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Sugeng, M.S. Rezky Sanaky and Annisa Fitria

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John Locke's Ethics: Reflection of The Concept of Property Rights

Sugeng^{1*}, M.S. Rezky Sanaky¹, and Annisa Fitria²

¹ Universitas Bhayangkara Jakarta Raya, Jakarta, Indonesia

² Universitas Esa Unggul, Jakarta, Indonesia

*e-mail: sugeng@dsn.ubharajaya.ac.id

Abstract

Happiness is the goal of mankind and an eternal philosophical discourse. The main values for achieving happiness have been explored since the era of logos replaced mythology, and become an important theme of philosophy because it is relevant to this day. Some of the philosophers have contributed to developing teachings about the main values in realizing happiness in people's lives. This article aims to explore the ethical thinking of John Locke, who is known as one of the founders of empiricism. Recognition of individual property that supports the human goal to live a happy life. This concept then becomes the basis for the development of a market economy and global capitalism, following the logic of capital accumulation that has no end, and blurs the rationality of the boundaries of individual rights and collective rights. The research method used is a literature study, by tracing the works of John Locke in the field of ethics, especially on human rights and property rights. The works on John Locke's thoughts are also a source of this research. From the results of the study, it can be shown that not all of John Locke's thoughts on ethics are relevant to Indonesian conditions. As a philosophical discussion, John Locke's ethics can enrich concepts and theories about citizens' property rights that need to be protected by the state, but as a policy it needs modifications that are by the main values according to the needs of society.

Keywords

Ethics, Eudaimonia, John Locke

1 Introduction

In the past, the Greeks were known to value the harmony of the universe. Aristotle built his ethical teachings to realize the ideal of "eudaimonia", happiness and success in life. One's life is eudaemon if one can achieve success and glory that is admired by society. Eudaemon is the best actualization, when humans can use their common sense well (Ross, 1999). Aristotle's ethics written in his main book, namely the Nicomachean Ethics, became the basic reference for ethics for centuries, even to this day. As a moral philosophy, ethics becomes a human discourse about himself, others, and his social environment. In Aristotle's terms, happiness is the highest good, which is not just temporary pleasure.

Someone unemployed for years will be happy if he gets the job he wants. A husband and wife after doing all kinds of methods and treatments to get a baby, will be happy when the wife starts to conceive a fetus, the fruit of her love. The political party that won the election after being in the opposition for several periods gave happiness to the politicians and constituents of the party. We can make this list as long as we want, both the happiness felt by individuals, small families, and larger groups of people. Then what is the real happiness? Are there any main teachings, guidelines, or values that can be used as a guide to achieving them?

This article will try to examine the ethics of John Locke (1632-1704), a philosopher known as the founder of empiricism. The ideas of ethics and values for achieving the virtues of life taught by Locke have received a lot of support and criticism. In the Indonesian context, how far can John Locke's ethical teachings be accepted and influence policies on the protection of intellectual property rights.

In the first part, we will briefly examine ethical teachings as moral philosophy, from Ancient Greece to the John Locke Era, especially those related to happiness. Next, we will briefly describe the biography of

John Locke and his career as an intellectual. The discussion is directed at John Locke's ethical teachings, particularly regarding property rights and their relevance to the current condition of society. The next section is a note and critique of John Locke's teachings and the conclusion of the article at the end.

2 Methods

This research was conducted using a descriptive approach through library research regarding John Locke's ethics, particularly the notion of property rights. The research data is in the form of information from several work of literatures that are relevant to the discussion. The literature used is in the form of books, scientific journals, proceedings, theses, and newspapers, both in print and digital from the internet. Next, the information is reviewed and analyzed. A literature study approach is used to collect relevant and in-depth information. Then, the information is critically analyzed and reflected to answer research problems and draw conclusions. This literature study is directed at the ethical thoughts of philosophers, especially about the ethics of happiness and the ethical thoughts of John Locke. One of Locke's ethical ideas is the recognition of private property, which is a prerequisite for happiness. Then, this concept also underlies the concept of recognition of intellectual property rights.

3 Discussion

3.1 Ethics as Moral Philosophy

Etymologically, the word "ethics" comes from the Greek, namely "ethos", which in the singular means habits, customs, character, feelings, attitudes, or ways of thinking. Meanwhile, in the plural form, ethics can be interpreted as customs (Bertens, 2011, p. 4). Through this limitation, ethics can be understood as a science that studies what can be done, or knowledge about customs. In the Big Indonesian Dictionary (KBBI), ethics is explained as the science of what is good and what is bad, or about rights and obligations.

As a philosophical study, ethics always accompanies human life as a social being. Before Aristotle wrote down the teachings of ethics, philosophers had applied certain social conventions about what was considered good and bad, which he lived in the form of attitudes, actions, and speech, which society accepted as good morality. In the age of mythology, these good moral practices were directed not only to fellow humans but also to the gods.

At the beginning of its development, ethical truths were not universal, but were directed at certain groups in society (Downs, 2012). For the Sophists, for example, ethical questions might be: "What is justice, goodness, and happiness to the Athenians?" From this question it can be understood, what is considered good for a community group may be different from other community groups. What was considered fair in Athens, may have been different in Sparta, or Andros. Likewise with bad words and actions, it would be different in each community at that time, so ethical issues were more relative and subjective.

The universal meaning of ethical truth was sought by Socrates (470-399 BC), through the search for the essentials of things that apply to all and transcend the particularities of space and time. Ethical truth must be universal and objective truth, not relative and subjective in the style of the Sophists. Socrates believed that all moral virtues are forms of knowledge in a way that can be taught to every human being. Through dialectical conversations (affirmation, refutation, debate), Socrates seeks clarity and depth to achieve the authenticity of meaning, as well as general nature. This method, according to Socrates, is the art of midwifery (Tjahjadi, 2004, p. 40).

Socrates' ethical thinking examines the fundamentals of happiness. For Socrates, what can lead humans to a happiness is a virtue (virtues). Thus, ethics is a way of life to achieve happiness. However, in this case happiness is not a matter of achieving all needs or ideals but lies in rational happiness (rational eudaemonism), which is the main happiness and drives human action. A good life is more important than life itself (Reshotko, 2012, pp. 1-25).

Unlike his teacher, Plato (427-347) had his concept of ethics. According to Plato, if humans have soul purification, then they will be happy. Plato's ethics seeks to liberate the soul from the confines of the body's prison. Therefore, sensory pleasure negates moral values or sensory pleasure is the antithesis of goodness. The path to right living is a path of purification or purification in which man strives to attain pure wisdom and attains a higher level. For Plato, the human goal is eudaimonia, namely prosperity or a good life, a happy

life. A good life is impossible without a polis or city-state, which is a prerequisite for happiness because humans are social creatures. A well-managed policy will produce happiness for its citizens, whereas a policy that is not managed properly will find it difficult to achieve happiness (Mackenzie, 1985, p. 88-91). People live in the policy to meet their needs. Therefore, after the working class, the state also needs musicians, poets, artists, and teachers, which are then followed by the presence of philosophers, namely people who are fit to govern the state. Plato's ethics exerted a strong influence on Christian theologians.

After Plato, Aristotle (384-324) appeared as a major ethical thinker in Greek history, and reached its peak with the publication of his work: "Nicomachean Ethics and Eudemean Ethics", both books present practical knowledge of how to achieve happiness (Kucukuysal and Beyhan, 2011, p. 43 -51). Like his two predecessors, Aristotle recognized that the final human goal is happiness. When happiness is achieved, humans do not need anything else. Aristotle rejected the notion that the ultimate goal of human life is wealth, honor and enjoyment. Wealth is not a goal, but a means to a higher goal. Honor is just an instrument that follows one's quality of life. That is, without a superior quality of life, there will be no honor. While pleasure is not the goal, the feeling of pleasure is not only felt by humans, but also by animals. As a rational being, it is inappropriate to make pleasure the ultimate goal (Aristotle, 1999, p. 116). In addition, as social beings (*homo socius*), humans must prioritize personal and social characteristics to arrive at the desired goodness or happiness, which is not limited to meeting physical sensory needs.

Then After Aristotle, Epicurus (341-270 BC) and the followers of Stoicism contributed his thoughts on ethics. For Epicurus, ethics is more in line with sensory characteristics, because humans are composed of material atoms so that the highest happiness must be in sensual pleasures. In contrast to Epicurus, who prioritized bodily pleasures, for adherents of Stoicism, this is a consequence of living in harmony with nature and in accordance with the guidance of reason. This philosophical view of Stoicism then gave birth to ideas about the size of natural law as the universal reason. Virtue is nothing but the perfection of universal reason. In himself, every human being has a law of truth (conscience) as the main guide toward good. For the Stoics, this priority is the perfection of the human mind that is unique, following their nature. Happiness is achieved through living in harmony with reason and nature.

Next, the world of philosophical thought entered the era of theocentrism, which was full of the concept of Divine revelation in the field of Christian ethics with the main character Thomas Aquinas (1274-1225). Christian ethics cannot be separated from the Greek philosophical tradition. If Thomas Aquinas found his ethical basis in Aristotle, then Augustine (354-430 AD) found his ethical footing in Plato and Plotinus' Neo-Platonism (MacIntyre, 1996, p. 107). However, the source of Christian morals or ethics is not Greek philosophy, but the Scriptures. For Augustine, happiness is not to be found in the enjoyment of food and drink, honor, wealth and sex, but in a dedication of the mind to discovering the truth. In *De Trinitate* XIII, Augustine wants a universal human desire, namely to achieve happiness, which is a natural human hope (Djung, 2014, p. 1-20). One must know what one wants and know how to make it happen.

It is also necessary to mention the role of Arab philosophers in terms of transferring the treasures of Greek philosophy to the Middle Ages. Thomas Aquinas and his teacher, Albertus Agung (1193-1206 AD) read Aristotle's texts through the works and comments of philosophical figures such as Al-Kindi (801-873 AD), Al-Farabi (872-951 AD), Ibn Sina (980-1037 AD), Al-Ghazali (1058-1111 AD), and Ibn Rushd (1126-1198). In general, Arabic philosophy is Greek philosophy which is read through the lens of Islamic monotheism, just as Latin philosophers read it through the framework of Christian Mintheism. Al-Kindi's ethical thought can be considered representative of other Arab philosophers. Referring to Plotinus, Al-Kindi spoke about the fate of the soul after death, that the soul which has been separated from the body can find more perfect truth than when it was still united with the body. For Al-Kindi, the substance of the soul comes from the creator himself like the rays that emanate from the sun. After death the soul will return to the creator (Druart, 1993, p. 329-357).

From the arguments about how to achieve happiness and avoid suffering, some experts conclude that Al-Kindi's ethical teachings came from the Stoics. Stoicism philosophy believes that we should not base our happiness on temporary worldly things. Instead, the basis of happiness should be on something that is permanent and of fixed value, namely the intellectual world with immaterial universal forms. According to Al-Kindi, philosophical activity is the highest activity, because it can lead people to find happiness.

Besides Augustine and Thomas Aquinas in Christian ethics, Immanuel Kant (1724-1804) was a leading figure in ethical teachings, which later became the pinnacle of German enlightenment (*Aufklärung*). His work, "Practical Budi Criticism" on moral theory, is one of his monumental works besides "Pure Budi Criticism", on the theory of knowledge. These two works are considered to be phenomenal works of the Enlightenment era to this day. The basic ethical question for Kant is, what should I do? which is a primordial question (Kant, 1952, p. 236). Through this question, Kant wants to say, the main focus is not on "good", which arises because of the understanding of good. Thus, it becomes clear that Kant's ethics is

an ethics of necessity (categorical imperative). Meanwhile, the ethics of Aristotle and Thomas Aquinas are the ethics of goodness and happiness, as emphasized in the book *Nicomachean Ethics*. Kant bases ethics only on the autonomy of reason and goodwill.

The pinnacle of the history of German Aufklärung philosophy is Georg Wilhelm Friedrich Hegel (1770-1831), through his work "Dialectics of the Spirit", *Dialectic of The Spirit*. The theme of ethics is outlined in his work, "Elements of Philosophy of Right". Hegel criticizes Kant's concept of ethics which is considered as a modern bourgeoisie that is separate from the general public because it prioritizes personal morality. For Hegel, ethics must be based on the concept of goodness, as the actualization of human nature. The terminology of life ethics is described as a condition of human will in which reason and will are in harmony. People with virtue are people who have desires and inclinations built by nature and education and are in harmony with their minds.

Hegel's work became the starting point for Karl Marx (1818-1883). For Marx, freedom is the most essential of human beings. The goals of freedom and human needs are goals implicit in the struggles of the working class in bourgeois or capitalist societies. Freedom will social class between the rich or owners of capital and the working class, even though eliminating class absolutely is impossible because there are always different roles in society according to one's abilities. Within social classes moral appeals are useless. The use of the word moral always presupposes a divided form of society. Admittedly, Marx reduced ethics or morals to the wants and needs of the working class against the social order of bourgeois society.

Soren Kierkegaard (1813-1855) became the focus of existentialist philosophy. As a militant Protestant, Kierkegaard believes that rational arguments suggest that in the end individual choice should rule. For Kierkegaard, the fundamental question is, "How do I live?". People can choose a life that promotes law or enjoyment. Reason can distinguish between good and evil. In this case, God's will become the criterion in the act of choosing.

In contrast to Kierkegaard, Friedrich Nietzsche (1844-1900) considered that Christianity is a source of modern disease because it has caused a systematic devaluation of this world for something to come. Nietzsche's vocation is to build an all-new morality to purify the world by denying all the concepts of God which is the product of monotheism. Nietzsche's basic thesis is "the death of God" (Nietzsche, 2009, p. 69). With the death of God, Nietzsche promotes the purification of the world by denying all concepts of God, and promoting the ancient Greek God, Dionysius, as a symbol of human freedom. After God dies, there is no morality promoted by religion (nihilism), instead, freedom in the true sense drives human activity. Nihilism promotes the destruction of meaning and understanding. All the old systems of religion and morality still exist, but have become marginalized. The ultimate goal of nihilism is happiness and enjoyment, resembling the ideas of Epicureanism. Nietzsche interprets happiness in its sensual or material form.

The next ethical figure is John Stuart Mill (1806-1873). Mill's main thesis is that all human beings desire pleasure, and that pleasure is the ultimate goal of universal human activity. As the originator of utilitarianism, Mill transforms pleasure into happiness experienced by the greatest number of people. The greatest happiness for most people is pleasure (Suseno, 2000, p. 91). Ethical utilitarianism is the target of criticism because it can sacrifice the happiness of people, for the purpose of the happiness of large groups. The concept of utilitarianism is considered responsible for major tragic events in human history, for example the tragedy of the killing of Jews by the Nazis or the bombing of two major cities in Japan, namely Nagasaki and Hiroshima. The notion of general happiness becomes an instrument to legitimize crimes against small groups of people.

Contemporary ethics cannot be separated from the philosopher Emanuel Levinas (1905-1995). Levinas' ethical thinking was influenced by his life background as a descendant of Jews living in Europe during World War II, as well as his association with colleagues such as Edmund Husserl (1859-1938), Martin Heidegger (1889-1976), Maurice Merleau-Ponty (1908-1965), Franz Rosenzweig (188-1929), and Martin Buber (1878-1965). This association provided an opportunity for Levinas to inherit European intellectual property, namely Western philosophy. Through his work, "Totality and Infinity: An Essay on Exteriority", Levinas seeks to dismantle the totality that stems from the ego, and "I" must get out of the prison of the ego to meet other people (other), or "others". The appearance of the other captivates the freedom of "I" not to treat as I please. I have to be someone else's guardian and not harm him (Levinas, 1979: 194).

For Levinas, ethics is a relational encounter with others. With the diversity of societal characteristics, the actuality of Levinas' ethics needs to be promoted, because it can erode egocentrism and increase social responsibility. Contemporary ethical thinkers are interested in the idea of the importance of ethics in providing answers to modern problems, such as injustice, abortion, crime, socio-economic inequality, and so on.

3.2 John Locke's Ethics

3.2.1 Sketches of the Life History, Political Activities, and Intellectual Career of John Locke

John Locke was born on August 29, 1632, in Wrington, United Kingdom. His father was also named John Locke, and his mother was named Agnes. Under the tutelage of his father, who sided with the Roundheads, who were pro-parliament, young Locke already showed his political passions that were opposed to the power of the British Monarchy. During his studies at the University of Oxford, Locke was actively involved in the liberation movements (Glorious Revolution) which confronted the authority of King Charles II (Hardiman, 2019, p. 74-75). While developing his interest in medicine, Locke was also fond of the liberal teachings of his lecturer, John Owen, who was a strong influence on his later works.

As a student, Locke studied philosophy, natural science, and medicine at the prestigious University of Oxford. Locke's family's closeness to the monarchy's opposition led to his family being exiled to the Netherlands. During that quiet period of exile, his book was published: "An Essay Concerning Human Understanding", followed by "Two Treatises on Government", after returning to England, after the fall of King James II. The two books became important references to the movement to limit the king's absolutism, and placed Locke as a prominent figure in liberalism, thus influencing the Declaration of Independence and the United States (US) constitution. Together with Thomas Hobbes, John Locke initiated the concept of a social contract, which is a reference for constitutional democratic countries, which require state power to be presented by a social agreement (Wijaya, 2016, p. 183-193). However, the source of Christian morals and ethics is not Greek philosophy, but revelation recorded in the scriptures.

Locke began his career as a teacher at the Christ Church school, where he studied, by teaching Greek and Latin. After publishing his important works, Locke worked for the government, especially in the field of economics, while still pursuing a life as an intellectual serving polemics with his colleagues, such as Edward Stillingfleet (1635-1699). In the last four years of his life, Locke still managed to finish his work, "Paraphrase and Notes on the Epistles of St Paul", which shows the depth of his religious thought. On October 28, 1704, Locke died, and was buried at High Laver, a village in Essex, about 4 miles from Harlow, England. On his tombstone, Locke inscribed his message while still alive:

"Walkers, pause! Here lies John Locke. If you ask him what kind of person he is, he will answer someone whose life is content with simple things. He was indeed brought up by science, but what has been carried out his whole life is devotion to the truth" (Tjahjadi, 2004, p. 236).

3.2.2 Acknowledgment of Property Rights

Naturally, everyone has the right to protect their property. According to Locke, "The first and foremost aim of those who unite in a commonwealth, and place themselves under a government, is the safeguarding of their property, a safeguard which is not often found in the natural state" (Russell, 2016, p. 820). Philosopher's ethics which is the foundation of this empiricism is practical. A person has legal rights to his property. In its absolute form, the doctrine that individuals have inalienable rights is inconsistent with the principle of benefit, namely the doctrine that right actions are actions that support the realization of shared happiness.

The idea of property rights places Locke as the forerunner of capitalism. In the pre-industrial era, urban production was handled by craftsmen who owned the equipment and sold their products. The Farmer ownership system is the best system. The position of the workers was restored using land treaties (commons), which enabled them to increase their livelihood. Ownership theory emphasizes the results of human work on nature (nature) or land (land) which gives the concept of ownership to those who cultivate it. This concept is part of the book "The Second Treatise of Government", which outlines several aspects, such as labor factors, the prohibition of taking something more than what is needed, and availability for others (Locke, 2012).

To be able to obtain property rights, humans work with their bodies and hands and process them so that they produce something of value, more than the original object. Work makes a clear distinction about the position of human possessions. If humans do not work, then they are not entitled to property rights. Through work and creativity, humans have used their energy and thoughts to process natural products. Nevertheless, Locke put forward two conditions for someone to get property rights, namely: a) A work that results in someone's ownership can only be done, if it is still sufficient and good supply left for others; b) Restrictions on taking part of someone's property. As a major thinker of liberalism and individual freedom, Locke is at under the influence of natural law theory, developed by Hugo Grotius (1583-1645) and Samuel Pufendorf (1632-1694). According to Locke, God has bestowed rational abilities on humans,

which enable humans to consider the actions they want to take. In line with that, Locke emphasized, the state must protect individuals and their property rights.

In summary, Drahos (1996, p. 43) concludes Locke's theory of ownership with several main points, namely:

- 1) God has given this world to the average person.
- 2) Everyone can have his own things.
- 3) The results of human work are owned by him.
- 4) When humans mix the results of their work with something from nature, the results of the work are theirs.
- 5) The right to ownership has conditions, where a person still leaves the person with the item so that it is sufficient for needs and also good for others.
- 6) One cannot take something from the crowd that can be used for the common good.

According to Snyder, Locke's ownership basis is very natural, and is not based on an agreement or (rational) human consciousness or occurs before human contracts. The use of natural law theory must be seen as part of the doctrine of innate knowledge. By basing it on the natural law of thought, the original conditions that Locke interprets are conditions in which there is equality, as part of God's normative commandment, to maintain peace and maintenance of the world (Snyder, 1986: 730).

3.2.3 The Concept of Intellectual Property Rights and Its Problems

John Locke's concept of property rights forms the basis for the protection of Intellectual Property Rights (IPR), including in the current digital era, and animates the idea of IPR as property rights. The concept of this right shows that the law protects someone who works and the results of his work, so that a climate that supports creativity is created in society. Everyone will compete without a doubt to develop their talents and creativity, not only because of the motive of economic benefits but also because of the certainty that the results of their creativity are recognized and protected.

The basis of this argument stems from the thoughts of Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873). For Mill, every human action is considered ethical if the action is in line with the principle of expediency to create happiness. In line with that, according to Bentham, every action is good if it brings happiness to the majority of society (greatest happiness for the greatest number) (Dua, 2008, p. 61).

In legal terminology, the term moral rights are rights inherent in a creator (author, creator, inventor). The word attached means that the right cannot be removed even though the right has ended. Law No. 28 of 2014 concerning Copyright states that moral rights are rights that are eternally attached to the creator. This norm is by the Berne Convention (The Berne Convention for the Protection of Literary and Artistic Works/Berne Convention), 1886. The consequences of moral rights that are eternally attached to creators cause these moral rights to apply indefinitely.

Copyright itself is a material right, namely an absolute right to an object that gives direct power over an object and can be defended against anyone (Sofwan, 198, p. 24). According to Badrilzaman, material rights are divided into two parts, perfect material rights and limited material rights. Material rights that provide perfect (full) enjoyment for the owner. Meanwhile, limited material rights are rights that provide incomplete enjoyment of an object, when compared to property rights. That is, limited material rights are not full or imperfect (Badrulzaman, 1983, p. 43).

The current construction of Copyright Law is the result of a reconfiguration of legal politics through the political choice of concordance law and transplants that have been carried out for nearly a century in the archipelago. The construction of the embryo of the Copyright Law began in 1912 when Auteurswet 1912 Stb. No. 600 enforced in the Dutch East Indies. The political choice of translating foreign laws into the National Copyright Law mainly stems from international agreements.

If not addressed with critical consideration, these international legal instruments can be used as a new model of imperialist tools. When Indonesia ratifies international trade agreements within the framework of the General Agreement on Tariffs and Trade/World Trade Organization (GATT/WTO), which contains provisions on intellectual property rights (Trade-Related Aspects of Intellectual Property Rights/TRIPS). As a consequence, apart from Indonesia having to adapt its intellectual property rights regulations to the TRIPS Agreement, Indonesia must also prepare legal instruments to comply with international legal instruments.

These international agreements have juridical consequences. In addition, Indonesia is required to comply with the agreements that have been made, but also international relations carried out by Indonesia will be institutionally binding with international organizational bodies that manage copyright protection. The interests of developed countries (developed countries) can be imposed without being seen as

intervening in the internal affairs of a country. Meanwhile, developed countries have no interest in changing the laws in their countries, because their law has been the reference for intellectual property law reform agreements since the GATT/WTO. This condition can be seen as an intervention by developed countries to developing countries (developing countries) which are forced to do so through pragmatic political choices.

The flow of globalization is a wave that cannot be avoided as the progress of human civilization is followed by social change. However, just following the flow of these changes without trying to filter out the parts of the changes that must be followed is a haphazard action. The national copyright law is a regulation that is loaded with the interests of developed countries and contains liberal capitalist ideology. Transplanting foreign law into national intellectual property law eliminates the nation's socio-cultural values, which in turn has the potential to erode the creativity of the Indonesian people.

Indonesia has been repeatedly placed as a haven for intellectual property pirates, especially copyrights, so that it is included in the black list according to the version of developed countries, and as a result it receives economic sanctions. For example, in the form of refusal of garment exports by the United States, if it does not immediately carry out effective intellectual property law enforcement.

3.2.4 Criticism and Debate of the Concept of Property Rights

The debate over property rights stems from the boundary between shared rights and individual rights. The universe is bestowed by God to be enjoyed by humans. In what part and to what extent can a person claim his property rights that cannot be claimed by another person. Grotius (1583-1645), a Dutch legal expert who later influenced the teachings of John Locke, argued that humans need to agree on determining the boundaries that become part of the common property and parts that can be claimed under a contract. This view was challenged by Robert Filmer (1588-1653) for two reasons. First, if the property was originally shared, then no human being can lose it. Second, whether the agreement in determining the boundaries of property rights as private property and individuals made by past generations remains valid for future generations. For Filmer, the distribution of property rights boundaries must be an expression of God's will, not based on human agreements that can change. Once the agreement is made based on human commitment, then any right is open to unlimited revision. If political authority does not come directly from God, but rests on human choice, the idea of property rights will appear fragile.

Meanwhile, Locke is of the view that truth, which originates from human reason and revelation, confirms that the universe belongs to God which is the inheritance of mankind that can be enjoyed together. "Earth and everything in it was given to humans to support and please their lives". Nevertheless, Locke also thought about the concept of limiting individual property rights, for the purpose of the common good. For Locke, that limit is, "at least there are enough resources that are good for others as common property". Taking excessively and not using it optimally is an act that must be avoided. Locke said, "no creation of God for the sake of human beings should be damaged or rotten".

Humans have the right to property for several reasons and prerequisites, namely: first, humans have worked with their energy and creativity, thus they are entitled to obtain or own processed products from nature. When humans have mixed their work with natural products, the results of this work are theirs, which is known as the theory of work results. Second, the availability of resources for others in sufficient quantities. Conditions, where there are sufficient resources in sufficient quantities and conditions that are good for the benefit of others, are prerequisites for individual property ownership. Third, restrictions on individual property rights. A human being should not take more than what is needed. This is related to the aspect of sufficient availability for others.

Although Locke's property theory has provided limits to individual property rights, it does not necessarily bring happiness to mankind. Especially if the property right is applied to intangible property such as copyright, as an exclusive right that arises automatically. As explained in the previous section, in copyright cases, the potential for developing countries' dependence on developed countries is opened up through international conventions that are globally binding.

Recognition of property rights encourages the process of industrialization through the accumulation of capital and resources, which are the main supporting forces of modern societies pursuing economic prosperity, which then affect social, cultural, lifestyle, and other aspects. Through industrialization, humans are able to utilize parts of the universe for their own purposes, far beyond the achievements of previous generations. Much of the work of human hands have been replaced by machines, robots, and various artificial bits intelligence that allow work to be faster, and easier, with multiple results. This is actually the heart of the capitalist economy, that the aim of production is not for consumption but for the accumulation

of capital, which keeps the gap between the owners of capital and the working class widened, if not widened.

The owner of a shoe factory, for example, does not make shoes solely for himself and his family to use, but rather to earn a profit from trading. It is this kind of profit-gaining and capital accumulation that makes the natural boundaries of individual property ownership disappear within the rationality of a capitalist economy. In the view of Friedrich Wilhelm Nietzsche (1844-1900), Locke's ethical teachings are inadequate and superficial, because they do not consider other values beyond enjoyment, for example, altruism, sacrifice, or delaying individual enjoyment (Budiman, 2019, p. 80). In Snyder's language, the root of all evil is not merely about having something, but regarding the desire to have more that is not rightfully his" (Snyder, 1986, p. 723-750).

Economic domination in the current mode of globalization takes the form of an ever greater capacity to transfer production results, which are created through the labor and sweat of so many workers into the hands of few owners of capital. For accumulation purposes, capital owners are not bound by regulations regarding production location, sources of capital, technology, and the participation of local residents. Once the investors' bargaining position is strong, they can resist labor demands, even government regulations, by boycotting investments or moving from one country to another that offers softer terms and higher profit incentives.

4 Conclusions

Ethics as a teaching of moral philosophy has roots long before the era of John Locke. Philosophers since the era of Socrates have attempted to find the main values in life that can achieve happiness (eudaimonia). This struggle of ideas will probably continue until the last generation of mankind. In the early 17th century, John Locke emerged victorious as a spokesman for liberalism and human rights principles, with his ideas on liberty, the recognition of individual property rights, and the boundaries of common property, which drew support as well as criticism. Locke's liberal thinking became the basis for the development of the ideology of market economy and global capitalism, which became the mainstay of modern society, which was originally born in Western Europe and Northern Europe, then spread throughout the world. Nevertheless, the boundaries of natural property ownership are difficult to realize in modern society because capital can be accumulated without limits, especially if it is strengthened through legal instruments, both within the national legal framework and international legal frameworks for global economic transactions. Under these conditions, reckless deregulation is a shortcut for transferring various resources into the hands of owners of financial and capital assets. The use of designated guidelines and *instruction-for-author.pdf* will ensure the manuscript is well-prepared in a conveniently and properly. As a philosophical study, the article reflects the concept of property rights as part of the most basic human rights.

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