees of other humans. Humanizing humans is not bullying others, not rebuking, not being rude, not hurting, and other behaviors.

Humanizing humans also means humanizing behavior between people. Humanizing humans provides benefits for oneself and others. For yourself, it shows self-esteem and personal noble values as a human being. Meanwhile, for others, it will give you a sense of trust, respect, peace and prosperity. Conversely, an inhumane attitude towards other human beings will only lower their self-esteem and dignity as a truly noble human being. Whereas for other people as victims, inhumane actions will create suffering, distress, fear, feelings, revenge and so on. History proves that the feuds, conflicts and wars that occur in various parts of the world are because humans have not been able to humanize other humans, and a group of nations oppress other nations. Domination or colonialism is an example of the behavior of a nation to oppress other nations. Colonization is incompatible with humanity.

Today, inhumane behavior is exemplified by cases of violence against domestic helpers. For example, a maid is tortured without being paid a salary, locked up in the house, and so on. The employers have taken actions that are contrary to the principles of humanity.

The attitude and behavior of humanizing humans is based on a human being called the mankind is one. The principle of humanity does not discriminate against us in treating other people on the basis of skin color, ethnicity, religion, race, origin, and socioeconomic status. We still have to be humane towards other people, regardless of their background, because humans are God's creatures who have the same dignity and worth. Behavior that is humane or humanizes humans is in accordance with human nature. On the other hand, inhumane behavior is contrary to the nature of human nature. Inhuman behavior will inevitably bring about human corruption.

### *Culture Problematics*

Culture created by humans in different groups and regions produces cultural diversity. Each community of human life (society, ethnicity, or nation) has its own culture that is different from the culture of other groups. Culture owned by a group of people forms characteristics and becomes a differentiator from other groups. Thus, culture is the identity of the communion of human life. In the context of fulfilling his life, humans will interact with other humans, society relates to other communities, as well as relationships between human associations that occur from time to time and continue throughout human life. Existing culture also experiences dynamics along with the dynamics of social life of humans as owners of culture. In this regard, we recognize the existence of cultural inheritance, cultural change, and the spread of culture.

### *Cultural inheritance*

Cultural inheritance is the process of transferring, continuing, possessing, and using culture from generation to generation on an ongoing basis. Cultural inheritance is vertical, meaning that culture is passed down from previous generations to the next generation for use, and then passed on to future generations. Cultural inheritance can be done through enculturation and socialization. Enculturation or acculturation is the process of studying and adjusting the thoughts and attitudes of individuals with the system of norms, customs and living regulations in their culture. The enculturation process starts early, namely childhood, starting from the family environment, playmates, and the wider community. Socialization or the correctional process is an individual adjusting to other individuals in society.

In terms of cultural inheritance, problems may arise, including: whether or not the inherited culture is compatible with the dynamics of today's society, the rejection of the recipient generation of the cultural heritage and the emergence of a new culture that is no longer in accordance with the inherited culture. In one case, it was found that the younger generation rejected the culture that their predecessor generations wanted to pass on. That culture is considered no longer in accordance with the life interests of that generation, and is even considered to be contrary to the new cultural values that are accepted today.

### *Cultural Change*

Cultural change is a change that occurs as a result of an incompatibility between cultural elements that are different from each other resulting in conditions that function incompatible with life. Cultural change includes many aspects, both form, nature of change, impact of change, and the mechanisms it goes through. It includes cultural development. Cultural changes that occur can cause problems, including changes that will harm humans if the changes are regressive, not progress, changes can have a bad impact or become a disaster if carried out through revolution, take place quickly, and are beyond human control. Examples are development , modernization .

Some of the problems that arise include:

- a. Changes are regressive (setback)
- b. Change through revolution

### *Spread of culture*

The spread of culture or diffusion is the process of spreading cultural elements from one group to another or from one society to another. The culture of community groups in a region can spread to other societies. For example, the culture of Western society (European countries) enters and influences Eastern culture (Asian and African peoples). Cultural globalization can also be said as the widespread spread of a culture. In terms of the spread of culture, a historian Arnold J. Toynbee formulated several postulates about cultural radiation as follows.

*First*, cultural aspects or elements are always included not as a whole, but individually. Western culture that entered the Eastern world in the 19th century was not included as a whole. The Eastern world did not take Western culture as a whole, but certain elements, namely technology. Technology is the most important element, easily absorbed. Industrialization in Eastern Countries is the influence of Western culture. *Second*, the power to penetrate a culture is inversely proportional to its value. The higher and in the cultural aspect, the more difficult it is to be accepted. An example of religion is the inner layer of culture. Western religion (Christianity) is difficult for Eastern people to accept compared to technology. The reason is that religion is the deepest and highest layer of culture, while technology is the outer layer of culture. *Third*, if one cultural element enters it will attract other elements. Adopted foreign technology elements will also bring in foreign cultural values through foreigners working in the technology industry. *Fourth*, aspects or elements of culture which were not dangerous in their homeland could become dangerous for the people they visited. In this case, Toynbee gave an example of nationalism. Nationalism as a result of socio-cultural evolution and became the reason for the growth of national states in 19th-century Europe split the state system in the Eastern world such as the sultanate and caliphate in the Middle East.

The spread of culture (diffusion) can cause problems. The receiving community will lose local cultural values as a result of the strong foreign culture that enters. An example of cultural globalization originating from Western culture in the current era is the inclusion of global cultural values which can have a negative impact on the behavior of some Indonesian people. For example, consumptive, hedonistic, pragmatic, and individualistic lifestyles. togetherness and kinship can gradually disappear from Indonesian society.

Basically, diffusion is a form of contact between cultures. In addition to diffusion, cultural contact can also take the form of acculturation and assimilation. Acculturation means a meeting between two or more different cultures. Acculturation is contact between cultures, but each still shows its cultural elements. Assimilation means fusion between cultures that meet. Assimilation occurs due to a long and intensive process between those with different racial, ethnic, national and cultural backgrounds. In general, assimilation produces a new culture.

If ethical values are relatively universal, in the sense that they can be accepted by many people, then aesthetic values are very subjective and particular. something that is beautiful to someone may not be beautiful to someone else. For example, if two people look at a painting, the first person will recognize the beauty contained in the painting, but it could be that the second person does not find beauty in the painting at all. Because it is subjective, aesthetic values cannot be imposed on others. We cannot force someone to recognize the beauty of a painting as we see it, aesthetic values are more of a feeling, not a statement. Culture as a product of human creation is actually strived to fulfill the elements of beauty. Humans themselves really like beauty. this is where humans try to be aesthetic in culture. All cultures must be seen as having aesthetic values for the people who support that culture. beautiful things and his fondness for beauty is manifested by creating a variety of cultures.

But once again, that a cultural product that is seen as beautiful by the people who own it is not necessarily beautiful for other cultural communities. for example, the culture of ethnic groups in Indonesia. The dance of one ethnic group and its dancers may be seen as having no aesthetic value, and people from other tribes may even view it as strange, and vice versa. Therefore, cultured aesthetics is not only in culture that must fulfill the values of beauty. More than that, cultured aesthetics implies the need for humans to appreciate the beauty of culture produced by other humans. Beauty is subjective. But we will be able to let go of our subjectivity to see aesthetics.

### **Conclusion**

Culture certainly has values, in this case ethics. Ethics generally discusses the views or values that are etiquette. Politeness, mutual cooperation, manners, and others that are still related to the physical, are also realistic, and are visible to the naked eye. This culture that contains ethical values is deliberately preserved because, perhaps it has been predicted beforehand, reasonable "human" values will be crippled in the future, just like the shift in values that has occurred at this time. Aesthetics, or views of beautiful values that come from objects (humans) to existing subjects (culture). Aesthetics is not much different from ethics. However, in terms of aesthetics, value comes from value givers either through their eyes, heart or mind, not values that come from 'coercion' of other people.

This view of values that cannot be forced is what we want to make a view of the various forms of culture that exist in the world. Which ones suit him, which are good for his environment, which are useful so that they can be

used as examples while maintaining the continuity of culture as long as this world is still being created. Both ethics and aesthetics are elements that must exist in its preservation. The creation of a culture that is without ethical and aesthetic basis should be questioned as to why this culture should emerge and what are the benefits of this culture

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