

Sidoarjo (Indonesia) Mud Volcano in the Perspective of Aristotle's Virtues Ethics

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Abstract

The Sidoarjo (Indonesia) Mud Disaster in Ethical Perspectives of Aristotelian Virtue aims to find analytically the meaning of the Sidoarjo mud disaster philosophically, and reflect it for the appreciation of values of virtue in society. Aristotelian ethics is chosen as a formal object because philosophically there is a value that is violated in the emergence of the disaster. This research is needed so that philosophy can contribute many good understanding for the improvement of human life in the world.

The research used in this paper is qualitative research in the field of philosophy. The research model used is qualitative research by conducting a study on Aristotelian philosophy to analyze fact of mud disaster of Sidoarjo. Hermeneutics then used to find meaning in this research. The results of the hermeneutical analysis will then become material in order to find its contribution to a more ethical world life.

Keywords: *Ethics, Aristotle, Mud Volcano, Virtue*

I. RESEARCH BACKGROUND

Lapindo mudflow is an event of spraying hot mud at the PT Lapindo Brantas drilling site in Renokenongo Village, Porong Sub-district, Sidoarjo Regency, East Java Indonesia, since May 27, 2006. The mud burst is still ongoing today and has a negative impact on life citizens. The hot mud eruption has caused flooding of settlements, agriculture and industrial areas in three surrounding districts, as well as affecting economic activity in East Java and Indonesia.

The location of this mudflow is located in Porong District, about twelve kilometers south of Sidoarjo. The mud volcano is thought to have been caused by drilling activity by an oil and gas drilling company called Lapindo-Brantas. Lapindo-Brantas party itself said that the mud eruption happened together with drilling due to something not yet known. This event became a tragedy when the hot mud floods began to inundate rice fields, human settlements and industrial estates.

The mud volume is estimated at about 5,000 to 50 thousand cubic meters. This mudflow brings a tremendous impact for the surrounding community as

well as for the economic activities of the community. Lapindo mud puddles that have reached the area of seven square kilometers with a depth of three to ten meters, his condition is increasingly dangerous. The giant embankment was built to overcome the mud eruption that continues to expand. One option to overcome this is to throw the mud into the Porong River. The disposal of mud into the Porong River is very dilemmatic, on the one hand it is necessary to save the embankment, but on the other hand the shrimp and fish farmers who depend on the Porong River will lose money. The puddle has already reached seven square kilometers. If the dike is broken, the impact must be very powerful. The disposal of mud into the river is also protested by the community, resulting in stagnation.

This reality challenges philosophy to make its contribution. Philosophy as a science is challenged to ground his knowledge. Ethics as a branch of philosophy at this point turned out to be in touch also with practical things. Actual problems, as well as disaster and business, require Ethics as a science to view them. Ethics has a practical characteristic, meaning directly related to human life, while human life is always associated with the matter of good and bad. In particular, the ethics of virtue question the "good" as the direction as well as the purpose of human life. Ethics will thus find its perfection in practical life, that is, in everyday human life. In light of this research is made. This paper will explore how Aristotelian Ethics covers the business activities of oil and gas companies. There are various theories of Ethics, but this paper only focuses on the Ethics of Virtue so that the discussion is more appealing.

II. RESEARCH OBJECTIVE

This study aims to explore Aristotle's idea of its priority and relevance for the Sidoarjo mud disaster. The objectives of the study will be spelled out schematically in the following points:

- a. This research is about to discover the meaning of virtue according to Aristotle.
- b. This research is about to find a reflective contribution from the observation of the Sidoarjo mud disaster in the perspective of Aristotelian ethics for a more ethical world life.

III. THEORETICAL BASIS

In general it can be said that ethics is the philosophy of human actions as human beings [10]. The term "ethics" is etymologically derived from the Greek word *ethos*, meaning the habit or character associated with human action [7]. Ethics are different from etiquette. If ethics is concerned with the good or bad of human action, etiquette deals only with manners without touching morality. The etiquette field only revolves around action from an external point of view, but ethics refers to human action as a whole, whole, and deep. Ethics thus not only debated with outward human action spark, but also investigate the motivation and the various dimensions underlying the action [17]. Ethic deals with human action. Hence ethics has a practical character. Why? Because the action is always concrete. Ethics is thus directly related to human life and promotes human values. Because of its practical character, ethics also directly leads people to act and be good [9].

The ethics conceived by Aristotle is an ethic that leads to a good life. Aristotelian ethics is the science of good living and aims at the attainment of virtue [20]. Humans are supposed to live and act in such a way as to achieve a good, quality, and happy life. Being happy is the ultimate goal of human life, and ethics offers guidance to achieve it.

Man must act and must act [15]. Acting is the hallmark of every living being, and it turns out that humans are also included in it. If every living thing acts (and so does humans), then what distinguishes human action from the actions of other beings? Human action is the emergence of himself as a human being. Human action is its most common and complete representation [15]. Action is the most convincing means to present fully and make it truly human.

Man becomes the subject of action when he is aware and responsible for what he does. Man is thus not only subject to the instinct and stimulus impulse, but directing it to a goal to be achieved. This is accomplished by humans when they include their sense in acting. This is what distinguishes man with animals. Surprisingly, in everyday events, there are many human actions that do not show that character. Quite a lot of human actions are found that is very brutal and intersect with animalistic character. There are humans who kill other humans even run away from responsibility after passing a drilling of oil that leads to disaster.

Ethics as a science is also characterized normatively [12]. Ethics propose the values of how humans can live well. Ethics also offers ethical patterns

and various moral judgments in testing human actions. Ethics also wants to bring people to good behavior, responsible attitude, uphold the value of life, and promote humanity. The value or norm in the ethics must be in accordance with human reason.

IV. RESEARCH METHODS

The research model that will be used in exploring this theme is qualitative research in the field of philosophy. Data are specifically collected through literature sources. The data obtained through these sources is then searched for its meaning. Hermeneutics at this point plays a major role to find meaning behind the various data library. Aristotle's argument on virtue ethics is specifically examined by following the cursing of the method of *verstehen*. The results of the hermeneutical analysis will then be the material to be used to observe the Sidoarjo mud disaster.

V. RESEARCH RESULT AND DISCUSSION

A. *The ethics of virtue*

Virtue comes from the Latin word "*virtus*." The ethic of virtue does not highlight the actions one by one, but rather focuses on the man himself. The virtue ethic draws its focus to "being" man. Sudarminta [19] says that ethics of virtue aims to answer the question "what kind of person should I be?" At this point the ethics of virtue find its difference with the ethics of obligation that aims to answer the question "what should I do?" The ethic of virtue is the oldest ethic raised by Plato and Aristotle. The virtue ethic has been abandoned since the growth of two different moral thinking traditions by David Hume and Immanuel Kant, but since 1963 interest in the ethics of virtue has re-emerged [10]. Virtue is believed to make a person a better human being.

The study of virtuous morals is meant to look for ways to be a prime or virtuous person. Virtue is one of the targets of ethical study. Aristotle [2] defines the virtue as follows:

"Virtue is a state of character concerning choice, lying in a mean, i.e., the mean relative to us by the rational principle by which the man of practical wisdom would determine."

The virtue according to Aristotle turns out to be a character's status with respect to choice, that is, the determination of what is appropriate for man drawn from the principle of reason, and by that principle man with practical wisdom [13]. Virtue is a manifestation of human action that is displayed by self-conditioning in good deeds. Concrete virtue also displays wisdom.

Aristotle displayed virtue as an act that was "in the middle." Virtue means an act that is not exaggerated on the one hand, and no shortage on the other. The virtue is in the middle. The Aristotelian definition of primacy consists of several elements of understanding that are worth listening to:

First, virtue is the status of character (disposition of the soul) with regard to choice. Status is not intended as a position, but rather a state, a disposition, a concrete fact of human character. What is meant by state / disposition is not a static reality, but dynamic, growing, and developing. This disposition is related to the act of choosing, meaning that virtue directly refers to an act of deciding or determining the right choice. The act of choosing means the right action in the determination (not arbitrary, not excessive, no shortage). This action obviously presupposes habituation.

Secondly, virtue as a habit is manifested in the determination that is in the middle (mean). What does it mean in the middle? Not half-half! The term "mean" means "Something having a position, a quality, or condition midway between extremes: a medium." So "mean" means in the middle, neither excessive nor lacking, nor between extremes exaggeration and deprivation). The term "in the middle" is not really a place position, but an affirmation to avoid extreme overload on the one hand, and extreme lack in the other, so it is a matter of choosing the right and reasonable means that the virtue is directly related to a value of reasonableness, so the question of "middle-middle" is not primarily an empirical question, but a matter of value.

Third, right for the human must pass from examination of rational principle. Aristotle underscores the rational characteristics of human virtues. That virtue has correspondence with the ratio or the mind of man.

Fourth, the primacy that is in the midst of it must be determined in a way as the good man (who has practical wisdom) determines it. Aristotle strongly considers how important the role of the wise in seeking virtue. Virtue must be sought in the mind of the wise.

The virtue thus is the status of the soul. Concerning the soul, Aristotle distinguishes three things, namely: (1) feelings, (2) ability, and (3) the status or disposition of the soul. Which entry virtue? According to Aristotle, virtue is a matter of disposition of the soul, not of feeling, nor of ability. The status of the soul means the disposition that depicts the whole human soul in its entirety. The just man, for example, clearly says that the virtue of justice is not merely a

feeling; nor is it a mere ability. Moreover, the virtue of justice is the blowing of his humanity that describes the unity of his presence. Justice is something that is grown, practiced, and manifested in just acts repeatedly in everyday life. The virtue in this plot of thought necessitates habituation. The activity of doing good deeds should be repeated. The requisite prerequisite of man to attain virtue is constancy in doing that act. A virtue is only possible when an action is constantly perpetually perpetrated consciously and willfully.

The virtue in that kind of thinking is certainly not possible at all. The primacy of growth and development, and of course, can also be set back or stagnated. Man develops, or rather, develops, so that he becomes ever more central, better, and more perfect. It appears that the virtue that Aristotle conceived is the virtue itself. Human action should not be separated from these virtues, and from here Lapindo mud disaster should be seen. Virtues are identical with kindness, and bring humans to happiness.

The knowledge in Aristotelian sense directly refers to the primacy of reason, therefore, "the more someone studies, the happier he is." [2] Aristotle then says:

"Complete happiness will its activity expressing its proper virtue ... this activity is the activity of study. For this activity is supreme... since understanding is the supreme element in us, and the objects of understanding are the supreme objects of knowledge [2]. "

The virtue of it turns out to be a character status with respect to choice and determined by the principle of reason. Aristotle was putting forward the ratio to reach virtue and happiness. Aristotle goes on to say there are two kinds of virtues, namely the virtue of reason and the virtue of the character (practical moral). The virtue of reason is essential, because the virtue of character in the Aristotelian sense also presupposes good reason.

B. Personal Virtues And Group Ethos

Virtue is the disposition of the soul (character) that a person has acquired and enables him to behave in a good morally good manner. The virtues make people good in person [8]. The person of virtue itself is good. Virtue is thus always an individual feature, but is it primarily binding on the individual? Does a group (or company) need not be virtuous?

In line with that personal preference, there is a characteristic that makes the group good in the moral

sense. In this case we need to give the following example: There is a company very famous for its honesty. The company is famous for its honesty is certainly the existence of employees who all have the virtue of honesty, in other words: there is "ethos" honesty there. Ethos is always associated with characters, views, and values that mark a group [16].

Ethos is defined as the characteristic spirit of community, people, or system [14]. In this sense it is often heard about work ethos, ethos (ethics) profession, ethos of the medical profession, and so on. In general it can be said that the ethos of a profession is largely reflected in a code of conduct for the profession. As a physician, a physician is bound by a particular ethos (whose content is certainly a virtue and a virtue). Ethos of this profession binds a person in his profession, and not as a person. To be a virtuous person, one is not enough just to bind to the ethos of the profession.

The understanding contains the consequence that the group of people (oil drilling companies also included in it) is apparently tied up by a particular ethos. Lapindo-Brantas as an oil drilling company should not be liable for the adverse impacts it causes. The company must seek and improve itself to have a good ethos and serve the happiness of the surrounding community. Lapindo-Brantas Inc. is one of the Contractor Cooperation Contracting Contractor (KKKS) appointed to carry out oil and gas drilling process. Lapindo currently has a fifty percent participating interest in the Brantas-East Java block, but that does not mean that they can be free and have no ethical responsibility whatsoever for the disasters they have committed.

C. Reflections and Relevance Ethics of Virtue for Sidoarjo Mud Disaster

1. The Relationship between Aristotelian Ethics and Lapindo-Brantas Business

Ethics is questioning the practical life of man, then surely tangent to the concrete reality of human life. The relationship of ethics with the reality of everyday life is due to the science of this one touches the human action. So what are the practical fields of human action? What can be included here are all economic, business, and social activities. It appears that ethics has a relationship with economic activity and even oil drilling, but where is this relation expressed in Aristotle's writings?

The ideas contained in the book of Nicomechean Ethics will be presented below to find out where the ethics relationship and business activities are

located. Nicomechean Ethics contains Aristotle's idea of ethics. The first phrase of the book is as follows:

"Every craft and every investigation, and likewise of every action and decision, seems to aim at some good; hence the good has been well described as that at which everything aims." [2]

The above quotation at least says two important things, namely: First, Aristotelian ethics is an ethic that is directed to goodness. Second, every human activity is directed to goodness. Aristotle says that man is a being in the polis (the human nature is in the policy). Because the man always wants to reach what is good and the policy is made up of various human beings, the consequence: the policy and all the activities in it (including the business) must be directed to the good.

The above explanation confirms that ethics is inherent in man and his actions. In the context of Lapindo mud, the question arises: "Can a corporation (not a human being) be responsible for a case that has an impact on the wider community? Is not a corporation not a sensible of human being? "It must be admitted that the above question is not easy to answer. To answer it in advance should be referred back to the essence of ethics and economic / business activities.

First, economic activity is essentially human activity in managing their lives, households, and society ("oikos" and "nomos"). In the framework of the common good an economic activity is carried out. Thus, the economy (including business activities run by corporations) can not be released away from ethics.

Secondly, is a corporation can run its own business activities by himself? Is the decision taken by the building of a corporation that is inanimate? Is not it a wise human being who runs a corporation? So, certainly the human beings within the corporation can not escape the ethical demands.

It appears that Aristotle did not give up the economy from ethics anyway. To the extent that economic action and business is the action of human beings, it must be subject to ethics and uphold the virtue as well. Economic activity presupposes ethics, because it is based on ethics. In today's competitive business world, companies are not only required to constantly adopt technologies that optimize the quality and quantity of products at the most cost-effective cost. The company must also build social awareness (corporate social responsibility). In today's era of global competition, markets and communities want corporate social responsibility.

The basic motivation of the company is often merely looking for profit and ignoring the public. They often only use economic resources, but pay less attention to the availability of raw materials, labor, and the environment. Workers are often given unfair pay and are not guaranteed safety. Conservation and preservation of nature is often overlooked by the increasingly craze of exploitation. Many cases of environmental damage are caused by corporate behavior, such as haphazard waste disposal, forest foaming, river dredging, air pollution that often exceeds the threshold, etc.

In the case of these hot mud eruptions, Lapindo allegedly "deliberately saves" operational costs by not installing the casing. When viewed from an economic perspective, the decision to install the casing has an impact on the cost of Lapindo. Medco, as a shareholder of the Brantas Block area, in a letter numbered MGT-088 / JKT / 06, has warned Lapindo to install casing (drum cover) in accordance with operational standards of oil and gas drilling. However, for some reason Lapindo deliberately did not install the casing, so that when the underground blow out, the mud that exists in the bowels of Earth spurt out without control.

As a legality of business (exploration or exploitation), Lapindo has obtained a production sharing contract (PSC) from the Government as the authority to sovereign authority over natural resources. The profit orientation makes the blind management of other things concerning environmental sustainability, improving people's lives, even ecosystem disaster. In academia, corporate crime is usually included as part of a white-collar crime. Its peculiarity is that this crime is committed by the corporation or its agents (manager, employee, or owner) to members of society, the environment, creditor, investor or rival.

A business deserves to be called an "ethical" business if the business is proven to bring blessings to the wider community. Aristotle says that people's ability to perform ethical actions is the result of all sorts of experience and knowledge, acquired through various practices and habits over the years. These capabilities now arise from the personal effort and the people closest to it. In other words, from effective training and good habits comes the primacy of morals and personal character.

Aristotle himself says that virtue must be pursued consciously and cultivated. People's ability to act ethically develops gradually, departing from ego-centric stages, then stepping to a more communal stage, and ultimately culminating in a fully human stage. An ego-centric businessman feels he has done well if his

business has benefited him. It is only a sophisticated businessman who has a fully human heart that he has done well when his business has brought blessings to humanity and brought benefits to many people.

Today more and more demands for all companies and business activities have policies that are utilitarian and show high social responsibility. Utilitarian business policies can be understood as a business policy that brings blessing to most parties. Such business policies can usually arise only from businesspeople with high moral virtues and personal character. This kind of virtue encourages business people to be the main ones. They no longer only pursue personal pleasure, but dedicate their activity to the happiness of more and more people. This is the flow of Aristotelian thought that should be put forward by businessmen, especially by Lapindo-Brantas.

2. Critical Reflection

Humans often (in this case Lapindo as a corporation) are unaware of their nature as being exist with other human beings. The spirit of selfishness and self-seeking without knowing the suffering of other people spread there. Today the country (Aristotle calls it a policy) is not considered an institution to further humanize humanity. The State and Government even seem to have been bought by money and business interests (also by Lapindo?). The urgency to pursue mutual excellence within the state begins to wear off. Under such circumstances Aristotle's ideas need to be studied in more depth. This idea is necessary and urgent to be cultivated in order to live together again to embrace the good as something to be pursued. So the important things that can be drawn for society today are:

First, kindness needs to be put forward by every individual. Every citizen should realize that the deepest purpose of his presence as a human being is the attainment of goodness, being a virtuous person, and ultimately happy. If everyone recognizes that each is directed to what is good, then the society that is formed will be colored by it. For Lapindo, this becomes a field of reflection to realize its role as a good agent that should benefit society through its business activities.

Secondly, the State needs to realize its function as the bearer of the common mandate to realize the common good. Concretely this is done by the holders of power, officials, members of parliament, and political actors. The common good is a necessary condition in every political activity. The goodness to be directed is not the personal, so the public interest must take precedence. Consequently in the Lapindo case: everything must be addressed to the fulfillment of the public interest (the community of mud victims). It does

not need to be tongue-bound and direct this disaster as a national natural disaster. The disaster-causing corporation should first be held accountable.

Thirdly, this goodness should be human action (*actus humanus*), meaning it must be cultivated consciously and sought by Indonesian people (especially by Lapindo). Consequently: the business act is ultimately a conscious act of citizens (who try to be a virtuous) and who want to achieve the common good. In the context of community life, the economy has an instrumental function, which is to follow the business in order to realize the general welfare. With this teleological orientation, it can be stated that economic success ultimately lies in its ability to participate in implementing and achieving the goals of life of society in general. The economic and business failures ultimately depend on their inability to realize these ethical demands. Businesspeople can really achieve ethical success and happiness if the state and society are cut off from old habits that are corrupt and out of liability.

VI. CONCLUSION

The people of Sidoarjo (especially the victims of the Lapindo mudflow) are currently facing a difficult situation. Difficulties that are being twisted make other aspects of life affected as well. Poverty, stupidity, and neglect broke out there. This is still to be exacerbated by not taking sides with the government to them. The government seems to be more favorable to the corporation, in this case Lapindo. Is there any hope for improvement in this situation?

First, it is here that increasingly realized the importance of ethics of virtue in running an economic and business activities. Economic activity then means a joint life arrangement that does not stop only to the achievement of profit as much as possible. Business and economic activities thereby integrate all the broader aspects. Then the logical consequence is that economic and business activities should be directed to the achievement of the common good and cultivated consciously. Goodness is a matter of ethics, so business can never actually be released from the ethics of virtue.

Second, business severity to this virtue has many implications, and one of them is good attitudes. Goodness certainly does not include the ugliness in itself, for it would appear a contradiction if it happened. The destruction of the environment, the loss of hands of the social impacts arising, and so on should be buried in living a righteous society. Corporations have moral responsibility, because the actors in it are human. Corporations are moral actors, though not moral

persons. Thus, in the case of the Sidoarjo mud disaster, Lapindo-Brantas can not escape from moral responsibility.

That's the view of Aristotle. Aristotle did not break the daily allegiance of life with ethics, but united it in an amazing and logical way. Aristotelian ethics is the ethic of virtue. Aristotle outlines that every activity of all human beings has a purpose to pursue goodness. Aristotle contributed a precious gem to life. The phrase which says that "business is business (solely about the achievement of profit)" is not feasible to echo again. Business gets dirty because if done without priority, and even throw ethics into the trash. Business gets dirty because the human in it has a bad ethos and free to do anything to embrace his own ambition.

It is time Aristotle's idea is contemplated together, because his contribution proved very relevant to human unity, especially in the settlement of Lapindo mud case.

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