

## THINKING SYSTEMS IN THE FRAMEWORK OF VALUE

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*Abstract: Systemic thinking is a way of thinking that looks at events in order from the simplest to the most complex. Examples of systemic thinking, for example, recognize the process of human formation starting from the womb, birth, childhood, becoming an adult, until death. While looking at human development itself is influenced by various factors, such as the social environment, family, and the food eaten; all are examples of systems thinking. The method used to obtain the data needed in this discussion is the Library Research method. The result is that ethical values are intended for humans only, other than humans (animals, objects, nature) do not contain ethical values, therefore it is impossible to be punished for good or bad, wrong or right. While aesthetics is more inclined to beauty and art that is seen by the eye. The schools in value are materialism, hedonism, utilitarianism, intuition, evolution and naturalism. From some of these schools there are similarities in looking at the good and bad of a life, but this school also has different views about the good and bad of a life. But in Islamic teachings to say his life is good or bad it can be seen from the revelations of Allah SWT listed in the holy book of the Qur'an.*

**Keywords: Systemic Thinking, Value Framework**

### INTRODUCTION

Systems thinking according to Peter Senge (1990) is a discipline to see the underlying structure of complex situations, and to distinguish high-level changes from low-level changes. Of course, systems thinking can make life easier because it can help to see the deeper patterns that underlie some events and their details <sup>1</sup>.

The process of thinking as an abstract activity in its capacity to find something that is also abstract, so it requires a set of careful considerations and thoughts, which requires a comprehensive understanding and study of a fact or phenomenon starting from the most basic things. Systems thinking is heavily influenced by elements both internal and external. This situation allows a person to think running away from the concept of system thinking ideally, so that the level of objectivity of a pattern and the results of thinking

is less than optimal.<sup>2</sup>

Systemic (Systemic) which means dealing with a system, not just certain parts. In the Big Indonesian Dictionary, the system means a set of elements that are regularly interrelated to form a totality. And Thought (Thinking) which means a process of using one's mind to consider or think about something. Systemic thinking is a simple thinking technique for gaining systemic insight into complex situations and problems. This is the benefit of systems thinking. Systemic thinking allows us to deal with the elements of the situation in harmony or harmony and not the elements of the situation in isolation. Its strength lies in its simplicity and effectiveness. Systemic thinking offers the potential to find a systemic focus in any situation.<sup>3</sup>

While systemic thinking is a way of thinking that views an event in sequence from the simplest to the most complex. Examples of systemic thinking, for example, recognize the process of human formation starting from the womb, birth, childhood, becoming an adult, until death. While looking at human development itself is influenced by various factors, such as the social environment, family, and the food eaten; all are examples of systems thinking. Thus, systemic thinking means showing the existence of stages, while systems thinking emphasizes the relationship between aspects<sup>4</sup>.

In this discussion, what is more focused on is talking about systemic thinking in a value framework. Of course, the main thing to look for or explore is how a person views values in his life then later thoughts or even schools will emerge which are often also mentioned by the general public with understandings. This will also open information to us when these thoughts later choose something that is of value to their lives with the arguments presented. The arguments presented may or may not be accepted by us, but what is clear this time is that we will understand the views of the existing schools of thought about something of value according to them. However, the advantages of this paper later, the author will also provide an analysis of the results of these thoughts in order to enrich knowledge in the field of thinking about values.

The research method used in writing this time is "library research". The author will visit the library and collect related data and examine existing books, articles, reports.<sup>5</sup> As for the focus of the discussion of this paper: 1) what is meant by ethical and aesthetic values?, 2) what are the schools

and thoughts about values?. Of course, the big goal is to understand ethical and aesthetic values and to know the schools and thoughts about a value.

## **FINDINGS AND DISCUSSION**

### **Value at a Glance**

Values will be discussed about the value of something, the value of actions, the value of the situation, and the value of conditions, everything will be given a value. Beautiful scenery, children's morals towards their parents with good manners, pleasant environment, and body conditions with values. The consideration of facts and of appreciation in the consideration of values cannot be separated, between the two because they influence each other. Observable properties of objects are also included in the assessment. If the facts change, our judgments change, this means that value judgments are influenced by facts. The fact is actually neutral, but it is humans who give the depth value so that it contains value. Because of that value, the object has value. But how do the criteria for objects or facts have value?

### **Ethical Value**

Ethics is a branch of philosophy that discusses human actions and looks at them from the point of view of good and bad. The scope of ethical values is Is there a measure of good deeds that applies universally to all humans, what is the basis used to determine the existence of these universal norms, what is meant by the meaning of good and bad in human actions, what is meant by obligations and What are the implications of a good or bad deed? Ethical values are intended for humans only, other than humans (animals, objects, nature) do not contain ethical values, therefore it is impossible to be punished for good or bad, wrong or right. For example, it is said that he steals, stealing is an evil ethical value. And the person who did that was convicted. But if the cat takes the fish in the cupboard, without permission is not guilty. The fault is that we are not careful, don't close or lock the closet door<sup>6</sup>.

Ethics is a philosophical investigation of human obligations and human behavior in terms of the good and bad of that behavior. Ethics is tasked with providing answers to the following questions: On the basis of what rights do people demand that we comply with norms in the form of provisions, obligations, prohibitions, and so on? How can we judge these norms? Questions like this arise because our lives seem to be stretched in a network

of norms. The network seems to shackle us; prevent us from acting as we wish; forces us to do what we really hate.

Ethics has a very basic nature, namely a critical nature. Ethics questions the norms that are considered valid; investigate the basis of the norms; question the right of every institution, such as parents, schools, the state and religion to give orders or prohibitions that must be obeyed. The right and authority to demand obedience from the institution must and need to be proven. Thus, ethics requires people to be rational towards all norms. So that ethics ultimately helps humans become more autonomous. Human autonomy does not lie in freedom from all norms and is not the same as arbitrariness, but is achieved in the freedom to recognize the norms that they believe in themselves as obligations. In a situation of competing ideologies and various normative systems, and dealing with institutions that are becoming more and more powerful as if they simply demand that people submit to their provisions. Ethics is needed as a critical introduction that can distinguish between what is legal and what is not, distinguish what is right and what is not.

The object of ethical investigation is moral statements that are the embodiment of views and problems in the moral field. If we examine all kinds of moral statements, we will see that there are basically only two kinds of statements. First, a statement about human action. Second, statements about humans themselves or about elements of human personality, such as motives, intentions, and character.

### **Aesthetic value**

Aesthetics are values related to artistic creation, and experiences related to art or art. Sometimes aesthetics is defined as the philosophy of art and sometimes the principles related to aesthetics are expressed by beauty. Aesthetic requirements are limited to the environment, as well as being bound by ethical standards. Ethics demands that what is good is good. Porn painting can contain aesthetic value, but common sense rejects it, because it is unethical. So that sometimes people pay attention to the value of the five senses and ignore the spiritual value. People only look for the value of pleasure without questioning whether it is good or bad. Aesthetic values without being bound by ethical standards can have a negative impact on aesthetics and can be destructive. According to Randal there are three interpretations of the nature of art, namely:

- 1) Art as a penetration (penetras) to realization in addition to experience.
- 2) Art as a tool for pleasure art is not related to knowledge of nature and predicting it but manipulation of nature for the sake of pleasure.
- 3) Art as a true expression of experience<sup>7</sup>.

We have talked about good and bad in ethics, now we turn our attention to talking about beautiful and not beautiful values. Good and bad values are often applied to human actions or actions, while beautiful and not beautiful values are more likely to be applied to art. Aesthetics seeks to find the value of beauty in general. So it is not impossible that in the end there are several theories that talk about it. The old theory of beauty is metaphysical, while the modern theory is psychological. According to Plato, beauty is a real and unchanging reality. Even though he stated that harmony, proportion, and symmetry are the elements that make up beauty, he still thought about it from a metaphysical point of view. From this he states that beauty is the objective nature of the object being valued. Thus, he is more concerned with metaphysics than the factual size of the object being assessed. He further said that every beautiful item has a beauty that accompanies it<sup>8</sup>.

### **Schools Talk About Values**

With so many philosophers who have studied and given their views on ethics and aesthetics, there have emerged several schools or schools of thought that examine these matters, especially whose studies focus on human actions to achieve happiness. The understandings or the flow can be seen below<sup>9</sup>.

#### **Materialism**

This school argues that the world is totally dependent on matter and motion. This teaching was put forward by Democritus in the 4th century BC, who said that all supernatural and miraculous events in nature are driven by atoms and their vastness of motion. There is no supernatural power that governs this life. There are two streams of Materialism. The first to appear was the flow of Mechanistic Materialism, which had been taught by Greek philosophers, such as Epicurus. In the XVIII century AD followed the flow of Dialectical Materialism taught by Karl Marx. The flow of Materialism teaches that humans pay attention to real life, and are not ensnared by dogmas that are raised by the authorities for the benefit of the

authorities. According to this flow there is only matter, namely "everything that exists in reality that can be observed by the five senses. What is in the imagination or is still in the possibility is considered non-existent. This sect does not believe in the existence of God and spirits, because they cannot be perceived with the five senses or other tools. They think that the spirit and God are just some people's wishful thinking<sup>10</sup>.

The author's analysis of this materialism understanding when viewed from the perspective of Islamic teachings, this understanding is very contradictory. Because the teachings of Islam require its adherents to believe in Allah SWT. As stated in the Qur'an.

The Word of Allah SWT:

*Meaning: Say: "He is Allah, the One and Only God. Allah is the Lord who depends on Him for everything. He has neither begotten nor begotten.*

*And no one is equal to Him<sup>11</sup>.*

### **Hedonism**

According to this school, the measure of good and bad is happiness, delicacy, and enjoyment which is seen as the main goal of human life. The flow of hedonism is divided into two groups, namely egoistic hedonism (egoistic hedonism) and universalistic hedonism (universalistic hedonism). Egoistic hedonism holds that humans must strive to seek and obtain the greatest pleasure for themselves. An important figure of this school is the Epicure (341-270 BC). While universalistic hedonism argues that humans should try to seek and obtain pleasure and happiness to seek and obtain the greatest pleasure and happiness for the benefit of society equally, not for themselves.<sup>12</sup>.

The author's analysis of the flow of hedonism, which assumes that the delicacy of the world is the main benchmark, certainly turns its back on the teachings of Islam which teaches the purpose of life is to believe and do good deeds according to the guidance of the Qur'an.

The Word of Allah SWT:

*Meaning: For the sake of time. Verily, man is truly in loss. except those who believe and do righteous deeds and exhorts to obey the truth and advice exhorts to persist in patience. <sup>13</sup>.*

### **Benthamism**

Jeremy Bentham (1748-1832 AD) argues, humans are in two rulers, namely displeasure and pleasure. Humans tend to stay away from displeasure and seek pleasure. Happiness is having pleasure and being free

from distress. An action is considered good if it can increase the happiness of as many people as possible. This is the principle of utility, namely the greatest happiness of the greatest number (the greatest happiness of the greatest number of people). Therefore, the determination of usability must also go through quantification<sup>14</sup>.

The author's analysis with the opinion of the flow of Utilitarianism which believes that humans are in charge of displeasure and pleasure is something that is not in accordance with Islamic teachings. Because the teachings of Islam only believe that Allah SWT is the ruler in this life.

The Word of Allah SWT:

*Meaning: Say: "O Lord Who has the kingdom, You give the kingdom to those You want and You take away the kingdom from those You want. You honor those You want and You humiliate those You want. In Your hands are all virtues. You are almighty over everything* <sup>15</sup>.

### **Intuition Flow**

According to this flow, a person's good and bad behavior is driven by his intuition or instinct which is the inner strength that is within him. It is this inner strength, according to this school, that can distinguish good and bad things. Among the thinkers who supported this school were Plato (430-347 BC) and Zenon (342-270 BC), who vehemently opposed the Epicurean school. In this connection, it should be noted, Immanuel Kant (1742-1804 AD) said that human reason is the basis of ethics. According to him, reason can command humans to submit to norms. He called this submission an "absolute commandment", meaning that a person should do something he deems proper and proper, because everyone else does it too.<sup>16</sup>

The writer's analysis of instinct and reason is not absolute. However, it is more of a relative and relative nature. Therefore, instinct and reason in determining good and bad are only relative and not absolute. In Islamic teachings, good and bad can be judged through the revelations of Allah SWT as stated in the Qur'an.

### **Evolution Flow**

The flow of evolution is based on the biological theory of Charles Darwin (1809-1882 AD), that in this life, there is a process of struggle or struggle to survive (struggle for life), and those who are able to win the struggle and battle will be able to survive. . This fight is not just a physical battle, it's also a mind battle<sup>17</sup>.

### **Naturalism**

The problem of knowing morals, this school says that actions are said to be moral if they are in accordance with the call of nature. So humans have a duty to fulfill their needs. Happiness can be lost if survival is disrupted<sup>18</sup>. In Western literature, known as a naturalist figure is Emil Zola (1840- 1902) French author. In his depiction of smut, pornography is described as it is. The flow of art for art is the background for his views in work. In Indonesia, the author whose works tend to be naturalistic is Armijn Pane with his novel *Belenggu*, *Motinggo Busye* in the early 60s and 70s even showing novels that are categorized as pornographic. The novel *Saman* (1998) by Ayu Utami also shows a tendency towards naturalism. Determinism is a flow in literature which is a branch of naturalism which emphasizes destiny as part of human life which is determined by biological and environmental elements.<sup>19</sup>.

The author's analysis with the flow of naturalism, that this school has assumptions that do not have strong reasons and do not have strong moral foundations. If each individual has to follow their own nature, it will certainly have a negative impact on the social life of the community.

## **CONCLUSION**

After the author describes a very broad discussion of systemic thinking in the framework of values. So to make it easier for readers to know the main main results of this discussion, it is concluded that: that is. First, ethical values are intended for humans only, other than humans (animals, objects, nature) do not contain ethical values, therefore it is impossible to be punished for good or bad, wrong or right. Both ethics demand that what is good is good. Porn painting can contain aesthetic value, but common sense rejects it, because it is unethical. Third, the schools of value are the flow of materialism, hedonism, utilitarianism, intuition, evolution and naturalism. From some of these schools there are similarities in looking at the good and bad of a life, but this school also has different views about the good and bad of a life. But in Islamic teachings to say his life is good or bad it can be seen from the revelations of Allah SWT listed in the holy book of the Qur'an.

## **Endnote:**

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<sup>2</sup> Rosadi, R. B. & K. I. (2020). Faktor Yang Mempengaruhi Berpikir



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<sup>3</sup> Pratiwi, A. (2017). *Bungan Rampai Kemitraan*. Universitas Paramadina.

<sup>4</sup> Kholil. (2018). *Pendekatan Holistik dan Model Dinamik Untuk Masalah Yang Kompleks*.

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<sup>5</sup> Nazir, M. (1988). *Metodologi Penelitian*. Ghalia Indonesia.

<sup>6</sup> Anwar, S. S. (2021). *Aliran dan Pemikiran Filsafat Pendidikan*. Yayasan Para Doa Wali.

<sup>7</sup> ibid

<sup>8</sup> Praja, J. S. (2020). *Aliran-Aliran Filsafat dan Etika*. Kencana.

<sup>9</sup> Susanto, A. (2019). *Fisafat Ilmu*. Bumi Aksara.

<sup>10</sup> Arif, O. (2009). *Dasar-Dasar Ilmu Filsafat Timur dan Barat*. Gentanusantara.

<sup>11</sup> RI, D. A. (2015). *Terjemahan Al-Qur'an*. CV Darus Sunnah

<sup>12</sup> Bertens, K. (1993). *Etika*. Gramedia Pustaka Utama.

<sup>13</sup> RI, D. A. (2015). *Terjemahan Al-Qur'an*. CV Darus Sunnah.

<sup>14</sup> Ibrahim, M. S. &. (2013). *Asas-Asas Filsafat*. Nagakusuma Media Kreatif.

<sup>15</sup> RI, D. A. (2015). *Terjemahan Al-Qur'an*. CV Darus Sunnah.

<sup>16</sup> Aprita, S. (2020). *Etika Profesi*. Qiara Media.

<sup>17</sup> Ismail, F. (2021). *Islam Dinamika Dialogis Keilmuan, Kebudayaan, dan Kemanusiaan*. IRCiSoD.

<sup>18</sup> Nizar, I. A. I. (2020). *Membedah Pemikiran Filsafat VS Agama*. Bintang Pustaka Madani.

<sup>19</sup> Rakhmansyah, A. (2014). *Studi dan Pengkajian Sastra*. Graha Ilmu.

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