

A Reflection of Man as a Social Being in Human Philosophical Thought

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ABSTRACT

Keywords: Human; Individual; Ethic; Social. This research reflects on man as a social being and the relationship of humans as a social being with philosophy. The method used in this research is qualitative. The researcher will use this type of research description based on existing data or facts obtained in the field. The researcher analyses library data to produce a new understanding of human existence as a social being associated with the nature of humans as social beings in the thought of Human Philosophy. The results of the study are that human beings, as social beings, are bound to norms or rules. Man is open to the existence of others, shares the world with others, and is responsible for society. The nature of man as a social being is: Homo Religious; Homo Sapiens; Homo Viator; Homo Creator; Homo Homini Lupus; Homo Homini Socius. The relationship of man as a social being with philosophy can be understood through the meaning of philosophy first. The foremost question in the thought of Human Philosophy is, "what is man?" The way to understand the nature of man as a social creature in human philosophical thinking is: 1. Some things experienced point to others. "I" refers entirely to others; The objects that surround 'me' bear witness to others. 2. Differences in interweaving: different contacts and different attitudes. 3. Different assessments of the presence of others: Opinions that more or less deviate from ours. Man's company with other human beings takes away the 'me' and the authority of human individuality itself. Others are seen as threats to the self to maintain autonomy. Positive Approach: "I" will achieve perfection only if it interacts with "you" or others. Man is open to others and builds his history with others.



Introduction

Humans are creatures that are individual (individuality) and social (sociality). Man is "a social individual being and at the same time an individual social being" (Suhartono, 1). Man is a person in whom there is body, soul and spirit. Basically, the whole of humanity is related to these three things. Therefore, in his existence as an individual, "man must be understood totally, and not his body or soul alone, his mind alone, or his movements alone, but the whole element possessed".

In their individual state, the focus is on "the material aspect of human uniqueness." This notion of individualism refers to its singularity among pluralities. Individualism, as a view based on human autonomy, reaffirms that man is a unity over himself" (Hayati, 2021). This is related to the nature of man as "Homo Luden", i.e. "man is not like a robot that runs automatically, but a person who behaves originally and freely with his choices and decisions". Therefore, it can be concluded that man as an individual is a "stand-alone being" (Purwosaputro & Sutono, 2021).

One of the proponents of Individualism was John Stuart Mill (1805-1873), who stated that individual freedom is "the highest value that man possesses and cannot be bargained" (Anwar, 2015). According to Mill, "the welfare and freedom of individuals, whose survival is easily threatened by community interference, is a major concern". This means that there is an influence from the existence of individuals in the midst of society that is likely to limit or even threaten individual humans. According to John Stuart Mill as quoted by Hadi, "The principle is: first, the individual is not responsible to society for his actions insofar as they concern only himself and do not concern others... Second, that for actions that harm the interests of others, the perpetrator is responsible and can be subject to social sanctions or legal sanctions if the community considers that one of the two alternatives is a means for protecting the rights of others" (Syahputra, 2020).

On the other hand, humans are also social creatures. Social here means society. Humans are basically bound or related to other human beings. From the very beginning, when a baby is born, the attachment and need for others is clearly visible in humans. A newborn baby, at least, needs the presence of a mother and family. Man cannot live alone. In order to survive, grow, develop and continue offspring, humans need others. The dimension of sociality "shows that there is an interconnectedness of the individual with outside himself, and that is society.

Because humans are unique as social creatures who cannot be separated from the humans around them, it is necessary to have a science that thinks critically, systematically, and logically about their existence or nature. Here emerged one branch of philosophy, namely Human Philosophy, which observes human existence, including as social beings.

Human philosophy that observes the nature of humans as social beings means: "talking about the nature of human life together with other humans" (Santosa, 2013). Mulyono further stated that talking about humans as social beings "is closely related to Human Philosophy and General Ethics as norms of decency in individual life with society".

As mentioned earlier, humans are individual beings and social beings. Most conflicts, both within (individual) and outside (social) man, occur because man needs to understand his essence as an individual and social being properly. The problem of individuals trying to influence social or social affects individuals has been going on for a long time, although sometimes it succeeds and sometimes fails (Noortyani & Mu'in, 2023).

Human issues as social beings are challenging to discuss and resolve thoroughly. Social conflicts and frictions between humans, religions, tribes and races in society and even the state, including wanting to rule, are caused by issues of human existence as social beings.

Therefore, through the background conveyed above, the author sees the need for a simple explanation of humans as social beings in the understanding of Human Philosophy itself. Some of the things discussed related to Human Philosophy in the study of humans as social beings are: What is meant by humans as social beings? What is the nature of man as a social being? How does man as a social being relate to Philosophy?

The purpose of this study is to understand the meaning of humans as social creatures and to give meaning to the nature of man as a social being and the relationship of man as a social being to Philosophy.

Research Methods

The method used in this study is a qualitative method, which is a research procedure that produces descriptive data in the form of speech or writing and the observable behavior of the subject itself (Furchan, 1992). Researchers will use this type of research description based on existing data or facts obtained in the field (Furchan, 1992). The method used in this research is qualitative. The researcher will use this type of research description based on existing data or facts obtained in the field. The researcher analyses library data to produce a new understanding of human existence as a social being associated with the nature of humans as social beings in the thought of Human Philosophy.

Results and Discussion

In Salam's presentation of man, it is said that man is an "ethical being." Ethical beings here mean "having an ethical consciousness, which grows slowly in line with the process of human growth since childhood. It is at the time of growth in which man is already thinking and willing, that is where the initial stage enters the moral world" (Sumanto, 2019). In other words, Salam divides human development into two stages: "pre-moral consciousness leading to moral consciousness". The transition from the first stage to the second stage takes time and process. To support this transition process, humans need other individuals.

The two features of man as an ethical man, according to Salam, are man aware of his existence and man with his open existence. When man is aware of his existence, man must be mindful of both his "religious existence, his social existence and his cultural

existence" (Sumanto, 2019). Salam explains that: "Religious existence means man's awareness of his relationship as a being with his God or creator, i.e. God Almighty. This consciousness is the source of religion." At the same time, cultural existence means: "man's awareness that in order to remain sustainable in life and this life man must strive to master and conquer this nature. It is this consciousness that is the fundamental foundation for the creation of human culture. Finally related to the discussion of this paper is social existence, which means: "the consciousness of man in this life, that he must always be side by side with others, because he depends on others and vice versa. It is this awareness that is the essence of the emergence of society.

The understanding of human beings as social beings who need the existence of others can be clearly understood in the life of human infants. Human babies are different from animal babies. Baby animals have "instincts that are specific and spontaneous adaptations to the environment". Animals already have certain skills (instincts) in the process of growing and surviving. Even those skills can add up without needing to be specifically learned. However, human babies do not have these advantages. On the contrary, "the human baby is programmed not to be programmed so that it depends entirely on other adult humans".

Hadi explained that "basically human life is a shared experience; human life, even in the most individual elements, is a common life; and human behaviour, in its basic structure, always points to another person". This is corroborated by Leenhouwers who states that: "The 'openness' of human life does not simply mean direction to the 'world' or 'material nature' or situations with its elements. Today, 'openness to others' is also underlined. Man's life with others is as essential to man as it is to the 'world'" (Ja'far, 2011).

In relation to man, man "divides his world with others. Being in the 'world' or a 'situation' means that we are engaged together, even though each person will live that involvement or direction in a uniquely personal way" (Ja'far, 2011). In conclusion, according to Leenhouwers, man must divide the world together with other humans. Here, man is led to make a positive contribution. Otherwise man "could not have given a fully human complexion to our whole lives" (Ja'far, 2011).

In addition to man living for himself, man also lives for others. Here the term used is "co-existence" which means "life contains openness to others". Therefore, the attachment of individuals to other individuals is very important. According to systematic theology, "it is said that the Absolute is only God. Therefore the perfection of man is possible only in three orientations, namely orientation to others, to the world or nature and God". This means that human interaction with others will help humans in the development or perfection of humans themselves, namely body (matter), soul and spirit (idea).

In living life as a social being, there is a socialite principle that must be understood. Salam explains that the meaning of the socialite principle is: "The existence of humans is always together. Thus, the existence of man in society means that in addition to being a person, he is also a member of society who works responsibly for that society" (Salam,

1988). Here requires a responsibility from each individual for what is done as a human being.

Finally, Imannual Khan states that "man only becomes human if he is among men. One can develop one's passions, attitudes, and ideals in interaction with others; one has the opportunity to learn from others, identify the admired qualities of others to have, and reject dislikes. Only in interacting with each other, in accepting each other and giving one to realise and live one's humanity. There is ample evidence to suggest that the son of man would not be human if he were not among men" (<http://www.davishare.com/2015/01/hakikat-manusia-pengertian-sifat-wujud.html>).

Then, it can be concluded that humans as social beings are:

1. Humans need social interaction with other social beings
2. Humans depend on other individuals in self-development.
3. Human beings are subject to rules, social norms and ethics that exist in both local and universal societies.
4. Every human action and behavior is expected to be judgment from other humans.

The Nature of Man as a Social Being

In this section, we will discuss some of the nature of humans as social creatures. There are many explanations about the nature of man himself. However, what will be discussed here is that the essence of man is associated with man as a social being.

Homo Religious

Homo religious means religious man. It is "the type of human being who lives in a sacred realm, full of religious values and can enjoy the sacredness that exists and is visible in the universe, the material realm, the plant realm, the animal and human realm" (Mangunhardjono, 1982). As a perfect creature created by God, man is given the ability to think, act, strive, and be able to determine what is good, right and wrong.

But on the other hand, humans are aware of the limitations and shortcomings that exist in themselves. This is because man has fallen into sin and is possessed by sin. Therefore, it is the purpose and essence of man as a religious being to realise and acknowledge the existence of God the Creator and the desire to worship Him. "This experience and appreciation of the Holy One further influences, shapes and determines the pattern and way of life" (Mangunhardjono, 1982).

When it is associated with humans as social beings who are Homo Religious, it means that humans are able to coexist with those who have different religious understandings. Religious people will not question how other humans carry out their religious activities or beliefs because, basically human nature is a religious being who worships the Holy One, the Creator. At the same time, religious people will not do harm to others even if it is in the context of practicing their own beliefs or religion. The existence and awareness of humans as religious beings will help the development of a better community life, especially in inter-religious harmony and religious pluralism.

At the same time, people who are homo-religious also need the support of those around them. This support can come from people who have similar religious values as well as from those who have different spiritual values. Man cannot develop his religious

values alone. Religion is synonymous with a collection of people. Spiritual people need others to develop and improving their religious norms and values.

Homo Sapiens

Homo Sapiens means: thinking man. Animals are not thinking creatures because animals only have instincts. In the state of man as a thinking man, man is divided into several groups: "the Caucasoid race, the Mongoloid race, the Australoid race, the Negroid race and some small special races" (Mudhofir, 2012).

As God's highest and noblest creature, man is given reason or the ability to think by his Creator. In full, it can be identified that man has reason, mind, ratio, reason, creation and charity so that man is able to develop himself as a whole person. Humans, as a living organisms can grow and develop, but what distinguishes humans from other creatures is that humans have the power to think so that they can speak, think, do, learn, and have aspirations as a dreams in running a better life.

Regarding these intellectual faculties, Carrel stated that "each person is born with a variety of intellectual capacities. But, big or small, to be actualised, this potential requires constant practice and certain environmental conditions that are not yet well defined" (Suhendri, 2018). This is where society is also influential in teaching, training and developing the intellectual and intellectual abilities in the human being. Man cannot alone develop the intellectual and intellectual potential in himself.

In another aspect where humans are social beings with this intellectual and intellectual ability, humans are expected to use this ability to think not only to develop themselves, but also to develop humans in their environment. Development in the sciences that are beneficial to humans is expected from the ability of humans as thinking beings. These self-thoughts can be taught and shared with society so that human life socially will be better and advanced.

But what is happening now is that human beings, perhaps a small part, have used that ability to think not for the good of society but rather for the coming difficulties and hardships to society. The occurrence of crime, the use of science for negative things is the result of intelligent humans who have used it for self-interest rather than the benefit of society at large.

Humans who have the power of thinking, reason, ratio will use and use the results of their thoughts for others. If man is constantly thinking but the results are not used for and by others, then the results of those thoughts are of no benefit even to the thinker himself. Thinking without benefit is very useless, that's why humans need others to use and develop the results of their thinking.

Homo Viator

Homo Viator means: human traveler. What man means as a traveler is "man is not a static being, man as a man who always 'becomes...'. He always faces the object to be worked on as it appears in relation to others".

Humans, here, are not humans who stop at one point. Humans have a tendency or instinct to develop and develop themselves. As a human being in the midst of other individuals, the human being will not be satisfied with the achievements that have been felt either by himself or the individuals or society around him. Here, innovation will be the goal in self-development and society. If each individual can move in a more positive direction, then society will also move in the same direction. That is, humans have the ability to adapt themselves to the surrounding conditions, especially related to other humans.

Homo Creator

"Man is a creature of work. Creating means creating value. In every work the idea of man is realized. In his work man does not just chew and pulverize mentak material, but gives form and content that is personally human".

The works produced by humans are of course due to the power of thought or reason that exists in them. However, these works must be used for the development of individual humans and also society because humans are social creatures as well. The work of a person is used by others who also work, as well as the work of others who work is used by humans who work others.

Homo Homini Lupus

Here, "man is a wolf to his fellow man" (Mudhofir, 2012). This means that humans can be enemies to other humans. Here humans want to "eat" other humans. This negative human connotation is caused by the decline of morality and the depletion of religious values in humans. Humans have a tendency to survive, but this effort to survive is actually done in ways like a wolf.

But at least in this understanding, humans need the object inside to be more powerful than others or greater than others. The size of a person is great or successful, one of which is to compare himself with others. This is where perhaps what can be understood in a positive sense is the concept of man as Homo Homini Lupus. Humans need others in doing what is called life competition.

Homo Homini Socius

Although humans are individual beings, beings who have identities, which have distinguishing characteristics from one another, but at the same time humans are also social friends for other humans. He always interacts with his environment. They relate to each other and form a particular society. Although there are opposing opinions, some say humans are wolves to other humans (homo homini lupus). This last understanding must be avoided so that there is no catastrophe on this earth. History has proven that there are civil wars or conflicts between nations, in the end only resulting in the degree of human civilization increasingly torn and destroyed.

The Relationship of Man as a Social Being to Philosophy

Philosophy in its simple definition is "The science that concerning all things with regard to the deepest causes, is attained by pure reason". Philosophy, as quoted by Salam to Driyarkara's statement, is also understood as: "radical thought, meaning that which, to the exclusion of accepted stances and opinions, tries to show a view that is at the root of

other practical views and attitudes". Clearly speaking, Philosophy means: "a 'special science' that tries to answer problems that ordinary science cannot answer because they are beyond or above the reach of ordinary science".

One branch of Philosophy is Human Philosophy or Anthropological Philosophy. The main point of thought in Human Philosophy is man himself. Here the material object of philosophy is man while the formal object is Philosophy. Therefore, questions will arise related to human nature. The questions are summarized by Salam as follows:

1. What or who is man in essence?
2. How is the human being described?
3. What are man's unique traits that distinguish him from all other creatures?
4. How is the relationship between the human body and the human soul?
5. How can a man be free to carry out what he will do?
6. What does personality mean, individuality (individual nature) and so on.

From some of the questions raised above, the nature of man is as a social creature because "man is an individual but he cannot live independently of others" (Salam, 17). Here, "fellow men occupy a very large place in the life of every man."

In understanding the nature of man as a social being, several things need to be understood, as stated by Leenhouver:

1. Some things experienced point to others. "Here the whole of human life points to the presence of others as an indisputable reality. Also, whatever humans want to handle, bring other people."
 - a. "I" refers entirely to others. Here humans have their own life history. In making his history, man needs others. "Human life that does not acknowledge these interdependencies between people gives evidence that the person concerned has never silenced the 'history' embodied in 'me,' that is, the history of 'me,' in which others have played their part."
 - b. The objects that surround 'me' bear witness to others. Here according to reality "each individual enters the formed 'world', where the original state has been transformed and reveals the touch of human hands, and becomes part of his culture."
2. Differences in intertwining. Here there is "great variation among the forms of encounter and the possibilities of contact of persons. Such great variations can show that the interconnectedness of people is so fundamental, that it cannot be limited to a single pattern of contact, but rather manifests itself into a diversity of ways."
 - a. Different contacts. "'I' meet other people in very different ways." Some are through marriage, fleeting meetings, family harmony and different organizations; friendship, labor service relations, etc. This form of contact varies, some are just, temporary and continuous.
 - b. Different attitudes. "There are differences in attitudes and ways of approaching fellow human beings. One person is approached with love, while the other with

coldness and indifference. Whether we show reluctance or hostility frankly. Again, we see the difference between antipathy and sympathy."

So, from the explanation above, indeed humans are indeed social creatures who are bound and formed by dependence and intertwining themselves with other individuals. There is a conflict between human gains and losses interacting with other individuals. However, it is undeniable that humans need the existence of others in developing their potential and also contributing to the society in which they are.

Conclusion

Humans are social and ethical beings who are bound by norms or rules. Man as a social being is open to the existence of others, shares the world with others and is responsible to society. The relationship of man as a social being with philosophy can be understood through the meaning of philosophy first. The way to understand the nature of man as a social being in human philosophical thinking is: 1. Some things experienced point to others: "I" points entirely to others; The objects that surround 'me' bear witness to others. 2. Differences in interweaving: different contacts and different attitudes. 3. Different assessments of the presence of others: Opinions that more or less deviate from ours. Man's company with other human beings takes away the 'me' and the authority of human individuality itself. Others are seen as threats to the self to maintain autonomy. Positive Approach: "I" will achieve perfection only if it interacts with "you" or others. Man is open to others and builds his history with others.

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