

## **The Tension and Synergy of Ethical Sources in The Relations of Lecturers and Students in Indonesian Universities**

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### **Abstract**

Higher education is expected to be a place to nurture youth or young generation who is strong, devoted to God and able to work for humanity. However, this highly trusted institution still faces ambiguous ethical issues that are shown by the mental attitude and behaviour of lecturers and students, such as plagiarism, sexual harassment and other immoral acts. Various incidents of ethical violations can be found in private and public universities, which are affiliated with certain religions or not. This research investigates the source of ethical considerations which underlie the relationship between lecturers and students in realizing their spirit and dignity as academic community. This research was conducted in four cities, namely Yogyakarta, Jakarta, Surabaya and Ruteng, using a qualitative approach, with the interview method and FGD to gather information. The ethical framework theory of Ibn Miskawayh and Immanuel Kant is used to analyze the data found. The results showed a variety of ethical sources referred by lecturers and students in carrying out their participation in higher education; the most widely referred sources are informants from religion, culture and objective rationality. The data also shows the existence of this

ethical reference contestation, for example in the case of violations of sexual ethics, the male and the lecturers are more advantageous than students and women because cultural ethics is more in favour of men. Although all universities studied have a professional code of ethics, the ethical integrity of individual lecturers and students is no less important to be strengthened.

[Perguruan tinggi dicitakan sebagai tempat untuk mendidik anak bangsa yang tangguh, bertaqwa kepada Tuhan dan mampu berkarya untuk kemanusiaan. Namun, institusi yang sangat dipercaya ini masih menghadapi persoalan etik yang ambigu yang ditunjukkan oleh sikap mental dan perilaku dosen dan mahasiswa, seperti plagiarisme, pelecehan seksual dan tindakan asusila lain. Berbagai kejadian pelanggaran etika ini dapat ditemukan di perguruan tinggi swasta maupun negeri, yang berafiliasi dengan agama tertentu maupun yang tidak. Penelitian ini menginvestigasi sumber dan pertimbangan etika yang bagaimana yang melandasi relasi dosen dan mahasiswa dalam mewujudkan marwah dan martabatnya sebagai dosen dan mahasiswa. Penelitian ini yang dilakukan di empat kota, yaitu Yogyakarta, Jakarta, Surabaya dan Ruteng, menggunakan pendekatan kualitatif, dengan metode wawancara dan FGD untuk mengumpulkan informasi. Kerangka teori etika dari Ibnu Miskawayh dan Immanuel Kant digunakan untuk menganalisis data-data yang ditemukan. Hasil penelitian menunjukkan adanya beragam sumber etika yang dirujuk oleh dosen dan mahasiswa dalam menjalankan peran sertanya di perguruan tinggi; sumber yang paling banyak disebut informant adalah dari agama, budaya dan rasionalitas objektif. Data juga menunjukkan kontestasi rujukan nilai etika ini, misalnya dalam hal pelanggaran etika seksual, pihak laki-laki lebih diuntungkan daripada perempuan karena etika budaya lebih berpihak pada laki-laki. Walaupun semua perguruan tinggi yang diteliti mempunyai kode etik profesi, tetapi integritas etika individu dosen dan mahasiswa tidak kalah penting untuk dikuatkan.]

Keywords: religion; culture; ethics; university;  
lecturers-students relations

## **Introduction**

A number of sociological studies have found that there are four institutions that are most influential in the process of social change, namely state or government institutions, institutions of higher

education, religion and markets.<sup>1</sup> Based on this thesis, changes in Indonesian society, forwards or backwards, prosperity or bankruptcy of a nation one partly depends on the participation and ethical vision of this institution.

In the last few years the Indonesian academic community has been stirred up by the emergence of cases of violations of academic regulation as well as ethical merit in the relationship between lecturers and students, amongst male and female lectures and students. For instance, Indonesian academicians and the general public were astonished at the unbelievable case that a rector of one of the famous state universities was able to supervise more than one hundreds of doctoral students in one year, and succeeded in making them graduated in timely manner.<sup>2</sup> Other news that is no less horrifying is, students who kill lecturers for few academic disagreements or conflicts,<sup>3</sup> plagiarism committed by lecturers and students,<sup>4</sup> as well as many cases of sexual harassment committed by lecturers against their students or educational staff, or amongst fellow lecturers, students and educational staff.<sup>5</sup> The news seemed to provide blurry pictures of the

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<sup>1</sup> Mansour Fakih, *NGOs in Indonesia: Issues in Hegemony and Social Change* (Amherst, MA: Center for International Education, University of Massachusetts, 1991); Antonia Kupfer, *Educational Upward Mobility: Practices of Social Changes*, 2015,

<https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1172519>; Yvonne Yazbeck Haddad, Ellison Banks Findly, and Religion Hartford Symposium on Women and Social Change, eds., *Women, Religion, and Social Change* (Albany: State University of New York Press, 1985).

<sup>2</sup> Arbi Sumandoyo & Mawa Kresna, "Rektor UNJ: 'Tidak Benar Ada Plagiat,'" [tirto.id](https://tirto.id/rektor-unj-tidak-benar-ada-plagiat-cvr8), accessed January 30, 2020, <https://tirto.id/rektor-unj-tidak-benar-ada-plagiat-cvr8>.

<sup>3</sup> "Ini Pengakuan Mahasiswa UMSU Yang Bunuh Dosennya Sendiri | Republika Online," accessed January 30, 2020, <https://www.republika.co.id/berita/nasional/daerah/16/05/03/o6ldly361-ini-pengakuan-mahasiswa-umsu-yang-bunuh-dosennya-sendiri>.

<sup>4</sup> "Plagiat Dalam Dunia Akademik | LLDIKTI WILAYAH XII," accessed January 30, 2020, <https://lldikti12.ristekdikti.go.id/2018/11/21/plagiat-dalam-dunia-akademik.html>; Redaksi Tanjungpinang Pos, "Plagiarisme di Perguruan Tinggi," *Tanjungpinang Pos*, November 21, 2017, <http://tanjungpinangpos.id/plagiarisme-di-perguruan-tinggi/>.

<sup>5</sup> Harian Jogja Digital Media, "Mahasiswa Jogja Beberkan Fakta Pelecehan Seksual di Kampus," *Harianjogja.com*, October 18, 2019, <https://jogjapolitan.harianjogja.com>.

hopes of the community towards higher education as the guards of social change towards a more dignified communities; let alone to achieve prosperous, safe, peaceful and just life as the nation stated in the Preamble to the 1945 Constitution.

This gloomy portrait of social practices in higher education is exacerbated by the increasing number of names of lawbreakers, abusers of authority and positions, such as rampant corruption in every line of power committed by university graduates. This, of course, does not mean that we negate the positive contribution of tertiary institutions for nation-building, welfare improvement and mainstreaming ethics in the governance of organizations at all levels and community relations in general, the results of which we have witnessed. The availability of numerical data and descriptions that have accumulated from the alumni of Indonesian higher education who actually become law breakers in this country becomes an opaque mirror that must be sought to clear up.

It is undeniable that a tertiary institution is a very complex entity in itself, which has many elements, such as centres for human resources development, educational curriculum, research and networking, administrative management, financial management, facilities, and various organizations and so on. The main element of human resources in universities comprises of leaders, lecturers or teaching staff, administrative staff and students. Of course, behind each of these human resource categories there are more people who are either directly or indirectly involved and colouring their relationships in carrying out their role in higher education. Universities that have various faculties, departments and study programs also have a great responsibility not only with regard to learning and curriculum development in education, but also in creating healthy atmosphere for the relationship and synergy of the performance of all elements in the system in this tertiary institution. The general ecosystem of a university will greatly influence the ability, capacity and capability of the alumni who are educated there to perform their expected roles.

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com/read/2019/10/18/510/1022357/mahasiswa-jogja-beberkan-fakta-pelecehan-seksual-di-kampus; "Berita Pelecehan Seksual di Kampus," *tirto.id*, accessed January 30, 2020, <https://tirto.id/q/pelecehan-seksual-di-kampus-ofr>.

Politically speaking, Indonesia also has normative references for its national education goals. National education has objectives and functions as outlined in Law Number 20 Year 2003 concerning the National Education System (Sisdiknas) article 3 which reads: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to develop the life of the nation, aiming at developing potential students to be human beings who believe and fear God Almighty, noble, healthy, knowledgeable, competent, creative, independent and become democratic and responsible citizens". This means that education in Indonesia is not only designed to develop a single rationality, but also to cultivate young people who have practical reason, and ethics or morality.

Higher education, as one of the most important components of national education, certainly cannot be separated from this goal. How well the rational agents involved in the management of higher education are able to hold what is mentioned as a categorical imperative, will influence their ability to develop rational and moral education. The National Education System Law expects universities to nurture people's awareness and application of ethical value and behaviour; universities are meant not a place for discussing and transferring knowledge and science from lectures to students in the classrooms, but also integrating ethics, and morality so that they can be internalized into a learning that is able to become a habit of daily life. Higher education is expected to be a system that puts forward an ethical structure in every level of relations among the members of the academic community.

The brief description above shows that there is a deep gap between the normative ideals of national education goals, and the ethical outcomes shown by education stakeholders and alumni who have worked in the community. In connection with various expressions of concern about the alumni of higher education who are violators of the law and community norms, many questions are posed to tertiary institutions: why many graduates of higher education do not reflect of having high morality, or good ethics? What was learned in universities? What factors creates a gap between their cognitive knowledge or rational intelligence, and moral goodness? This research certainly will not be able to answer all these questions; rather it will

only focus on the ethics of relations of lecturers and students, which in our assumptions will affect the process of internalizing ethics and learning that takes place in tertiary institutions. The ethical issues is tackled in this research is also very limited, due to various practical considerations, such as time schedule, availability of the funds, and also the expertise possessed by researcher.

The research, titled “Tension and Synergy of Ethical Sources of Lecturer and Student Relations in Indonesian Universities”, would like to answer the main research questions as follows: What ethical considerations underlie the relationship of lecturers and students in carrying out their roles and morals in the context of higher education; and what ethical views lead to a commitment to safeguard his morale and dignity as a lecturer and student? The research findings will be analysed using the ethical theory framework from Ibnu Maskawayh and Immanuel Kant as described below.

### **Ethics and Sources: Theoretical Review**

The long history of humans shows their many efforts and struggles to find things that are considered important, major in the common life and survival of the human species. Humans at all times and places are always involved in dialectics to formulate values that are considered good and bad, things that are considered true or false, beautiful or ugly. Indonesian society, has no exception; they always move actively to discuss, debate the ethical issues of living together in this plural society.

Known as a society that upholds the teachings of religions, the Indonesian people agree that the administration of the state is based on the divinity of the Almighty, just and civilized humanity, the unity of Indonesia, the people who are led by wisdom in deliberation/representation, and social justice for all Indonesian people.<sup>6</sup> The state philosophy, Pancasila, shows the importance and strength of the elements of religion and rationality in laying out state ethics. Accordingly, this study will use ethical theories developed in the

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<sup>6</sup> Setjen DPR RI, “J.D.I.H. - Undang Undang Dasar 1945 - Dewan Perwakilan Rakyat,” accessed January 30, 2020, <http://www.dpr.go.id/jdih/uu1945>.

Islamic religious tradition of Ibn Miskawayh, and the rationality tradition of Immanuel Kant, as a reference for analysing research data.

Ibn Miskawayh (932-1030CE) born in Rayy (now Tehran, now the capital of the Islamic Republic of Iran) has the full name of Abu Ali Ahmad Ibn Muhammad. In the circles of philosophical societies, Ibn Miskawayh was also called the third Guru (*al-Mu'alimin al-Tsalits*), after the philosopher Aristotles was named the first Guru (*al-Mu'alimin al-Awwal*) and the philosopher al-Farabi seconded (*al-Mu'alimin al-Tsani*). Since completing his book *Tahdzib al-Akhlak* (*Refinement of the Character*) Ibn Miskawayh has also been called the father of the Islamic Ethics. The source of ethical philosophy as enshrined in the *Tahdzib al-Akhlak* of Ibn Miskawayh comes from many traditions: Greek philosophy, Persian civilization, Islamic law teaching, and personal reflection. In his youth, like many other Muslim scholars of his day, Ibn Miskawayh began by studying Islam and the Qur'an, studying history and philosophy.<sup>7</sup>

In building his ethical philosophy Ibn Miskawayh departed from his belief in the teachings of Islam: that the Prophet Muhammad (PUH) was sent by God to perfect the noble character of humankind, namely the ethics of a good life. As a Prophet, Muhammad has interpreted, practiced noble morals throughout his life, and became a role model to whom his companions, and Muslims who lived after them will refer and follow. In this case practically it seems that Muslim societies have ethical references for their daily life, day in day out, from the life of the Prophet.

However, after Islam has spread to all corners of the globe, far from the time and place of the Prophet Muhammad had lived, then questions about the moral value and actual, particular, cultural etiquette emerged. Do all Muslims have to copy the actual behaviour of the Prophet or do they have to find and discern the ethical message of such expressed behaviour? How do Muslims differentiate between Muhammad's prophetic ethics and his Arabian cultural expressions? Such questions stimulate deep and lengthy discussions among later scholars that become the foundation for theoretical building in Islamic

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<sup>7</sup> Ahmad ibn Muhammad Ibn Miskawayh, Qusṭanṭīn Zurayq, and Seyyed Hossein Nasr, *The refinement of character (Tahdhīb al-akhlāq)* (Chicago, Ill.; Chicago, Ill.: Great Books of the Islamic World ; Distributed by Kazi Publications, 2003).

scholarship, including in the science of Islamic ethics. It can be said that in early history of Muslims society, theoretically and philosophically the formulation of ethics had not been widely discussed and written, and Ibn Miskawayh is considered to be very meritorious in starting the tradition of philosophical discussion and ethical theory among Muslim communities.

Morals or ethics according to Ibn Miskawayh is a mental attitude that is constant, containing the power to react and act without long thinking and consideration. This mental attitude has been internalized deeply by someone, so that it becomes a unified attitude and act of life and can manifest in everyday life without thinking. This mental attitude of humans, according to Ibn Miskawayh, is generally divided into two, namely those derived from basic human nature, and mental attitudes that are formed from training, consistent education and exercises so that they become an inseparable part of human beings.<sup>8</sup>

Mental attitudes that originate from basic human nature often produce conflicting morals or ethics, even many of which show moral character which is despicable. This is because basically humans are created with a variety of potentials, the potential to become noble creatures and also the potential to fall to the level of a low animal lifestyle (ethically despicable);<sup>9</sup> in other words humans have angelic potential and religious potential. The potential of human mental attitude to virtue, if trained and educated continuously will be able to internalize the ethics of good in depth, and produce humans with a commendable ethic. Therefore, Ibn Miskawayh strongly emphasized the importance of continuous education and training in humans since the cradle to develop and internalize ethical values, so that ethical action becomes a constant and spontaneous, noble character (*akhlak karimah*).

Ibn Miskawayh also believes that ethics or morals are closely related to some mundane and spiritual concepts. First, the concept of goodness: general good that can be accepted by humans in social life

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<sup>8</sup> Mohd. Nasir Omar and Ibn Miskawayh, *Miskawayh's Ethical Thought and Its Sources* (Bangi: Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, 2003).

<sup>9</sup> Qur'an Surah (Q.S.) At-Tiin: 4-7



(*al-ma'ruf*), and special good that is individual that has implications for the afterlife (*al-khair*). Second, the concept of happiness (*al-sa'adah*), and third, the concept of virtue in attitude and behaviour (*al-fadhilah*). Ethics in the sense of general goodness (*al-ma'ruf*) are values and attitudes of life that are considered good by all humans, namely goodness with rational standards and arguments that can be accepted by all humans. While special goodness (*al-khair*) is the values and attitudes of life that are believed to be good ethics for a person personally, because this is related to the beliefs, religion, experience and life style that he experiences. The ethics of worship, worship to God for instance, are included in this particular category of goodness, because the value of this goodness may not be or is less felt by others who have different beliefs.<sup>10</sup> The absence of *al-khair* internalization on the other side does not mean that it is ethically wrong.

Ibn Miskawayh further argued that humans' achievement and internalization of this special good (*al-khair*) will cause a feeling of happiness (*al-sa'adah*) to someone. Based on this theory, the specific ethics of individual or individual life happiness can be different. The happiness of an individual's life will be perfect if she or he has internalized general ethics agreed upon by the whole society, and internalized this special good (*al-khair*). So according to Ibn Miskawayh, with ethics, both general and specific, can lead to the achievement and satisfaction of human life individually or collectively, in society. In other words, people who are not ethical will not find true happiness in life.<sup>11</sup>

In addition to Ibn Miskawayh's ethical theory which is based on religious teachings, another ethical theory used in this study is the ethical theory from Immanuel Kant (1724-1804), one of the most influential German philosophers in the western world and modern times. Kant gave birth to many philosophical thoughts regarding questions of metaphysics, epistemology, ethics and aesthetics. In his

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<sup>10</sup> Mohd. Nasir Omar and Ibn Miskawayh, *Miskawayh's Ethical Thought and Its Sources*; Zurayk Costantine K, *The Refinement of Character. A Translation from the Arabic of Ahmad Ibn-Muhammad Miskawayh's Tahdhīb al-Akhlaq*. (Beirut: The American University of Beirut, 1968).

<sup>11</sup> Ibid.

*Critique of Pure Reason*, Kant explains about the structure of the limitations of reason, by giving criticism to its predecessor philosophers who have the Empiricist and Rationalist philosophy. Kant refuted the view of the Empirical school of thought, which assumes that the “mind” of humans is like a blank paper (*tabula rasa*) and will be formed and developed because of the empirical practices that she or he does. On the other hand, Kant also rejects the views of Rationalist schools who argue that pure reason can possess knowledge a priori, and independently. According to Kant, reason is strongly influenced by experience and categories to be able to function and provide judgment. It was this criticism of Empiricists and Rationalists that made Kant well known for his thesis of transcendental idealism and empirical realism.<sup>12</sup>

In his explanation of ethics, Kant explained three basic concepts, namely universality, humanity and autonomy. From this concept, Kant puts humans in the highest position and human actions are also based on common and universal traits. So moral action comes from human conscience which aims to place humanity as the core of universality. Human is a goal for her/himself, not a tool. While the concept of autonomy is autonomy of free will, and good will is an objective necessity. This concept also means that humans are able to set and create ethical principle, and at the same time they have the capability to observe and obey the ethical codes or law that they enacted themselves. Such capacity and capability of humans is called sacred will which is the highest principle of morality.

Through his thought building, Kant explained about imperative categories based on rationality. According to Kant moral actions are based on rational actions and this is an absolute moral order. He also distinguishes actions based on obligations, namely legality, and humans’ actions that are not perpetuated due to obligations called morality. Legality is humans’ behaviour to fulfil legal norms, to fulfil regulations in humans’ social, contextual life, such as in neighbourhood, public spaces, schools, hospitals, and offices. In this sense,

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<sup>12</sup> Immanuel Kant and Lewis White Beck, *Critique of Practical Reason, and Other Writings in Moral Philosophy*. Translated and Edited with an Introduction by Lewis White Beck. (Chicago: University of Chicago Press, 1949); M. Amin Abdullah, *Kant and Ghazali: The Idea of Universality of Ethical Norms* (Frankfurt: Landeck, 2000).

legality is behaviour that have a purpose and are selfish to fulfil material subjective values.<sup>13</sup>

While the act of morality according to Kant is an act with pure and a priori principles because it is absolute not for the sake of empirical-material rules; generally, this act of pure morality leads to observance of faith, spirituality or religion. In Kant's view, ethics is not only a mirror of human being but also a mirror of religion in which human beings have faith. Understanding religious texts must also be read to fulfil this universal moral goodness. Kant put humans as agents who have the awareness to understand their own actions based on the autonomy of the will to achieve morality. In short, this ethic becomes a critical awareness or critical reflection on moral norms that are manifested through actions, behaviours that are not only expressed for rational reasons, but are also valued both for themselves and those around them.

These ethical theories developed by Ibnu Miskaway and Immanuel Kant will be the main frame and reference in discussing research findings on ethical sources in the relations of lecturers and students in tertiary institutions.

## Methods

This research on ethical relations is a descriptive analytic qualitative research, emphasizing the depth of thought information and the experiences of informant subjects from lecturers and students rather than quantity. The recruitment of lecturers and students who became informants in this study was carried out by snowballing and also by invitation for those willing to be involved as informants in the research. From June to October 2017, researchers interviewed 15 lecturers, and 15 students in Yogyakarta, Bandung, Ruteng, Surabaya, and Jakarta.

Lecturer informants consisted of 8 male lecturers and 7 female lecturers, from various religious groups, namely Islam, Catholicism and Protestantism. They are also lecturers with diverse academic

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<sup>13</sup> Kant and BECK, *Critique of Practical Reason, and Other Writings in Moral Philosophy*. Translated and Edited with an Introduction by Lewis White Beck.; Immanuel Kant, Patrick R Frierson, and Paul Guyer, *Immanuel Kant: Observations on the Feeling of the Beautiful and Sublime and Other Writings*, 2011.

ranks, from Lectors to Professors, and various age groups: 40-64 years, and ethnicity: Aceh, Minangkabau, Sundanese, Middle-Javanese, East, Madura, Manggarai, Chinese, and Minahasa. When the research was conducted, there were lecturer informants who were assuming structural positions on campus, some were not, and some were administrators at social institutions outside of the campus and some were not. The lecturers became educators at various universities in the cities of Yogyakarta, Surabaya, Bandung, Ruteng, Makassar and Jakarta. The universities where they teach, some are state universities, and some are owned by private foundations, some are affiliated with certain religions and some are not. The diversity of identities of 15 students who became research informants was also high: they were studying in undergraduate programs and postgraduate programs from various study programs, as well as different religious backgrounds: Islam, Protestantism, Catholicism and Buddhism. Student informants are also coming from various ethnicities: Javanese, Sundanese, Makasar, Batak, and Chinese.

Data collection was carried out by means of face-to-face interviews, both individually and by means of Focused Group Discussion. In addition, non-participatory observations were also carried out in a number of classrooms, lecturers' work rooms, general study rooms, as well as other facilities available in universities such as libraries, canteens and small mosques. Data was also obtained from secondary sources in the form of documents and reports relevant to the research topic that have been published by related parties or institutions, such as the Chancellor's Decree on the lecturer code of ethics, student code of ethics, vision and mission documents, and violation case reports ethics published in online mass media.

## **Results**

In addition to the National Education System Law Number 20 Year 2003 which was referenced earlier, Law No. 14 of 2005 concerning Teachers and Lecturers further stated that lecturers are professional educators and scientists. So according to this law, being a lecturer is as a profession, and to gain that specific professionalism we have to go through special education. For this reason, guidelines for implementing professionalism of lecturers for the higher education

organization need to be made. This professional ethics can be understood as moral values that govern and become a daily guide for the professional functioning of the lecturers.

Do lecturer informants only refer to specific ethical references? Apparently not, on the contrary this research found that all lecturer informants stated that in general they uphold the positive norms of lecturers made by the state or by their respective universities. The ethics agreed upon by the Indonesian nation, which manifests in the Law, and other regulations are ethics that are built through reason arguments or reasons, so that they can be accepted and considered well by all stakeholders of the universities involved, in this case the lecturers.

If we observe carefully, all laws and regulations on education agreed upon by the Indonesian people through representative democratic mechanisms by the House of Representatives and government executives that are legally elected, contain spiritual, religious and cultural nuances. This phenomenon when viewed using the lens of Ibn Miskawayh's ethical theory, shows an effort to synergize between the ethics of the general good (*al-ma'ruf*) and the ethics of special goodness (*al-khair*) so that happiness, inner peace and harmony (*al-sa'adah*) can be achieved together, both general and specific. When analysed using Kant's ethical theory, the mental attitude and behaviour taken by the Indonesian lecturers reflect the belief in the relationship between the transcendent and the rational.

Laws, government regulations are a form of ethical rules made by the state to be a general guideline for common good. National Higher Education Standards as stipulated in the Regulation of the Minister of Research and Higher Education (Permenristekdikti) No. 44 of 2015, demands that the curriculum for each Study Program must include the development of intellectual intelligence, noble character, and skills (Article 35 paragraph 1). In order to obey that regulation article 35, all Indonesian universities must provide these required courses: Religion, Pancasila, Citizenship, and Indonesian language. In these laws and Ministerial Regulations, even though they are designed using rational reasoning considerations, there is no denying that there are references to ethics derived from religious teachings, such as educational goals, and the obligation of educational institutions to foster the teaching and religious life of students.

When analysed with the framework of Ibn Miskawayh's ethical theory, in fact, normatively higher education institutions in Indonesia have adapted courses that will facilitate students to achieve goodness, virtue (*al-ma'ruf*) which is general for all members of the academic community through the teaching of Pancasila. In addition, the Law also proposes the teaching of special goodness or ethics (*al-khair*) through the course of Religion, by which students of different religion can meet their special ethical needs.

Our interview data shows that all informants from the lecturers are of the opinion that positive norms (laws/regulations of the state/university/study program), religion and culture are important references in determining their views and ethical considerations in carrying out their profession as lecturers, and also in their social life in campus. Apart from obeying the Law which says that becoming a lecturer is a professional career, with certain duties, authority, and rights and obligations regulated by the state and by the professional community, Indonesian lecturers actually have other ethical considerations why they choose to become lecturers. From our research we found that aside from rational considerations, i.e. building a career or earning a living, six (6) lecturers out of fifteen (15) we interviewed from Islamic universities, and from Christian (Protestant) universities in Yogyakarta, as well as a lecturer at a Catholic college in Ruteng stated that being a lecturer was part of 'worship', devotion to God, and the call of the soul to convey God's message and word through education channels. This data clearly shows that the ethical source of the lecturers to carry out their duties is not only based on the general rational argument as developed by Immanuel Kant, and the argument of general goodness (*al-ma'ruf*) by Ibn Miskawayh, but there are also ethical considerations that are very specific, individual, as a calling and worship - which is in Ibn Miskawayh's ethical theory is referred to as *al-khair*.

Two female informant lecturers, explicitly also acknowledged that their choosing the career lecturers have been motivated by various ethical consideration. In addition to ethical references of rationality and religion as explained above, these female lecturers also stated that wanted to align with gender roles because in their community there was still a belief about appropriate occupation or profession for female

and male. Their communities have social imagination about professions that were only appropriate for women, or only for men, and profession which can be pursued appropriately for both man and woman. According to our two female informants, becoming a lecturer is generally perceived as an honourable occupation, and is suitable for man and woman. Based on this cultural ethical view, the choice of profession by the two female lecturer informants gained legitimacy from the social ethics of their community.

This finding shows that in certain communities there is still a view about the suitability or appropriateness of the work associated with gender; in other words, the status and gender roles of men and women are still distinguished, where women are more restricted than men. An ethical view of a society towards the appropriateness of work carried out by men and women, however is not agreed upon by the male informants in the university setting. No male informants ever mentioned about such cultural consideration. Thus, if we refer to the ethical theory developed by Ibn Miskawayh above, ethical references derived from religious teachings and cultural wisdoms can be categorized as special, individual virtues. Happiness (*al-sa'adah*) obtained by female lecturer informants because of the suitability of their attitudes and behaviour with the ethics of this special goodness is also particular, very individual.

Among the general ethics about tertiary institutions, all informants claimed that the norms they knew best were those directly related to the profession as lecturers; namely the ethics that govern the teaching-learning process, the performance appraisal process and the process for lecturer promotion. Included in the teaching and learning process is a learning contract, which is an ethical code that must be agreed between the lecturer and students. Such learning contract may include about the duration of lecture time, methods of grading, number of permissions for not attending lectures, date of assignment submissions, class assessments and so on.

Lecturer performance appraisal is also an ethical tool through which integrity, capacity and capability of lecturers are being assessed: leadership ethics, loyalty, creativity, scientific work and so on. However, when they were asked about the ethical code on integrity of personal ethics relating to sexual violations, fraud, discrimination, most of the lecturer informants stated they did not know, and had

never read the code of ethics made by their respective universities; although they believe, or hope, that the university must have an ethical policy to handle cases of ethical violations as above.

The lecturer informants also stated that at this time the issue of plagiarism has become a topic of discussion, but the regulations regarding plagiarism, including definition, limits, and the types of penalties for violating ethics of plagiarism are not very clear; the informants claimed not to know about these issues with certainty. Some lecturer informants from state universities stated that they have experienced of noticing graduated students who committed plagiarism on their papers presented for their comprehensive exams. The punishments given to these students, however, are different; one male graduate student was failed in his comprehensive examination, but the female student -who also committed plagiarism, was given further opportunity to revise and rewrite the paper. This case confirms that claim of lecturer informants about the uncertainty of ethical code on plagiarism.

Lecturer informants from universities outside of Java stated that the practical response and punishment for cases of plagiarism were distinguished between lecturers and students. Generally speaking, lecturers who committed plagiarism were approached to or punished more 'softly', than students. Students are usually punished 'harder' when they are caught committing plagiarism. Such favouritism in handling plagiarism cases is also mentioned by student informants. Another lecturer informant stated that the university where he worked was never been clear about what is the punishment or sentence if there was a violation of plagiarism: there were lecturers who were sentenced with no promotion for certain years, but there also some lecturers who received no sanctions for the same violation.

From the data exposure by the informants above shows that the clearest and most frequently accessed and known professional ethics of lecturers are those related to carrying out their professional duties, while those concerning mental attitude, traits that have the potential to harm others, such as plagiarism have not received full attention.

Besides statements about the existence of convergence between positive channels that govern the relations of lecturers and students in higher education, with ethical values that originate from religious and



culinary teachings, researchers also find data that some informants experience difficulties or ethical dilemmas between following positive legal rules or norms religion and culture. For example in the case of plagiarism, researchers found ethical doubts felt by almost all student informants and some lecturers, to what extent a scientific work was the right of the author (HAKI), if the author actually obtained data from many people or the public. Ethical questions that arise include, is it fair if the writer gets a lot of material and non-material benefits from a lot of his research and writings, while the people who become the source of the data do not get material and non-material benefits that are not comparable, instead they often have lost time, as well as getting intimidated?

Another example of the dilemma regarding plagiarism raised by some informants is that culture in Indonesia encourages and values attitudes of sharing and giving. Religion also values the attitudes of generosity, like giving and sharing as good ethical praxis. How does one allow his writing to be used by others, with or without recognition? Most of the student informants question which ethical compass will be followed by lecturers and students if there is an unsynchronization between the positive norms adopted by universities and the norms of cultural and religious customs. Especially if the university and lecturer never explicitly explain the problem of plagiarism and what the sanctions are if violations occur.

Some allegations about why the issue of plagiarism is often not certain or clear, either regarding the definition or sanction of violations submitted by a number of informants are: because the issue is not in line with the ethical values taught by religion and culture to be happy to share and do justice, because among there are still many lecturers who practice plagiarism - if we use general standards in universities in western countries which are more inclined to the capitalistic view; there is an effort to protect each other both among lecturers or fellow students or between lecturers and students who are suspected of committing plagiarism. The case of plagiarism in one of the universities in Makassar has become more complicated because of the hierarchical problems the lecturer-student has built. When students find a plagiarism case committed by one of the lecturers and report to the leadership, what actually happens is protection from fellow lecturers, even by the leadership, so the case is never considered to

exist, and the reporter actually gets intimidation from the lecturers. A similar incident also occurred at one of the famous universities in Yogyakarta, where lecturers plagiarized other lecturers' work at the same university, and the problem was not resolved explicitly by the leadership.

One informant argued that for him, he worked for the community, he wanted his work to be read and understood by the public, the more that read the better. He does not care whether the person quoting his thoughts makes confession of references to his work or not. This informant did not agree with the making of intellectual property rights (rigid intellectual property rights), because the knowledge he obtained was actually also for the assistance and participation of the wider community (AM interview). Perhaps ambiguous about the limits of plagiarism and the ethical idea of sharing knowledge that is still part of the culture of Indonesian society, the problem of plagiarism is not or has not yet been completely resolved.

## **Discussion**

A good and harmonious relationship between lecturers and students or a good relationship between the academic community will certainly affect teaching activities and educational outcomes achieved by lecturers and students. Higher education is now required to be able to produce students who are ethical, at the same time able and ready to face social change that is so fast and able to adapt and successfully deal with problems that follow social change, as mandated in the national education goals that have been mentioned in the preamble.

The participation of all stakeholders in the success of achieving these educational goals. Here it is clear, in addition to the demands of the ability of rationality, the students' sense to understand and implement the knowledge they are engaged in, students and lecturers are also required to have ethics in establishing and developing a relationship of mutual respect and harmony.

The lecturer-student relationship becomes important to be understood and positioned in a multi-context: the professional context of the lecturer-student, the context of friendship between humans who meet and relate in higher education, as well as the context of fraternity

as fellow citizens of the academic community and fraternity outside of it, such as blood relations, ethnicity, religion, hobbies and so on. In this study, we found a variety of ethical sources referred to by lecturers and students, as well as patterns of ethical relations that are applied and have implications for how lecturers' perceptions of students, and vice versa.

The variety of ethical sources referred to, as well as the pattern of relationships applied turned out to also have an impact on professional relations, friendship and brotherhood between them. This study found stories of harassment, plagiarism and violence occurring in all the universities which were the research sites. Although the harassment incident becomes a story among lecturers and students, it is often an obstacle to tracking and processing this action for various reasons. Such as perceptions of lecturer-student position, distant hierarchical relations, regulatory vacuum that protects and supports the academic community when confronted with this event and cone-shaped cone-wall. In other words, a code of ethics that specifically regulates the integrity of lecturers and students, for example cases of discrimination based on gender, ethnicity, nationality or otherwise irrelevant, cases of sexual harassment, defamation or contempt of beliefs, plagiarism, not or not well known to informants lecturers and students

All lecturer and female student informants claimed that they had seen or were aware of cases of ethical violations in the form of sexual harassment or immoral acts committed by male lecturers against female students, or vice versa, or against other colleague lecturers. Male lecturer informants showed unwillingness to respond to the issue of ethical ethics violations. Looking at the responses of the informants during interviews and FGDs, it seems that the issue of sexual harassment has never been raised as an important ethical topic for most male informants; while all female lecturer informants expressed anxiety that this was important and needed attention, because it had taken many victims from their female students.

The culture that prioritizes men in matters of public relations and the power of relations still seems to be quite strong in Indonesian society, as indicated by differences in the mental attitudes of male and female informants when addressing the ethical issues in the relationship. Koenjaraningrat (1969) explained that these conceptions

of cultural values are usually rooted in the mentality of the people and difficult to change. For example in Javanese society, respectful and harmonious life becomes an important value in maintaining balance and harmony both to fellow humans and nature. To preserve the honor of those who are given the privilege by the community, and in order to protect the damage, sometimes there are other parties who are silenced, or are not given their rights. In this research, the data shows that in the case of plagiarism, it is the students who are often the ones who do not get their rights, whereas in the case of violations of sexual ethics, it is generally the women who are victims. According to Lombard (1991) this effort is called the “order of the cosmos so as not to be disturbed”.

In the FGD, lecturers from three tertiary institutions in Yogyakarta stated that in addition to religious values that underlie the basic values in solving ethical problems that exist on campus, cultural values are not left behind. Harmony or is called by one of the informants from UKDW as a more elegant act and “still gives a face” to the lecturers who have problems because of cases of violations of sexual ethics, while still counting the good services they have ever provided. Indeed, sometimes these cultural values also become *ewuh pakeweh*, in solving ethical issues that are immediate, especially if the offender has a high hierarchical position and is considered respected. As explained by Geertz (1985) Javanese people mark respect and harmony as important and valuable things in interacting with others, including maintaining a harmonious social appearance.

Meanwhile, students who experience harassment from lecturers, ranging from fear to the mind “not to make a fuss” makes it difficult to uncover harassment cases. In addition to the issue of sexuality, it is still a taboo that is difficult to tell as if “creating harmony” is maintained. The perception of the position of lecturers-students who develop in the community and students themselves also influence the resolution of sexual harassment issues that occur in campuses. Lecturers who are considered “parents” will be trusted as unlikely to harm their “children” (students) so that students are in a weak position.

The spirit of respect and harmony is of course good, but this also needs to be emphasized into legal regulations that can encourage

personal integrity and maturity. Lecturers and students need to have a healthy, balanced and responsible attitude and outlook in fulfilling their tasks. It is not only students who are required to be disciplined and honest, lecturers must also be fair and fair in providing examples to humans who will be born. As Kant explained, that humans not only need rationality but also need ethics, practical reason to make it more humane and not dwell on “parasilogism” alone. Actions that are filled with rational awareness are as important to the academic community as the ideals of education itself. Higher education has not only been an ivory tower that only gave birth to clever humans but was empty but gave birth to intelligent humans who were full of practical sense awareness.

From the explanation of the data above we find that there is a perception gap about ethical issues between male and female lecturer informants. This difference in perceptions about the urgency of ethical ethics violations for male and female informants is likely caused by a patriarchal culture that gives men the freedom and flexibility to express sexual needs, while not so for women. Ethical references derived from culture give more space to men than to women in terms of expressing their sexual desires (Wieringa 2002). In terms of ethics sourced from religious teachings, in general interpretations and hermeneutics are carried out by men so that the bias of inclination to blame women as tempters is more often raised than demands to maintain mutual respect. Discipline of clothing, behavior so as not to attract attraction of sexual harassment more often addressed to women than to women and men fairly and equally (Wadud, 1999; Sodik, ed. 2004). Research data also shows the limited access of lecturers to the code of ethics that governs this moral issue, because most informants claimed to have never read clearly the code of ethics made by their universities regarding sexual harassment cases.

It seems that the concept of *al-khair* from Ibn Miskawayh in terms of the ethics of this relationship is still a big difference between men and women. This fact also shows that it is possible for universities not to take these ethical violations seriously, so that prevention socialization and punishment for violators is not socialized intensively so that it is known by all academics.

Based on the data presented above researchers found variations in frequency and weighting depth in their practice when referring to

the three main references above. Some informants show a tendency to refer to positive regulations that have been passed by universities and countries, and do not or do not provide references to other sources of value that many are called other informants, namely religion and culture. Some other informants stated that in addition to state and university laws and regulations, religion and culture also became a reference, because they argued that in general positive law in Indonesia did not conflict with religion and culture that grew in the region.

## **Conclusions**

Indonesian society has various ethical source references, from those that are objective rational, to religion and culture. This tendency is clearly reflected in the norms for common good which are clearly manifested in Government Laws and Regulations which in addition to referring to rational arguments about proclamation, also refer to religious teachings and local wisdom, which in Ibnu's ethical theory Miskawayh is called general good and special good (*al-khair*); while in his ethical theory Immanuel Kant is called transcendental rationalism.

The academics of higher education, especially lecturers and students, also claim to have ethical references that originate from rational arguments, from religion and tradition. Nevertheless, a number of lecturer and student informants also found tensions between rational ethical, religious and cultural or cultural sources; for example in cases of sexual harassment and plagiarism. In these two cases alone, students and women often become the party that is defeated or sacrificed or their rights are not fulfilled, under the pretext of maintaining harmony and harmony in campus life.

All lecturer and student informants stated that the university where they worked had a professional code of ethics to be a compass for the lecturers in carrying out their profession. Higher education has a set of regulations relating to the duties, obligations and authority of lecturers, for example, obligations that relate directly to the tridharma of higher education, such as teaching, research and community service. But not all ethics which concern the personal integrity of a lecturer have it, even though this integrity can affect students more deeply than

the breadth of a lecturer's knowledge. Higher education has a tough task to strengthen their ethical views on the integrity of lecturers, as well as providing guidance and environmental support for achieving that integrity.

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