

## Axiology Amidst the Onslaught of 4.0 Media-Based Influence

**Gunawan Adnan**

*UIN Ar-Raniry Banda Aceh, Indonesia*  
*gunawanadnan@ar-raniry.ac.id*

**Asyraf Hj. Ab. Rahman**

*Centre for Fundamental and Continuing Education, University Malaysia Trengganu, Malaysia*  
*asyraf@umt.edu.my*

### Abstract

Axiology is a discourse related to the value or usefulness of science. A science developed and controlled by humans should principally provide positive values for human development and keep science and technology away from dehumanization. Axiology must be a guide in developing science because science and technology can develop with the support of human ambition, directed by negative and positive factors. Therefore, morality becomes an essential factor when a scientist develops his knowledge. The scientific way of thinking has achieved extraordinary developments in the current era of information technology 4.0., which is well-known as the internet of things. Not all societies are ready for this fundamental change, leading to changes in thought and the community's culture. Everything is based on technology. Industrial revolution 4.0 reflects a combination of digital and biological-physical technology that can change humans in artificial intelligence, genetic engineering, big data, and cloud computing, all of which change the political, social, and economic system. Many taboo matters such as extending age, designing babies, intelligent robots with feelings, and information media technology development lead to the negative side. For this reason, the problem of axiology is very important to be implemented, especially amid the onslaught of technology that tends to be value-free in the current era.

**Keywords:** *axiology, industry revolution 4.0, media.*

### Abstract

Aksiologi adalah wacana yang berkaitan dengan nilai atau kegunaan ilmu. Ilmu pengetahuan yang dikembangkan dan dikuasai manusia pada prinsipnya harus memberikan nilai-nilai positif bagi perkembangan manusia dan menjauhkan ilmu pengetahuan dan teknologi dari dehumanisasi. Aksiologi harus menjadi pedoman dalam mengembangkan ilmu pengetahuan karena ilmu pengetahuan dan teknologi dapat berkembang dengan ditopang oleh ambisi manusia yang diarahkan oleh faktor-faktor negatif dan positif. Oleh karena itu, moralitas menjadi faktor penting ketika seorang ilmuwan mengembangkan ilmunya. Cara berpikir ilmiah telah mencapai perkembangan yang luar biasa di era teknologi informasi 4.0 saat ini, yang lebih dikenal dengan internet of things. Tidak semua masyarakat siap dengan perubahan mendasar ini, yang mengarah pada perubahan pemikiran dan budaya masyarakat. Semuanya berbasis teknologi. Revolusi industri 4.0 mencerminkan kombinasi teknologi digital dan biologis-fisik yang dapat mengubah manusia dalam kecerdasan buatan, rekayasa genetika, data besar, dan komputasi awan, yang semuanya mengubah sistem politik, sosial, dan ekonomi. Banyak hal

tabu seperti memperpanjang usia, mendesain bayi, robot cerdas dengan perasaan, dan perkembangan teknologi media informasi mengarah ke sisi negatif. Untuk itu, masalah aksiologi sangat penting untuk diimplementasikan, terutama di tengah gempuran teknologi yang cenderung bebas nilai di era sekarang ini.

**Kata kunci:** *aksiologi, revolusi industri 4.0, media.*

## INTRODUCTION

Science is essentially neutral or does not take sides with anything. The neutrality of science depends so much on humans. In short, it is humans who determine and give good and bad judgments. Albert Einstein, for instance, said that "science without religion is blind, and religion without science is lame." So, science must make a useful and meaningful contribution to human life regarding the axiological perspective. Axiology is part of the Philosophy of science which, among other things, questions how humans use their knowledge. In the Indonesian dictionary, axiology is a part of philosophy that deals with the function of science for human life regarding values, especially ethics.

The discussion of axiology concerns the value of the usefulness of science. At certain stages, sometimes science or broader scope, i.e., knowledge, must be adjusted to society's cultural and moral values. The community can feel the value of the usefulness of this knowledge to improve mutual welfare. However, with the presence of the scientific thought movement, the value of science is decreased or degraded. People have started to forget that good and bad things are feasible and unworthy to be naturally transparent.

## DISCUSSION

### Definition of Axiology

Today the growth of science has been linked and associated with the goal of war. Science is not only used to control nature but also to fight against fellow humans. There were various kinds of murder weapons developed and various torture techniques and methods of enslaving the masses. Technology no longer functions to provide convenience to human life, but it exists for its existence and benefit. Sometimes, something has to be paid so expensively by humans, for they have to lose some of the meaning of their humanity.<sup>1</sup>

Currently, science is even at a point of progress that affects the production and creation of man himself. So science not only causes symptoms of dehumanization but even creates the possibility of changing the essence of humanity itself. In other words, science is no longer a means to help humans achieve their life goals and establishes the purpose of life itself.<sup>2</sup>

The word axiology is etymologically derived from Greek, consisting of two words; *Axios* means worthy or appropriate (value), and *logos* means knowledge (theory).<sup>3</sup> According to the

---

<sup>1</sup> Sutarjo A. Wiramihardja, *Introduction to Philosophy* (Bandung: PT. Refika Aditama, 2006), p.150.

<sup>2</sup> Jujun S. Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer* (Jakarta: Pustaka Sinar Harapan, 2009), hal. 229-230.

<sup>3</sup> Team Penyusun, *Pengantar Filsafat* (Surabaya: IAIN Sunan Ampel Press, 2011), p. 93

term, axiology has several meanings, namely: 1) Axiology is an analysis of values. This analysis aims to limit the meaning, characteristics, sources, criteria, types, and epistemological status of these values; 2) Axiology is the study of general theories of value; 3) Axiology is a philosophical study of the nature of values.<sup>4</sup>

Another definition says that axiology is an education that tests and integrates all these values in human life. Thus axiology is a branch of philosophy that studies the values or norms of science. Axiology is a science that investigates the nature of values, generally seen from a philosophical point of view. Many branches of knowledge are concerned with issues of particular value, such as epistemology, ethics, and aesthetics. Epistemology is concerned with truth, ethics is concerned with goodness, and aesthetics is concerned with beauty problems.<sup>5</sup>

In this context, the essential question should be posed: what does value mean? Values etymologically derive from the Latin word, i.e., *valere*, which means useful, valid, and strong. Value could also be interpreted as a quality of something that makes it likable, desirable, and useful. But value can also mean privileges, namely what is valued and highly valued as kindness or goodness.<sup>6</sup> It seems clear that the main discussion is about the value that humans have to carry out various considerations about what is being assessed. In Bartens' perspective, one of the ways often used to explain what value is, is to compare it with facts. When we talk about facts, we are talking about something that exists or just happens. Whereas when we talk about values, it directs to something applicable, something that attracts or makes us interested. Value plays such an essential role in an appreciation or judgment, and as a result, various people will be judged differently.<sup>7</sup>

We can identify three characteristics with value: subjective, practical, and added to the object. The difference between the values of something is due to the nature of the value itself. Values are ideas or abstract. Value is not a fact; the senses can grasp that. Nevertheless, when we return to science, we will discuss true and false. Truth is a matter of logic, where value is a discussion of appreciation, feelings, and satisfaction.<sup>8</sup>

## Division of Axiology

### *Moral Conduct*

According to Bramel, axiology is divided into three parts, namely: *Moral Conduct* is a moral action. This field gives birth to a particular discipline, namely ethics. Ethics or morals are usually called moral philosophy, which comes from the Greek word *ethos*, which means character. Moral comes from the Latin word *mos* or *mores*, which means habit, behavior, or

---

<sup>4</sup> Zaprul Khan, *Filsafat Ilmu: Sebuah Analisis Kontemporer*, Depok: PT RajaGrafindo Persada, 2016, p. 82.

<sup>5</sup> Fithriani, Implikasi Aksiologi dalam Filsafat Pendidikan, *Jurnal Pendidikan Islam* UIN Ar-Raniry Aceh, Vol.4 No.3, 1993, p. 85.

<sup>6</sup> Zaprul Khan, *Opcit*, p.83

<sup>7</sup> Zaprul Khan, *Opcit*, p.84

Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman, Interkoneksi Nilai-Nilai Keislaman*, p. 32

<sup>8</sup> Totok Wahyu Abadi, Aksiologi: Antara Totok Wahyu Abadi, Aksiologi: Etika, Moral dan Estetika, *KANAL Jurnal Ilmu Komunikasi* Universitas Muhammadiyah Sidoarjo Maret 2016, p.191

character. In Indonesian, the term moral or ethics means morality. In the large Indonesian dictionary, it is explained that ethics has three meanings: First, ethics is the knowledge of what is good and what is wrong and about moral rights and obligations or morals. Second, ethics is a collection of principles or values relating to morality. Third, ethics is the value of right and wrong that a group or society adheres to.<sup>9</sup>

Moreover, some define ethics and morals as theories regarding human behavior, namely good and bad, that can still be reached by reason. Moral comes from the Latin word *mos*, plural *mores*, which means custom or way of life. Ethics and morals are the same, but there is a slight difference in everyday judgments—the moral of morality used to assess the action. Ethics is used to study existing value systems.<sup>10</sup> The moral is an idea of human behavior according to certain situations.

Furthermore, Frans Magnis distinguishes between moral and ethical teachings. Moral teachings are teachings, discourses, sermons, oral or written rules about how humans must live and act to become good human beings. The direct sources of moral teaching are people in positions of authority, such as parents and teachers, community and religious leaders, and the writings of wise men. Ethics is not an additional source for moral teaching, but it is a philosophy or critical and fundamental thinking about moral teachings and views.<sup>11</sup>

Human behavior that ethics can assess must have certain conditions, including; 1) Human deeds are done with understanding. Therefore, people do something bad or heinous but do not know that the action is wrong, then this kind of human action cannot be sanctioned in ethics; 2) Actions carried out by humans are done deliberately. If a bad act is done in a deliberate state, such an act will be judged or subject to sanctions by ethics; 3) Human actions that are carried out by force will not be subject to ethical sanctions.<sup>12</sup>

Furthermore, it is also necessary to know that ethics has a duty. Ethics is a philosophical investigation of human obligations and human behavior in good and bad behavior. Ethics is in charge of providing answers to questions such as "on what basis do people require us to comply with norms in the form of provisions, obligations, prohibitions and so on?". Such questions arise because our lives seem stretched within a network of norms. It is as if the network shackles us, prevents us from acting according to our wishes, forces us to do what we hate, etc.<sup>13</sup>

Ethics also has a fundamental character, namely a critical character. Ethics questions the norms that are considered applicable, investigate the basis of these norms, and question each institution's rights, such as parents, schools, state, and religion, to give orders or prohibitions that must be obeyed. The right and authority to demand obedience from the institution must

---

<sup>9</sup> Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman, Interkoneksi Nilai-Nilai Keislaman*, p. 32

<sup>10</sup> Surajiyo, *Filsafat Ilmu dan Perkembangannya di Indonesia Suatu Pengantar*, Jakarta: Bumi Aksara, 2007, p.147.

<sup>11</sup> Ibid, *Filsafat Ilmu dan Perkembangannya di Indonesia Suatu Pengantar*, p. 147-148. See also: Frans Magnis Suseno, *Etika Dasar, Masalah Pokok Filsafat Etika*, Jogjakarta: Kip 1993, p. 65.

Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar*, Bandung: Yayasan PIARA, 1997, p.41.

<sup>12</sup> Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman: Interkoneksi Nilai-Nilai Keislaman*, p. 33-34.

<sup>13</sup> Juhaya S. Praja, *Aliran-Aliran Filsafat dan Etika Suatu Pengantar*, Bandung: Yayasan PIARA, 1997, p.41.

and need to be proven. Thus, ethics requires people to always be rational towards all norms so that ethics ultimately help humans become more autonomous.<sup>14</sup>

In the ethics discourse, the ethical inquiry is a moral question that manifests views and problems in the moral field. Let's examine all kinds of moral statements. We will see that there are only two kinds of questions: first, the statements about human action. Second, statements about the man himself, or elements of human personality, such as motives, intentions, and character.<sup>15</sup>

In its discourse, ethics does not matter what humans are, but how humans act or act. Some experts distinguish the study of ethics into three groups, namely:

#### *Descriptive Ethics*

Descriptive ethics describes moral consciousness and experience descriptively by stating that various moral phenomena can be explained and described scientifically, as can be done with other spiritual phenomena, such as religion and art. Therefore, descriptive ethics is classified into the field of empirical and scientific sciences closely related to sociology. To sociology, ethics Descriptive seeks to find and explain moral consciousness, beliefs, and experiences in a particular culture.<sup>16</sup> Descriptive ethics can be divided into two parts: the first is a moral history that examines the ideals, rules, and moral norms that have been applied in human life at a certain time and place or in a large environment that includes several nations. Second, moral phenomenology tends to seek to find the meaning of morality from various existing moral phenomena. Moral phenomenology does not intend to provide guidelines or moral standards that humans need to adhere to. Therefore, moral phenomenology does not question what is right and what is wrong.<sup>17</sup>

#### *Normative Ethics*

Normative ethics means systems intended to provide guidance or guidance in making decisions concerning good and bad, right and wrong.<sup>18</sup> Normative ethics is also often called moral philosophy or philosophical ethics. Normative ethics is divided into two theories, namely theories of value and theories of necessity.<sup>19</sup> Value theories question the nature of goodness. This theory has two characteristics, namely: monistic and pluralistic. Included in monistic is spiritualistic hedonism and materialistic hedonism sensualistic. Meanwhile, the theory of necessity discusses the level of behavior. Included in the theory of necessity is the flow of egoism and formalism.<sup>20</sup> Five theories discuss values in ethics. Namely: ethical idealism<sup>21</sup>, deontological ethics<sup>22</sup>, teleological ethics<sup>23</sup>, hedonism<sup>24</sup>, and utilitarianism<sup>25</sup>.

---

<sup>14</sup> *Ibid.* p.41.

<sup>15</sup> *Ibid.*,p.42

<sup>16</sup> *Ibid.* 42

<sup>17</sup> Zaprul Khan, *Filsafat Ilmu Sebuah Analisis Kontemporer*, p.90.

<sup>18</sup> *Ibid.*,P. 90

<sup>19</sup> *Ibid.*,P. 90

<sup>20</sup> Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman Interkoneksi Nilai-Nilai Keislaman*, p. 35

### *Metaethics*

Metaethics is an analytical study of ethics. Metaethics appeared in the 20th century, which specifically investigated and determined the meaning of normative terms, expressed through ethical statements that justified or condemned an action. Normative terms that have received special attention are good and bad, right and wrong, the praiseworthy and the dishonorable, the fair and the unjust, and others.<sup>26</sup>

As a field of analytical study of ethics, metaethics offers several well-known theories. Some of these theories are naturalistic theory, intuitive theory, cognitive theory, subjective theory, emotive theory, imperative theory, and skeptical theory.<sup>27</sup>

*The naturalistic theory* states that moral terms are names for complicated and complex things or facts. This theory also argues that moral judgments can be made through scientific investigation and research.

*The intuitive theory* says that human knowledge of good and wrong is acquired intuitively. This theory rejects the possibility of imposing non-normative limits on normative ethical terms. For the intuitive theory, human knowledge of good and wrong is self-evident because humans can feel and know directly whether the essential value of something is good or bad or whether an action is correct or not.<sup>28</sup>

---

<sup>21</sup> Ethical idealism is the belief in a scale of values, moral principles or rules for action. This theory also prioritizes spiritual or mental matters rather than sensory or material things. Moral freedoms and matters of a general nature are also the focus of this study rather than psychological or natural conditions and specifics

<sup>22</sup> Deontological theory is a theory which states that the merits of a behavior are judged from the point of view of the action itself, and not the result. A good behavior if the behavior is in accordance with existing norms. This theory says that the right or wrong of an Action cannot be determined from the consequences of that Action but there are ways of acting that are simply forbidden, or simply obligatory. So to find out whether we can take mango from the neighboring tree without asking first to the owner, we need to ask how the deed of that action.

<sup>23</sup> Teleological theory is more emphasis on the element of results. It is good behavior if the results of that behavior gain more profit than harm or loss, where these gains and losses are seen from indicators of human interest. This theory says that whether or not Action is true depends so much on its consequences: if the consequences of the Action are good, then it is permissible, even obligatory. If the result of that action is bad then the action should not be done. According to this theory lying in order to protect safety someone who will be persecuted is allowed or not prohibited as long as the consequences are good.

<sup>24</sup> The theory of hedonism recommends that humans achieve happiness based on pleasure and gladness.

<sup>25</sup> The theory of utilitarianism is the view which states that good actions are actions that cause the greatest possible pleasure or happiness for humans as much as possible. This theory is a universalist theological. It is said so because utilitarianism assesses the right wrongdoing of human action in terms of benefits and consequences. The prohibition to do corruption is worse than us not doing corruption. If the results of corruption were better than not doing corruption, we will definitely try to produce a large excess of good results against the bad consequences. In short, Actions that are good are Actions that can have good results for the benefit of all of whom we can influence. Judging from the type, utility can be divided into two parts, namely: Action utility and regulatory utility.

<sup>26</sup> Totok Wahyu Abadi, *Aksiologi: Antara Etika, Moral dan Estetika*, p.196.

<sup>27</sup> Zainal Abidin, Model Relasi Agama dan Sains, dalam *Jurnal Filsafat*, Vol. 5, no. 2 p. 20.

<sup>28</sup> Bambang Irawan, *Intuisi Sebagai Sumber Pengetahuan: Tinjauan terhadap pangan Filosofi Islam*, Jurnal Teologia Institut Agama Islam Negeri Sumatera Utara, Vol. 25, No.1, 2014, p. 10.

*The cognitive theory* holds moral considerations. It is not always accurate, and at times, it can be wrong that moral decisions are biased right from wrong. In addition, in principle, moral considerations can be the subject of knowledge or cognition. Cognitivist theory can be naturalistic, and it can also be non-naturalistic.<sup>29</sup>

*The subjective theory* states that moral considerations can only reveal subjective facts about human attitudes and behavior. Moral judgments can't reveal objective facts. Therefore, when someone says that he agrees with something, it is true. On the other hand, when he says something is wrong, he expresses his disapproval of what was said to be incorrect.<sup>30</sup>

*Emotive theory* holds that moral judgments do not reveal anything that could be called wrong or right, even if only subjectively. Moral judgments are nothing more than mere expressions of emotion. According to this emotive theory, ethical terms do not have any meaning except only as a sign of expressing feelings, such as moaning, screaming, cursing, etc.

*The imperative theory* states that moral considerations are not the expression of something that can be judged wrong or right. Thus, there is no single moral term that can contain something that can be called wrong or right. This theory says that moral terms are just cover terms and imperatives or commandments. So when it says "lying is not good," it means "don't lie." If it is said goodness "kindness is a praiseworthy quality," it means "do good."<sup>31</sup>

*The skeptical theory* is an understanding that views something as always doubtful. In the discussion of philosophy, skepticism refers to a special meaning for one or several points of view: a question, a method of gaining knowledge through systematic doubt, relativity or subjectivity of moral values, limited knowledge, and intellectual methods of prudence carefulness. Skeptical theory can also be considered a trait or character.<sup>32</sup>

Scientific rationalism occurred since Rene Descartes, with his methodical skepticism, doubted everything except himself, who was in doubt. This attitude continued during the so-called Aufklarung period, an era in which humans attempted to rational understand themselves and nature.<sup>33</sup>

### ***Esthetic expression***

Esthetic expression, which is an expression of beauty. This field produces beauty. Aesthetics is a branch of philosophy that deals with art and beauty. Aesthetics comes from Greek, aesthesis, which means sensory understanding, intellectual understanding, or spiritual observation. The term art or art comes from the Latin word *ars*, which means art, skill, knowledge, or prowess. Philosophical aesthetics is often referred to by various names, such as philosophy of art or philosophy of art, beauty or philosophy of beauty, and criticism or

---

<sup>29</sup> Totok Wahyu Abadi, *Aksiologi: Antara Etika, Moral dan Estetika*, p.197.

<sup>30</sup> Kartika dan Dharsono Sony, *Estetika :Teori Subyektif dan Obyektif*, (Bandung: Rekayasa Sains, 2007)in Hermansusantogamasera.blogspot.com

<sup>31</sup> Ahmad Zubair, Pengantar Kuliah Etika (Jakarta: Pradya Paramita, 1987).

<sup>32</sup> Misnal Munir, *Skeptisisme Dalam Filsafat Barat Sejak Yunani Kuno Sampai Abad Modern*, in jurnal.ugm.ac.id, p.11.

<sup>33</sup> *Ibid*.p.12

philosophy of criticism.<sup>34</sup> Aesthetics as part of axiology always talks about beauty, its scope, value, experience, the behavior of the artist's thought, art, and aesthetic and artistic issues in human life. The debate about aesthetics is still being discussed by many people, especially related to religion and moral values, etiquette, and law.

### ***Socio-political life***

It will give birth to a socio-political philosophy. Political life, which is part of everyday life in the form of interactions between citizens and the government and institutions outside the government and fellow community groups, has resulted in various forms of opinion, opinion, and views on the practices of political behavior in all political systems.<sup>35</sup>

Social and political life influences the emergence of social philosophy, with the main study and object being human. Humans, as social beings, interact with others. Based on the natural structure, humans are physical beings and spiritual and social beings who have creativity, taste, initiative, or effort.

Human activities can occur as the activities of other creatures; for example, humans can slip down, breathe, digest food, drown in water, and so on. This activity takes place scientifically and automatically without or out of human control. However, as a more noble being, humans can do more activities than animals. These activities are typical human activities that are based on human spiritual abilities. Activities undertaken by a human being are done based on feelings, thoughts, balance, decision-making, and the willingness to do so.<sup>36</sup>

Human beings take place based on feelings, thoughts, balance, decision making, and the willingness to do so.<sup>37</sup> With human reason, it is hoped that they can get enlightenment, explanation, information about what is being thought and produce a clear and correct understanding or picture of what is being thought. This clear and correct understanding can be an asset to develop further knowledge, and then it can be used as a means of making action decisions to solve problems faced in life.<sup>38</sup>

### **Axiology in the Middle of Development 4.0**

The scientific way of thinking is a massive revolution because previously, humans believed more in magic and myths. The scientific thought movement occurs along with changes in thinking patterns based on opening the mind too curious thinking patterns or what can be called 'kepo' for today's languages. This turmoil cannot be separated from human efforts to answer the question "what makes science rational?". The scientific thought movement is not

---

<sup>34</sup> Zaprulkhan, *Filsafat Ilmu Sebuah Analisis Kontemporer*, p.99

<sup>35</sup> Very Afrizal dan Mujibussalim, Proses Sosialisasi Nilai-Nilai Politik dalam Keluarga di Gampong Kulu Kuta Kecamatan Kuta Blang Kabupaten Bireuen, *Jurnal Ilmiah Mahasiswa FISIP Unsyiah*, Vol. 2. No. 2, 2017, 595.

<sup>36</sup> Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman* (Interkoneksi Nilai-Nilai Keislaman), p. 39-40.

<sup>37</sup> M. Zainuddin, *Filsafat Ilmu-Ilmu Keislaman Integralistik*, *Jurnal Ushuluddin*, Vol 3, No.4, 2014, p.77.

<sup>38</sup> Hamdani, *Aksiologi Ilmu Pengetahuan dan Keislaman* (Interkoneksi Nilai-Nilai Keislaman), p.39-40.

instantaneous. The process continues for decades. It could be said that the movement of scientific thought did not stop at all, but it keeps moving and improving.

Not all nations are ready with scientific thinking. It develops "industrial revolution 4.0" massively. For example, Indonesia's unpreparedness can be seen from the quality of human resources far behind those from neighboring countries. Apart from the Indonesian education sector is also far behind other countries<sup>39</sup>. The industrial revolution 4.0 is a combination of physical, digital, and biological technology systems that change the human way of life, which results in artificial intelligence, genetic engineering, big data, and cloud computing, all of which change the social, political, and economic system.

As humans and social beings, we will think individually and collectively about how humans respond to taboo issues such as prolongation, designing babies, intelligent robots with feelings, and others. At the same time, humans are also aware that these fantastic discoveries can also be manipulated for specific interests.<sup>40</sup>

Advances in technology have pushed us to new ethical issues. How good and bad value is worth nothing. For example, with the rapid development of technology, many inappropriate things are appropriate and considered reasonable. Value graded by today's technology, which initially LGBT (Lesbian, Gay, Bisexual, and Transgender) was a disgrace and unnatural became something commonplace under the pretext of human rights. As it is understood, this contemporary era has been dominated by secularism which refers to freedom. This kind of understanding continues to spread throughout the world so that any country that adopts secularism will be considered a conservative and not progressive country. In today's technology, sophistication has been influenced by secularism. Both the ontological and epistemological realms do not discuss the role of religion in the concept of industry 4.0. From this perspective, secularization occurs as if humans with their sense or ratio are the peak in everything, so they forget that there is a higher one, namely God.<sup>41</sup>

Science is value-free from the level of axiology. However, it is not neutral from the ontological and epistemological aspects because it is influenced by the context of the paradigm assumptions of the birth of science itself. The same is the case with the birth of the industry

4.0 is inseparable from the paradigm of secularism because this knowledge comes from secularists. So we as humans think about how to orient the industrial discipline 4.0 for God because humans live in the world to worship God.<sup>42</sup>

## Changes in the Value of the Use of Science Due to the Influence of Media

---

<sup>39</sup> Waston, Strategi Dalam Revolusi Industri 4.0 (Philosophical Perspektif of Thomas Kuhn), in *Journal of URECOL University Research Colloquium 2019*, Sekolah Tinggi Ilmu Kesehatan Muhammadiyah Gombong, p. 344.

<sup>40</sup> Klaus Schwab, *Revolusi Industri Keempat* (Jakarta: PT Gramedia Pustaka Utama, 2019) Trans.: Farah Diena dan Andi Tarigan, p. 128.

<sup>41</sup> Muhammad Ghifari, Al-Qur'an sebagai Weltanschauung Revolusi Industri 4.0 dalam Menghadapi Tantangan Barat pada Abad ke-21, in *Journal of Nun Faculty Of Ushuluddin Al-Azhar University*, Vol. 5, No. 2, 2019, p. 33.

<sup>42</sup> Muhammad Ghifari, *Ibid.*, p.34

The usefulness of science in society is the knowledge that has its characteristics. Knowledge has many branches, and science is one of these branches of knowledge. Science is the knowledge that tries to explain secrets so that natural languages are no longer a mystery. The scientific characteristics characterize the nature of science and, at the same time, distinguish science from various other branches of knowledge. In other words, scientific characteristics make science scientific knowledge.<sup>43</sup>

In every development of civilization, humans experience levels of thought and knowledge adapted to the situation and conditions at this time. In human society, there is progress in thinking that begins with questions about the nature of oneself. Various questions that exist in humans trigger humans to seek multiple answers to these questions.

It is undeniable that human civilization is very dependent on science and technology. It is grateful to advances in this field that meeting human needs can be more quickly and more manageable. Besides that, creating various facilities or facilities needed to support human life has also been fulfilled. In this case, it can be concluded that science is essential for human life, especially for human life to interact with nature and human interaction with the creator.

Humans often feel advances in science and technology as a source of blessing. Still, sometimes they can also be deemed as calamities. The greater the value of the usefulness of science, the greater the destructive power or its destructive power. The more advanced the defense and police technology, the more rebels and crimes will be—the more developed the weapons to protect the country, the more tools to destroy the world. Technology advances humans, but it needs to be understood that, on the other hand, it is also violent humans in approaching animalistic traits.<sup>44</sup>

Everything has a purpose in the end. Each paradigm in the industrial revolution also has a specific purpose. But it is also inevitable that the 4.0 industrial revolution, marked by expanding the internet network to personal spaces, makes everything easy and fast to affect everyone.<sup>45</sup>

Humans cannot deceive themselves that technology also makes humans underestimate science. When human affairs become easy, people become reluctant to learn. When something is supposed to be secret, even though gossip news on television exists or remains, people like to talk about things that are not in their realm. Technology seduces humans to submit to the media and ignore others.<sup>46</sup>

One of the biggest individual challenges that the internet and the media have presented is our increasing level of connectedness in general, namely privacy. Privacy is an issue that is

---

<sup>43</sup> Erliana Hasan, *Filsafat Ilmu dan Metodologi Penelitian Ilmu Pemerintahan* (Bogor: Penerbit Ghalia Indonesia, 2014) p.138.

<sup>44</sup> Erliana Hasan, *Ibid.*, p. 139-40.

<sup>45</sup> Muhammad Ghifari, Opcit. *Al-Qur'an sebagai Weltanschauung Revolusi Industri 4.0 dalam Menghadapi Tantangan Barat pada Abad ke-21*

<sup>46</sup> Muhammmad Ngafifi, Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya, *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, Vol. 2, No. 1, 2014, p.35.

increasingly being eroded. Nevertheless, it seems that it is easier for us to trade privacy. As we have seen today, the internet has never been a tool of liberation and democratization.<sup>47</sup>

Even though the media provide humans with information and make our lives easier, but on the other hand, the media also has a negative effect. For example, a lot of content that should not be published becomes something that is looked forward to. Many people can no longer tell what is good and what is wrong and what is beneficial and unbeneficial. For example, in artists' personal lives, we can easily investigate and find out what problems they face, of course, because all the media are also talking about the same thing. Even in this day and age, people are starting to find it difficult to distinguish between mere facts and opinions.

These issues are so complex that we are only beginning to understand their possible psychological, social, and moral implications. When one's life becomes completely transparent and becomes open to all, who would dare to assume responsibility in a leadership position?

This industrial revolution 4.0 has made technology a dominating part, but we realized that this technological change would impact us.<sup>48</sup>

The development of science and technology will continue to develop human curiosity. These developments will continue to wander from time to time. In certain eras, major civilizations were realized. As long as science and technology were indeed directed at improving society, this is our challenge and responsibility<sup>49</sup> as humans to filter and distinguish between what is proper and what is not.<sup>50</sup>

## CONCLUSION

It is undeniable that the use of science in human life is essential and crucial. As a product of science, axiology has essentially and extraordinarily changed human life on earth. Science cannot be judged because what is learned from science derives from human values and ethics. Axiology is one of the crucial parts of philosophy that addresses value; why something is considered good or bad, considered beautiful or not beautiful. The discussion of axiology deals with values, ethics, and aesthetics. Value theory includes three things: value objectivity, value subjectivity, and value relativity. Then ethics in outline discusses descriptive ethics, normative, and eye ethics. While aesthetics is an expression of beauty, the third is social politics as a means of human socialization.

Why is in philosophy the role of axiology very important in human life? Among others, axiology deals with values, and it generally teaches the values that exist in life. One of the most important roles of axiology is to filter and control human scientific nature. Although it cannot be equated, this value theory is almost the same as religion. They both serve as guidelines in human life. By the times and the industrial revolution 4.0, the validity of the value is started to

---

<sup>47</sup> Klaus Schwab, *Revolusi Industri Keempat*, p.133-134

<sup>48</sup> Klaus Schwab, *Revolusi Industri Keempat*, p.135.

<sup>49</sup> Klaus Schwab, *Ibid.* p.135.

<sup>50</sup> Jalaluddin, *Filsafat Ilmu Pengetahuan, Filsafat, Ilmu Pengetahuan, dan Peradaban*, p.182

be analyzed. Creating value is useless. Humans can no longer distinguish between good and bad. Everything becomes transparent due to the influence of technology. By mastering human knowledge, developing technology from all fields that humans consider a great blessing, and forgetting the bad effects of these technological developments.

## REFERENCES

- Abadi, Totok Wahyu. Aksiologi: Antara Etika, Moral dan Estetika (*KANAL Jurnal Ilmu Komunikasi*) Universitas Muhammadiyah Sidoarjo Maret 2016.
- Abidin, Zainal. Model Relasi Agama dan Sains, dalam *Jurnal Filsafat*, Vol. 5, no. 2, 2005.
- Fithriani, Implikasi Aksiologi dakam Filsafat Pendidikan, (*Jurnal Pendidikan Islam UIN Ar-Raniry Aceh*) Vol 4 no 3, 1993.
- Ghifari, Muhammad. Al-Qur'an sebagai Weltanschauung Revolusi Industri 4.0 dalam Menghadapi Tantangan Barat pada Abad ke-21, dalam *Jurnal Nun* Faculty Of Ushuluddin Al-Azhar University, Vol. 5, No. 2, 2019.
- Hamdani, Aksiologi Ilmu Pengetahuan dan Keislaman (Interkoneksi Nilai-Nilai Keislaman) *Jurnal Al-Ibrab: Ngawi* Vol. 4 No. 2 Desember 2019.
- Hasan, Erliana. *Filsafat Ilmu dan Metodologi Penelitian Ilmu Pemerintahan*, Bogor: Penerbit Ghalia Indonesia, 2014.
- Irawan, Bambang. Intuisi Sebagai Sumber Pengetahuan: Tinjauan terhadap pangan Filosofi Islam, *Jurnal Teologia* Institut Agama Islam Negeri Sumatera Utara, Vol. 25, No.1, 2014.
- Jalaluddin, *Filsafat Ilmu Pengetahuan, Filsafat, Ilmu Pengetahuan, dan Peradaban*, Jakarta: PT Raja Grafindo Persada, 2014.
- Kartika dan Dharsono Sony, *Estetika (Teori Subyektif dan Obyektif)* Bandung: Rekayasa Sains, 2007 in *Hermansusantogamasera.blogspot.com*.
- Munir, Misnal. Skeptisisme Dalam Filsafat Barat Sejak Yunani Kuno Sampai Abad Modern, dalam *Jurnal jurnal.ugm.ac.id*.
- Ngafifi, Muhammmad. Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya, *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, Vol. 2, No. 1, 2014.
- Praja, Juhaya S. *Aliran-Aliran Filsafat dan Etika Suatu Pengantar*, Bandung: Yayasan PIARA, 1997.
- Schwab, Klaus. *Revolusi Industri Keempat*, Jakarta: PT Gramedia Pustaka Utama, 2019, Terj: Farah Diena dan Andi Tarigan.
- Shadr, Muhammad Baqir Ash. *Falsafatuna Terhadap berbagai Aliran filsafat Dunia*, Bandung: Mizan 1999.
- Surajiyo, *Filsafat Ilmu dan Perkembangannya di Indonesia Suatu Pengantar*, Jakarta: Bumi Aksara, 2007.
- Suriasumantri, Jujun S. *Filsafat Ilmu Sebuah Pengantar Populer*, Jakarta: Pustaka Sinar Harapan, 2009.
- Suseno, Frans Magnis. *Etika Dasar, Masalah Pokok Filsafat Etika*, Jogjakarta: Kip 1993.
- Tim Penyusun, *Pengantar Filsafat*, Surabaya: IAIN Sunan Ampel Press, 2011.

- Very Afrizal dan Mujibussalim, Proses Sosialisasi Nilai-Nilai Politik dalam Keluarga di Gampong Kulu Kuta Kecamatan Kuta Blang Kabupaten Bireuen, *Jurnal Ilmiah Mahasiswa FISIP Unsyiah*, Vol. 2. No. 2, 2017.
- Waston, Strategi Dalam Revolusi Industri 4.0 (Perspektif Filsafat Thomas Kuhn), dalam *Jurnal URECOL University Research Colloquium 2019*, Sekolah Tinggi Ilmu Kesehatan Muhammadiyah Gombong.
- Wiramihardja, Sutarjo A. *Pengantar Filsafat*, Bandung: PT. Refika Aditama, 2006.
- Zainuddin, M. Filsafat Ilmu-Ilmu Keislamanan Integralistik, *Jurnal Ushuluddin*, Vol 3, No.4, 2014.
- Zaprul Khan, *Filsafat Ilmu Sebuah Analisis Kontemporer*, Depok: PT RajaGrafindo Persada, 2016.
- Zubair, Ahmad. *Pengantar Kuliah Etika*, Jakarta: Pradya Paramita,