

# Existence of Potential Areas of Space According to Ibn Sina's Ontology Perspective

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**Abstract**—A potential area of space is an area that is above a country that is still free of power. Areas of potential space can be used limitedly by other countries that are not geographically based on the principle of spatial justice. Claims of power over a potential space area can be made by the state underneath it by law enforcement in the area in question. Law enforcement and mastery of space need to be done because space has economic value and is a part of natural wealth that is limited in nature. The claim must be philosophically justified in order to have a scientific basis of legality. That is the purpose of this research. This research is a normative juridical research with a concept approach. The results of the study are the concept of mastery of a potential space region based on Ibn Sina's ontology perspective. The conclusion of the research is that the claim of power over the existence of a potential space region can be justified based on the perspective of Ibn Sina's ontology.

**Keywords:** *potential area, space, ontology, Ibn Sina*

## I. INTRODUCTION

This paper is based on the Space Law Theory Book written by Authors which was printed and published by Deepublish Publishers in 2019 [1]. The book is the result of the writer's research in 2018 which was financed through Research Grants in the Archipelago Islamic University Environment in 2018 budget year. Although the writing of this paper uses a normative juridical approach, but the analysis is philosophical because it uses the Ibn Sina ontology. Thus the discussion of this paper cannot be fully descriptive analysis, because it is related to the discussion of Ibn Sina's ontology will be a metaphysical study.

Space Law is part of international law which basically regulates international relations, namely; "Relations between members of the international community across national borders" in the framework of cooperation between countries for [1]; 1. Creating peaceful coexistence between nations, 2. Developing peaceful solutions to problems between countries and diplomacy, 3. Building solidarity between nations and mutual respect between nations, 4. Establishing the survival of nations and nations among other nations [2]. International law is dynamic and continues to evolve over time. According to Friedman the new developments in international law are as follows [1]:

- "Expansion of public international law with the inclusion of new dimensions that were originally outside their fields.
- Entry as participants and subjects of international law are public international organizations, and to some extent also state companies and individuals.
- Expansion of international law mainly through the accession of non-Western countries to international law.
- The strength of the organizational principles that are political, socioeconomic to the universality of public international law, especially when the scope and problems that are arranged are developing.
- The role and diversity of international organizations in completing new tasks of international law".

Research related to space law theory conducted by the authors is closely related to Friedman's opinion namely; one of them is the expansion of international law through the accession of (additional) thoughts from Indonesia (non-Western countries) to the existence of international law [3]. This also corresponds to the opinion of Mochtar Kusumaatmadja who said that [4]; "Changes in the international community which have a profound effect on the development of international law are caused by changes in the political earth map, technological progress and changes in the organizational structure of the international community". In this case, Indonesia's position in international relations is getting better from time to time. This is indicated by Indonesia's membership in various international organizations and improvement in the fields of economy [5], politics [6], military [7], technology [8], and others which have helped to increase Indonesia's "bargaining value" in international relations. Based on this, Indonesia already has the ability to participate in initiating changes in the international community, especially in the field of international law.

Research into space law theory is also very closely related to United Nations General Assembly Resolution No. 174 / D concerning the establishment of an institution or institution that is named the International Law Commission (ILC). In the ILC Statute it is stated that; "What is meant by progressive development of international law is the preparation of convention drafts on issues not yet regulated by international

law or on issues where international law has not yet developed enough in the practice of countries" [9]. As we all know that until now the laws relating to space are part of international law that has not been sufficiently developed in the practice of international relations of countries in the world. The problem of space is currently still dominated by a small number of countries in the world that master high technology and have a strong economy.

## II. RESEARCH METHOD

Methods in a broad sense are ways or strategies to understand reality, using systematic steps to solve problems or in other words [10,11]; Research methods are a series of specific and systematic steps that are used to understand reality and solve research problems. The approach [12] of this research is normative juridical research [13]. Soetandyo Wignjosoebroto calls it doctrinal research [14], using pragmatic truth theory, namely; "... a theory of truth that is based on the criterion of the functioning or not of a statement within a certain scope of space and time" [15] or "a theory is true, if the theory functions satisfactorily" [16], with its deductive presentation [15], namely drawing conclusions from a general state of affairs into a special situation. Soerjono Soekanto and Sri Mamuji argued that normative juridical research is "legal research carried out by examining mere literature or secondary data" [16].

## III. DISCUSSION

Discussion about space according to the theory of space law includes [17]; 1. Spatial Potential Areas, 2. Real Spacecraft, and 3. Spatial Territories. A potential space region is "an area of the country that is in space with boundaries that are exactly the same as those internationally recognized national boundaries. Space potential area is potential because if it cannot be controlled by the country, then the potential space area is still a "free area". Even though it has the status as a "free area", the potential area of space cannot be controlled and or permanently claimed by other countries (parties), except for a temporary period before it can be actually controlled by the country concerned, and or is controlled by an agreement with a country that controls that potential space area [16]." Whereas the real area of space is an area above the surface of the earth, part of the potential space area of a country, which is actually controlled by the state, if the said state law can be enforced by using the power or power possessed by that country [16]. The territorial space of space is part of the potential area of space outside the real space, which is marked by the presence of the state in various tangible forms [16]. This research is related to the existence of a potential space region viewed using the perspective of Ibn Sina's ontology.

Ontology studies about the origin of all things, ontology is the oldest part of philosophy [17]. Ontology can be understood using a qualitative, quantitative or monistic approach. A qualitative approach to ontology is carried out in relation to statements that do not contain numbers, but only consist of words or sentences. Ontology can also be understood by using a quantitative approach to statements accompanied by numbers. Ontology can also be understood by using a monistic approach to the statement that considers all changes to be

artificial. According to the meaning of the word, monistic is "the view that the universe is a single unit", or "the view that matter and the mind are one" [18].

Included in the discussion of ontology are the following matters [19]:

- The quest for knowledge (human nature wants to know everything through ratio and taste as the implementation of God's commands).
- Knower (human nature to know, search, and have knowledge), knowing (something that wants to be known as a source of knowledge), knowledge (knowledge in the form of science and not science) which ultimately produces scientific knowledge (through clarification and further search). Knowledge is "knowing the subject to objects not very consciously". When done very consciously, it is called science. Science is obtained through "observations, studies and experiences systematically compiled to determine what we are investigating" [20].
- Development of philosophy and science.
- Differences in natural and social sciences.

While related to how humans can have knowing, it can be divided into 3 (three) parts [21]:

- Cognitive knowledge, namely; the ability to know and remember what is known by using a ratio / reason, is neutral.
- Affective knowledge, namely; the ability to feel that it knows by using taste is not neutral.
- Conative knowledge, namely; will, desire, or desire that is the ability to achieve what is felt. The human ability to know is carried out using reasoning (thinking) that is empirical (based on experience) and transcendental (metaphysical).

The area of Ibn Sina's Ontology studies includes the study of existence [22]. Basically, the ontology of Ibn Sina was divided into two parts, namely; (1) essence, and (2) existence. In essence the essence can be said as limitation of existence by using the abstraction of the mind, namely; abstracting or the process of reducing objects into their essence so that only important elements are represented in the mind [23]. Thus the limitation process (limitation) of that form occurs in the human mind, or is a psychological process (behavioural and mental processes) [24]. So that the psychological process that occurs in humans (is the essence) can be present in the external realm (real world) in its form as reality, it needs to be added existence to that essence.

This is what later the basic principle of Ibn Sina's philosophy became, namely; the nature of something (reality of thing) depends on its existence, existence takes precedence over its essence. Ibn Sina argues that the mind (essence) controls the body (existence). It can be said that existence makes essence into reality, meanwhile essence controls existence in that reality. Thus there is a reciprocal relationship between essence and existence where both must exist side by

side at a certain time. So the basic principle of Ibn Sina's ontology is; the nature of things depends on their existence, and the existence of things is controlled by their essence.

The essence of "something" Ibn Sina was based on the "Aristotelian categories as systemized by Prophyry" [22]. Aristotle divides categories into ten categories, namely [25]:

- Substance, i.e.; the essence of something that stands alone.
- Quantity (amount), i.e.; an understanding that states size or amount.
- Quality (properties), i.e.; an understanding that shows nature.
- Relations (relations), namely; an understanding that indicates something is in the presence of another.
- Place, namely; understanding that shows where there is in the middle there are others.
- Time, i.e.; understanding which shows when or how much time there was.

- Position that is; understanding that shows how it is in its place.
- Circumstances, namely; understanding which shows how that existence is compared to the existence of others.
- Action, i.e.; understanding which states an action or activity.
- Positivity, that is; an understanding which indicates an action which is proposed to exist itself.

The categories according to Aristotle can be classified again into two, namely; (1) accident, and (2) substance. Classification depends on "whether it is related to something else" [22]. Furthermore, the categories included in the substance, divided into three more, namely [25]:

- Intellect, which is completely independent of matter and potentiality.
- The soul, which is independent of matter but requires the body to act.
- The body, which can be divided and has dimensions.

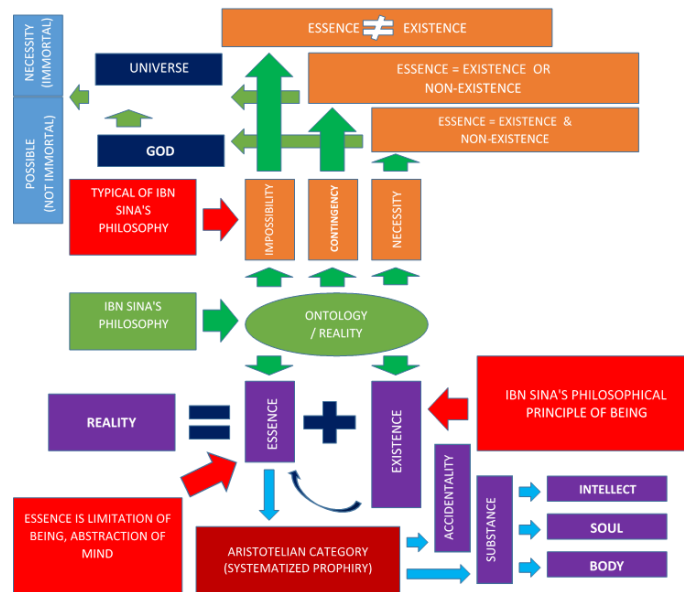


Fig. 1. Ontology of Ibn Sina [26].

Based on the interaction between essence and existence, Ibn Sina's ontology (reality) can also be classified into three categories, namely:

- It is impossible. The "impossible" condition occurs if in any way the essence cannot be united with existence.
- Maybe. "Possible" conditions occur if the essence may be realized in existence and may not be realized in existence.
- Undoubtedly. Conditions will undoubtedly occur if the essence and existence and not existence are the same.

According to Ibn Sina everything that exists in the world (universe) is "possible". Being is undoubtedly only possessed by God. The necessary being possessed by God gives power to every being in the universe so that the form can be transformed into; (1) necessary forms, or (2) remain possible forms.

Based on Ibn Sina's ontology; a potential area of space, an area of the country that is in space with boundaries that are exactly the same as those internationally recognized national boundaries is an essence that can be categorized according to the Aristotelian category, but has not yet made reality (not yet become a real territory space: an area above the surface of the earth, part of the potential space region of a country that is actually controlled by the state) if the existence of such

potential space has not yet been given, that is, if the said state law can be enforced by using powers or powers that are owned by the country. In this case, the mastery of a potential space area will only become a reality if accompanied by law enforcement in the region. Meanwhile law enforcement requires power so that it can be implemented into reality. What is meant here include strengths; soft power (for example; diplomacy), and hard power (for example; using the power of weapons).

Based on Ibn Sina's ontology, mastery of a potential region of space so that it becomes a real area of space is "possible". With the power possessed by the inevitable form of God, the mastery of the potential space region is a necessity so that it turns into a real area of space. The form of the power that comes from God's inevitable form is the human mind that is transformed into science and technology to dominate space. This is in accordance with QS. Ar-Rahman (55): 33; "O genies and humans! If you are able to penetrate (cross) the corners of heaven and earth, then penetrate. You will not be able to penetrate it except by force "[27].

#### IV. CONCLUSION

The existence of potential space regions which have not been utilized optimally for the national interests of a country by using the perspective of Ibn Sina's ontology can be transformed into real space through law enforcement using force. This is due to the strength (physically) of a country to enforce law in space to give authority to that country in the context of utilizing space for its national interests. In this case the force that is forced and can be forced possessed by a country is an absolute requirement for control of space.

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