

# Konsep komitmen Amartya sen : kritik terhadap konsep simpati dalam pemikiran Adam Smith = Amartya sen s concept of commitment critic about concept of sympathy in Adam Smith s thought

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## Abstrak

[<b>ABSTRAK</b><br>

Skripsi ini membahas mengenai konsep komitmen sebagai kritik terhadap konsep simpati dalam melihat motif ekonomi. Teori ekonomi menempatkan self-interest sebagai satu-satunya motif atas tindakan yang dilakukan. Konsep simpati kemudian mengembangkan asumsi ini dengan memasukkan kesejahteraan orang lain sebagai motif. Namun, simpati masih jatuh pada asumsi egoism karena kesejahteraan orang lain hanya implikasi dari tindakan yang dilakukan demi pemaksimalan self-interest. Penelitian ini adalah penelitian kualitatif dengan desain argumentatif terhadap keterbatasan konsep yang dipakai untuk menganalisa motif ekonomi. Hasil penelitian membuktikan bahwa konsep komitmen lebih relevan dari pada konsep simpati untuk menjelaskan bahwa ada tindakan yang dilakukan terlepas dari pemaksimalan self-interest.

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The focus of this study is examines the concept of commitment as a critic of the concept of sympathy as an economic motive. Economic theory places self-interest as the only motive in any economic action. The concept of sympathy develops this assumption by adding the motive to care for other persons welfare. However, because the motive to care for other peoples welfare is actually only an implication of actions taken to maximize the gains dictated by self-interest, concept of sympathy still falls under the assumption of egoism. This research, in which is of a qualitative manner, argues against the limitations of the concept used in the analysis of economic motives. It concludes that the concept of commitment is more relevant than the concept of sympathy in explaining the actions of which are done outside the motivations of self-interest;The focus of this study is examines the concept of commitment as a critic of the concept of sympathy as an economic motive. Economic theory places self-interest as the only motive in any economic action. The concept of sympathy develops this assumption by adding the motive to care for other persons welfare. However, because the motive to care for other peoples welfare is actually only an implication of actions taken to maximize the gains dictated by self-interest, concept of sympathy still falls under the assumption of egoism. This research, in which is of a qualitative manner, argues against the limitations of the concept used

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