



UTM
UNIVERSITI TEKNOLOGI MALAYSIA

FACULTY OF SOCIAL SCIENCES AND
HUMANITIES

UHMS 1182 (APPRECIATION OF ETHICS AND CIVILIZATION)

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REFLECTION – SECTION 45

(Individual Assignment)

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MARKING SCHEME (TO BE FILLED BY THE LECTURER)

CRITERIA	Marks
CONTENTS	
ORGANIZATION/STRUCTURE	
WRITING MECHANICS	
TOTAL	

Reflection

To begin with, we are glad for having studied the concerns mentioned in the subject 'Appreciation of Ethics and This Civilization.' This is because this course explains the history and context of ethics and society in various civilizations, as well as ethical theories and concerns concerning the appreciation of ethics and civilization.

Furthermore, this subject aids us in identifying both good and bad values in a variety of ethical and civilization-related situations. This makes us more self-aware, and we realize that in order to be a nurtured and educated society, we must constantly appreciate and practice good values in our daily lives. We also have a deeper awareness in order to continue efforts to build an ethical and civilized community from many different perspectives by incorporating positive values into each individual's lifestyle.

Moreover, after studying the issues in this subject, we feel brave. In this era of globalization, we must always be ready and brave to face all obstacles that seek to bring our country down for the sake of ethics and civilization. In addition, a family's history is reflected in civilization. As a result, we must be courageous in intervening in situations that are unethical or impolite.

We also took steps to learn more about the cultures of communities outside of our own. As a result, we are more appreciative of the inter-racial peace that many communities outside of Malaysia are unable to achieve. In addition, we gain access to a wealth of information that expands our knowledge and aids us in our quest to live ethically and civilized lives.

Chapter 1

On the other hand, it is undeniable today that all those with the title of leader require a high level of knowledge or approval. One of the most important values among humans is the principle of honesty. There will be malpractice and distrust in taking responsibility if there isn't an honest leader. Dishonesty has the capability to develop chaos.

This chapter has also provided us with information in terms of intellectual and psychological knowledge, such as the importance of not being overly concerned with high position or rank, as this situation will breed individuals who only care about their own interests without regard for other people's feelings. If this trend continues, society will be unable to unite, and the country will become divided. As a result, we must safeguard the interests of the people by instilling proper ethics and manners, so that not all actions have negative consequences for all parties.

Finally, the most important thing I took away from this chapter was the distinction between morals and ethics. One is a person's personal belief in what is true based on their upbringing and outlook on life. The other is more akin to a set of unspoken guidelines that vary by culture.

Chapter 2

First, my reflection on Chapter 2: 'Theories of Ethics,' which informs us about the history and evolution of ethical theories followed by scientists all around the world.

The objective of these theories is to serve as a guide for everyone to use in their everyday lives. The notion of goodness is one such example. The presence of this notion can serve as a guidance for us to act appropriately no matter where we are or what we are doing.

As we know, every act we do will definitely have rules that must be followed along with it. With the presence of ethical theories that we have already studied this can help us to think about the actions that we will take so as not to regret it later. Next, these theories also teach us about how to carry out responsibilities as a citizen or as a leader.

In addition, this subject gives us the awareness that every theory can be found in the real world. For example, Asian countries are very committed to living in a community while western countries are mostly more into living individually. Therefore, we must follow the culture of each country.

Furthermore, these theories are applicable to all people, regardless of race, religion, or skin color. These ethical theories teach that all people are united and capable of finding a solution when they disagree. Making the world a better place is not an easy task because it is not a solo endeavor. This job necessitates the participation of a large number of people. However, we were all raised with different ethical values and are accustomed to them.

These ethical theories can act as a guideline for people from all lifestyles to achieve a common goal. These theories can aid in the formation of a high-quality society that is capable of contributing significantly to the country.

Chapter 3

This chapter explains how great Islamic Civilization was able to conquer two-thirds of the world in the past, and it also serves as a guide for Muslims today to try to understand what the real task given to us as caliphs is to put what we have learned into practice. by the Prophet

Muhammad to defend the fate and dignity of the ummah which is increasingly worrying.

Furthermore, this title has the potential to strengthen community bonds, as it did during the Islamic civilization era. Malay civilization was once one of the world's great civilizations. One of the reasons is that Islam is at the heart of Malay civilization's development.

We have also learned morals, virtues, qualities as well as skills, such as: From the values found in this chapter are the values of ethics and integrity. Ethics is referred to as akhlaq in Arabic, which refers to a person's actions or character. When interacting with other people, he can demonstrate his personality values such as honesty, trust, keeping promises, and being authoritative. We can judge whether someone can be made a friend or companion even in human interaction. Integrity and ethical adherence, as well as the appreciation of pure values, are essential in human interactions. Several concepts in Islam, such as taqwa and pious deeds.

In addition, we have learned that Islam teaches an individual to form a superior identity and strong inner strength in order to be able to continue to develop and maintain a civilization or nation. Not only that, but due to the mix of cultures and customs, Malay civilization is also rich in natural resources that are highly valued, as well as unique arts and skills. The Malay civilization is regarded as a civilized and moral society. The arrival of Islam in Malaya has improved the Malay civilization's noble values even more. At the time, Islam was well received by the Malay community and leaders, and it continues to be even more today.

Chapter 4

This chapter focuses on three of the world's ancient civilizations: Chinese civilization, Indian civilization, and Western civilization. These three civilizations different from one another, but they all share a common goal: to improve human ethics in general.

In Chinese civilization, there is a concept known as Wu Lun, which consists of five relationships. It focuses on the people's relationship with the government, the relationship between parents and children, the marriage relationship, and the friendship relations. Confucius' teachings place a strong emphasis on the relationship between the people and the ruler because it outlines how the ruler governs. The government is responsible for the country's security and prosperity. The principles of obedience and devotion to parents are emphasized in the relationship between parents and children, and children are responsible for worshipping and sacrificing spirit worship for their parents.

The five noble qualities of Wu Chang are also practiced in Chinese civilization. Ren, or the fairy of humanity, is at the heart of a person's noble morality. It also serves as the foundation for all human relationships. Yi, on the other hand, refers to a person's ability to distinguish between good and bad situations. Yi is linked to the human instinct to do the right thing without considering the consequences of his actions. Li is a general principle of social order in society as well as a concrete rule of human relations. Chih or Zhi is an individual's ability to decide to act in the future, taking into account the likelihood of a situation or impact. Finally, Hsin or Xin is the trait worthy of being trusted by others.

On the other hand, Indian civilization has ethical values that are distinct from Chinese civilization. Elevating the status of women, respecting the elderly, celebrating guests, living with dignity and shame, and maintaining cleanliness are some of the ethical values found in Indian civilization.

To illustrate, One of the examples in the values of elevating the status of women is Kannittanmai, which means to take care of a girl's well-being and Karppu, which means loyalty to her husband. Everyone should consider this value because it has the potential to solve today's social issues. At the same time, the Karppu principle can help to solve family problems because the wife will follow the husband's orders. They also use the Mother Goddess concept to influence family harmony in an

indirect way. This is significant because in Indian civilization, worship is not acceptable unless both parents are respected.

On the other hand, Greek civilization and Roman civilization are the two branches of Western civilization. The concept of *arête*, which translates to "goodness" or "gentlemanly nature," was widely practiced in Greek society. The interaction of man and nature, according to Plato and Aristotle, is related to one's gentlemanly nature. As can be seen in the stories of Homer's people, Greek society also practiced the concept of "time," which is honor or honor. Pythagoras and Democritus both believed that a virtuous personality could ensure a nation's happiness and success. In Roman society, there is an ethics that is divided into two categories: personal ethics and public ethics. Dignity, which means self-respect, *veritas*, which means honesty, and *clementia*, which means compassion, are some of the personality values that are practiced. *Aequitas* or firmness, which means equality, *justitia* or justice, which means justice, *libertas* or freedom, which means freedom, and nobility or gentleman, which means gentleman, are the values in society.

Conclusion

In conclusion, challenges I have faced while preparing and completing this assignment are that there weren't lots of information and explanations for each challenge on the slides for some topics. As a result, due to a lack of information, I am having difficulty understanding this topic in depth. However, Dr. Rozeyta Omar didn't only explain what was in the slides, she really taught and explained to us much more than that, she has been discussing many interesting topics with us as well. Finally, from my perspective I would say I didn't even expect that this course would be that interesting and full of information like that, but Dr. Rozeyta made me love this course. However, I am upset because we took this course online, it would be much better if it was Face-to-face, even though I enjoyed with this course and I am really proud that I was in Dr. Rozeyta's class.