

KEBENARAN DAN PERSPEKTIVISME
DIAGNOSIS GENEALOGIS FRIEDRICH NIETZSCHE MENGENAI
MORAL BUDAK DAN MORAL TUAN

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mencapai derajat Magister
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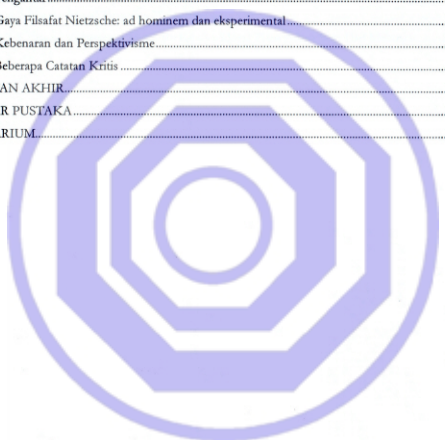
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ABSTRAK

- [A] **Nama:** Yulius Tandyanto (02450813)
- [B] **Judul Tesis:** Kebenaran dan Perspektivisme: Diagnosis Genealogis Friedrich Nietzsche Mengenai Moral Budak dan Moral Tuan.
- [C] viii + 151 halaman + Glosarium; 2017
- [D] **Kata-Kata Kunci:** aforisme (*Aphorismus*), argumentasi *ad hominem*, fenomenologi eksistensial, genealogi, ideal asketis (*asketische Ideale*), kebenaran (*Wahrheit*), kehendak-kehendak kuasa (*Willen zur Macht*), kekembalian abadi (*ewige-Wiederkehr*), metafora (*Metapher*), moral budak (*Skclaven-Moral*), moral tuan (*Herren-Moral*), perspektivisme (*Perspektivismus*), *ressentiment*.
- [E] **Isi Abstrak:** Persoalan kebenaran dan perspektivisme dalam filsafat Friedrich Nietzsche (1844-1900) perlu ditilik dengan metode genealogi. Dalam konteks tersebut, diagnosis genealogis Nietzsche bercorak fenomenologis-eksistensial. Artinya, Nietzsche berupaya menyingkapkan berbagai kepentingan, hasrat, dan kebutuhan dasar manusia yang tersembunyi di balik berbagai pernyataan tentang kebenaran seraya kembali pada realitas seada-adanya yang asing, misterius, serta mengerikan. Bahkan, Nietzsche menggarisbawahi bahwa pada dasarnya subyek (kesadaran) sudah selalu menyederhanakan realitas sebagaimana adanya (dunia) dalam bentuk tanda-tanda (bahasa) yang bersifat manusiawi. Oleh karena itu, bagi Nietzsche, pokok persoalan kebenaran terletak pada kondisi asali sang manusia dalam menghadapi realitas sebagaimana adanya. Berdasarkan konteks itulah Nietzsche melanjutkan pemeriksaan genealogisnya mengenai dua tipe manusia dalam menyikapi realitas sebagaimana adanya: moral tuan dan moral budak. Di satu sisi, moral tuan memiliki sistem penilaian "luhur dan rendah". Maksudnya, moral tuan menciptakan kebenarannya secara kreatif, ringan, dan artistik. Itu sebabnya kebenaran moral tuan pada dasarnya merupakan sikap wawas diri di hadapan realitas seada-adanya. Di sisi lain, *ressentiment* moral budak justru memutarbalikkan dan menyublim sistem penilaian moral tuan menjadi "jahat dan baik". Walhasil, bagi moral budak, kebenaran berfungsi sebagai suatu ideal asketis atau sistem penilaian yang sistematis, komprehensif, dan mutlak dalam menerangkan realitas. Itulah perspektivisme Nietzsche yang menegaskan dua penilaian di dalam satu diri manusia.
- [F] **Daftar Pustaka:** 111 (1946-2017)
- [G] **Dosen Pembimbing:** Dr. A. Setyo Wibowo

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