
The Concept of the State of Nature on Human Morals in the Viewpoint of State Life

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Abstract

The state of nature means that there is no government. In the context of the state of Nature, there are three shops of philosophers whose ideas about the state of nature can be discussed. The three are Thomas Hobbes, John Locke and Jean Jacques Rousseau where the three philosophers have different views on the state of nature. The absence of government is closely related to human morals, which means that there are no restrictions on actions taken by humans against themselves or others because they are not regulated in a constitution or norm. If studied in the contemporary era, the state of nature is very irrelevant because it can be seen now that even though there are countries and governments and laws that bind society, there are still many people who violate these laws. This research uses a literature study approach by using qualitative methods in examining various kinds of problems regarding the state of nature. In conducting research, the author collects various kinds of readings such as journals, books and so on to explain the concept of the natural state according to the topics discussed.

Keywords: State Of Nature; Country; Government; Human Morality

INTRODUCTION

Humans have the highest position of all creatures on earth. Many philosophers provide an understanding of humans. First, Homo sapiens, according to Lonnaeus, is an animal that has reason and Christian religious leaders refer to humans as rational animals, namely animals that think. Second, Homo Laquen, according to Revesz in Das Problem Des Ursprungs end Sprache, humans are described as animals who are good at creating language and embodies thoughts and feelings in structured words. Third, Homo Faber, according to Bergson in L. Evolution Creatric. Humans are animals who are good at making tools. Fourth, Zoon Politicon, according to Aristotle, is an animal that is good at working together, getting along with other people and organizing themselves to meet their needs. Fifth, Homo Religious, namely animals that are basically religious. Sixth, Homo Economicus, which is an animal that is subject to economic laws and he is an economist (Haluty, 2014).

Another view of humans as animals can be studied from several literatures. Khasinah in her writings states that humans are animal rationale (animals that are rational or think), animal sybolicum (animals that use symbols) and animal educandum (animals that can be educated) (Khasinah, 2013). From several statements that already exist, philosophers and experts hold the view that humans as creatures are like animals. However, if understood in depth, humans have far superior and better than animals. If viewed from the perception between humans and animals, surely both creatures have needs even though their needs are very different between humans and animals. In essence, human life has various needs that are useful in carrying out their daily lives. Starting from the needs of clothing, food, shelter to biological needs. Every human being must have a different style in meeting these needs. There are humans who tend towards violence between humans and there are also humans who tend to fulfill their needs according to morals.

Actions in the fulfillment of life related to violent attitudes must be eliminated. This must be accompanied by restrictions on good and bad deeds. Law is one way so that humans

can live according to the morals that should be applied in everyday life. The existence of law must be accompanied by the existence and formation of a State. According to Thomas Aquinas, states that the existence of the state stems from human nature where one of human nature is social and political character or character (Sumanto, 2018). Therefore, humans must live side by side with each other which in this context is in a country.

Functionally, the state is an institution that seeks to accommodate all individual interests to realize the happiness of life and the state is given the authority to organize and maintain public peace in order to realize common goals (A. Said, 2019). Humans are creatures that cannot be separated from the help of humans and other creatures so that the interaction between them becomes something certain (Alwie, 2012). What is meant here is the need for human social interaction to form a country. If a country is not formed or even does not exist, a big problem will arise for every individual living on the earth's surface. It can be seen that the State has a major role in shaping and constructing the goals and vision and mission so that it can run in accordance with the hopes and ideals of the establishment of the State (Ramadhan, 2020).

Various kinds of problems that arise from the absence of a State can be identified from the concept of the state of nature. This concept assumes that on this earth there is no political authority that can regulate the course of government and can also be interpreted as the absence of a state. The state of nature has its own characteristics which is commonly known as anarchy (state of anarchy), or which can be said to be able to live without any political group or a systematic set of laws. This will have an impact on the lives of all human beings. Many philosophers have views about the good and the bad if there is no State in this world. Based on this, it creates interest in researchers to discuss the problems that arise if there is no state or government in the world against human morals. Thomas Hobbes, John Locke and Jean Jacques Rousseau are three philosophers in the 17th and 18th centuries who discussed the state of nature where researchers were interested in examining more deeply the theories that had been written and thought about by the three philosophers.

RESEARCH METHODS

This article was compiled by the researcher using the method of literature study or literature review in collecting data. This method is described as reading material that is collected and then used as theoretical reference material. Reading which is a reference source can be in the form of theory, research, but it can also be in the form of various other types of documents such as biographies, newspapers, magazines, journals, and so on (Nugrahani, 2014). This research is included in qualitative research using descriptive analysis techniques carried out by literature research (library research). In compiling this paper, the researcher collected all reading materials related to the issues discussed, then understood them carefully with great care. Researchers try to describe various phenomena and events regarding philosophical theory that discusses the concept of state of nature, especially in three philosophers, namely Thomas Hobbes, John Locke and Jean Jacques Rousseau.

RESULTS AND DISCUSSION

The Concept of the State of Nature in the View of Thomas Hobbes

Thomas Hobbes was born in England on April 5, 1588 and then breathed his last on December 4, 1679. He is the son of a Christian religious leader or what we know as a priest. Hobbes was not raised in his immediate family, but he was raised by his father's brother and then studied at Oxford. The work of Hobbes which is his greatest work, *Leviathan*, was published in 1651.

This work discusses a theme that has haunted Hobbes for more than 20 years, namely a civil war crime that is always accompanied by anarchy. Humans before recognizing an agreement or social contract is likened to having a life that is in a phase before becoming part of society or a state of nature, this situation is defined as an absolute freedom that is owned by each individual (absolute freedom). Humans have the same opportunities, and which can be used by each individual as a way to obtain their rights. This condition places humans into a competitive situation which results in each individual having mutual suspicion and acting like a wolf in fighting for its prey when treating other humans (*homo homini lupus*) (Zulfan, 2018). This is said by Hobbes because of the absence of a State or the absence of a State.

Hobbes believed that the state of nature was a state of so much sorrow, engulfed in war, a state of constant fear and danger of violent death (Wolff, 2015). There are three bases according to Hobbes so that the question arises as to why humans always place themselves in a state of war, in this case what is meant is the war of all against other humans. The first reason is, due to the formation of a competitive atmosphere; second, due to the emergence of fear of humans and the current conditions (difference); and third, because humans pursue the throne and caste so that they get the title of glory (glory). On the other side of the three reasons, Hobbes also observes that in human life they are also looking for profit, security (safety), and the pursuit of wealth (Alwino, 2018). According to him, in the state of nature industry has no space because the results are not decisive which results in the absence of culture on earth; there is no clear direction so that there is no use of various goods of the same or higher value that are imported through the waters; spacious room is also not available; there are no moving instruments and moving things requires a lot of strength; lack of knowledge about the earth's surface; no time calculation; no art; no letters; no society; worst of all is the continuous force and danger of violent death; besides that, human life is a life that is isolated, poor, vile, rude and deprived (Leviathan, 186).

In the concept of the state of nature, no individual can give guarantees to himself about whether he will never get a crime such as robbery and murder or in the matter of fighting for food or a partner. This also includes cultivating land which is not very important because no one can be sure who will reap the harvest in the future (Wijaya, 2016b). Humans when studied naturally have good characteristics, but in a short time it is possible that this opinion will change, and turn humans into evil because of society.

War is actually not natural, but because every individual has an instinct that continues to develop which in turn makes them greedy and arrogant. Hobbes' point of view states that in the state of nature every individual has a sense of freedom as a subject. This creates a tendency towards something that is required to be owned. In conditions like this, it will eventually lead to disputes to fight for an equal freedom (Wijaya, 2016a).

Under the circumstances of Hobbes's natural state human life is miserable, not only tormented by fear but also devoid of material satisfaction and source of well-being. This situation makes each individual unable to guarantee the security of every item he owns which results in at least people being interested in farming activities or involved in the company or long-term planning. Humans in their natural state only use their time to forage for food as a way of survival and to fight in wars. In these circumstances there is no further development of art or science. Human life will be lived without anything useful.

Hobbes assumes that the presence of protection that comes from the state will be much better than the absence of such protection at all, this is what makes the presence of a strong government as a shield to prevent conflicts between humans (Wolff, 2015). The essence of Hobbes' view of the state of nature is that if there is no government, basic human nature will always lead every human being to violent conflict until the end, namely war.

The Concept of the State of Nature according to John Locke's View

The man who was born on August 28, 1632 in Wrington, England, lived in environmental conditions that could be said to be unfavorable at that time. The European nation of the XVII century was experiencing civil conflicts and inter-religious conflicts that were taking place between Catholics and Protestants. Notes contained in his work entitled *Two Treatises of Civil Government*, Locke conducted an analysis of the development of people's lives. According to him, the development of society is categorized into three stages, namely the state of nature, the state of war, and the formation of the state (commonwealth). In the context of this discussion, it is more focused on the state of nature according to Locke. Natural conditions are the initial stage in the development phase of people's lives. Locke describes that the "state of nature", which is categorized in a harmonious situation has signs such as each individual having freedom and equality of rights. In the "state of nature", every individual has freedom that cannot be limited by power from anywhere (Alwino, 2016). This view differs from Hobbes's point of view. In Hobbes' view, the state of nature in the context of Locke's point of view is not too dangerous. The freedom that society has is likened to freedom without culture and rational thought. In this situation, humans have the freedom to choose what they want to use or what each individual wants to own without any influence from other individuals. Even though there is freedom for others, this does not cause chaos because every individual who has a life is based on the rules of human nature given by God. The natural provisions of God in Locke's point of view are a form of prohibition against damaging and eliminating the right to life, the right to a sense of freedom, and the right to property (Istiyanto et al., 2021).

Locke states that the state of nature is; The first is a state of complete freedom, the second is a state of complete equality, and the third is a state that is bound by natural laws. Locke explained that equality is a moral acknowledgment of rights, where no one has a natural right to humiliate another. According to him, no one naturally has the right to regulate because no one is appointed by God for this purpose (Wolff, 2015).

Locke argued that in a natural state there is a systematic arrangement of natural rules and laws which are arranged based on the advantages given by God in the form of reason so that humans can determine right and wrong in their lives. This natural state is classified into social nature, because each individual in his natural state has a harmonious and peaceful life because it is in accordance with the law of reason. Many things are taught in this natural state, one of which is the emergence of various rules so that conflicts do not occur, while these rules include not allowing individuals to interfere with the life, security, health, freedom, and property rights of other individuals. The reasoning given by John Locke places humans to be able to have knowledge and understanding according to the scenario given by God (Awaluddin, 2019). The state of nature from Locke's point of view is good. This is based on his view which states that when humans are born on earth, they are in a pure and clean condition. Therefore, as described by Locke, the natural state of humans is by nature good (Said et al., 2011).

Locke's view of the state of nature on human morality has goodness where Locke believes that if there is no state and government, humans will live in peace in freedom. This natural state is still accompanied by the existence of natural law where natural law has developed in humans as creatures of God. Locke stated that this natural law would never be in vain. He believed that the natural law which was God's law was never in vain.

Jean Jacques Rousseau's Concept of the State of Nature

According to Rousseau, human nature is essentially good, Rousseau gives the term natural goodness. Rousseau, describes humans as individuals who are wild, but still have good qualities. His view of humans naturally is to live by prioritizing how to live well, altruistic, not artificial, and cannot be influenced by other forces, because basically humans have the same

degree (Suparta, 2013). Rousseau describes humans as good figures with various classifications that humans are naturally born from the womb of nature, who always put forward principles or rules that are fixed and do not change. Humans who have had a life in society may have an evil nature as a result of the influence of their environment. Rousseau's view that is quite prominent, is "Man is born free, and everywhere he is in bondage." The goal in the development of Rousseau's thinking is the recognition of freedom (Karina, 2013). In addition, the natural state also has no guarantee that everything will not change, but something that is certain is that humans in their lives have freedom itself.

Rousseau believed that we have an innate hatred when we see the suffering of others (Discourse on the Origin of Inequality, 73). Rousseau also adds that the presence of these feelings is so natural that even the most vile people sometimes show evidence of these feelings. Rousseau also assumed that humans are naturally driven by feelings of compassion or empathy. This makes humans try to avoid actions that hurt others, not because we admit that hurting others is an immoral act, but we are reluctant to injure, as well as other people. By nature, humans have sympathetic feelings for others and are also disturbed by the suffering they experience so humans always avoid it while we are able (Wolff, 2015).

Rousseau gave people two kinds of groups, namely self-protection and compassion. Both types are also very possible for conflicts and clashes between them. Many of the questions raised by Rousseau's ideas about human nature are wild. If what I believed to be the essential basis for protecting myself turned out to be in the hands of someone else, and I could only obtain it by only injuring it, what would I do or even another cruel human being do? Basically, it is very rare for humans to want to precede the welfare of others compared to their own welfare. Can be understood in a situation of scarcity of needs. It may not only war but lead to crimes committed by fellow human beings. Rousseau answered the question by stating that savages have little desire which makes things obtained by humans by hunting and gathering, not by plundering from others. Regarding scarcity, Rousseau argues that basically nature is sufficient for all the needs of wild humans that are useful for survival.

Rousseau of the savages states that savages have little vision of the future and almost no anticipation of their desires for the future and that they seek their own ways to satisfy themselves. Without a State, according to Rousseau's natural state, humans would live in love or would rarely engage in the wars or conflicts described by Hobbes. Life will be peaceful because nature is sufficient for human needs.

The State of Nature in terms of the Contemporary Period in Regulating Human Morals

The state of nature can be said that human life is without the state. If it is said to be without a state, it means that there is no government. The existence of government is also related to the norms and laws that exist in a country. Law and the State have a relationship with each other. The state has a position as the parent of the growth and development of a rule of law which if the existence of the state is eliminated then the rule of law will also certainly be lost. So that the existence of the state, government, and law have an inseparable relationship. Laws made within the state must also be systematic in order to assist the running of the government (Hutagalung, 2019). If it is not limited by law, then humans in this world will behave according to their wishes or according to the morals they deem necessary to live life.

In essence, humans are social creatures who cannot live without the help of other creatures. In addition, in living life, humans also need legal norms as limits on behavior to act in accordance with the norms that develop in a society. If it is studied about the natural state, if it is still developing until now, it will worsen the atmosphere in the world, including human life itself. The state of nature will make no innovation from humans themselves because humans tend to accept reality and live only by utilizing nature. In addition, with human nature, humans

tend to act as they please because even though according to Locke and Rousseau they state that scientific humans are humans who are far from violence because of their good nature they do not like to be belligerent as Hobbes argued. If studied more deeply, if humans naturally use nature to meet the needs of life, in fact there will be scarcity because it is always taken so that there will be seizure of goods and conflicts.

Law has been very developed in this contemporary era where almost the whole world already has laws and of course there are states and governments that regulate these laws. However, it can be seen from the fact that, even though many countries in the world already have laws, there are still many citizens who violate these laws. If viewed from the legal situation in Indonesia, such as the case of stealing. According to Verjenia, the reason why someone steals is one of the economic factors that are still difficult due to rising goods prices as well as high inflation and unemployment (Verjenia, 2020). A low economy makes a person confused about dividing income and if that person is unemployed then there is no income and the possible way is to steal or take other people's goods that will be used for himself.

The concept of the state of nature without government is completely irrelevant to current developments. It can be seen around us that apart from theft, there are still many people who commit crimes even though there are governments and laws that regulate and limit human moral behavior in order to become good human beings. The rulers, when studied in the context of natural conditions, may be arbitrary to the weak because there are no laws governing human morals as good rulers. This will be a riot that will occur as long as civilized if until now there is no state. In contrast to now, when there is a state and government, the ruler will be limited in all his actions, of course, it is contained in the laws in force in a country.

CONCLUSION

When viewed from the three philosophers namely Thomas Hobbes, John Locke and Jean Jacques Rousseau about the state of nature, it can be concluded that their opinion about the absence of the State gives rise to two meanings for human morals. The two meanings include bad and good meanings for human morals. In Hobbes's view, it is stated that if there is no state, there will be war between humans because there are no restrictions on human behavior or morals which tend to act violently in carrying out life. In contrast to Locke and Rousseau who had a favorable view of the state of nature. Locke assumes that if humans live without government then humans will live in peace because humans have developed in themselves God's law so that morals will remain good. In line with this, Rousseau considered that the state of nature if there was no State would live with love. This is because wild humans do not need much of the necessities of life or can be said to be not greedy. If examined in the current era, if there is no state and no government, there will be many conflicts. Here the author agrees with Hobbes's view that if there is no state there will be chaos that will lead to war. Seen in the context of the existing reality, even though there are binding laws and a government that regulates the running of the State, there are still many people who commit crimes such as theft to the murder of someone. This is also in line with Hobbes's view of the scarcity of goods. Maybe in the current era it is not the scarcity of goods but the scarcity of income that can make it difficult for someone to survive with the income they currently have.

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