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Artificial Intelligence and the Issues of Creation, Sentience, and Consciousness: A Teo-ethnographic Perspective

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Abstract.
Artificial intelligence (AI) has colored human civilization. It is the ability of a digital computer or computer-controlled robot to perform general tasks associated with specific patterns of intelligence. AI is not human, but it possesses intelligence similar to humans, and it can even inform or perform tasks that humans cannot. Artificial intelligence is used in various fields, ranging from education, healthcare, economy, to agriculture. Artificial intelligence is the product of human creation, sentiment, and consciousness. It is the result of human intelligence itself. AI can answer questions and provide intelligent recommendations for humans. With its algorithmic capabilities, AI can analyze billions of signals and make precise recommendations. At this level, artificial intelligence represents human intelligence. However, the question is whether artificial intelligence has sensitivity, sentiment, empathy, and solidarity toward the humans who created it. Or does artificial intelligence then transform into a director of human beings in their self-actualization? Using a phenomenological approach, this research aims to explore the phenomenon of the presence of artificial intelligence, which offers convenience for human work, but at the same time, the presence of AI reduces the value of humans who possess creative intuition, sentiment, and consciousness. Yet AI is born from the ability of humans to create, feel, and think. The results of this exploration are then given a theological and ethnographic perspective (teo-ethnography).

Keywords: artificial intelligence, creation, sentiment, consciousness, teo-ethnography

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1. Introduction

Long before the massive digital penetration in today's human life, the idea of artificial intelligence appeared in the mind of Alan Turing, a mathematician and philosopher, in 1947. The idea developed by Turing was to follow human patterns, namely feeling, processing information and taking decision. Wahyudin K. M Nasution[1] in a study of the history of the emergence of artificial intelligence explained that the first artificial intelligence program was run on the Ferranti Mark I machine which was written in 1951; scriptwriting program written by Christopher Strachey, and chess game program written by Dietrich Prinz. On that basis, Nasution, in his quote from John McCarthy, initiated the

term artificial intelligence (AI) which was proposed at the first related conference in 1956. Another source explains that the history of AI began in the 1950s at Dartmouth College, when a group of scientists computer scientists, including John McCarthy, Marvin Minsky, Nathaniel Rochester, and Claude Shannon, met to design a computer program that could mimic human intelligence. This meeting is considered the beginning of the modern AI field. In 1956, McCarthy introduced the term “Artificial Intelligence” in his Dartmouth conference proposal.

Simultaneously, Alan Turing created the Turing Test, which serves to test intelligent behavior. Meanwhile, Joseph Weizenbaum built ELIZA, a computer program designed to simulate a conversation with one or more people in either audio or text using a simple algorithm (called Chatterbot). This program applies Rogerian psychotherapy so that it can provide therapy to patients by asking a number of questions. So, according to Nasution, some of these developments have shown that AI principles are developed by following and imitating the characteristics and analogies of human intelligence thinking and applying them as a solution step known by computers. Thus, AI is part of computer science that makes computer machines able to do work like and like humans do [1]. AI is constantly evolving and bringing new challenges and opportunities.

Today AI is often applied in a project with a development system that is equipped with the characteristics of intellectual processes like humans, such as the ability to find reasons, know meaning, draw general conclusions or learn from past experiences.[2] AI then takes over various human tasks because it is believed to be able to carry out these tasks as expected by humans. In fact, AI provides easy answers and conclusions to a question that is not yet known to humans. AI programs, according to Haqqi and Wijayati, are designed to be able to remember individual memories and the procedures that apply to them. Therefore, for Haqqi and Wijayanti, AI is a very interesting creature in this civilization.[2] The presence of AI in the reality of human life, is not only part of human actualization in developing their intelligence, but actually contributes to a paradigm shift. Even though, long before the frenzy of digitalization in the world of human life, AI was pioneered by mathematicians, computers and other related experts, but it was realized that paradigmatically, the credo cogito ergo sum, I think therefore I exist, has shifted to premo ergo sum. , I click, therefore I exist. Homo sapiens turned into homo digitalis, said F. Hudi Hardiman’s short but meaningful argument. [3] From here on, the question that arises is where is the position of human intelligence which presents various findings as part of creativity, intention and taste? Has the human position been replaced by the position of the machine he created himself? So do machines think like

humans think? It is these questions that will be reviewed in this article with an emphasis on the theo-ethnographic perspective.

Theo-ethnographic perspective as a beacon that gives direction to humans in interpreting their position in the midst of the power of artificial intelligence. Theology (theo) offers ethical and moral foundations for humans in interpreting themselves as beings who think before they act or at least simultaneously, think while acting. With this foundation, the value to be achieved is that artificial intelligence must be used as an instrument of development for human welfare, not the other way around, humans become slaves to the creations, initiatives and feelings that they design themselves.

2. Method

The method used is qualitative with a phenomenological approach. Theoretically, phenomenology includes two aspects, namely philosophical and methodological. The philosophical aspect developed from the concept of terminology arises from the meaning of the word phenomenology (Greek phainein = to show - which then comes the Greek word phainemenon = something that appears), which is then simply interpreted as returning to the thing itself. [4] However, one of the emphases in the phenomenological approach is the involvement of ratios in finding true consciousness. [5] The involvement of ratios indicates a philosophical aspect of the phenomenological approach. This is what Daulay meant, that phenomenology is a way and form of thinking called the style of thinking.[4] Meanwhile, from the methodological aspect, Creswell, as quoted by John Simon, et.all, emphasizes two aspects, namely the emphasis on the philosophical aspect by paying attention to the dimension of finding a more certain basis in the form of the meanings of the phenomenon. The second aspect is the intentionality of consciousness.

The basic idea is that consciousness is always directed towards objects, something outside oneself, in this case other people. Therefore, the reality of the object is inevitable with one's awareness of it. [6] Within the basic phenomenological framework above, the phenomenological approach steps in this work, by following Creswell's pattern, in John Simon, et. All.,: are: first, determine the research problem. In this study, determining the phenomenon and orientation of AI users. Second, identify and determine phenomenological assumptions. This section is related to aspects of the theoretical framework - philosophical. Third, data is collected from AI users. Data collection through virtual observation and participatory observation through online tracking of AI users using one of the AI applications, namely chatGPT. Fourth, analysis of data obtained through observation and participatory observation using theo-ethnographic perspective. This

perspective is used to develop groups of meaning from the phenomena and tendencies encountered. Fifth, determine and write descriptively - analytically - reflectively of the results of the research. [6]

3. Results and Discussion

3.1. Creativity, intention and taste as human actualization

Simply put, creativity, initiative and taste are born from the philosophy of the Indonesian nation which is multi-cultural and traditional. Rahmati emphasized that creativity, initiative and taste have the power to color and enliven Indonesian values in their implementation. The implementation intended by Rahmati includes holistic and integrative concepts and implementation (starting from the social-emotional-spiritual, conative, cognitive, and psychomotor aspects). [7] Concretely Gregor Neonbasu classifies copyright and rasa as a form of culture in the form of ideas, ideas, values, norms, regulations, patterns, methods, activities of human behavior in society, which then manifested through the work of humans. That means creativity, intention and taste are seen as vehicles for human actualization. Neonbasu explained that the form of culture as human work is in the form of all tangible results of human work or creativity in society.[8]

The real results of human work include three aspects, namely copyright, namely the creative process or creating something. Creating involves what Neonbasu calls creative thinking, innovation and imagination. Copyright refers to the human ability to create something new, original and unique. It includes creativity, innovation and imagination. Self-actualization through creativity means living life exploring our creative potential, generating new ideas and solutions, and contributing to the development of art, science and culture. Through creation, humans not only reproduce, but also add new value to the world.

Karsa, related to the thoughts or concepts that underlie a work. It involves the idea, message or ideas that the creator wants to convey to his audience. It involves the human ability to plan, design and conceptualize complex ideas. Through *karsa*, humans can understand the purpose, meaning and direction of their lives. Self-actualization through intention involves exploring deep thoughts, formulating strong visions and goals, and achieving a deeper understanding of self and the world. Meanwhile, *rasa* refers to the feelings or emotions evoked by a work of art. Self-actualization through feeling involves the ability to feel emotional depth, understand and manage feelings, and gain wisdom

from life experiences. Through authentic emotional expression, humans can enrich their connections with themselves and others.

Overall, understanding *cipta, karsa*, and *rasa* as human actualization means respecting and integrating all these aspects in our lives. It encourages us to reflect on our creativity and potential, to plan and formulate our life goals, and to value our feelings and emotional experiences. By appreciating these three aspects, we can achieve depth, meaning, and well-being in our lives, while also making a positive contribution to society and the world around us. This is what Snijder meant, humans try to make the world their home.[9] Through creativity, intention and human feelings, they elaborate their ability to manage the earth as a common residence. A notion of comfortable and futuristic ecology. Phenomena that occur through artificial intelligence can be interpreted from this perspective. The idea of a robot that was later created by humans can support human work. In this context, the sense of humanity-based aspect becomes important. That is, machines designed by humans must serve human welfare. That is the highest form of taste developed by Snijders. For Snijders, this feeling includes religious aspects with the dimension of tremendum et fascinosum.[9]

3.2. Artificial intelligence: responding to disruption

The presence of artificial intelligence is inseparable from the evolution of technology which then disrupts various aspects of human life and culture. Kasali in his study of the emergence of disruption theory explains the linkages between technological evolution and disruption. Kasali said the word disruption is very popular because it moves in line with the emergence and development of information technology applications and transforms ordinary forms of entrepreneurship into start-ups. Because of that, Kasali later emphasized that disruption is truly a revolution. [10] What Kasali said is true. Technological applications have presented both awe and threats to human endeavors. Let's take the example of the Traveloka application which has disrupted many travel agents. Likewise, the emergence of grab applications, both grab cars, motorbikes and even food. Gradually the grab application shifts the conventional taxi authorities and becomes a serious threat to conventional restaurants.

Reflecting on these shifts, Sudibyo explained that cloud technology and big data, as important bases of artificial intelligence, create serious problems for human power. There are four notes put forward by Sudibyo.[11] First, the creation of a system capable of increasing the efficiency of the data storage and processing system that has existed since the first large computers were introduced to the public. Second, broad

rationalization of knowledge and intelligence-based work. A report from America in 2013 cited by Sudibyo stated that 47% of the workforce in the United States is facing a direct threat from the phenomenon of artificial intelligence. This prediction seems exaggerated, but there is no doubt when various aspects of life are disrupted by artificial intelligence, especially through intelligent software systems. Third, expanding the scope of outsourcing practices. The expansion of artificial intelligence-based commodification has penetrated all fields and around the world. Fourth, the creation of a comprehensive monitoring system for organizations or companies and even human activities.

The four notes put forward by Sudibyo lead to disruption. A condition that is witnessed by all humans in the world, namely transition and change. Annoyed realizes that the disruption initially experienced what he called unacceptable. However, slowly but surely, even more massively, disruption disrupts various aspects of human life. Therefore, for Kesali, there is no other choice but to build a disruptive mindset. Sali said mindset is how humans think, which is determined by the settings we make before thinking and acting. This is the same as a cell phone where we set the language, features, sound and others before we use it. From here, Kesali then elaborated on a disruptive mindset on two points, corporate mindset: response and exponential speed mindset with the characteristics of fast response, real-time, follow-up, finding a way, sniffing out information and truth, parallel settlement, information technology support, 24 hours. a day, 7 days a week, connected (connected).[10] With a disruptive mindset, humans can respond to artificial intelligence as an important part of achieving various priorities in their lives. This is where the way of thinking (mindset) needs to be balanced with a strong religious character. The phenomena found in the research give an indication of the need for continuity in combining the characters presented by Kesali with moral considerations, so that we are not deprived of our human existence.

3.3. Teo -- ethnography and moral considerations

Artificial intelligence that is born from the human imagination to create itself in its own activities presents important questions around human existence as users or in popular language beneficiaries of technological advances. Existentialists place humans as unique creatures. This is different from idealists and also materialists who look at humans from outside themselves. Humans are not mere objects but subjects. Humans are not only users of technology, but humans should be masters of technology. This is what Snijders calls a human religious appreciation that is directed towards God.[9] This means that technological progress in the form of artificial intelligence must be placed

on two important aspects, namely what are the benefits for humans and how to see this progress from a religious (Christian) perspective? This is where it is important to reflect on the moral virtues that are the subject of this paper. Moral virtues that place humans as subjects. The virtue of seeing humans as human beings with dignity. Pabubung in his study of human dignity in relation to artificial intelligence, found that human dignity must be seen from three basic elements, namely ontological claims which refer to unique human qualities that are priceless, irreplaceable, and are present in every person. Second, dignity of recognition which refers to the recognition and appreciation of fellow human beings with one another and third, the relation claim which refers to the Kantian idea that the state must be present for every individual where human beings and human values must always be the ultimate goal in every policy. [12]

The conclusion drawn by Pabubung said that every development always has a positive impact but also cannot avoid negative impacts. Artificial intelligence technology has had many positive impacts. However, this technology also leaves a negative impact which is sometimes indirect and invisible. In the spotlight on human dignity, artificial intelligence has the potential to eliminate the barriers to private life which are the rights of every human being. This concerns the data of each individual which at any time can be misused or taken without the permission of the individual concerned. Artificial intelligence that falls into the hands of a dictator can paralyze freedom which is a logical consequence of the existence of human dignity. Countries need to rise together to create regulations in combating the use of artificial intelligence which can paralyze the joints of human dignity. Megatech companies also need to be open and assertive in complying with regulations that protect human dignity. From an ethical-moral point of view, human dignity must always be a major consideration in any development because development or progress (technology) itself is meant for the advancement (quality) of human life.[12]

Machines as important instruments for artificial intelligence need to be placed from an ethical-moral perspective so that the ecological problems of humanity are properly bridged. Laura said that the ethical perspective in looking at machines helps humans solve difficult problems, namely combining theoretical requirements with practical imperatives regarding moral freedom. In human behavior, morality presupposes the practice of moral freedom: only with the assumption and application of these moral norms can human behavior have cultural value. Moreover, in the case of machines, the freedom-responsibility correlation must function in both a broad and limited sense, namely that responsibility is a condition of freedom, freedom that is responsible by type and degree of freedom. Laura says:

"Machine Ethics has to solve a difficult problem, that of the joining of a theoretical requirement to a practical imperative concerning moral freedom. In human conduct, morality supposes the practice of moral freedom: only with this assumption and the application of moral norms can human conduct have a cultural value. Also, in the case of the machine, the freedom–responsibility correlation must function both in a broad and a restricted sense: a) responsibility is the condition of freedom; b) freedom is the cause of responsibility. More explicitly, in (b), the degree of responsibility is not just dependent on, but even determined by kinds and levels of freedom."[13]

Laura's explanation helps us to view the machine as an instrument and not as an end. Humans as the creators of machines have authority over these machines, so that artificial intelligence no longer dominates human relations with others and even God, but is still positioned as an instrument.

4. Conclusion

Artificial intelligence created by humans is an important part of human creativity and initiative. As a result of human creativity and initiative, artificial intelligence has played a role in various human lives. It has disrupted various conventional jobs that consume energy, funds and time. However, the results of creativity and initiative must be placed in the dimension of taste. The sense dimension does not only talk about issues of personal feelings, but also relations related to cultural, religious and human aspects. It is at this point that artificial intelligence contributes to human values. It does not only disrupt tedious jobs for humans, but it also gives a humanist weight to humans themselves.

By placing human relations and artificial intelligence as mutually supportive relations, the ethical-moral values of machines are seen as tools for human welfare. In this frame, artificial intelligence is still placed in a position as a result of human creativity and initiative framed in a spirit of taste.

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