



The Influence of Science Phylosophy in Improving Learning Ethics

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ABSTRACT This article was created with the aim of knowing how far and how much influence the philosophy of science has on the ethics of learning among students or students who are currently studying. The reason for raising this case is considered very important because of the decline in ethics among educational units at the elementary, secondary, and even tertiary levels compared to educational units in the past. The method used in writing this article is study literature, the basis used in discussing the ethics of learning uses the basis of Islamic theory or ethics according to Islam. Then the guidelines for learning ethics use the Al-Qur'an and hadith as well as the perspective of scholars who observe education. Ethics is the philosophy of human action as a human (human action). In a philosophical perspective, ethics is a philosophical investigation of human obligations and human behavior in terms of the good and bad of this behavior. Ethics also has a very basic nature, namely critical nature. In general it can be said that ethics is a philosophy of human action as a human being. An action has ethical value if it is carried out by humans and within a humane framework. It is clear that ethics deals directly with human actions or behavior. This humane behavior is not a meaningless behavior, but one that pursues good values. Keywords: <i>Ethic, Learning Ethics, Philosophy Of Science</i>			

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INTRODUCTION

Education has an important role in producing quality human resources. Improving the quality of human resources is one of the focuses of educational goals (COVIDSurg Collaborative, 2020), as explained in Law no. 20 of 2003 concerning the goals of National Education Chapter II Article 3 which explains that national education aims to develop capabilities and shape the character and culture of a civilized nation in order to educate the nation (Amado-Alonso dkk., 2019). This goal aims to develop the potential of students to become human beings who have faith and piety to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible state. Ethics is a set of principles, values, or morals that guide a person's actions (Rohmalimna dkk., 2022). A quality educational process will produce students who are knowledgeable, skilled, and creative.

In the learning process, ethics and learning discipline have a very important role in achieving good learning outcomes (Safitri dkk., 2022). Ethics and discipline are related to good and bad behavior that involve one's moral rights and obligations in social life. Ethics is a value system that is used to determine what is right and consistent with individual and organizational values in certain situations (Dianovi dkk., 2022). Kartanegara (2005: 67) defines ethics as moral philosophy or moral science, namely the science or art of life that teaches how to live happily or how to achieve happiness.

Ethics is a very important aspect in shaping student competence, especially in the field of personality (Al-Fraihat dkk., 2020). Cognitive and psychomotor abilities will be of no use to society if they are not matched by competence in the fields of ethics and personality (Nopiana dkk., 2022). Graduates who have good cognitive knowledge and psychomotor skills but do not have good ethics or morals will not provide significant benefits to society. A person's ethics are reflected through actions and desires to do. Ethics or morals related to beliefs, attitudes, activities, or feelings about something will affect daily actions and behavior. Therefore, moral or ethical education is very important in learning at school (Ilham dkk., 2022). The purpose of ethics education is to shape students' personalities to become good human beings, citizens, and good citizens. The criteria for a good human being, a good citizen, and a good citizen for a society or a nation, in general, are certain social values, which are heavily influenced by the culture of the society and the nation. Education experts generally agree on the importance of improving ethical or moral education through formal education (Anoum dkk., 2022). However, there are differences of opinion among them regarding the approach and mode of education. Some experts suggest using moral or ethical education approaches developed in western countries, such as the cognitive moral development approach, the value analysis approach, and the value clarification approach (Demina dkk., 2022). Meanwhile, others suggest using a religious approach, namely through the cultivation of ethics or morals that originate from religious teachings or thoughts.

As a country with a majority of the population professing Islam, it would be very positive if moral and ethical education for students emphasized moral or ethical values originating from Islamic teachings or the thoughts of Islamic scholars. Regarding student ethics (Hikmah dkk., 2022), both towards themselves, their parents, teachers, and friends, actually in the tradition of classical Islamic sciences, there is a book that is worth studying and researching (Dewi S dkk., 2022). The book in question is the Book of Ta'lim al-Muta'allim, which for years has been one of the books taught in Islamic boarding schools in Indonesia. This book contains how ethics, morals, and attitudes should be owned by students, students, or those who are studying.

RESEARCH METHODOLOGY

This research was conducted using a literature study-based method, which includes books and journals that have discussed a lot about the learning process (Keshav dkk., 2022). Furthermore, the data obtained is compared with the phenomena that occur in the field, especially those related to the current student and student learning ethics.

RESULT AND DISCUSSION

Science Philosophy

According to Commy Setiawan, philosophy of science is a science that studies the position of knowledge (Kartel dkk., 2022). Where philosophy as the highest strata of other branches of science. In general, the philosophy of science contains thoughts on complex problems. Many of the results of philosophical thought originate from aspects of human life itself.

It turns out that philosophy is not factual (Qureshi dkk., 2022). The intention is not factual in this case because it contains assumptions, questions that have not been answered and something that does not make sense. Later scientific evidence and facts will be found as a result of the existing questions.

According to Nuchelmans, the definition of philosophy of science is extensive. Where philosophy has a relationship in human daily life (Ali dkk., 2019). Philosophy is also touted as the driving force of human life to become a state (Buonanno dkk., 2020), nation and live collectively.

Philosophy of science then experienced significant developments. If in the past philosophy was just theoretical thinking . But almost all theories or theoretical thoughts are still one. But now philosophical thought is also divided into several other branches of science.

Back in the 17th century natural science was still closely related to philosophy. However, after the 17th century, natural science has stood alone, not attached to philosophy.

Meanwhile, according to Merriam Webster, philosophy of science can be interpreted as the love of wisdom towards knowledge. Whether it's knowledge of the most commonly encountered reality, to the rules of reality that emerge from all aspects. Starting from the aspects of logic, ethics, aesthetics and from the theory of knowledge. There are also those who mean that the philosophy of science was born from a meaning of philosophy that loves wisdom.

Where figures such as Ibn Sina, Fuad Iframi, Al-Jurjani and Ibn Mundzir, the philosophy of science is wisdom to seek human perfection. Where it is done by describing the nature, theory, and discovering its nature.

From the understanding of the philosophy of science from several philosophers and experts above, it can actually be concluded that the basic definition of philosophy of science according to philosophers can be interpreted into several points. First, the philosophy of science is a speculative effort that presents views and opinions in a complete, systematic and in accordance with reality.

Second, critically examine the statements and suppositions put forward as a field of knowledge. Philosophy can also be interpreted as a scientific discipline that invites us to see what is said and for what is said, which can later be studied comprehensively.

Ethics Concept

Etymologically, there are two opinions regarding the origin of the word ethics, namely (Ross & Clayton, 2019); First, ethics comes from English, which is called ethics (singular) which means a system, moral principles, rules or ways of behaving. However, sometimes ethics (with the addition of the letter s) can mean singular. If this is what is meant then ethics means a branch of philosophy that provides boundaries of moral principles (Alnahas dkk., 2020). If ethics with plural (plural) means moral principles that are influenced by personal behavior.

The second comes from the Greek word 'ethos' which means moral character or custom (Shank dkk., 2019). In terms of ethics, ethics is a branch of philosophy that talks about human behavior or actions in relation to good and bad. What can be judged as good or bad are human attitudes, namely those involving deeds, behavior, movements, words and so on (Wickenheiser, 2019). Meanwhile, motives, character, conscience are difficult to judge. Only actions or behaviors that are done consciously can be assessed, while those that are done unconsciously cannot be judged as good or bad. (Surajio, 2004)

In the philosophical tradition, the term 'ethics' is commonly understood as a scientific theory that discusses what is good and what is bad with regard to human behavior. In other words, ethics is an attempt by reason to compile a theory about the maintenance of a good life. Ethical issues arise when the morality of a person or a society begins to be critically reviewed. Morality is concerned with concrete behavior, while ethics works at the theoretical level. Ethical values that are understood, believed, and tried to be realized in real life are sometimes called ethos.

As a branch of philosophical thought, ethics is divided into two, namely objectivism and subjectivism. The first view argues that the good value of an action is objective and lies in the substance of the action itself. This concept produces what is called rationalism in ethics. According to this understanding, an action is considered good not because of our desire to do it or because it is in line with the will of society, but merely a universal rationalist decision that encourages us to act that way. Immanuel Kant is the main character who supports this flow.

The second stream is subjectivism, holding the view that an action is called good when it is in line with the will or consideration of a particular subject. The subject here could be collective subjectivism, namely society, or it could be the subject of God. The notion of ethical subjectivism is divided into several streams, starting from the hedonistic ethics of Thomas Hobbes.

According to Sunoto, ethics can be divided into descriptive ethics and normative ethics. Descriptive ethics only describes, describes, tells what it is, does not give judgment, does not teach how to do, for example, like the history of ethics. Normative ethics has provided good and bad judgments, what should be done and what should not be done. Normative ethics can be divided into general ethics and special ethics. General ethics discusses general principles, such as what values are, motivation for an action,

conscience, and so on. Special ethics is the implementation of general principles, such as social ethics, work ethics, and so on. (Sunoto, 2002)

Moral comes from the Latin word 'mos' and the plural 'mores' which means custom or way of life. Ethics and morals mean the same thing, but in everyday judgment there is a slight difference. Morals and/or morality are used for the actions being assessed, while ethics are used for assessing the existing value system.

Frans Magnis Suseno distinguishes moral and ethical teachings. Moral teachings are teachings, sermons, sermons, oral or written rules about how humans must live and act so that they become good human beings. The immediate sources of moral teaching are various persons in positions of authority, such as parents and teachers, community and religious leaders, and the writings of the sages. Ethics is not an additional source for moral teachings but philosophy or critical and basic thinking about moral teachings and views. Ethics is a science and not a teaching. So ethics and moral teaching are not on the same level. What says how we should live, is not ethics but moral teaching. Ethics wants to understand certain moral teachings, or how we can take a responsible attitude when dealing with various moral teachings. (Suseno, 2007).

Norma is a carpenter's or bricklayer's tool in the form of a triangle. Then the norm means a measure. In its development, the norm is defined as a guiding line or a regulation. For example, in a society, general norms must apply, namely politeness norms, legal norms, and moral norms. Leibniz, a philosopher in modern times, argues that decency is the result of a 'becoming' that occurs in the soul. The development from dark natural passions to conscious will, that is to say, to a fully developed moral consciousness, is due to the activity of the soul itself. All our volitional actions have existed from the beginning. What we really want has been contained as a seed in dark natural desires. (Hadiwijono Harun, 2000)

Therefore, the first moral duty is to promote this development within man himself. Morals are only related to the human soul.

The consequence of this view is that one can only speak of good and evil wills. Good will is when the act of the will manifests a part of the development which corresponds to a clear and actual idea. Evil will is when the volitional action is bound by an obscure notion. According to the philosopher Herbert Spencer, the notion of decency can change, among the various nations the notion of decency is totally different. In the era of the military state, it was the virtues of the soldier who were respected, while in the era of the industrial countries it was despised. This is because the prosperity experienced in the industrial age was not based on appropriation and conquest, but on productive forces. (Hadiwijono Harun, 2000)

Fudyartanta gives the meaning of decency is the overall value or norm that regulates or is a guideline for human behavior in society to carry out his life goals. Strictly speaking, morals or decency are all social norms or values that regulate human behavior in society to always do or carry out actions or behaviors that are objectively and intrinsically good. (Fudyartanta, 2004)

From the several definitions of politeness, it can be concluded that politeness which comes from the word polite gets the prefix to and the suffix an which means to form an abstract noun. Politeness is a trait that comes from within, not from outside, which means that politeness is related to honesty.

Learning Concept

Some of the views of experts on the notion of learning include the following; Moh. Surya (1997); 'Learning can be interpreted as a process carried out by individuals to obtain changes in new behavior as a whole, as a result of the individual's own experience in interacting with his environment. Witherington (1952); 'Learning is a change in personality which is manifested as new response patterns in the form of skills, attitudes, habits, knowledge, and skills. Crow & Crow (1995); 'Learning is the acquisition of new habits, knowledge, and attitudes. Hilgard (1962); 'Learning is a process in which a behavior appears or changes due to a response to a situation. In Vesta and Thompson (1970); 'Learning is a relatively permanent change in behavior as a result of experience. Gae & Berliner; 'Learning is a process of changing behavior that arises because of experience.

Some of the definitions given by the experts above are similar to each other, although they differ in the use of words (Al-Fraihat dkk., 2020). From these definitions, it can be concluded that learning is an individual process that interacts with the surrounding environment, causing changes in behavior, including attitudes, skills, and knowledge. These changes occur because individuals respond to stimuli or stimuli received (Hewing dkk., 2020). Therefore, human learning activities occur intentionally and not by chance.

With the availability of information, humans are able to communicate or respond to the data by reading (Liu dkk., 2019). By reading, all knowledge and information can be transferred, stored and stored in the brain. In this situation, the initial changes that occur in the human learning process are increasing knowledge or acquiring new knowledge.

Study Ethics in Islam

In Islam, ethics is termed with morality which comes from the Arabic language al-akhlak (al-khuluq) which means character, habit or character. In the Qur'an it is mentioned that 'Truly you Muhammad is above the great character'. Therefore, ethics in Islam is identical with the knowledge of morals, that is, the knowledge of the virtues and how to obtain them so that people can be adorned with them, and the knowledge of the humble things and how to avoid them so that people can be freed from them. Ethics on the other hand, is often considered the same as morality. The similarities do exist, because both discuss the problem of good and bad human behavior, but morality is closer to behavior or character that is applicative, while ethics is more inclined to the foundation of philosophy, which discusses knowledge about what is good and what is bad.

Ethics in Islam is the most important prophetic mission after the revelation of Allah SWT. (al-tawhid). In this case, the Messenger of God. once said: 'I was sent to perfect good morals'. In the level of Islamic scientific treasures, the connection between philosophy and ethics is usually called practical philosophy. It occupies an important part in the discourse of classical Islamic thought. Practical philosophy itself talks about

everything as it should be, which is based on theoretical philosophy, which is the discussion of everything as it is. The study of ethics has its own uniqueness and a discipline that stands alone. Until the passion of Muslim scientists to discuss in more detail this very crucial field of knowledge in Islam, gave birth to many works that can be used as primary and secondary reference sources.

In Lisan al-'Arab, it is explained that al-Akhlaq is the plural form of the mufrad (singular word) khulqun or khuluqun which is synonymous with the words al-thab'u (habit or character) and al-sajiyat (habit, temperament, and behavior). Ethics or morals are the inner image of humans in the form of their psychological attributes. The emergence of differences is indeed difficult to deny both because of the influence of Greek Philosophy into the Islamic world and because of the narration of the verses of the Qur'an itself which led to the birth of differences in interpretation. In the Qur'an, the ethical message is always covered by signs that demand interpretation and reflection by humans. 6 According to Ash'ariyah, pure ethics is always subjective, meaning that it can be meaningful with the existence of a subject, in this case it is Allah. The only purpose of acting morally is to obey God. Unlike the Mu'tazilah, they believe that all of God's commandments are true, and their true nature is separate from God's commandments. He commands us to do something right because it is right, based on an objective basis, not on God's command. God cannot demand that we do something that is not right because the rules of morality are not things that are under His control. Indeed, He knows better which actions must be taken by us, and we must continue to seek His guidance.7 Ash'ariyah (traditional theologians) see morality as being under God's control, or in other words, morality presupposes religion. However, the Mu'tazilah (rational theologians) view the opposite. They see morality as a rational human action in seeing what is good and what is bad, not solely determined by religious demands.

In general, the purpose of ethics is not only to know the view (theory), even half of the purpose is to influence and encourage our will, so as to form a holy life and produce goodness and perfection, and benefit fellow human beings. Therefore, ethics is to encourage the will to do good, but it is not always successful if it is not obeyed by human purity. 8 Aristotle said: what is related to priority is not enough to know what the priority is? In fact, it should be added by training it and working on it. , or find another way to make us the main and good people. If speeches and books can make us good people by themselves, of course, as Theognis said, every human being should pursue excellence and be willing to buy it at a very high price. However, all the basics in that matter can only be produced with the strength of the will of some of the young generation to remain in goodness and noble hearts according to their nature to be friends for virtue, and faithful to their promises. 9 The purpose of ethics in a philosophical view is 'ideality ' which is the same for all people at every time and place in an effort to achieve this goal, ethics experience difficulties because of the physicality and people's perception of the act as good or bad which is very relative, because each person or group has a conception of t

Ethics and human learning methods have a close relationship. On the one hand, learning as a human activity requires moral principles about how it should be done within

the framework of very unique human characteristics and characteristics. On the other hand, ethics as human thinking about right or wrong is very important to reflect on human learning activities at all times. Generally accepted values and ideas about learning need to be reviewed logically, critically, fundamentally, and systematically. So that the principles followed in the learning process are not only due to the customs or traditions that apply in society, but because they have a strong basis and legitimacy to be followed and obeyed.

A person who wants to learn must first cleanse the soul from all forms of despicable morals. The point here is not mere cleanliness of clothes, but also cleanliness of the heart. In this case, people who are in a learning atmosphere, are prepared not only with their minds, but all aspects that help in the process of internalizing knowledge into students. A student must eliminate the nature of the rush in gaining knowledge. Consistent and patient is a part that can not be released in every student. Students should also have a patient attitude and not force the teacher to explain something that is not yet the time. A student should show modesty and respect his teacher. Therefore, proper etiquette must be maintained by students and also maintain good behavior in front of their teachers.

In this section, the author will describe student ethics in the learning process. According to Imam Ghazali (d. 505 H) in his book *Ihya Ulum ad-Din*, the obligations of a student are of several kinds, namely;

Purify oneself from despicable morals and bad traits first, because knowledge is a form of worship of the heart, spiritual prayer and an inner approach to God (Lyu & Wehby, 2020). If prayer, which is only an outward worship, is invalid if one does not first purify oneself from hadas and dirt, then spiritual worship is also invalid unless one has purified one's self from despicable morals. The heart is the place for angels, because of that it is impossible for angels to enter into the heart to bring the light of knowledge when there are many bad and despicable qualities in it such as anger, lust, envy, rottenness, arrogance, 'jub and so on, all of that. like a dog. The important point to note here is that the knowledge referred to by al-Ghazali is knowledge that leads to increased fear of Allah (QS. al-Fatir: 28), while other than that it is not called knowledge.

Reduce worldly activities, distance yourself from family and hometown. Because all of that can distract from the concentration of learning, so that the ability to master the knowledge being studied becomes dull. Naturally, if there is a phrase; 'Knowledge will not surrender to you, until you are willing to give it all. If you have given it your all, then you must also remain careful and vigilant.' Thoughts and concerns that diverge, are like splashes of water that seep into the ground and are blown here and there by the wind, so that nothing is left to be utilized.

Don't be arrogant towards knowledge and oppose the teacher, but be willing to obey in all matters and be willing to listen to his advice. As a patient (analogy of a student's condition) it is proper to obey the advice of a doctor (analogy of a teacher's position) who handles it. For students, it is recommended that they want to be humble and wise towards their teacher. One of the characteristics of people who are arrogant towards teachers is that they do not want to learn other than famous teachers. Whereas knowledge is like a way that can escape from the clutches of wild animals and a way to obtain happiness. If people

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Beginners should refrain from studying variations of thought and figures, both regarding worldly sciences and spiritual sciences. Because this can confuse the mind, confuse and break concentration. It is best that he first master a discipline from one of the teachers, then study the other types of thought and flow. If a teacher is not independent in thinking or quoting here and there, then students should be alert. Because, such a teacher confuses more than instructs. Just like a blind person cannot guide someone who is equally blind.

Do not ignore a science discipline that is commendable, but be willing to study it until you know the orientation of the science discipline in question. If age and opportunity allow, he can delve into it further. But if not, it needs to prioritize the most important disciplines to study. Despite this, it should be realized that science is interrelated, so that the student of knowledge does not turn a blind eye and underestimate other disciplines that he has not studied, because man is the opponent of things he does not know.

In an effort to deepen a discipline, students do not do it simultaneously, but gradually and prioritize the most important, because, if the age is not sufficient to learn a variety of disciplines, then it is appropriate if their enthusiasm is directed to the most important and best disciplines, so that he can become qualified in the most noble sciences, namely the sciences of the afterlife, both the science of muamalah and the science of mukasyafah. The purpose of muamalah knowledge is mukasyafah knowledge, while the purpose of mukasyafah knowledge is ma'rifatullah. What is meant by this is not the belief inherited by parents or acquired through the skill of arguing and debating, such as the purpose of knowledge of the pen, but a belief that emerges from the 'light' of God that illuminates the heart of a servant, through mujahadah, so that his heart is purified from dirt.

Not stepping into the next level of knowledge until he has really mastered the previous level of knowledge. Because, the knowledge is neatly arranged, each interrelated and multilevel.

Knowing the factors that lead to being able to acquire the most noble knowledge. This is based on two things, namely; the priority of results (impact) and the basis of the argument. For example; religious science and medical science, where religious science has a positive impact on a person's life in the afterlife, while medical science has a positive impact on a person's life in the world. Therefore, religious knowledge is more important than medical science. It is different with the science of accounting and the science of arithmetic, then the science of accounting is more noble because of the strength of its

arguments. However, if the science of accounting is compared to the science of medicine, then in terms of 'impact', the science of medicine is far more noble than the science of accounting. While in terms of the basis of the argument or argument, the science of accounting is far more noble than the science of medicine.

The purpose of student learning is to cleanse the mind and decorate it with goodness and draw closer to God. Not the other way around, aiming to find position, wealth, and popularity. With such a goal, the knowledge of the hereafter should be prioritized, but it does not mean to underestimate other sciences, such as the science of dakwah, the science of nahwu and the science of language which are categorized as included in the cluster of introductory and complementary sciences whose study is fardhu kifayah.

Knowing the relationship between the sciences he studies and the orientation he is aiming for, so that he can sort and choose which science should be prioritized. While of all the knowledge that needs to be given more importance. The meaning of being important here is in relation to worldly and ukhrawi affairs at the same time. If it is not possible to integrate the harmony of worldly and ukhrawi affairs at the same time as required by the Al-Quran, then the more important thing is ukhrawi orientation. Thus, this world is like a temporary stopover, the body as a vehicle and actions as a journey towards meeting God. There is real enjoyment here, although very few people are aware of it.

The Influence of Philosophy of Science in Learning Ethics

Philosophy of science needs its presence in the midst of the development of science and technology which is marked by the increasingly sharp specialization of science. Because by studying the philosophy of science, scientists will realize their limitations and not be trapped into an attitude of intellectual arrogance. What is more needed is an attitude of openness among scientists, so that they can greet each other and direct all their scientific potential for the benefit of mankind. (Muntansyir Rizal, 2006)

Philosophy of science is a special branch of philosophy that deals with the history of the development of science. Scientific methods and ethical attitudes that must be possessed by scientists in general have the following objectives: First, the philosophy of science as a means of testing scientific reasoning, so that one becomes critical of scientific activities. A scientist must have a critical attitude towards his own field of knowledge, so that he can avoid being solipsistic, namely assuming that only his opinion is the most correct. Second, the philosophy of science is an attempt to reflect, test, and criticize scientific assumptions and methods. The habit that occurs among modern scientists is to apply a scientific method without regard to the structure of the science itself. Therefore, one attitude that is needed here is to apply scientific methods that are appropriate or compatible with the structure of science, not the other way around. The method is only a means of thinking, not the essence of science.

Third, the philosophy of science provides a logical basis for the scientific method. Every scientific method developed must be logically-rationally accounted for, so that it can be understood and used in general. The wider the acceptance and use of the scientific method, the more valid the method is, the discussion in this case is discussed in methodology, namely the science that studies ways to obtain truth.

Historically ethics developed in line with the development of philosophy. The influence of the philosophy of science in the ethics of learning, among others: Students can finally understand that humans as social beings can realize that their behavior is bound by moral values that grow and develop, and are obeyed by everyone in order to create a harmonious social life. Students can realize that moral values can differ from one place to another, from one era to another. Can form the conscience of students in the field of education. A student can understand his lesson not only in terms of his knowledge but also from the ethics of learning how he got that knowledge.

CONCLUSION

In a philosophical perspective, ethics is understood as a philosophical reflection on morals, ethics is more of a normative discourse, but it does not always have to be imperative, because it can also be a hypothesis, which talks about the conflict between good and bad, which is considered a relative value in the human rational view in Act. Ethics can also be seen as an art of living that leads to happiness and culminates in wisdom. Meanwhile, from the point of view of Islamic philosophy, ethics is loaded with theological content, values of goodness based on the Qur'an and sunnah. Starting from the basis of religious epistemology, the concept of ethics in Islam is developed in such a way as to be able to encourage someone to do good deeds, because ethics is a signpost in acting that will guide and remind someone to do valuable and useful actions that must always be obeyed and implemented because it brings the common good

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