Considering Spiritual-Scientific Ethics in Medical Practice in the Era of Society 5.0 in Indonesia

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Abstract

The revolutionary progress of information and communication technology in digital transformation via the internet (Society 5.0) is encouraging the creation of new industries in the latest century in all areas of life, including the world of medicine. The practice of telemedicine (global/national) as a result of advanced technological advances, in several aspects has implications for exceeding certain ethical boundaries in the world of medicine and triggering judicial problems. This phenomenon raises a basic question: what is the essential relationship between technological progress and health services that are humane and dignified in a morally rational and morally spiritual manner? Can the scientific paradigm support modern technology in the era of society 5.0? in line with the nature of service to humans as creatures glorified by God Almighty in health services? Using qualitative analysis methods with a philosophical approach, it can be seen that a fundamental ethical paradigm is needed as a basis for developing the national health sector in order to eliminate the negative implications of a living system that makes high technology a substitute for natural human work. The spiritual-scientific paradigm of ethics is an alternative ethical basis for medical practice in the era of society 5.0 to maintain the overall value and glory of the medical profession which has its roots in religiosity.

Keywords: Spatial-scientific Ethics, Society 5.O, Telemedicine, Policy.

1. INTRODUCTION

Throughout the history of modern society, technology has become an inseparable part of human life. Starting from simple technology in the past to complex technology today, technology has dominated for the last six centuries, seeming to be the inherent destiny of nature. Each era in history is marked by the dominance of certain technologies that have had a significant impact on society. According to Budiman (2021), there are four main phases in technological evolution: the invention of the steam engine, electrification, the use of computers, and the current digital revolution. The dominance of technology in everyday life has become inevitable because of its revolutionary developments. Technology, which is a practical tool in life, has become an essential need that drives human economic progress and prosperity. Technologically advanced countries often show higher economic progress and prosperity, demonstrating a direct correlation between technological mastery and economic prosperity. Technology is defined as a process that increases added value, through the use or production of certain products that are part of a larger system, created to make human life easier (Miarso, 2007). Technology integrates pragmatic goals that are essential to the economy, such as efficiency, effectiveness, and acceleration. This is why technology is always closely related to economic goals that support the achievement of human material prosperity. However, technological advances also prompt critical questions about their moral and ethical impact. Tremendous material progress is often accompanied by a decline in moral, spiritual, and rational values. The problem between technology and the decline in human moral and ethical quality is an inevitable and always relevant issue to be reviewed in an effort to reduce the negative impact of technology on the moral, spiritual and ethical aspects of human life. Especially in this context, the progress and development of the world of medicine is also influenced by the technological revolution. Raymond said that the technological revolution in the health sector that has been achieved to date is a significant feature of modern life. However, the power of technology must be utilized carefully and responsibly, to ensure that we apply it efficiently and

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humanely. The appropriate use of health technology involves not only mastering science, technical equipment or machines and concepts but also knowing economic, ethical and moral issues (Sudiharto, 2009).

The current stage of technological progress is entering a softer era in digital technology. The digitalization of human activity processes is currently increasing in line with the global Covid-19 pandemic, when the majority of people's activities have to be carried out at home. So that health services are also slowly adapting to this situation with health services based on computerization and digitalization in the telemedicine concept. The current era of digital technology marks a new era of social life, with what Japanese government studies call the era of society 5.0. an era that is a continuation of the industrial era 4.0 which is based on computerization, the era of society 5.0. perfecting this process in cyber-internet media as an important part of human life. Technology in the era of society 5.0. will appear perfect as the main part of community activities in various interests and needs. In this era, medical practice will also experience significant changes with the implementation of digitalization of public health services. The main question is what is the essential relationship between technological progress and health services that are humane and dignified in a morally rational and morally spiritual manner? Can the scientific paradigm support modern technology in the era of society 5.0? in line with the nature of service to humans as creatures glorified by God Almighty in health services? What are the ethical implications in medical practice if the 'patient-doctor relationship' no longer occurs naturally, but occurs partially/virtually through technology? To what extent can high technology, if considered as the main instrument of health service, in its operations be considered part of the dimension of human nature that serves a human patient? This is a series of essential questions regarding the main problems that will be described in this article, and will be narrowed down to the issue of the spiritual-scientific paradigm of ethics, ethical policies in health regulations in Indonesia and the substantial role of ethics that originate from spiritual morals in the scientific implementation of humane health services. -rational and dignified in the divine dimension

2. METHODOLOGY

The research method that will be used in this paper is a descriptive qualitative approach, with content analysis as the main method. This study will collect data through an extensive literature review regarding the evolution of technology in the world of health, especially related to the digital era of Society 5.0, as well as its impact on moral and ethical aspects in health services. In addition, interviews will be conducted with several experts in the fields of medicine, technology and ethics to gain an in-depth perspective on the role of technology in influencing humane and ethical medical practice. This analysis aims to understand the relationship between technological advances and health services, as well as the ethical implications that arise from this interaction, with a focus on health policy and the implementation of ethics in health services in Indonesia.

3. RESULTS AND DISCUSSION

Spiritual-scientific Ethics

Say anesthesia introduced by Oliver Wendell Holmes Which describes circumstances No aware Which nature is temporary, because administering medication with the aim of relieving surgical pain. Analgesia of course giving medicine to remove painful without depriving the patient of consciousness. Anesthesiology is a medical science which is an initially profession removing painful and maintaining sand before, during and after surgery. Definition anesthesiology develop keep going in accordance with the development of medical science. General anesthesia is removing consciousness by administering certain drugs, do not feel pain even though they are given. The spiritual-scientific ethical paradigm combines three main concepts into one framework of thinking. It brings together the concepts of spirituality and science two fields previously viewed as separate entities in one ethical context. In other words, this paradigm proposes an understanding of ethical values that originates from the integration of spiritualism and science. In philosophical studies, spiritualism refers to a deep understanding of the spiritual aspects of humans, which is rooted in the belief that the human soul considered the Divine Spirit in religious contexts—is the basis of religious humanism, as explained in Islam by Al-Ghazali. Meanwhile, in various Islamic languages, 'spirituality' is often associated with the concept of ruhaniyyah, which means 'spirit' or 'meaning', emphasizing deep and transcendent inner experiences, as expressed by Hossein Nasr. Bruce emphasized that a person's view of spirituality is greatly influenced by their religious beliefs. This shows that spiritualism is basically a foundation drawn from the doctrines of heavenly and other religions, which highlights the deepest aspects of human life related to eschatology and divine aspects. On the other hand, science, as defined by the KBBI and explained by experts such as Paul Freedman, is systematic knowledge obtained through empirical methods, which involve observation and experimentation in understanding nature and increasing human adaptability to the environment. Combining these two concepts, Spiritual-scientific ethics views spiritual teachings and scientific knowledge as components that can be applied rationally in the practice of

life, creating a basis for ethical behavior in society. Ethics, understood as the philosophical study of morality, discusses the good and bad of human actions based on established values and norms.

In the modern context, moral judgments often rely on rational and scientific understanding; however, for those who adhere to religious beliefs, religious teachings remain the most valid standard in determining ethical values. This ethical paradigm combines religious values and human rational abilities in formulating knowledge, which is expected to balance spiritual needs and social adaptation in ethical actions.
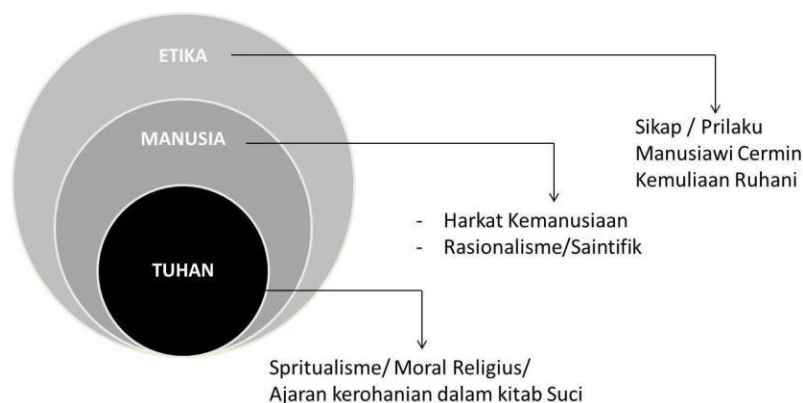
Picture 1: Scheme of the Relationship between Divinity and Humanity in the Ethical Spiritual-Scientific Paradigm

The spiritual-scientific paradigm of ethics makes divine values in spiritualism the main basis for human rational action. Spiritual teachings in religion in the form of divine revelation represent a knowledge that is heavenly because it contains the glory, holiness and majesty of the divine dimension and is the main foundation in human efforts to develop guidelines for their lives rationally, objectively and measurably within the limits of human dignity, whether in its form as a science. systematic and as a guideline for behaving and behaving as pragmatic ethics in various areas of life, including in this context medical practice.

Society 5.0 Basic Orientation and Telemedicine Practice opportunities

According to Fukuyama (2018), we are currently in a new era marked by globalization and rapid advances in digital technology such as the Internet of Things (IoT), artificial intelligence (AI), and robotics. These changes significantly affect society, making the environment and values more diverse and complex. This era is known as the 4th Industrial Revolution or Industry 4.0, which includes initiatives such as the Industrial Internet and Made in China 2025. This digital transformation is driving global industrial policy while facing global challenges such as natural resource depletion, global warming, economic inequality, and terrorism, creating a high level of uncertainty and complexity. In facing this, it is crucial to utilize information and communication technology (ICT) to create new knowledge and value, by connecting people and objects and the real world with the virtual to solve social problems and maintain healthy economic growth. Fukuyama highlights the paradoxes faced by global society today. On the one hand, there is progress achieved through science and technology, while on the other hand, this progress also has negative implications that threaten human safety and welfare. This is a reality that always accompanies the development of modern civilization. The idea of Society 5.0 is a Japanese initiative summarized in the Science and Technology Basic Plan, which aims to build a human-centered society, as a solution to various social problems faced, including declining population growth rates and increasing greenhouse effects (Sugiono, 2020). In the Society 5.0 concept, technology is not just a tool for accessing information but becomes an integral part of human life, with social media playing an important role in disseminating information globally.

In the midst of the transition towards Society 5.0, the practice of telemedicine is also growing, especially in developed countries, according to the level of acceptance of information and communication technology. Telemedicine, according to Field MJ (1996), is a service that uses electronic communication facilities to provide medical support remotely. WHO defines telemedicine/telehealth as the delivery of health services that takes into account distance using information and communication technology, which includes the exchange of information on diagnosis, treatment of diseases, as well as continuing education for health service providers (Admin, 2021). Telemedicine services use various communication facilities such as telephone, video calls, and internet sites. It is important to differentiate between telemedicine services and cybermedicine, which is the use of internet technology to disseminate clinical and non-clinical information to the general public (Prawiroharjo et al, 2019).

The US Department of Health recorded a number of cases related to data breaches between 2009 and 2017, showing incidents such as device theft, illegal access, hacking, data loss, and improper data disposal, indicating the need for stronger data protection in telemedicine practices (Jiang and Bai, 2018). The Society 5.0 era shows great potential in the use of information and communication technology in medicine, but must still pay attention to ethical and normative boundaries in the provision of medical services, ensuring that the needs and dignity of patients as humans remain prioritized.

Revisiting Basic Ethical Norms in Health Policy in Indonesia

Health policy in Indonesia is the totality of judicial norms created in order to achieve national health goals, both formal and informal, based on the ideal foundation of the unitary Republic of Indonesia. To achieve the highest level of health for the Indonesian people as mandated by the explanation of the 1945 Constitution, the government issued several laws and regulations in the health sector. namely: Health Law no. 36 of 2009, Health Personnel Law no. 36 of 2014, Medical Practice Law no. 29 of 2004, Nursing Law no. 38 of 2014, Hospital Law no. 44 of 2009. Apart from the regulations above, there are still other related regulations in the form of laws and government regulations. Efforts to improve the highest level of health initially took the form of efforts to cure disease, then gradually developed towards integrated health efforts for the entire community by involving the community at large which includes promotive, preventive, curative and rehabilitative efforts that are comprehensive and sustainable (Aprilianto, et al, 2015). All of these juridical norms contain moral ideals as basic values for realizing national goals in the health sector. It is important to understand the relationship between the principle norms in these regulations and the basic moral values in the constitution, especially the ideology, because this is the spiritual basis of our state system and formal society in civic life. Especially in this sense are relationships in the context of the spiritual-scientific paradigm of ethics. The basic goals of national health must be firmly based on the basic ideological values of the Republic of Indonesia, namely divinity (YME), humanity (just and civilized), unity, democracy (wisdom, deliberation/representation), and social justice.

One principle norm can be taken regarding the principles and objectives used, for example Law no. 26 of 2009 concerning health, Article 2 states: Health development is carried out on the basis of humanity, balance, benefits, protection, respect for rights and obligations, justice, gender and non-discrimination and religious norms. Basically, there is nothing in this principle that conflicts with the ideological values of the State, only if we look at the consistency of the application of the principle in norms of a fundamental nature, we should consider the hierarchy of basic values in the constitution, to maintain the continuity of the realization of basic values objectively. Hierarchically, the basic ideological values in the Indonesian constitution place at the top of the hierarchy divine values, then values below that relate to humanity, then social life. The divine dimension is the highest reality of all existence, and is the basis for the existence of other realities, including existence humans and their lives. These three entities are inseparable and arranged hierarchically, namely God – Man – Life (natural and social). The divine dimension is the center of the next two entities (humans and life). So it is truly a great gift that our state's value base places divine values in the highest position. According to Kaelan, the principles of the One and Only God contain religious values, namely: (1) belief in the existence of the Almighty God with His attributes, which are all perfect, all loving, all powerful, all just, all wise, etc. Another holy characteristic: (2) devotion to God Almighty, carrying out all His commands and avoiding all His prohibitions. The Principles of Belief in the Almighty God as a source of basic moral teachings (basic morality). Basic morals are fundamental rules, which we feel are impossible to deny, therefore they can be used as our guide in different circumstances. From a philosophical perspective, the essence of Pancasila is a form of solidification or crystallization of the religious beliefs of the Indonesian people as well as the nation's customs and culture. So if analyzed, the 'basic moral' contained in the Pancasila Philosophy states that 'in short it must be said' that divinity is the basis and goal of all morality. Without divinity it is impossible for decency to develop truly (Kaelan, 2002). The spiritual-scientific paradigm of ethics places the divine dimension as the moral and ethical center for humans in the dimension of rationality so that its manifestation is a reflection of His perfection. If a comparison is made between the principles in Law No. 26 of 2009 and the hierarchy of Pancasila ideological values, it can be seen in the following scheme:
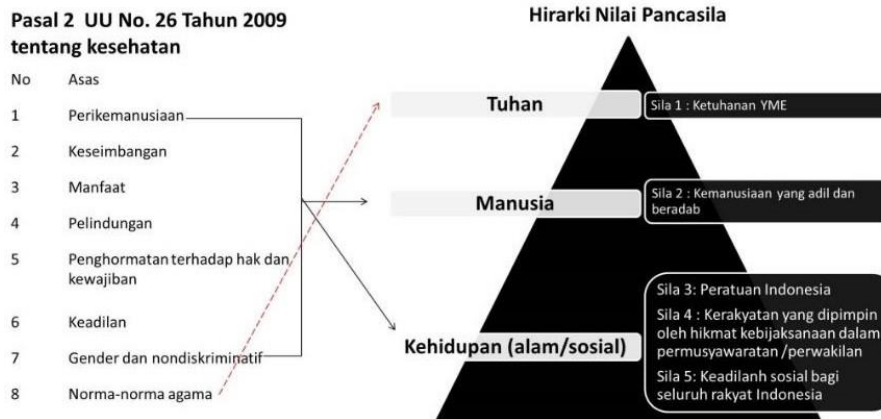
Picture 2: Scheme of Comparing the Principles of Law No. 26/2009 with the Hierarchy of Pancasila Values

There are eight principles used in developing the national health sector, which if viewed from the hierarchy of Pancasila values, the divine dimension is placed at the lowest principle, namely number 8, the principle of religious norms, and the principle of humanity at number 1. If we refer to this hierarchical model, then the principle humanity must not exceed principles relating to divinity. The divine dimension should always be considered as a priority, main and supreme orientation over other dimensions, so that the realization of the most fundamental constitutional values can remain in objective continuity at the level of State policy and its implementation. This can also describe or reflect the mental or spiritual atmosphere on the part of those holding the authority to implement constitutional values in the juridical system: truly basing and basing their thinking on the highest values of our state's ideological guidelines, namely divine values. Because this divine value can be seen as the 'initial and final' value for all the values contained in the constitution, because all other virtues originate and originate from the value that has this divine dimension. This is something that is often overlooked in the process of drafting a legal policy, perhaps in almost all areas of national life, namely recommending divine values as the most fundamental basis for a legislative provision.

4. CONCLUSION

The spiritual-scientific paradigm of ethics makes religious values, teachings and morals combined with human natural-rational talents in constructing knowledge into the fundamental operational basis for attitudes and behavior that reflect the glory of spiritual teachings/religiosity and the human dignity of human actions. The era of digital transformation, Society 5.0, with information and communication technology and the internet and robotics as a basis, has opened up the practice of Telemedicine to the world of medicine which can have implications for violating ethical boundaries and juridical problems. So it is necessary to evaluate basic moral and ethical principles in national health policy, so that the realization of the fundamental values of the constitution remains in objective continuity at the level of State policy and its implementation, especially values which have a divine dimension as the main and supreme orientation of other dimensions. Divine values are the main basis of spiritual-scientific ethics. The spiritual-scientific postulation of ethics rejects life systems that are built solely based on material or economic needs. The technological life system designed in society 5.0 should not forget human eschatological orientation, because naturally, the spiritual side of humans desires the prosperity of worldly life and eschatological life after death. This is a spiritual principle of the religious world. And the world of medicine with its basic moral principles as a servant of humanity is called a noble and noble profession because it has spiritual roots in religious morality.

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