PROCEEDINGS OF THE INTERNATIONAL SYMPOSIUM ON TRANSFORMATIVE IDEAS IN A CHANGING WORLD

THE GLOBAL SOLIDARITY CRISIS

EDITOR: AGUSTINUS RYADI

Solidarity

Global Crisis

PROCEEDINGS
OF THE INTERNATIONAL SYMPOSIUM
ON TRANSFORMATIVE IDEAS IN A CHANGING WORLD
THE GLOBAL SOLIDARITY CRISIS

CONTENT

Proceedings of the International Symposium

On Transformative Ideas In A Changing World: The Global Solidarity Crisis

Parallel Session Papers:

The Presence of Artificial Intelligence (AI) and Human Anxiety from the Perspective of Existential Philosophy

Dr. Agustinus Pratisto Trinarso

Widya Mandala University Surabayapratisto@ukwms.ac.id.

Abstract

This paper contains a philosophical study of the existence of artificial intelligence, commonly called Artificial Intelligence (AI), for human existence. Although the existence of AI was created to support human life, on the other hand, the existence of AI is also worrying for human existence. The existence of AI that offers a human-style way of thinking in solving human problems turns out to have a considerable impact on human existence. From research, the presence of advanced AI, even though it is predicted to have intelligence that exceeds human capability, is only a tool of human creation. In reality, AI is existential as a being that is only for itself and will not be able to exceed the ability of humans in coexistence. The advancement of AI with all its sophistication in all aspects of human life can indeed free humans from the burden of work, but humans have consciousness and freedom that can help purify their choices, including behaving towards AI. The peculiarity of man as a creature that has awareness of others will still put him as a subject of the presence of AI.

Keywords: Artificial intelligence, human existence, consciousness, freedom

INTRODUCTION
BACKGROUND

The presence of Artificial Intelligence (AI) is quite widespread in the realm of modern human life today. AI has been widely used in various fields of life and has helped human life for the better. The development of AI is also quite rapid, with various AI developments being applied to various sectors of human life. AI as an invention of the human mind has found its place in modern human life and its existence is carefully considered for the future of mankind. On the other hand, the presence of AI has also caused a polemic for humans because, according to some experts, AI can later replace human roles in wider and more complex life. Meanwhile, some experts who support the existence of AI state that the presence of AI will not completely replace the role of humans. Humans remain in control of life and not AI. The prolonged polemic about AI has caused anxiety in human life, especially, in reality, AI has indeed been proven to be able to replace the role of humans in processing data and providing intelligent information for the benefit of humans.

Human anxiety about the presence of AI has a strong enough reason because AI is an artificial intelligence designed to help humans think about things, analyze and provide alternative intelligent choices, which in previous eras were absolutely the domain of human reason. The modern era has placed AI as a competitor for humans in making decisions. AI with its capacity can shift human competence in life because, in the plural, humans do not all have

the same intelligence. AI can get rid of humans who are weak in intelligence. The presence of AI that is used by competitors can make certain types of people disappear. In this case, human existence is existentially threatened by the presence of AI.

PROBLEMS

The formulation of the problem that will be discussed in this research is how is the presence of Artificial Intelligence (AI) and human anxiety seen from the perspective of existentialism philosophy?

RESEARCH PURPOSES

The purpose of this study is to analyze and unravel the extent of the existence of AI and human anxiety from the perspective of existentialism philosophy.

RESEARCH METHODS

This study uses a qualitative approach and the research method used is a philosophical analysis method. The philosophical qualitative research method is research with an interpretive approach to data which is analyzed more deeply by using philosophical thinking. Philosophical qualitative research focuses on finding a new perspective and deep-thinking concept on the topic under study. Thus, data collection is carried out by examining existing documentation such as notes, reports, photos, and other documents, which are then interpreted according to the need and deepened by the study of certain philosophical thoughts. **DISCUSSION**

DEVELOPMENT OF ARTIFICIAL INTELLIGENCE

Artificial intelligence or Artificial Intelligence is present as a branch of science from Computer Science that promises many benefits in answering human needs in the future. Etymologically the word intelligence comes from the Latin "Intellectus and Intelligentsia" which means intelligence, intelligence, or information. While the etymology of the word Artificial is unnatural, artificial.

There are several levels of evolution of AI technology, as described by Nick Bostrom (2014, p. 33), namely: First, Artificial Narrow Intelligence (ANI) or a type of Weak AI designed to solve tasks that are not too complicated. For example, the type of Weak AI can be seen in the artificial intelligence of a chess game or in a car driver. Second, Artificial General Intelligence (AGI) or a type of Strong AI. It is an AI that is on the same level as humans because the AI machine can learn and perform according to human procedures so that it cannot be distinguished from humans. Third, Artificial Super Intelligence (ASI) is a type of artificial intelligence technology that is intentionally created to be able to exceed human capabilities. ASI can be defined as an intelligence that exceeds the human cognitive performance and can be applied to almost all areas of life. AI will not only have an effect on industrial revolution but will also have a

disruptive effect in almost all industrial fields. This, of course, in addition to havingan impact on products and services, will also affect the daily lives of people around the world.

AI techniques, according to Cruz and Almazan (2018) can be divided into two. First, AI techniques based on hardware that is commonly used in the manufacturing industry such as the use of a robot, in the Boeing aircraft manufacturing plant, on vehicles that drive without a driver such as those used in Tesla's cars, as well as artificial vision and virtual reality that are widely used in the gaming industry. Second, AI techniques based on software such as artificial neural networks, evolutionary computing (consisting of generic algorithms, evolutionary strategies, and genetic programming), fuzzy logic, intelligent systems, multi-agent systems, natural language, expert systems, and learning classifier systems, automatic learning, and deep learning. Furthermore, in software-based intelligence techniques, other known techniques are data mining, text mining, and sentiment analysis. This kind of AI technique is predicted to have an impact on organizations and public policymakers. This AI technique (Almazan, 2018) will certainly be useful in various aspects including the automation of a process, a reduction in errors and reductions in organizational costs, and the prevention of fraud or irregularities. In the health sector, based on data from CNBC Indonesia, for example, AI is currently also being used to help develop a Covid 19 vaccine (Corona Virus Disease 2019), identifying people infected with COVID 19 with a success rate of close to 90% (Sihombing, 2020, p. 425). The next Covid-19 handling mechanism that utilizes technology and big data is a mobile phone application that can be downloaded and accessed widely by the public. The utilization of technology based on mobile phone applications has been carried out by several countries such as South Korea, England, and India. Although the technology application they have developed is different, their function is almost the same, namely informing users if they are people nearby or in close locations who are infected with COVID-19 (Mubaroq, 2020,112).

ARTIFICIAL INTELLIGENCE VS NATURAL INTELLIGENCE

Artificial intelligence or AI, according to Bullock (2019, p. 1-5) can be a complement to human life to be able to reduce the level of decision making based on personal beliefs. Bullock (2019, p. 6-11) conducted a study by comparing humans and artificial intelligence in solving a problem. The results of his research show that artificial intelligence dominates in problems that require a high analytical ability with a low level of uncertainty and complexity, while human capabilities dominate in problems that have higher uncertainty and complexity and relatively lower analytical skills. Anton y Goldbloom said that artificial intelligence machines are now capable of performing much more complex tasks such as construction, driving, cooking, sorting letters and reading letter numbers, and even cutting hair. A teacher may read about 10,000 essays during his 40 years of work and an ophthalmologist may see about 50,000 eyes, but an AI engine cansee millions of essays and millions of eyes in just a few minutes. According to him, humans cannot possibly compete with machines. In the field of art, art can also be handled by AI. For example, the painting "Portrait of Edmond Belamy" created by AI was sold for $432,500. In

addition to painting, music is also composed by an AI engine. Today's human intelligence is indeed compared and competed with AI machines and, as a result, most AI machines tend to exceed human capabilities. The advantages of artificial intelligence compared to natural human intelligence include, firstly, the fact that AI is permanent because they are machines, while human intelligence easily change with the situation. Second, AI is easy to duplicate and deploy, so data transfer will be faster, while human intelligence is not always easy to manipulate. Third, AI is consistent because they are machines, whereas humans can be inconsistent. Fourth, AI can do some jobs faster, more accurately, and can-do work in places or situations that are dangerous for humans, such as working in toxic places, in outer space, in diseased places, and so on (Dahria, 2008, p. 186). Turing predicts that by 2000, the computer may have a 30% chance of fooling a layman for 5 minutes. Turing's prediction was proven. Currently, computers can perform a series of Turingtests known as imitation games (Kurniawan, 2020, p. 3).

AI AS THE EMBODIMENT OF HUMAN IDEALIZATION CAPACITY

Seeing the rapidly growing AI phenomenon shows that human ideals can actually be realized. This is something that could not be done in the previous era by any creature other than humans who did have the capacity for idealization. Humans as bio-psycho-social beings have the capacity per se, namely having vision and goals, so that they are able toget out of their actual spatial and temporal scope so that they are able to think about extra- existential things (Kusumohamidjojo, 2010, p. 76-77). This is in line with Plato's thinking which states that besides real objects that can be captured by the five human senses as phenomena, there is also an idealization of all real reality that only exists in the human mind. The range of idealization makes humans form a relationship with a higher, transcendental orientation or with a higher substantive degree compared to themselves. This raises human ambition, fantasy, hope, and continuous innovation which is actually also human existential anxiety (Kusumohamidjojo, 2010, p. 76-77).

It can be understood that humans are always trying to make an idealization that goes beyond what is in them. With his mind, humans can try to realize what is the ideal picture thathe wants to manifest from his mind so that their idealization capacity can become something that is concretely realized. The presence of AI is a manifestation of human idealization, but humans existentially can question the existence of AI again: Can it also replace human idealization capacity? Will AI be able to have its own idealization capacity so that in time AI will leave humans as its creators?

AI CREATES HUMAN ANXIETY

The growing presence of AI replaces the work of the human mind. Although it can provide many benefits, it can cause worries and anxieties in human life. Humans who create AI can be bullied by their own creations where human life will be controlled and regulated by AI. The advancement of AI in the future does offer a lot of new things that cannot be accurately

predicted about the extent and role of AI in human life. Human anxiety is the existence of human reason as the main characteristic of humans, which can be replaced by the presence of AI in all aspects of life. Paying attention to the development of AI, humans deserve to feel anxiety because their existence as intelligent beings can be replaced by the presence of AI in all areas of life.

Stephen Hawking (Nadimpaali, 2017) states that the implications of AI in the short term largely depend on who will control the AI. In the long term, it depends on whether AI can be controlled or not. From Hawking's thinking, it can be judged that the position of humans is able to remain a subject, namely as a party that is able to control AI. Likewise, whether AI can be controlled and its position remains an object for humans. With AI, if it is developed too quickly, will AI also have the idealization capacity like humans? Or can even AI surpass human idealization capacity? What if AI will eventually be able to create another, smarter AI? This is worrying because both humans and AI have been able to learn from their own experiences (Muller, 2017, p. 2-7).

The presence of AI has clearly caused an existential crisis for humans, especially touching on the essential thing, namely the nature of humans themselves as intelligent beings. Humans' substantial capacity as intelligent beings is facing the power of the product of their own intelligence, namely AI. In general, the presence of AI that is used in human life will clearly distinguish humans in the capacity of their intellectual abilities. The replacement of humans with AI-based robotic machines on an industrial scale and in other areas of life will shift the roles of humans. The impact on human life is that there will be gaps in economic and technological welfare. The role of humans in jobs that require intellectual abilities at a simple level will be easily replaced by AI machines. The presence of AI that is used by large investors in the industry will shift the role of humans at the skilled level. The performance of AI in assisting public policymakers will shift the role of humans in the level of analytical and management capabilities. AI capabilities used in the field of sales and marketing will direct humans to certain predictable interests and this will prevent free and open access to information. In the field of social media, humans will be directed to choices according to their wishes, the objects of which have been chosen by AI. Thus, without the humans themselves realizing it, their freedom as human beings has actually been limited by AI. If human freedom has been directed in such a way by AI, it is clear that AI has indirectly shackled real human freedom. This is where human existential anxiety will emerge and surface.

AI AND HUMAN EXISTENCE

Human existence in the world is the subject of his life, both for himself and for his world. The presence of AI has caused human existential anxiety in itself in dealing with its own creation. The holistic meaning of human existence will be faced with one of the characteristics of its own essence, namely reason. The presence of AI encourages humans to

question their own existence as humans. In addition to the disappearance of the role of humans in their relationship with the world, the presence of AI also erodes and limits human freedom. The emphasis on the importance of personal existence and human subjectivity has brought an emphasis on the importance of human independence and a sense of responsibility. William Barrett in *Existentialism as a Symptom of Man's Contemporary Crisis* (1966, p. 792) asserts that existentialism as thinking tries to make people aware of the realities of life, death, fear, choice, love, freedom, awareness, and others. Existentialism emphasizes the meaning of personal existence and personal decisions in the face of world interpretations that lose their meaning (Titus, et.al, 1984, p. 386). The problem of freedom in choosing among various possibilities cannot be separated from the responsibility for what is done by humans. The existence of freedom is a central fact of human existence. Existential freedom is comprehensive freedom that concerns all human existence. Existentially free people seem to have themselves and can realize their existence creatively (Bertens, 2007, p. 112). This means that humans are seen as open, namely that humans still have to form themselves, humans need to be free to exist by creating and determining themselves to be what they want. Freedom is a sign and expression of human dignity because in that freedom humans are called autonomous beings, namely creatures who can determine themselves and take their own attitude (Suseno, 1987, p. 23-26). With the presence of AI, humans need to fight for their awareness and freedom. Therefore, the existence of AI needs toalways be in the control of human freedom.

The presence of AI as the other side of thinking, if it is assessed ontologically as "that which exists", is clearly not in accordance with Descartes' thinking. Descartes bases his philosophy on subjectivity or consciousness so that the consequence arises that the thinking "I" realizes itself as the "existent" (Muzairi, 2017, p. 101). In this sense, it means that I can be called existing only when I am in a thinking state, or when I realize that I am thinking then that is where I am as a truly existing being. In fact, besides humans, now there is another "thing" that is thinking, namely AI. According to Bertens (2007, p. 113), Descartes' way of thinking is closed to the world and confined within himself, because Descartes's way of thinking is only focused on himself so it does not give the possibility of other ways of thinking. On the other hand, by using Sartre's existentialism, we can address the presence of AI. Sartre (1996, p. 31) says that humans do not have religious support and cannot rely on forces outside of themselves, humans must rely on their own strength. Sartre formulated a basis that applies to existentialists, namely "existence precedes essence" . Existentialism emphasizesthe existence of humans as conscious subjects, instead of prioritizing the essence that applies to humans. For Sartre (1996, p. 56), being aware is the power of human existence and enableshumans to be optimistic about their future.

Sartre's existentialism which starts from consciousness can also be drawn from Husserl's thought which emphasizes intentionality. Sartre (1996, p. 30) assumes that human consciousness always comes out of oneself and overcomes objects, thus consciousness is neveridentical with

itself alone. For Sartre, "being" is transphenomenal, meaning that the characteristics of "being" are not fully revealed in all of its manifestations. Everything that has"there" means overcoming the categories, descriptions, and cues that allow these things to be known by humans (Dagun, 1990, p. 97). "There is" is a condition for the appearance of something, indicating that determining the relationship between consciousness and "being" must include "being" which is transcendental, as well as "being" which is only a phenomenon.Sartre distinguishes two forms of "being" namely being-in-itself (some are unconscious whichis the object of existence), and being-for-itself (some are conscious, or conscious human existence). L'etre-en-soi or being-in-itself is being in itself, i.e. there is an unconscious mind, dark tooneself because it is dense or full of oneself, and also passive, meaning closed without any connection with whatsoever. This being-in-itself rule only applies to everything other than humans, namely things, animals, and plants. Things have nothing to do with their existence. Ifthere is something that is undergoing a process of development, then this development occurs because of predetermined causes.

According to Sartre, the second type of consciousness is outward consciousness. L'etre-pour-soi or being-for-itself is to exist for oneself, also known as a conscious being, namely humans. Humans are able to face and overcome realities that are not themselves (Muzairi, 2017, p. 111). Man has a relationship with his existence and is responsible for the fact that he exists. Human consciousness is intentional; self-awareness exists as awareness of something. This refers to a relationship that "exists". Awareness is referred to as self-awareness if a person is aware of the way he directs himself to objects, such as being aware when seeing, hearing, and so on (Dagun, 1990, p. 104). Humans as being-for-itself means that humans are aware of their existence. Thus, the awareness is referred to as reflective awareness so that some are aware (subject) and some are unaware (object). If humans are aware of something then it also means that the human is not that "thing". To be able to see something, the absolute requirement is the distance. In essence, being aware of something means negating something. This is proof that human consciousness will never be identical to itself alone. There is always a distance in consciousness, because consciousness is intentionality, meaning that it always leads to the object (Drijarkara, 1989, p. 77). This awareness, which always has distance, on the one hand, connects the subject with the object, but on the other hand, also divides what was originally one into two. For example, "I am aware of me (me)", means that the first "I" is the subject, while the second "I" is the object, so the first "I" is different from the second "I", just as other subjects are with objects. Consciousness as always present in oneself means that there is a "distance" between me and myself, namely nothingness. Therefore, the point is, in consciousness, there is always something that is negated.

From awareness and negation, Sartre explains the existence of freedom in humans because humans will always choose to act to eliminate the existing towards the non-existent. Thus, humans are conscious creatures and with that awareness, humans have the freedom to form themselves, with their wills and actions. Sartre identifies consciousness with freedom; in

PROCEEDINGS
INTERNATIONAL SYMPOSIUM ON TRANSFORMATIVE IDEAS IN A CHANGING WORLD
THE GLOBAL SOLIDARITY CRISIS

other words, awareness is at the same time an appreciation of individual freedom. Therefore, freedom is awareness when humans are able to understand and fill in the meaning of something ad personal existence (Muzairi, 2017, p. 132).

HUMAN EXISTENTIAL AWARENESS IN THE PRESENCE OF AI

Learning from Sartre's thoughts on human existential freedom, the presence of AI that can plunge humans into pseudo-freedom can be a reflection of modern human freedom. The choices offered by AI to humans seem to spoil human freedom to make the best choices, but it turns out that this is no longer free because those choices have been influenced by the algorithm of human interests and tendencies in responding to something. Humans need to have vigilance and suspicion of the choices offered by the sophistication of AI.

Sartre's thoughts on consciousness also help us to reflect on the presence of AI in our lives. Outside of humans, it is possible for every creature to have awareness of itself and not of others. With the presence of AI as a human-made brain, it can be categorized that AI is not a human, but a tool or thing that thinks, but AI is categorized as a thing whose consciousness is closed to itself because AI is programmed in such a way without being able to be conscious like humans. AI will not be able to compete with humans who have awareness for others as a complete self-awareness. Humans have both of these consciousnesses, while AI is only able to have programmed thinking mechanisms that are solely for what it is assigned to. The sophistication of AI thinking can indeed resemble the ability of human thinking, but AI will not be able to compete with humans in terms of being aware of others and also does not have the ability to nullify its existence. AI lacks intentional awareness, which is a peculiarity of human nature. With such a controversial technology as artificial intelligence, it is imperative that policymakers make decisions while the technology is still young before they are forced to make policy reactively (Hamid, 2016, p. 4).

CONCLUSION

The presence of AI and its development has given rise to human existential anxiety in today's world. The use of AI in all areas of human life with its various qualities has turned out to have resulted in the impacts of human exclusion in playing a role in the world, human differentiation in the category of intellectual and economic abilities, the value of pseudo freedom in the act of choices that are actually not free and problems of human meaning as the subject of life. Sartre's existentialist thinking contributes to the response to the presence of AI. The nature of AI is a thing that is clearly not in essence with humans even though it has the sophistication of thinking like humans. The sophistication of AI which is predicted to be able to exceed human reason, still will not be able to surpass humans in terms of existential awareness, especially awareness of others. The ability of AI only comes to being "there" for itself because AI is only a tool that will run as programmed. Human intentional awareness as a valuable existential value will not be able to be achieved by the development of AI sophistication.

References

Barrett, W. (1966). *Existentialism as a Symptom of Man's Contemporary Crisis*. USA: Holt, Rinehart, and Winston. Inc.

Bertens, K. (2007). *Etika*. Jakarta: Gramedia Pustaka Utama.

Bertens, K. (1985). *Filsafat Barat Abad XX Prancis*. Jakarta: Gramedia.

Bostrom, N. (2014). *Superintelligence: Paths, Dangers, Strategies*. USA: Oxford University Press.

Bullock, J.B. (2019). *Artificial Intelligence, Discretion, and Bureaucracy*. USA: American Review of Public Administration.

Cruz, D. V., Almazan, R. S. (2018). *Towards an Understanding of Artificial Intelligence in Government*. Proceedings of the 19th Annual International Conference on Digital Government Research. Delft: Association for Computing Machinery.

Dagun, S.M. (1990). *Filsafat Eksistensialisme*. Jakarta: Rineka Cipta.

Dahria, M.(2008). Kecerdasan buatan (Artificial Intelligence). *Jurnal Saintikom*. 5 (2). Drijarkara, N. (1989). *Percikan Filsafat*. Jakarta: PT Pembangunan.

Hamid, S. (2016). *The Opportunities and Risks of Artificial Intelligence in Medicine and Healthcare*. Cambridge: SPE Communications, Summer.

Kurniawan, R.(2020). *Kecerdasan Buatan*. Diktat. Medan: Fakultas Sains dan Teknologi UIN Sumatera Utara Medan.

Kusumohamidjojo, B. (2006). *Filsafat Kebudayaan, Proses Realisasi Manusia*. Yogyakarta: Jalasutra.

Nadimpalli, M. (2017). Artificial Intelligence Risks and Benefits. *International Journal of Innovative Research in Science, Engineering and Technology*, 6 (6).

Müller, V.C. (2015).'*Editorial: Risks of artificial intelligence*. in Vincent C. Müller (ed.).

Risks of general intelligence. London: CRC Press - Chapman & Hall.

Muzairi, MA. (2017). *Eksistensialisme Jean Paul Sartre*. Yogyakarta: Pustaka Pelajar.

Mubaroq, S., Insyiroh,I.M. (2020). Teknologi kecerdasan buatan, Big data analysis, dan internet of things: Potensi dan perannya dalam penanganan covid-19 di Indonesia (Artificial intelligence technology, Big data analysis, and Internet of things: The potential and the role to fight covid-19 in Indonesia), *Jurnal Kependudukan Indonesia*. Special Edition Demografi and COVID-19, July 2020, p. 109-114.

Sihombing, E. (2020). Implementasi Penggunaan Kecerdasan Buatan Dalam Pembentukan peraturan daerah (The Implementation of Artificial Intelligence Usage in Local Legislation Forming). *Jurnal Ilmiah Kebijakan Hukum*. 14 (3), p. 419-434.

Sartre, J.P. (1996). *L'existentialisme est un humanisme*. Paris: Gallimard.

Suseno, F.M. (1987). *Etika Dasar. Masalah-masalah Pokok Filsafat Moral*. Yogyakarta: Kanisius.

Titus, H., Smith, Nolan, R. (1984) *Persoalan-persoalan Filsafat*, translated by M. Rasjidi.

Jakarta: Bulan Bintang.