

Human Life Obligations According To Immanuel Kant

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Abstract

Immanuel Kant was a philosopher who put forward the idea of rational ethical philosophy. He is also a philosopher who succeeded in interpreting ethics in terms of moral imperatives, not only in terms of efforts to achieve happiness. He also proposed a rational transcendental philosophy as opposed to a speculative metaphysical-dogmatic philosophy. The purpose of this research study is an attempt to study the inherent structure of the mind or the inherent laws of thought. In the context of rational transcendental philosophy, Kant directed his ethical or moral philosophy to religion, even though religion was not directly used as the basis for religion. The research method used in this research is Kant analyzing the nature of human knowledge, especially in his discussion of Transcendental Analytics. Kant applied the Analytical Method by asking three basic things. The result of this research is that Kant's life as a philosopher is divided into two periods. First, the precritical period was passed by adopting the rationalistic attitude launched by Leibniz and Wolff. Second, critical period. This second period was a time when Kant gradually abandoned rationalism because he was influenced by Hume. In this second period Kant began to change the face of philosophy radically. The research conclusion is that the highest goal of Kant's ethical philosophical thought is the social goal or essential social good (summum bonum).

Keywords: *Analytical Method, Ethical Rationale, Duty, Morality*

INTRODUCTION

The history of the development of moral ethics which usually emphasizes the search for happiness reached a turning point when Immanuel Kant put forward his moral concept (ethics) which placed great emphasis on obligation. At present, every country and even everyone is discussing Human Rights, both as subjects or objects. Very rarely there is a balanced discussion between human rights with human basic (human rights) obligations, even though the two are complementary and hand in hand (Varden, 2020). Burns H. Weston said that the expression of Human Rights is actually relatively new, which has only entered everyday language since the Second World War. This phrase replaces the term "natural rights" which is partly disliked because the concept of natural law (which is closely related to it) has become a major controversial issue, and the phrase "the right of man" that arises later, which is not universally considered includes the rights of women ("Man" is male and does not include women). The Magna Charta of 1215 was a milestone in the inclusion of the rights of the nobility that must be respected by the king of England (Demenchonok, 2019). Dardji Darmodiharjo, Shidarta stated that in the Magna Charta it was stated that the king could not act arbitrarily, and for certain actions, the king had to seek the approval of the nobles. Over the years, Human Rights gained worldwide recognition after the American Revolution (1776) and the French Revolution. Human Rights gained recognition and became so important in the legal system in many countries after Franklin D Roosevelt on January 1, 1942 before the US Congress that identified 4 (four) freedoms, namely: 1. Freedom of speech and expression everywhere in the world; 2. Freedom of every person to worship God in his own way; 3. Freedom from want with economic understandings which will give every nation a healthy peacetime life for its; and 4. Freedom from fear, calling for such a worldwide reduction of armaments that no nation will be in a position to commit an act of aggression against any neighbour.

Furthermore, Human Rights became an important part of the United Nations marked by the Universal Declaration of Human Rights dated December 10, 1948 (Korsgaard, 2020). Before the Universal Declaration of Human Rights, Human Rights was born and developed in the thinking of irrational and rational law schools. Moreover, politically it has been implemented in the philosophical foundation of positive law both in the Magna Charta, the American Revolution and the French Revolution, as well as in the Universal Declaration of 1948. Before and at the same time as the freedom that underlies the thinking about Human Rights, actually there are also opposing thoughts to promote rights (Kriegel & Timmons, 2021). In legal research to uncover legal issues, namely how human rights were born and developed and the relationship between human rights and human basic (human rights) obligations using normative legal research methods. Piter Mahmud Marzuki stated that "a process to find the rule of law, legal principles, and legal doctrines in order to answer the legal problems at hand". Thus, the first step started from the legal issues raised above which are used as central point in starting the process of finding legal principles and legal doctrines in a more detailed and balanced manner in various legal facts and legal opinions between those who promote human rights and those who prioritize human basic (human rights) obligations (Timmermann, 2018). Furthermore, new philosophers emerged modern schools of natural law, which still adhered to the old school of natural law. This school of natural law was adhered to in ancient Greece, but was more modern, divided into schools of irrational and rational natural law. Irrational Natural Law figures include Thomas Aquinas, John Salisbury, Dante and others. For followers of this school of natural law, there is something that cannot be penetrated by reasons. Therefore, there are values and intellect that are beyond human power and that power comes from the most powerful namely God. Whereas the rational school of natural law said by Grotius natural law was obtained by humans from their minds, but it was God who provided the binding power. Jeremy Bentham states that from imaginary laws such as natural law, there are imaginary rights. Therefore, human rights based on natural law are nonsense. Human rights experience strong opposition from some legal experts, for example from the UK such as Edmund Burke, David Hume, Jeremy Bentham. Burke said in his work *Reflection on the Revolution in France* (Pavlova, Zarutskaya, Pavlov, & Kolomoichenko, 2019). Even though he as an adherent of natural law has denied "Right of Man" can be derived from him. The Declaration of Human Rights and Rights of Citizens has proclaimed a frightening fiction about human equality, which, according to him, only serves to inspire untrue ideas and vain hopes in humans. Furthermore, Bentham stated that human rights are "illegitimate children" of the real law of real rights. That right comes from imaginary law. Hume agreed with Bentham that natural law and natural rights are metaphysical phenomena that are not real (Albertzart, 2019).

When emphasizing the important role of obligations in acting rationally and ethically, Kant is not asking how humans should live happily, but what is being asked is how humans should carry out obligations? By carrying out this obligation, Kant arrived at his main goal, namely the highest good (*summum bonum*). This article places Kant's ethical-moral thinking as the main discussion point. In order to achieve an understanding of this discussion, this article outlines his biography, the methodology he used, the ethics he built based on criticism of metaphysics-dogmatics, issues of rational and religious ethics, and the implications and consequences of his ethical thinking.

RESEARCH METHODS

Kant's life as a philosopher is divided into two periods. First, the precritical period was passed by adopting the rationalistic stance launched by Leibniz and Wolff. Second, the critical

period. This second period was a state where Kant gradually abandoned rationalism because he was influenced by David Hume (1711-1776). According to Kant's confession, Hume's philosophical ideas of skepticism made him wake up from his 'dogmatic sleep'. In this second period Kant began to change the face of philosophy radically (Caranti, 2018). Kant called his philosophy criticism as opposed to dogmatism. This means that critical understanding (criticism) is placed as an opponent to dogmatic understanding (dogmatism). Meanwhile, the meaning of criticism is a philosophy that begins its journey by first investigating the capabilities of the limits of reason. This thinking is different from previous philosophers who were classified as dogmatic, namely a model of thinking that believed outright in the ability of reason without prior investigation (Ogbonnaya & Valizade, 2018).

Based on the rejection of dogmatic-speculative metaphysics, Kant reconstructed fundamental problems in metaphysics not from a dogmatic-speculative point of view, but from the perspective of practical philosophy, namely ethics (Ogbonnaya & Valizade, 2018). The primacy of practical reason is very visible in his thinking. In the Second Critique, Kant says that the antinomy relating to the relationship between happiness and virtue in the *summum bonum* is answered by the doctrine of the superiority of practical reason and the postulates of pure practical reason. This line of thought is in accordance with Kant's proposal expressed in the Critique der reinen Vernunft with the expression that he rejects knowledge to make room for faith. This famous idea later became the secure foundation for Kant's ethical theory.

Kant used what Amin Abdullah called the 'Analytical Method ' to achieve adequate knowledge of God (the Transcendent) and immortality. A method is an orderly and correct way of thinking to achieve a goal. Meanwhile, methodology is the process, principles and procedures used to approach problems and find answers. In the Analytical Method, the answer is sought and found by conducting analysis. The term analysis itself comes from Greek (analysis). This means dissolving and loosening up. In other words, releasing things one by one in a systematic and orderly manner.

Kant analyzed the nature of human knowledge, especially in his discussion of Transcendental Analytics. Kant implemented the Analytical Method by asking three fundamental (Chance, 2021) questions. First, what can be known? This question is answered in Politik der reinen Vernunft. Second, what should be done? This second question is answered in Politik der merdekachen Vernunft (abbreviated as Kp V, Critique of Practical Reason, 1788). Third, what can you expect? This question is answered in Politik der Urteilskraft (Guyer, 2018).

Through the dialectic of questions and answers that he systematically organized in his works, Kant intended to critically examine the validity of knowledge. The examination is carried out not by empirical testing, but by a priori principles within the subject (Khoo, 2020). Therefore, his philosophy was called 'transcendentalism' because he intended to find a priori principles in human ratios relating to objects of the external world, namely what he called die Bedingung der Möglichkeit (= conditions of possibility) and human knowledge (Shine, Muhamud, Adanew, Demelash, & Abate, 2020).

In summary, transcendental philosophy is a philosophy that seeks to know not the object of experience, but rather the way in which the subject (human) can experience and know (reflective). For example, transcendental philosophy is not interested in gathering knowledge about the human body (physiology) or the layers of the earth (geology) but seeks to know the laws that govern human experience and thinking about the body, the earth, or the stars. Kant called these laws a priori laws. This means that laws originate from the human mind itself and not from experience (a posteriori) because it is the mechanism of the human mind itself (Sulaiman et al., 2022).

RESULT AND DISCUSSION

Biography

Before philosophical ideas, especially Immanuel Kant's ethics are discussed, it is very important to outline his biography. The biography covers Kant's life history, education, and works. The assumption is that every philosophical idea or pattern of thought cannot be separated from the situation that surrounds it. In line with this assumption, M. Amin Abdullah, who reported on Macintyre's thoughts, argued that the study of fundamental ideas cannot be separated from their sociological or anthropological influence (Teller, 2018).

To husband and wife Johann Georg Kant and Anna Regina Kant, Immanuel Kant was born as the fourth of nine children. He was born on April 22, 1724 in Königsberg, capital of East Prussia, Germany. His parents were staunch believers in the Pietism or Puritanism movement. Therefore, immediately after being born, Kant received his personal name as well as the baptismal name 'Immanuel'. In order to foster and nurture the spirit of Pietism, his parents sent Kant to the Collegium Friedericianum which was based on Pietist spirituality in 1732 when Kant was eight years old. Kant underwent primary and secondary education at this school until the age of sixteen. In 1740, coinciding with the death of King Friedrich William I, Kant began his introduction to the world of philosophical thought at the University of Königsberg (Qerimi, 2019).

Kant's early intellectual adventure by entering the world of universities received support from the new king. King Friedrich II or Friedrich the Great (1712-1786), who succeeded his father who died, strongly supported intellectual life. King Friedrich the Great was a ruler who strongly supported the enlightenment movement or Aufklärung in Germany. In fact, he became a protector for French thinkers who were considered subversive and fled their country. With this political freedom, enlightenment proceeded more calmly in Germany. Apart from philosophy, Kant also studied mathematics and natural sciences. Kant's obsession with studying philosophy was influenced by Martin Knutzen (1713-1751) and Johann Gottfried Teske (1704-1772). Both are lecturers at the University of Königsberg. Driven by his immense curiosity, Kant also studied theology. While studying, Kant also became a member of the academic society (Academischer Bürger). This membership frees him from the burden of costs for using campus inventory and a number of other benefits. Kant needed such relief because his father, a horse saddle maker, was not financially strong enough to pay for all his studies (Fisher, 2018).

During the period when Kant was studying, the philosophical ideas of Christian Wolff (1679-1754) became a reference at the University of Königsberg. However, Kant's philosophical style was not Wolffian rationalism because from the start, Kant always kept a distance between himself and any system of thought. He tries to maintain and maintain the independence of his thoughts. After taking a break from studying for six years because he had to become a private teacher (Hofmeister) to pay for his studies, in 1755 Kant earned a doctorate. His dissertation was entitled 'Meditationum quarundum de igne succinta delineatio' (= Brief description of a number of Ideas about Fire). His uncle, Richter, paid for the promotion of the dissertation (van Ackeren & Sticker, 2018).

Next, Kant worked as a Privatdozent (lecturer without a fixed salary) at Königsberg University. Kant taught courses in metaphysics, geography, pedagogy, physics, mathematics, philosophy, theology, mineralogy, astronomy and ethics for sixteen to twenty-four hours a week. With his skill as an orator, Kant moved the thoughts and feelings of his listeners. With his sharp mind, Kant outlined the contents of his lecture. That is why he was given the nickname der schöne Magister (= a skilled teacher). When teaching, Kant used reference books by his lecturers. Among others, Wolff's 'Auszug aus den Anfangsgründen aller Mathematischen Wissenschaften'

(= Preliminary Description of All Mathematical Sciences) for teaching mathematics. However, Kant did not completely follow the description of the reference book. He continues to maintain the independence of his thinking style. In fact, he made additions and corrections to these books. In 1770 Kant received the title of professor of logic and mathematics with the dissertation 'De mundi sensibilis atque intelligibilis forma et principiis' (= On Form and the Principles of the World of Senses and the World of Reason). Since then, Kant has tried hard to give birth to his original thoughts. He always looked for a philosophical system that was free and overcame the currents that were influential at that time such as rationalism and empiricism.

Kant's period as a Privatdozent (1755-1770) is known as the pre-critical period. At this time the philosophical idea that influenced Kant was Leibniz-Wolff's rationalist view. Towards the end of the pre-critical period, Kant spent almost eleven years drafting his work 'Kritik der reinen Vernunft' (Critique of Pure Reason, 1781). Since then, Kant's thinking has changed towards critical thinking. It was in this work that Kant decisively criticized speculative metaphysical-dogmatic doctrines. From this inspiring work, Kant prepared to write his ethical theory, which had a rational character. The publication of this work is considered the first milestone marking the period of Kant's criticism. According to Kant, criticism is a philosophy that begins its journey by first investigating the capabilities of reason and its limits (Tizzard, 2020).

The period 1796-1804 was the final period of Kant's life. Since 1797 he was no longer able to teach due to old age and illness. On Sunday 12 February 1804 at 11.00 Kant died at the age of 80 years. His body was buried next to the main church of the city of Königsberg. However, when the war broke out, the bones were no longer there because they were damaged and stolen. As a tribute to him, at one corner near the large bridge leading to his tomb, an iron plaque was installed containing a quote from his work, *Politik der reinen Vernunft* (KpV, A 289). "Zwei Dinge erfüllen das Gemüt mit immer neuer und zunehmender Bewunderung und Ehrfurcht, je öfter und anhaltender sich das Nachdenken damit beschäftigt: der bestirnte Himmel über mir und das moralische Gesetz in mir – Two things fill the heartstrings with an ever new sense of wonder and reverence and increasing. It is with these two things that thought busies itself endlessly: the star-studded sky above me and the moral law within me."

During his life Kant tried to write down his original thoughts. Apart from that, some of *Der Reinen Vernunft's* critiques are very well known. These works include, *Grundlegung zur Metaphysik der Sitten* (abbreviated as *GMS*, *Foundations of the Metaphysics of Morality*, 1785), *Ilmu der reinen Vernunft* (abbreviated as *Kp V*, *Critique of Practical Reason*, 1788), *Politik der Urteilskraft* and *Zum ewigen Frieden* (Sticker & van Ackeren, 2018).

Ethics Based on Critique of Metaphysics-Dogmatics

With his work, *Kritik der reinen Vernunft* (Kr V), Kant aimed to reject metaphysical-dogmatic-speculative doctrines. According to Kant, metaphysics now 'oscillates' between dogmatism and skepticism. Metaphysics has become speculative thought that fumbles around randomly. Along with that, Kant also tried to emphasize the idea of the constitutive function of mind (constitutive use of mind). Even though he firmly rejected rational-speculative metaphysics, Kant had clear basic ideas regarding the fundamental mechanisms or processes carried out by the human mind in its efforts to obtain knowledge in general.

Even though he admired Hume's philosophy, Kant could not accept Hume's empiricist teachings which said that in natural science one cannot achieve certainty, but only possibility. Kant saw that the laws of natural science apply generally, always and everywhere. The problem is how can human knowledge know all that? Kant saw the limitations of human reason in achieving knowledge. In order for science to produce something clear and precise, what conditions must be met?

To answer these questions, Kant carried out an effort which he called the 'Copernican Revolution'. Just as Nicolaus Copernicus (1473-1543) said that the sun was the center of the solar

system and the earth revolved around it, so Kant's philosophy seeks to show that recognition is centered on the subject, not on the object. Before Kant, philosophy was seen more as a process in which subjects orient themselves to the world or objects. However, since Kant's thought emerged, this direction has changed. Now the object directs itself to the subject to be processed into knowledge. Thus, Kant's philosophy does not begin with an investigation of things as objects, but investigates the structures of the subject that enable him to know things as objects (Sroka & Szántó, 2018).

In Kr V, Kant created a hierarchy of human knowledge processes. The first and lowest level in the process is sensory understanding (*Sinneswahrnehmung*). The next stage is the level of reason (*Verstand*). The final or highest stage is the mental or intellectual stage (*Vernunft*). Intellectual is something that 'transcends' reason and sensory understanding. Intellectual is a deep insight. Even though the three stages occur spontaneously and without realizing it, in the process of knowledge a distinction must be made between the three stages and their functions.

For Kant, the mind or intellect (*Vernunft*) is 'the highest faculty of human knowledge' (*oberste[s] Erkenntnisvermögen*) or 'the highest power of knowledge' (*oberste Erkenntniskraft*). In contrast to reason, intellect is not tasked with compiling human knowledge, but rather is tasked with summarizing knowledge that has been obtained at the previous level (*unter die höchste Einheit des Denkens*). In order to carry out this task, intellectuals are guided by the view of the soul, the world, and the view of God. These three views do not function as objects of knowledge at all but provide a kind of orientation or guidance that allows the intellect to organize and systematize existing phenomena. These three views direct human knowledge, which is usually in the form of partial experience, towards a comprehensive and highest unity of the human knowledge process. The views themselves are not objects of knowledge that can be investigated, let alone proven, but are epistemological assumptions or axioms that are beyond the reach of empirical experience. This raises questions. "If through science we cannot know that God exists, by what means can humans meet God?" This question leads to Kantian ethics (Lærke, 2020).

Problems of Rational and Religious Ethics

Kantian ethics is a purely a priori ethic. In other words, this ethics is not based on empirical experience (feelings of good and bad, profit and loss, or suitability and incompatibility), but is built entirely from intellectual principles so that it can be accounted for rationally. Kantian ethics is based on good will acting for the sake of duty. According to Kant, obligation is the necessity of action out of respect for the law (*Pflicht ist die Notwendigkeit einer Handlung aus Achtung fürs Gesetz*). In this case, laws that inspire respect (*Achtung*) can be seen as obligations.

Kant's conception of rational ethics has a dual strategy. First, encouraging human reason to study natural phenomena, humans and human life without being in the least bit shadowed by skepticism and psychological barriers. Second, encouraging an honest attitude to recognize certain limits of rational existence. Therefore, Kant opened the door only to postulate the existence of God and immortality. According to Kant, the rational essence of morality in the form of freedom stands between two points of tension. First, nature. Second, freedom itself. Nature deals with all that actually exists (*das Sein*). Meanwhile, freedom related to morals deals with everything that should exist (*das Sollen*). In this case, the task of philosophy is to seek and justify the highest principles of morality, namely pure ethics or rational ethics (Chowdhury, 2018).

The question is whether an ethic of rationality is possible? According to Kant, the ethics of rationality is possible by implementing practical propositions. What is meant by practical propositions are propositions in which knowledge plays a role in determining the will to make specific choices among possible actions. Kant calls these propositions 'principles' if they are general. What is meant by general is if the principles express general will provisions. Kant also

called these propositions 'rules' if they can apply under specific conditions (Munoko, Brown-Liburd, & Vasarhelyi, 2020).

A principle is called 'maxime' if the motives involved in obeying it are purely personal motives. In other words, this maxim is adopted as an expression of his personal wisdom in life. Maxime can be good and it can also be bad. The level of morality is determined by this maxime. Morality is good if the maxim that underlies it is good. On the other hand, morality is evil if the maxim that underlies it is evil. According to Kant, a will is in accordance with obligation, if the will is based on maxims that can be universalized. This means that the maxim can apply not only to the individual, but also to anyone. Thus maxime is moral if it can be applied universally. In other words, a principle is a 'universal law' if the motive underlying its formulation and expression is known to be appropriate according to the wishes of every rational creature. In turn, these principles are manifested in action.

In his explanation, Kant sharpens the differences in the ethical levels of an action. First, action in accordance with obligations (*pflichtmäßige Handlung*). This action is not carried out because of a direct inclination (for example, compassion), but rather for the sake of a certain interest or goal that is good or profitable. Second, action for the sake of obligation (*Handlung aus Pflicht*). This action excludes subjective elements (for example, self-interest). In other words, this action is guided by objective rules that require obedience (Tomasello, 2020). These rules are laws given by reason in the human mind. In this second action, humans are willing to do something because they have to do that action without taking into account feelings of pleasure or displeasure.

Both types of action lead to two concerns. First, ethics originates from an inner determination to carry out obligations. Therefore, morally humans cannot judge other people with certainty. What can be seen is only what appears outwardly, namely the action itself. However, only from visible actions it is impossible to give an absolute ethical judgment. Kant said that only God is able to see that man's inner determination is purely moral. Second, the difference between 'actions in accordance with an obligation' and 'actions carried out for the sake of an obligation' implies a difference in the binding force of an obligation. Kant said that an obligation orders humans to carry out an action hypothetically or categorically. Thus, there are two kinds of imperatives for action. First, the hypothetical imperative. Second, the categorical imperative.

Hypothetical imperatives in general are commands that propose an action as a means to achieve something. There are two kinds of hypothetical imperatives. First, the practical hypothetical imperative. What is meant is an order from outside that guarantees the certainty of the expected goal. For example, if you want to be smart, someone must study hard. Second, the hypothetical imperative is problematic. What is meant is an ethical action that contains the possibility of obtaining it. For example, a doctor orders a patient to take medication (Fleischer, 2019a). The difference is that the objective of a practical hypothetical imperative is definite and the action is called an 'act of wisdom'. Whereas problematic hypothetical imperative goals are only those that each person might desire and their actions are called 'actions of skill' (Munevar, 2019).

A categorical imperative is a command that does not require the question 'for what?' In other words, this command has no connection with a goal that must be achieved. The categorical imperative is an absolute and unconditional command. First, it is an order. Second, the command is categorical. Thus, the categorical imperative is a command that expresses a necessity (*sollen*). The categorical imperative simply obligates someone, without depending on any conditions. Kant said that the categorical imperative contained in every action is a moral which can be briefly formulated as *Du sollst* (thou shalt be so – thou art obliged!).

Implications and Consequences Of Kantian Ethics

In order to reject the speculative-dogmatic metaphysical doctrine whose deepest essence is rational, Kant uses analytical methods to defend how human reason actually works. In order to achieve this goal, Kant used an analytical method by separating several main functions of the problem, namely the overall mechanism of reason and pure reason in gaining an understanding of knowledge. Understanding is knowledge of the regular relationships that intertwine one object or event with another. According to Kant, such understanding can only occur if the subject is active in managing the objects or events he experiences. Objects and events are arranged based on an a priori ratio (Verstand) which Kant called 'categories'. Categories are the structure of reason. These categories are called structures of reason because they are the laws of mechanism (Nasution, 2018).

According to Kant, there are twelve a priori categories. The twelve categories are divided into four groups. First, based on quantity (amount). In this group three categories were found, namely unity, plurality, and wholeness (unity-plurality-totality). Second, based on quality (quality of existence). In this group three categories were found, namely reality, negation and limitation (reality-negation-limitation). Third, based on relationships (relationships with oneself and with other things). In this group three categories are found, namely substance-accident, cause-effect, and reciprocity (substance-and-accident, cause-and-effect, reciprocity). Fourth, based on modality. In this group three categories were found, namely possibility of existence, factual reality, and certainty of existence (possibility-existence-necessity).

The categories of reason organize vague moral intuitions into rational moral understanding. According to Kant, scientific knowledge or true knowledge is a synthesis between objective elements (a posteriori) and subjective elements (a priori). Without objective-empirical experience in which a series of direct sensations are obtained from the object, thinking is only speculative-illusionary. On the other hand, without that a priori subjective structure, human experience of objects is a messy experience because it does not have regular patterns and relationships.

According to Kant, moral thinking is much more important and strategic than metaphysics and epistemology because it is in this particular branch of philosophy that the deepest structure of human thought actually lies. In other words, metaphysics and epistemology do not play much of a role when dealing with human will and decisions (Fleischer, 2019b). The highest goal of Kant's ethical philosophical thought is the social goal or highest good (*summum bonum*). In order for the highest good to be achieved, humans must accept the assumptions about the existence of free will, immortality, and God. If the existence of God is denied, morality will have no meaning. The existence of God (will and immortality) is referred to as a postulate. This means something whose existence must be accepted, without having to be proven (Cuttitta, 2018).

Kant's conception of rational ethics has the opposite implication in forming or constructing models of human thinking. The rational and autonomous character of human reason proposed by Kant makes the model of human thought thorough and discursive. Criticism is a function of ratio. Proving human autonomy or sovereignty is the real goal. Nature is mastered in such a way because it reveals its secrets to reason. The world belongs to humans not only because humans stand at the highest level of creation and because God has subordinated the world to the demands of human survival, but because it is within the reach of human power to understand the world and control it through the use of reason.

CONCLUSION

Kant's life as a philosopher is divided into two periods. First, the precritical period was passed by adopting the rationalistic stance launched by Leibniz and Wolff. Second, the critical period. This second period was a state where Kant gradually abandoned rationalism because he was influenced by Hume. In this second period Kant began to change the face of philosophy radically. Kant called his philosophy criticism as opposed to dogmatism. Based on the rejection of dogmatic-speculative metaphysics, Kant reconstructed fundamental problems in metaphysics not from a dogmatic-speculative point of view, but from the perspective of practical philosophy, namely ethics.

The highest goal of Kant's ethical philosophical thought is the social goal or highest good (*summum bonum*). This goal is only possible by developing a practical philosophy, namely ethics. According to Kant, ethical-moral thinking is much more important and strategic than metaphysics and epistemology because it is in this particular branch of philosophy that the deepest structure of human thought actually lies. In other words, metaphysics and epistemology do not play much of a role when dealing with human will and decisions. Kant's conception of rational ethics has a dual strategy. First, encouraging human reason to study natural phenomena, humans and human life without being in the least bit shadowed by skepticism and psychological barriers. Second, encouraging an honest attitude to recognize certain limits of rational existence. Beyond that, there is an existence that human rationality cannot reach, namely freedom, immortality, and God. Therefore, Kant opened the door only to postulate the existence of freedom, immortality, and God. For Kant, the existence and power of God almost negates human reason.

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