

CHAPTER III

IMMANUEL KANT AND HIS ETHIC THEORY

A. Biography

Immanuel Kant was born on 22nd of April 1724 in Konigsberg East Prussia (now is called Kaliningrad, Russia). He was the fourth son of poor family. His father was a saddle maker and the pietism follower¹. When he was 8 years old, he studied formally in *Collegium Fridericianum*, the school which based on pietism spirit. At that school, he studied Latin language as the language of educated society and scientist in exploring their thought.

Kant did not have full challenge experience as the other philosophers did, such as Socrates, Spinoza or Rousseau. He never went to abroad and active in any political party as like Machiavelli or Hegel did. This Germany philosopher stayed in Konigsberg along of his lifetime².

In 1740, he studied in Konigsberg University. Due to economic reason, he went to school and worked at the same time. He worked as private teacher for the rich family in Konigsberg³. In the university, he had good relation with Martin Knutzen (1713-1751), a lecturer who gave big influence to Kant. Knutzen was a professor of logic and metaphysic although he had special interest to exact and able to teach physics, astronomy, and math. Kant who often used his lecturer's library was being motivated to learn about exact and everything about it. One of his works on this subject was *General History of Nature and Theory about Sky (Allgemeine Naturgeschichte und Theorie des Himmels, 1755)*. This work talked about earth rotation on its axis and about solar system. Here, he assumed a

¹Pietism was a movement within the ranks of originating reaction against the fruitless of the seventeenth century, and aiming at the revival of devotion and practical. Its appearance in German about 1670 was connected with the name of Spener. The similar movements had preceded it on the Reformed Church (*Gisbert Voetius, Jodocus von Lodensteyn*) and on the German Lower Rhine (*Gerhard Tersteegen*). Among German, the mystics Valentine Weigel and Johannes Arndt, Johann Gerhard, Johann Matthias Meyfart, and Theophilus Grossgebauer may be regarded as precursors of Spener. <file:///catholiccyclopedia/10759a.htm>

²F Budi Hadiman, *Pemikiran-Pemikiran yang Membentuk Dunia Modern*, Erlangga, 2011, p. 111.

³On the other reference, in 1746, he left his study in university and worked as a private lecturer. And in 1755, he returned to the university to promote his dissertation about fire (*de igne*). *Ibid*, p. 112.

hypothesis that was developed by France astronomer, Pierre Simon Marquis de Laplace (1749-1827). He was finally famous with nebular hypotheses or source mist theory.

In 1755, Kant got doctoral degree through his dissertation entitled “A Short Description of Some Thought about Fire (*Meditationum Quarundum de Igne Succinta Delineatio*)” as one of work talked more about natural science. After that, he worked as *Privatdozent* in Konigsberg. He taught kinds of lecture such as metaphysic, geography, pedagogy, physics and math, logic, philosophy, theology, astronomy, and mineralogy. In 1770, Kant got degree as the professor of logic and metaphysic from Konigsberg University by his dissertation entitled “The Form and Principles of Sensory World and Sensibleness (*de Mundi AtqueIntelligilis Forma at Principiis*)⁴.

During Kant became *Private Dozent* in 1755-1770, it was known as critics’ period, because in this period he was influenced by rationalism of Leibniz and wolf. However, after knowing about Hume’s theory, he felt like wake up from “dogmatic sleep” and begun a new philosophical journey, namely criticism or critical philosophy. Critical philosophy was a philosophy which started the journey by criticizing the capability of ratio and the limits. Philosophy before criticism must be regarded as dogmatism, because the philosophy believed to ratio without any criticism. Dogmatism considered the objective knowledge as something happened by theirs. As a philosophical system, dogmatism put basic opinion on a priori determination or there had been a definition about Allah as the substance or *Monade*. Without asking the ratio was understood its essence; wide and capability limits, this dogmatism was rejected by Kant⁵.

Beside the change of philosophical view radically, Kant also gave central position for human as subject of thinking. If in the previous philosophy the rightness understood as “the compatibility of intellect to the reality” (*Adaequatio Intellectus ad Rem*) since Kant the rightness became “the compatibility of reality to intellect” (*Adaequatio Rei ad Intellectum*). Before Kant, philosophy looked as a

⁴*Ibid*, p. 26

⁵*Ibid*, p. 27

process of thinking where the subject (human; I) is directed to be object (thing; world), but after Kant, this direction was change. The object directed to the subject to be processed for being knowledge. That change was named “Copernican Rotation” (*Kopernikanische Wende*)⁶, so in his critics of philosophy, Kant did not want to begin by criticizing of something as object but he criticized the structure of subject which was possible to know some objects.

Kant lived as a single man till passed away. His life was very order and monotone. Every day he had same activities in the similar time, purportedly because of his habit, the society of Königsberg knew that the time was 04:00 am when Kant passed their home with his cane and grey surplice. Around of his time, Kant whose body was short was getting illness and almost being blind. He lost his physical power and intellectual, and finally on 12th of February 1804, Immanuel Kant passed away in 80th years old. He buried on town cemetery, but then that grave was broken and repaired in 1881. In the 1924, the 200th ceremonial of Kant’s birthday the remnant of his bones were moved into front porch of cathedral in Königsberg when the Second World War happened. The front porch of cathedral got a mess and in 1950 some foreign people took apart and stole the bones. As result only bronze gravestone left inscribed “sky with stars above me, moral rule inside me” (*coelum stellatum supra me, lex moralis intra me*)⁷.

B. Immanuel Kant’s Works

Immanuel Kant had revolutionary thinker at that time; even he was the only one of productive philosopher. Some of his important works were:

1755: *Allgemeine Naturgeschichte und Theorie des Himmels*

1755: *meditationum quaerendam de igne saccincta delinetatio*

⁶Nicholas Copernicus (Kopernigk, 1473-1543) was from Poland, a Germany descent and an astronomic expert who declared that the world rotated around the Sun and not otherwise as being taught in the mid century. The rerotation of Copernican was well known as copernican revolution. *Ibid*, LiliTjahjadi, p.41.

⁷This sentence was actually a quotation from part of Kant’s closing book *Kritik der praktischen Vernunft* in which the complete part mentioned that “two things provided in the heart by admiration sense that used to be new and came to encrease. By those two things the thinking was being discussed without ends, the stars up above me and moral law inside me”. *Ibid*, p. 42.

- 1755: Neue Erhellung der ersten Grundsätze metaphysischer Erkenntnisse
- 1756: Physische Monadologie
- 1756: Neue Anmerkungen zur Erläuterung der Theorie der Winde
- 1762: Die falsche Spitzfindigkeit der vier syllogistischen Figuren
- 1763: Versuch, den Begriff der negativen Größen in der Weltweisheit einzuführen
- 1763: Untersuchung über die Deutlichkeit der Grundsätze der natürlichen Theologie und Moral
- 1763: Der einzige mögliche Beweisgrund zu einer Demonstration für das Dasein Gottes
- 1764: Beobachtungen über das Gefühl des Schönen und Erhabenen
- 1764: Über die Krankheit des Kopfes
- 1766: Träume eines Geistersehers erläutert durch Träume der Metaphysik. (Über Emanuel Swedenborg)
- 1770: Über die Form und die Prinzipien der sinnlichen und intelligiblen Welt. (*De mundi sensibilis atque intelligibilis forma et principiis.*)
- 1775: Über die verschiedenen Rassen der Menschen
- 1781: 1. Auflage der Kritik der reinen Vernunft
- 1783: Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können
- 1784: Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht
- 1784: Beantwortung der Frage: Was ist Aufklärung
- 1785: Grundlegung der Metaphysik der Sitten
- 1786: Metaphysische Anfangsgründe der Naturwissenschaft
- 1786: Mutmaßlicher Anfang der Menschengeschichte
- 1787: Kritik der reinen Vernunft 2., stark erweiterte Auflage
- 1788: Kritik der praktischen Vernunft
- 1790: Kritik der Urteilskraft
- 1793: Die Religion innerhalb der Grenzen der bloßen Vernunft
- 1793: Über den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis

1794: Das Ende aller Dinge

1795: Zum ewigen Frieden

1797: Die Metaphysik der Sitten

1798: Der Streit der Fakultäten

1798: Anthropologie in pragmatischer Hinsicht abgefasst

In the rest of his life, Kant still made a note about system of philosophy. All of the books written by Erich Adickes was entitled *Kant Posthumous (Kant's opus postumum)* at 1920.

C. Immanuel Kant's Intellectual Background

Immanuel Kant lived in *Aufklärung*⁸ era which was rationalism post-renaissance, empiricism, and enlightenment that tried to break down traditional system which comprehensively controlling the way of society thinking. In "metaphysic" some philosophers found various types of awareness, prejudice, dogmatism, even superstition which was sensory tested. By following reasoning and observation process in "physic", they tried to produce a new tested understanding system, not only caused of appropriate with reality and fill the basic reasoning, but also useful for human's welfare. In fact, the traditional broke down the system not only erased kinds of system, but also kinds of truth clime from every system. Philosophy became a critique synthesis based on two preference principles that were exist before enlightenment, rationalism, and empiricism. By this system, Kant found a philosophical system as basic of the next history.

Kant's life divided into two periods; *pre-critique period* and *critique period*⁹. In *pre-critique period*, he followed rationalism principle which was established by Wolff, but because of being influenced by David Hume gradually, Kant left

⁸In the 18th century, western Europe got a new period namely "enlightenment age" (Germany; *Aufklärung*) it was the age when human looking for new enlightenment of their ratio. For Kant, enlightenment age was when human got out of immature condition (*Unmündigkeit*), in which with this condition he was being false, his falsehood was human's unwilling to use his ratio. Human preferred to tend to the authority beyond self (God's revelation, advise of famous people, church teaching or state). The enlightenment era's motto was *sapere aude!* (be brave to think by own self!). So, the enlightenment was the new step in emensipation process of western people that had been started since Renaissance and reformation. *Ibid*, p.29.

⁹*Ringkasan Sejarah Filsafat*, Kanisius, Yogyakarta, p. 59-60.

rationalism. He said that Hume was woke him up from dogmatic sleep. For him, criticism was a philosophy which started journey by observing capability of ratio limits. Kant was the first philosopher who tried this observation. Meanwhile, all philosophers before him were dogmatic, because they believed in the capability of ratio without observation first.

The criticism of Kant was regarded as a huge effort to reconciling rationalism and empiricism, rationalism which emphasizing on a priori in introduction, it meant the unsure left all experiences (like “innate idea” of Descartes). Then empiricism emphasizing a posteriori i.e. from experience (ex: Locke regard ratio as a blank paper). For Kant, either rationalism or empiricism was one side, it tried to explain that human’s introduction was a guidance or synthesis between a priori unsure and a posteriori unsure.

D. Immanuel Kant’s Thoughts

1) Ethic according to Immanuel Kant

a) Morality and Legality

On his work *The Metaphysical Elements of Ethic* (1797), Immanuel Kant made distinction between legality and morality. Legality (*legalitat/Gesetzmassigkeit*) is understood as an act of conformity or non-conformity with laws or norms mere outward. It does not include in moral act, because inner urge (*triebfeder*) do not noticed. The new moral values can be obtained in morality (*moralitat/sittlichkeit*) which is conformity with the attitude and actions of our inner norms or law, that what we see as our duty. Morality will be achieved when a command obeyed outwardly laws it’s not caused of brings a favorable result for the doer or for fear law power, but the doer realize that the law itself is his obligation¹⁰.

This attitude is often considered as a moral *rigorism*¹¹ which means an attitude that is too hard and stiff against morals. Kant as if unwilling to accept other various encouragement for someone's actions, such as mercy, compassion or self-interest, but in this case Kant asserts that seriousness of moral attitudes will

¹⁰*Ibid*, p.47

¹¹Rigor (Latin) = rigid, stiff

appear if the motivation of an action for the obligation itself, even though it is uncomfortable or unsatisfied for the doer. The encouragement such as mercy or compassion is good and praiseworthy, but it does not include in moral acts, not immoral or contrary to morals, but the action still contains a boost from outside of the doer that he did goodness "because" of feeling sorry not for moral obligation as a moral creature¹².

The difference between legality and morality implies other more important things, namely attitude or actions of someone cannot be valued by common people, because from the seemed deeds people cannot know for certain inner determination or real intentions. For example "A" is doing stealing, outwardly, people will assume that "A" is the bad person, but other people do not know what the "A" inner determination to do so. Therefore it is not possible for human beings are able to provide an absolute assessment of others. Kant emphatically said that "only God who is able to see that our inner resolve is moral and pure".

Morality itself is divided into two parts, namely *heteronomous morality* and *autonomous morality*. Heteronomous morality is a manner in which obligations adhered and carried on not as an obligation but as something that comes from outside of the doer's will, for example because someone have certain purposes or for fear of the authorities who giving obligations. According to Kant, such manner that can destroy moral values, "there is nothing more terrible than the act of a person who must submit himself to the will of the other".

While the autonomous morality is human's consciousness that the obligation to be obeyed as something believed is good. In the autonomous morality, people follow and accept the external law because would not achieve the desired goal or because of fear of the law given by the authorities, but because it is made as his duty himself for its good value¹³. For Kant, such kind of this morality is then considered as autonomy's Will (*Autonomie des Willens*) which is a supreme

¹²*Ibid*, p.48

¹³As the example, when we are in the traffic lamp, we stopped when it shows the red light, it is not because of our fear to get punishment from police or in order to be regarded as a good citizen, but it because of moral obligation, so that, although there is police or the road is dull, we still obey the law of traffic lamp.

principle of morality, because it clearly relates to freedom. It is an essential thing done by rational beings.

The will or similar with mind practically is human's ability to have a conscious idea of law and able to adjust and basing his actions on the principles. There are two forms of the basic principles of human action¹⁴;

- 1) Maxim is the principle that applies subjectively as a guide to do action. But human beings as the subject is not perfectly virtuous, means that humans are creatures who despite having the mind but also have a passion, emotional tendencies, tastes and love of self. So maybe the subjective thing has a great role to act it arbitrarily because the human needs another principle that is able to give him leadership and ensure the legal law the orderly legal in their selves.
- 2) Objective principle, namely the principle that giving the benchmark of how people should act, for example; rule or law.

Here, there are ideas of objective principles which are owned by the favor, which said to the men, "do only according to the impulses given by the favor". Here, there is no specific goal achieved by the wanted action. It will really new here of the true objective action. Here is saying there is a new command or imperative.

Furthermore, Kant asserts that the actions which are undertaken by obligation have moral value of formal principles or formal maxim. Formal maxim is different from material maxim. Material Maxim is a subjective rules or principles that instructing people to perform certain acts in order to achieve certain goals as well, such as when a person decided to commit suicide in order to avoid a lifetime suffering. So it can be categorized as action based on material maxim. According to Kant, such of this cannot be material maxim and getting a moral goodness, because what is made a basic of my action is not an obligation but a certain desire.

¹⁴*Ibid*, p.49

Maxims that provide value for our actions are moral maxims, which are ordered us to do our duty in granted in any form of liability. Maxim in this kind is empty, not a kind of maxim that can satisfy the desires or feelings. In Kant's term is called *formal maxim*. Someone is called good formally if he accepts (or rejects) the appropriate material maxim (or contradict) with formal maxims, which requires in order the action is done for obligation itself. To act for obligation is necessarily always meant to act based on formal maxim, so such act is morally good¹⁵.

According to Kant, the purpose of morality is "the highest goodness" (*summum bonum*). The highest goodness is surely meant perfect happiness (instead of happiness in an empirical sense, the fulfillment of all tendencies in empirical field; pleasure, health, wealth, power, etc). The word "*purpose*" here should be interpreted as the direction on where the action is directed, and according to Kant, the highest goodness in this world is never realized perfectly because of still being crimes. Nevertheless, those goals must be pursued by moral act. If so nowadays there is still a problem, whether human moral actions in this world would be in vain. The ideals or moral purpose unattainable in this world when in fact it is obligatory to be chased, Kant answered this question by saying that in order for human moral goodness with perfect happiness is related each other, the three postulates; *freedom of the will, the immortality of soul and the existence of God*¹⁶ must be accepted by every human.

Impossible of being a moral obligation without free willing. Moral law is the law in which the personality acts in its autonomy and thus determines its own laws. It is precisely because of being free will, the personality can do so. The soul immortality causes human as the doer of moral can reach *summum bonum* that is impossible to be achieved in this world. Finally the absolute claim of good moral life will be unsatisfactory and ineffective if there is no reward in fair for the good and the bad. The same fate for good and bad people of course do not suitable with

¹⁵ *Ibid, HukumMoral*, p.53

¹⁶ *Ibid*, p.55.

justice sense. So there must be a fair person in which from him coming a sanction for the wicked and reward in the form of perfect happiness for the good. The imperfect worldly happiness namely the fulfillment of all human's satisfaction in empirical field can be created by human in the world. Only God that can create the perfect happiness and provides it for good person¹⁷.

Those three postulates – free will, soul immortality, and the existence of God - according to Kant cannot be proven. It is only "belief" (*Glaube*) based on practical wisdom.

b) Imperative Categories¹⁸

Human is an imperfect virtuous beings, that is why they are not always able to act in line with the objective principles. Human often being weak and fall due to follow certain desires or irrational impulses in him, so that for him, the action that actually should be objective is often replaced by a subjective and conditional. The mind is not fully mastered various desires. For example there is an objective assessment that requires a person not to cheat. There actually something which demanding self that it must be done, regardless of question whether like or not, beneficial or detrimental. But because of the weakness human often require mandatory rules or relatives this objective thing by making it as a means to achieve a goal or to get particular item, such as for getting popularity as a result of objective rules in the rule command had been transformed into subjective. This case can be called as a diversion of the objective norm¹⁹.

If an objective principle "requires" not being a must, this principle can be said as favor command (*Gebot der Vernunft*) and this formulated order is named by Kant as "imperative". The entire imperative is stated as a "mandatory" (*Sollen*), and by saying "I shall" I declare that the relation between objective rule that comes from favor together with my will as virtuous and imperfect being. So in a relationship of obligation (*Notigung*), Kant explains that two kinds of imperative,

¹⁷Human expectation to reach *summum bonum* and their acceptance for three postulates were regarded by Kant as the initial of religion. *Ibid*, p.56.

¹⁸Imperative category was the main point of Kant's view about ethic, so if we wanted to understand about his ethic's view we had to know about it first.

¹⁹*Ibid*, p. 72.

namely categories imperative and hypothetical imperatives. What is meant as hypothetical imperative is a conditional command. By hypothetical imperative the objective principles are requisite by certain purposes to be achieved. It means that the principle that is right at someone if by the principle can achieve of a desired goal²⁰, for example, to get excellence marks so you must study hard. This command gives a good order in certain meaning, namely for studying hard and the tool to achieve certain goal that is excellence marks.

Meanwhile, categories imperative is a command that indicates an action that is objectively absolute and essential in self by regardless of relation to the further purpose. So, according to Kant, all practical rules show a good action, and it is necessary for people to act in favor. Therefore, the entire imperative is always a formula to determine a good action in certain meaning. The principles will follow, and if an action is good as a means of something else and not for the act itself, so the imperative is hypothetical. Otherwise, if an action is good in itself (regardless of whether "good" because of profitable or fun) it is called as categories imperative²¹.

c) The Main Point of Imperative Categories understanding;

1. Universal Law (*Allgemeines Gesetz*)

Imperative categories orders people to act based on objective principle, namely virtuous principle that apply for all virtuous beings. It is not based on the principle that only apply if someone want a particular purpose. It means that grounding of our will not be placed in up of material principal or empirical because according to Kant, material or empirical thing is particular. Imperative categories's demand which is general and absolute can be achieved if the grounding of our action is placed on a formal principal or law that says, "always act based on that maxim through which you can at the same time be a general law of wills"²².

²⁰*Ibid*, p. 72 .

²¹*Ibid*.

²²"Handle nurnach der jenigen Maxime, durch die du zugleich wollen kannst, dasssieein allgemeines Gessetz werde", Quoted from *Grundlegung*, p.68, *Ibid*, p.82

Meaning of the formulation is "I was obliged to just take, as a benchmark of my actions, the rules that I want should always be followed by everyone. In other words, to determine what shall I do in concrete situations, it is necessary to check first whether my maxim can be universalized or not. That does not mean everyone has to agree with the maxim of mine but what I realize to the obligation is an obligation for those who are in a similar situation with me.

For example, a person who wants to loan money and promise to return at the time has been set, when the person knows that he cannot return to that time period, so the person is making false promises in order that he can be a loan. Here, maxims that he had said "if I need money, I will borrow money and promise to return it, even though I know that it is not going to happen". To determine whether the action was required to be done or not, need to ask whether is the maxim could apply in general? What happens if the maxim is accepted in general? According to Kant, the maxim above certainly cannot be universal maxim to everyone. If anybody make an appointment for a loan that he did not keep it, the main purpose of the agreement and the agreement itself are impossible to be fulfilled, because no one believes that he promises something, instead people will laugh at this kind of speech as a mere pretense²³.

2. Human as the purpose

Kant's opinion about universal law which shows that all of virtuous human's actions besides having principal also having purpose²⁴. Here, it is distinguished between subjective purposes with objective purpose. Subjective purpose is the goal that are solely determined by the desire of any concerned person. This goal is a requirement for the hypothetical imperative, while the

²³It is very suitable with the reality faced by us nowadays like the promises said by most people such as candidate of governmental servant. It has been being a general fact that what they promised is not fully realized. Most of them lay on the facility as leader and forget toward their promises.

²⁴*Ibid*, p.85.

objective purpose is a goal which is determined by the virtuous will. So the goal is not determined by objective empirical elements. Hence, it is not relative and not universal, but it is absolute and general. That is the basic purpose of the categories imperative.

Then Immanuel Kant explains that only human as the purpose of their self and not a tool or medium that treats despotically. In every action either for their self or for others, human has to regard as purpose, the fact is human as the rational creature and having intention. Human have idea of law and consciously want and will to determine their action based on the believed principles, therefore human regarded as “person”. Person is not only the subjective purpose which it existence as consequence (*Wirkung*) of an actions, and have value for the doer, but person is the objective purpose that is meant the reality which exist on their self and absolute. For Kant, morality must be based and oriented on human; human as the center of morality²⁵.

So, to choose and determine maxim as the principle, human must concern the judgment from other side. Therefore no one can be under estimated. The admiration for human as person is the character of *Aufklärung*.

3. Autonomy and Heteronomy

The formulation of common autonomy principle namely autonomy formulation. That formulation command people to do something until the intention by it maxim can perform his self as the universal law maker. This formulation look like the repetition of universal law principle, but actually it is the explicit of Kant’s though, if imperative categories bind people not for only obeying the law but to obey the law made by him self.

Autonomy²⁶ is the capability to obey the own law, an autonomy person is someone who has own law, only if that person understand the intention as the

²⁵*Ibid*, p.86

²⁶*Autos*=self *nomous*=law, autonomy in this theme it does not mean that human have authority to do something based on their self-interest without considerate the impact to others, but it’s the key position of human as rational being whose reason (mind), so they have full responsibility over their own actions.

maker and obey the own law. He can understand how a command can abolish the consideration of self-interest and it is the categories. So the key position of autonomy formulation is; by the right and clear question that rational creature intention make and obey his own law, the true imperative categories characteristic be explicit for the first time, i.e. Someone who makes and obeys the law based on own will, because formulation of autonomy is directly becomes main characteristic of imperative categories understanding.

Formulation of autonomy comes from the joining of universal law principle and human's principle as human's purpose itself. Universal law which must be obeyed is "made" by the doer own will, as long as he is virtuous doer. Kant said, "Precisely the maxim capability to make universal law that indicates him (human) as goal of his own purpose". If a doer is a virtuous one or he makes human as really the purpose, he is certainly also the maker of law that is obeyed by his own self. Thus that gives the highest value to human, namely "dignity" (*Wurde/Prarogativ*). Human's prestige is stated placed in the real world in which human as a virtuous being determines law for his action. Human has autonomy, and this formulation of autonomy is the highest principle of "ethics" (*obertesprinzipts der sittlichkeit*)²⁷.

However, heteronomy is the opposite of autonomy that means an obliged action which is done as something that merely comes from some other things out of the doer's willing. Heteronomy only will appear hypothetical imperative because in heteronomy the obliged actions require the being of importance or particular purpose to be achieved.

2) The Immortality of soul

The achievement of the highest goodness in the world is undoubtedly the object of a desire that can be determined by moral law. In the desire, overall suitability with the desire of the moral law is the highest level of the highest goodness. Suitability, as such, must have been possible as its object, since it includes in the order that requires us to be more concerned with the latter. But the

²⁷*Ibid*, p.91.

overall suitability of the will with the moral law is chastity, which is the perfectness in which there is no rational being in the world that is able to sense it. But because he practically and undoubtedly in need, he can only be found in an endless progress to the overall suitability, based on the principles of practical reason, it is necessary to assume such a practical progress as the real object of our will²⁸.

However, this endless progress is possible only on the presupposition of the existence of long-term endless and by personality of the same rational beings. This is called the immortality of the soul. So the highest goodness is practically possible only on the assumption of the existence of immortality of the soul, and the second, which is related closely to the moral law, becomes arguments of pure practical reason. It can be understood that pure practical reason is a theoretical proposition that cannot be demonstrated, but the arguments that cannot be separated from a practical law that is absolutely valid (a priori).

The thesis about natural moral fate is that it is only able to do it in an endless progress towards overall suitability with moral law. It is very useful not just for the purpose of equipping inability of practical reason, but also in relation to religion. Without it, the moral law is fully degraded from its holiness, by the way of soften (pampered) so that it fits with what people want, or the call and the request lost the direction and cannot be achieved that is a hope for overall achievement of pure will, and perished in the theosophical dreams fully that overall opposed to the knowledge of human self. In one of these cases human only disturbed by the endless efforts towards continuous compliance and fully adhered to a rigid command of reason which is not flexible, totally ruled, perhaps seriously, and not only an ideal.

Only by the endless progress from a lower to a higher stage of moral perfectness which may be undertaken by rational creatures. The infinite essence in which for human, temporary condition having no meaning on looking at this arrangement, for human, it has no ending for all things in accordance with moral

²⁸Immanuel Kant, *Kritik Atas Akal Budi Praktis*, translated by Nurhadi, Pustaka Pelajar, Yogyakarta, 2005, p.202.

law. The purity that is ordered by its law in order to be right based on its justice for the things that he enter in every highest of goodness. Must be found in a single intellectual intuition from the existence of a rational creature²⁹.

Everything that is given to the creatures in relation to the expectations of this assignment is aware about being characters that have been tried. At the prior progress that has been achieved earlier from something that is morally worse leading to a better and the unchangeable willing that later is being known, he may expect the endless continuity of this progress, no matter how long the course of this existence even beyond of this life. However, here he does not expect that the purpose of his existence in shorter time will be in accordance with God's will, without mercy or remission that will be incompatible with justice. It is only can be done unlimitedly based on the duration of which can only be investigated by the God Himself³⁰.

3) The Existence of God

Happiness is the condition of a rational being in the world that in the whole of his existence. Everything goes in accordance with expectations and will. So, he lies in harmony of natural characteristic with the whole of purposes and basic determiner of his essential will. But the moral law rules as a freedom law through motives those are fully independent of the nature and work in harmony with our desires (as a driver). Indeed, rational being who is acting in the world at the same time not to be the cause of the world and the natural characteristic itself. So there is no basis in the most lenient moral law for a relationship between morality with proportional happiness of a creature in the world as one of independent part of it³¹.

The existence is aimed as a causal of a whole different basic characteristic from natural characteristic, which contains basis for definite unity of happiness with morality. The highest contains the basic agreement of natural characteristic not only with the law of rational being will, but also with the idea law as far as

²⁹*Ibid*, p.204.

³⁰*Ibid*,

³¹*Ibid*, p.205.

human make it as the basis of determination supreme of will. So, the highest goodness is only in the world based on suppositions about the nature of the supreme cause causality associated with the moral will.

A creature that is able to act according to the idea of law is a clever one (rational beings), and the causality of creature according to the idea of law is his will. Thus the highest cause of natural characteristic, as long as he is assumed as the highest goodness is the creature who becomes the cause (and its consequences is the creator). Natural creature through understanding and the will, which is God³².

³²*Ibid*, p.207.