ISLAMIC SCIENTIFIC JOURNAL

ARTIFICIAL CIVILIZATION AND THE HISTORICAL DEVELOPMENT OF CIVILIZATION THEORY

Fahmi Irhamsyah[1], Maria Ulfah Anshor[2]
Sekolah Tinggi Ilmu Tarbiyah Fatahillah[1], Universitas Nahdlatul Ulama Indonesia Jakarta[2]
fahmi.irhamsyah@stitfatahillah.ac.id

ABSTRACT

Indonesia is entering an era where artificial intelligence (AI) is entering the life of the nation's civilization. Academic studies as material for making regulations related to the use of AI in the joints of the nation's life have not been carried out much. One of the important theories in the academic study of civilization is the basic theories of civilization discussed by Braudel and Kabuye Uthman Sulaiman. Fernand Braudel and Kabuye Uthman Sulaiman are two civilization theorists who represent old and contemporary mindsets, both of these thoughts if critically examined in the context of the 21st century when the world began to enter artificial civilization turned out to have some notes. The results of the research conducted on these two figures' thoughts found that thoughts about the theory of civilization need to be reviewed so that social science and humanities academics are able to analyze AI problems in the context of civilization.
Keywords: Artificial intelligence, Fernand Braudel, Kabuye Uthman Sulaiman, Civilization Theory,

INTRODUCTION

History is actually a science that can be used to predict the future, so that the past that is studied can be used as a guide in answering the challenges of the times in the future. An international journal entitled Aware of the History: Trajectory Forecasting with the Local Behavior Data makes researchers across disciplines increasingly aware that when scholars want to predict or forecast the future (forecasting), then attention to history needs to be increased (Zhong et al., 2022). Why is this so? Because according to Zhong, past behavior, termed LBD (Local Behavior Data), can help analyze group behavior and make decisions in the future.

The presence of the world of Artificial Intelligence in recent times has certainly attracted the world's attention, because the presence of AI will be an additional instrument in human civilization. Massachusetts Institute of Technology (MIT), one of the best campuses in the world on January 18, 2023 held an interesting discussion about AI and its relation to civilization.

The tagline of the discussion was "Artificial Intelligence: The end of Civilization or the Beginning of Civilization?" (Henry, 2023). This theme is certainly very interesting because it is a matter of reflection for scientists to examine in more detail how the state and society respond to the rapid changes in time and civilization. In the release of the discussion delivered through the official MIT website, there are several points that are quite important.

First, AI does threaten human civilization because there will potentially be a "robot rebellion". This robot rebellion will certainly take many victims because AI will eliminate many human professions, many people will lose their jobs and comfort, but the existence of AI is also expected to solve more crucial problems in human civilization such as war, poverty and climate change. Second, it is time for the government to start reviewing the rules (legislation) in order to welcome Artificial Civilization.

The second point-although certainly aimed at the US government-attracted the researchers' attention. Has the Indonesian government prepared regulations on AI? How does modern Indonesian civilization adapt to AI so that it does not lose its identity as a nation and create new problems such as unemployment and plagiarism in the academic world.

Indonesia as part of the world's citizens does not seem ready to welcome Artificial Civilization, marked by the absence of specific regulations governing the use of AI in people's lives. Regulations need to be created with a scientific basis and foundation, because a good and comprehensive academic paper will be useful in the policy-making process by the government.

Theories of civilization that have been widely studied by scientists still need to be criticized and updated, because from the time of Nostradamus to Fukuyama, theories of civilization and historical analysis have not been able to answer an important question about how history can predict the future. (Turchin et al., 2018)

One solution that can be done is to analyze more deeply and conduct cross-disciplinary comparative studies as the Multipath Forecasting theory proposed by Turchin in the journal Cliodynamics: The Journal of Quantitative History and Cultural Evolution at the University of California or by analyzing through cross-border social science studies as proposed by Immanuel Wallerstein.

There are two main scientific works examined in this article, namely the book A History of Civilization by Fernand Braudel and the international journal by Kabuye Uthman Sulaiman (IIUM) with the title Civilization: History, Description, Common Characteristics and Importance. The scientific work of researchers in this case is to analyze the relevance of Braudel's and Uthman Sulaiman's thoughts, is it in accordance with the challenges of the times? Is it still relevant to the needs of humanity today?. So the research article with the title Artificial Civilization and the development of civilization theory (a critical study of the thoughts of Fernand Braudel and Kabuye Uthman Sulaiman) is expected to be able to contribute thoughts in the field of history and civilization studies and assist the government in preparing academic papers to prepare regulations related to artificial intelligence and Artificial Civilization.

Based on the background of the problem above, this research was conducted with the aim of knowing the theories of civilization development and how it prepares to enter artificial civilization and how the theory of civilization is able to face the challenges of the times.

RESEARCH METHODOLOGY

The research methodology used in this paper is a qualitative method through descriptive correlative and comparative analysis with library research. The two main scientific works examined in this paper are Fernand Braudel's A History of Civilizations and Kabuye Uthman Sulaiman's (IIUM) scientific article entitled Civilization: History, Description, Common Characteristics and Importance. The two works are analyzed by looking for correlations and comparisons through a multidisciplinary approach of relevant social sciences, especially history, sociology and anthropology.

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

11

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

RESULTS AND DISCUSSION

Artificial Civilization in socio-historical review

Artificial Civilization theoretically means an artificial civilization that occurs due to the emergence of Artificial Intelligence (artificial intelligence). The author got this concept from TT Phala, a figure who first introduced this concept in a book entitled Artificial Civilization -The Rise of Voodoo and Ai: The Great possibility of Artificial Spiritual beings.

The world has moved extraordinarily along with the progress of the times, so the theories of civilization need to be reviewed to be relevant to the needs and challenges of the times. Indonesia as part of the world's citizens includes countries that will feel the impact of Artificial Civilization where human civilization will be filled not only by governments and citizens (private sector and third sector) but also filled by artificial intelligence that will enter many sectors of human life.

Andreas Kaplan quotes Stephen Hawking's prediction that Artificial intelligence might very well be the worst event in the history of our civilization (Kaplan, 2022). The negative impact of Artificial Intelligence has been "warned" and "mentioned" by a very visionary physicist, so it is necessary for scholars to pay attention to this. Samuel Gibbs through the leading British media The Guardian stated that Elon Musk as one of the sponsors of an AI application called open AI made a statement that Artificial Intelligence (AI) is more dangerous than North Korea (Gibbs, 2017). Johnson, a researcher at Express UK in 2018, reported that Stanford University researchers working at Stanford and Lucile Packard Children's Hospital have successfully developed an AI that can predict the death of patients in hospitals with up to 90% accuracy (Johnson, 2018).

The academic world was also recently excited by the presence of chat-GPT with their website chat.openai.com which can help lecturers and students write scientific papers. Some of the facts above illustrate to us how AI has entered human civilization, so whether we like it or not, scientists and the state need to take a stand, but it must depart from a comprehensive understanding of civilization, artificial, artificial civilization and various instruments that need to be prepared.

Explanations and basic theories about civilization should be reviewed and fundamental criticism should be carried out so that they are relevant to the needs and challenges of the times. R.G. Collingwood states that the basic ideals of a civilization consist of three major components called tripartite components consisting of Economic Civilization, Social Civilization and Legal Civilization. (Collingwood, 1992)

According to Collingwood, civilization must stand on Economic, Social and Legal foundations, of course we agree with this, but how formal legal a country makes regulations related to Artificial Intelligence has not been reviewed by Collingwood, of course this is because Collingwood did not have time to enter this era. Nevertheless, the process of civilization according to Collingwood which he defines as asymptotic approximation to the ideal condition of civility (Collingwood, 2005: 282) implies a deep knowledge of the importance of a comprehensive understanding of civilization to create a regulation in order to create an ideal condition of society.

Gautam Ghosh reinterpreted Collingwood's thoughts with an article titled Civilization as Self-Determination: Interpreting R. G. Collingwood for the Twenty-First Century. Ghosh agrees with Collingwood's Social civilization theory that civilization talks about how humans interact and relate to each other in diverse entities so that there is a polarization between civilized humans and

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

12

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

uncivilized humans (bar-bar), so Ghosh concludes this definition is the most important in Collingwood's civilization theory.(Ghosh, 2016: 33)

He also agrees with Collingwood's theory of economic civilization on how humans relate to Nature in meeting their needs so that there is efficiency in productive efforts that utilize natural resources and legal civilization that regulates social civilization and economic civilization. However, Ghosh criticizes, that the important thing in civilization for Ghosh is not about these three things alone, one of the important points in civilization is about how a government defines and determines their own destiny "a polity is civilized, or civilizing, to the extent that it promotes self-determination within itself. (Ghosh, 2016: 34)

So, talking about Indonesian civilization and how civilization vis a vis artificial intelligence so that it gives rise to artificial civilization, scholars and the Indonesian government are the most entitled to determine the fate and define the narrative of Indonesian civilization itself as Bowden's civilization theory states "civilization as sociopolitics" that civilization is part of sociopolitics because socio-political civilization has the collective capacity to regulate, force and govern people to govern themselves under a system, law and constitution. (Bowden, 2018: 42).

Regulations regarding artificial civilization and artificial intelligence (AI) need to be discussed immediately, as Thomas Kuhn's sentence states that throughout human history it has been recorded that civilizations based on historical records must have technology, art, religion, political and legal systems (Kuhn, 1996: 168) So it is important that academics and governments pay attention to this phenomenon.

The process of civilization formation

How is a civilization formed? A British anthropologist E.B. Tylor stated that civilization occurs after humans pass through two previous periods. First, savagery. At this stage humans live by hunting and gathering, the tools used are made of wood, bone and stone. Human life at this time is nomadic, this is often caused by the movement of game animals or when the area begins to run out of expected game animals.

Second, barbarism. At this time humans began to recognize the tradition of farming, they began to live sedentary in order to wait for their crops to be harvested. The equipment used began to switch to metal, at this time most people also began to recognize the concept of religion in order to find gods/gods who were able to make weather to support their agriculture. Third, civilization. Civilization begins when humans begin to recognize writing, recognize urban life and are able to make large buildings that require sophisticated equipment and complex social organizations. (Ahimsa Putra, 2008) Tylor's theory was later developed by Morgan who divided the savagery stage into three, namely (Early Savagery, Middle Savagery and Late Savagery), as well as Barbarism (early, middle and late Barbarism) and only the third stage, namely civilization.

The development of theories of civilization

The big challenge in social and humanities research, in fact, does not only come from the object of research, but even from the government and social-humanities scientists themselves. Manning argues that the social-humanities are considered by policy makers as a science that does not contribute much to socio-cultural problems in Indonesia (Manning, 1984: 179).

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

13

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

This happens because the recommendations of social-humanities scientists are considered too abstract so that policy makers find it difficult to translate and realize them in the form of policies, this causes the results of research on social-humanities scientists to be considered less useful for community development. (Tjokrowinoto, 1984), so it is very natural that the studies and theories of civilization have not received sufficient attention in the community.

We can discuss the theories of civilization after first understanding what is meant by civilization. Fernand Braudel once wrote a major work entitled A History of Civilizations. This French historian argues that civilization as a word first appeared in France in the early 18th century. Civilization is formed from the words civilized and to civilize, two words that were already commonly used by scholars in the 16th century.

Around 1732, civilization was still just the language of law (jurisprudence) that indicated an act of just legal decision. In 1752, a French statesman and economist named Anne Robert Jacques Turgot came up with a new conception of civilization which means the process of becoming civilized.

In 1756, an article entitled A Treatise on Population written by Victor Riqueti officially stated the word civilization in its modern form. Civilization then experienced an expansion of meaning because civilization was interpreted as the opposite word of "barbarism". So Jean Jacques Rousseau and his students labeled the group of "noble savages" - barbaric nobles - even though they were wealthy in the 18th century not referred to as civilized - civilized-. (Braudel, 1993: 4)

The term civilization then spread throughout Europe with the addition of the new meaning of culture. In 1772 or even earlier, the term civilization had entered England with the new term civility. The term Zifilisation has its roots in the German language, in the Dutch language, a similar term is also called Bildung. In its development in Europe, the term Civilization always coincided with culture. Cicero expressed cultura animi philosophia esf, -philosophy is the cultivation of the soul-. In 1830, hegel at the university of Berlin also used a similar term, therefore the terms civilization and culture must be used to distinguish the two.

Civilization has at least two meanings that show values in the form of moral and material, even Karl Marx interpreted civilization with the meaning of infrastructure (material) and Superstructure (spiritual). From the whole journey of words, changes to various philological dynamics behind the term civilization, Braudel takes the view that one of the main characteristics of civilization is that it does not destroy human culture or technology, because it is far from and even contrary to the values of barbarism. Braudel states that geographical factors such as climate, landscape, and access to natural resources will determine the economic and social development of a civilization. (Braudel, 1993: 20)

Civilization in Solomon's perspective

Scholars have differences in understanding the meaning of civilization, but in general, civilization is related to Complex Society. A society is referred to as a complex society when they engage in specialized activities and differ from one another. The elements of a complex society according to Sulaiman include: (1) a moral and legal system that regulates human behavior; introduces justice (2) advanced technology to speed up communication and produce consumer goods (3) a government that exists in order to enforce justice and protect individual rights (4) a food surplus to sustain population growth, and (5) culture.

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

14

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

Pratchett reminded many scholars of the importance of civilized societies understanding their own historical roots, saying:

"It is important that we know where we come from, because if you do not know where you come from, then you don't know where you're going. And if you don't know where you're going, you're probably going wrong." (Pratchett, 2022)

Therefore, the most fundamental question to ask oneself is: who am I? The answers to the other fundamental questions depend on it. One must therefore find the right answer to this question to ensure that he or she is heading in the right direction.

Civilization is also inseparable from culture, because in civilization there is intensive interaction between cultured humans. So the term culture is often aligned with the term civilization because in civilization there are results of invisible cultural interactions such as social norms, writing skills and visible culture such as works of art and buildings. (Rundell, 2017: 4)

How does a human civilization form?

The question of how the first civilization began is very popular among historians and anthropologists. Although it is impossible to pinpoint the year when civilization began. Sulaiman criticized the opinion of Tylor and Morgan who put civilization after savagery and barbarism. According to Sulaiman, there are some more detailed processes on how a human civilization is formed. In Sulaiman's perspective, civilization is formed when agriculture has been discovered, so the discovery of agriculture is part of civilization itself. Sulaiman divides the process of civilization formation into several stages as follows:

First, when agriculture was discovered. Farming was the foundation of early civilization; it was the backbone of many things that are believed to have contributed to the emergence and development of civilizations in the past. It is believed by some historians that agriculture began in Mesopotamia then in Egypt about five thousand years ago in the Near East (in Mesopotamia and Egypt), then in the Far East (in India and China). Thus Egypt, Mesopotamia, India and China are believed to be the cradle of human civilization. If the process of savagery and barbarism is not part of civilization, then their process of meeting their needs at that time cannot be called an economic process. Human interaction at that time was not part of social civilization.

Sulaiman adds that there are two types of agriculture: rainfed or dryland agriculture and wetland agriculture. The former is crop production relying on rainfall. The latter is crop production using irrigation. Irrigation is a method of providing water to crops at regular intervals. The first civilizations had certain features in common. For example, they emerged along river valleys. This allowed them to sustain agriculture.

Rivers were also an indispensable means of transporting goods over long distances (long-distance trade); they promoted long-distance trade, which was an important factor in connecting different civilizations and encouraging their progress. The introduction of agriculture was crucial to the invention of tools made of wood or stone. Tools were needed to cultivate the land, trap, kill and skin animals, make clothes, etc. Therefore, with the discovery of agriculture, the need for metal production arose, which then led to the emergence of a group of people who specialized in certain craftsmanship, they were the craftsmen.

Second, people settle, which is when they establish permanent settlements. This triggers

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

15

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

population growth and increases the need for the establishment of social, economic and political systems aimed at providing solutions to the problems of living in permanent settlements or large communities. Permanent settlements eventually led to the formation of city-states or the emergence of kings and bureaucrats. The only factor that made permanent settlement possible was agriculture.

Third, people engaged in specialized activities that did not produce food, as artisans, clerks, craftsmen, warriors, priests, merchants, administrators, bakers, fortune-tellers, priests, etc. Occupational specialization is one of the most important features of civilization. This is the reason for complex trade and interdependence; that is, the dependence of civilizations on each other to meet their needs.

So one of the important instruments in civilization is specialization, the existence of specialization in a complex society will produce a form of dependence on each other that will create mutual respect and a conducive environment. Nobert Ellias argues:
"Civilization occurs when the interdependence of people increases with the increasing division of labor, each person becoming increasingly dependent on others, even those of high social rank depending on those who are socially lower and weaker." (Elias, 2013: 117)

In addition to specialization, other social factors such as the advantages and disadvantages of a person or group which can then be capitalized on by other groups will also be the basis for the formation of a civilization so that there is a bio-social in the form of liquid bonds of interdependence, as Elias argues in Dunning:
"humans are also bound to others by fluid ties of interdependence which are a biosocial and not simply a social or learned fact of life. That is, we have a partly inborn, partly socially instilled tendency to seek the company of others, for example for sexual purposes, but also as an enjoyable 'end-in-itself'. Sociability is also important for human survival". (Dunning, 2013 : 51)

Fourth, "Small-scale village societies become large-scale societies even parallel to cities. "Etymologically, civilization comes from the Latin terms civilis, civis and civitas, meaning 'citizen', 'national' and 'city'. They convey the meaning of "living in a city". The first civilizations are believed to have begun in cities which were "larger, more densely populated, and their political, economic, and social structures more complex than those of villages." Regarding the function of cities in civilization, Trigger argues:
Whatever their function, cities were where the upper classes of early civilizations lived, along with most people who did not produce food. They were the primary location of high-level political and administrative activities, specialized craft production, marketing, long-distance trade, higher education, artistic and cultural achievements, conspicuous exhibitions, court life, and religious rituals." (Trigger, 2003: 121)

From the formation of large-scale societies comes the need for political, economic, social, cultural and religious systems to organize life.

Fifth, when writing was invented. The process of record keeping, history and transmission of culture from one generation to the next was the result of this invention. It also facilitated communication between different people; they acquired and shared with each other about various things such as knowledge, experiences and feelings. Sixth, civilizations are formed from multicultural societies. That is, when people from different cultures start living together peacefully or with mutual understanding in a community. Religion is one of the factors that contribute to a multicultural society.

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

16

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

Seventh, civilizations are formed when religious systems are introduced. It should be noted that no society is known to exist without a religious system. Therefore, religious systems are an integral part of all civilizations.

One of the functions of religious systems is to bind people and strengthen social solidarity. It is a reference about right and wrong behavior. That is, it controls people's behavior and maintains order in society. The size of the religious system depends on the size of the society. This means "The more complex a particular society, the more complex its religious system" and the less complex, the less complex its religious system.

Eighth, political and economic institutions were discovered. The role played by these two social institutions in the emergence, progress and development of civilization is crucial. Without the presence of political and economic institutions, civilization does not function. The role of political institutions is to create, enforce and apply laws while economic institutions produce and distribute material goods and services. The enforcement and application of law is essential for the prevention of moral corruption and tyranny or arbitrary rule.

In this regard, let us consider the following sentence of Aristotle in Solomon:
"As man is the best of animals when perfected, so he is the worst when separated from law and justice. For injustice is most dangerous when armed. Man is by nature armed with reason and virtue, he can use them for entirely opposite purposes. Therefore, when he is without virtue, man is the most immoral and savage of animals." (Sulaiman, 2016)

The above description shows that it is not the ruler but the law that is sovereign in the state. Tyranny occurs when the ruler places himself above the law; that is when he claims absolute power.

From the above description, the following points can be understood. First, civilization refers to a stage of development in human history. It is understood that humans progress from savagery to barbarism and from barbarism to civilization. Both savagery and barbarism are uncivilized conditions. The difference between them as pointed out by Montesquieu (1689 - 1755) is that in the former state or condition people live "as scattered, usually hunting, small groups ("nations") unable to unite" whereas in the latter state they live as 'small groups united.' In contrast to these two conditions is civilization.

Opposite to these two conditions is civilization; that is, the state of development in which people "cultivate their land, use money and are governed by civil law." From this it follows that Montesquieu considered hunting, herding and farming to be distinct phases in the history of mankind. Adam Smith (1723 - 1790) added 'trade' as a fourth phase. Secondly, civilization signifies the totality of a community's achievements. It includes political, social, economic, religious, moral and technical aspects of development.

Third, pre-civilization societies are societies that are (1) broken and nomadic; that is, they move from place to place to hunt for food (hunter-gatherers), or rather, they live in simple shelters; there are no villages, towns and cities (2) illiterate, that is, they have limited means of communication and no literature due to the inability of humans to read and write.

Rushton Coulborn mentions "quantity" as the differentiator between civilized and primitive societies. That is, civilized societies are large in population, multi-cultural or heterogeneous and have large geographical areas in contrast to primitive societies which are small in population, homogeneous with small geographical areas. Ruan Wei writes, "As (a society) grows, it incorporates

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

17

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

a large number of ethnic groups or peoples and various customs, habits, languages, and even religions." He adds, "A civilization usually develops a complex economy along with equally complex science and technology."

Based on what we have described above, we can conclude that civilizations are divided into two: simple civilizations and complex or advanced civilizations. Simple civilization refers to the first human communities.

A noteworthy fact is that no civilization is believed to have developed in isolation from other civilizations. Hence, simple communities are the cradle of advanced communities; they form their base. In other words, today's civilization owes a huge debt to powerful empires and mighty ancient cities. Their various inventions, techniques and concepts enabled the progress of mankind and laid the foundation for life in today's modern world.

The essential elements of civilization building according to Sulaiman consist of Society with its culture, state or government, writing or literacy, religion, praiseworthy morals and technology. So we will try to examine more deeply. First, there can be no civilization without people. Humans are the most important material element of civilization. It is because of this fact that some scholars define civilization as 'society and its parts such as economic, legal and moral systems'.

William Mc Gaughey defines civilization as a human community (society) located at a particular place and time and having a government and social order". In another note he also argues that civilization is a human community or society that has reached a certain level of culture.

Melko argues that civilizations are large societies that have a degree of autonomy and internal integration, an agricultural economy, religion, stratification, warfare, and usually cities and writing, or other methods of keeping long-term records, as well as a central government at least at the regional or urban level.

Sulaiman categorizes civilization in relation to matter and soul into two: (1) capitalist or materialist civilizations, and (2) integrated civilizations. No civilization is known to be purely spiritual. The former is a civilization whose primary goal is physical and material development. The latter is a civilization that achieves a balance between physical and material development, and spiritual well-being; between infrastructure and superstructure. The difference between these civilizations is the beliefs that form their basic attitude towards man and his place in the universe. Modern civilization, also known as Western civilization, according to Sulaiman, is a capitalist civilization. By concentrating on material progress, it has made a significant contribution to life, but it is also held responsible for moral decline and psychological illness.

In capitalist civilization, everyone considers themselves separate from others and religion plays a very limited role. Many scholars have described morality and religion as essential elements of civilization saying that without them civilization loses its anchor. The opposite of capitalist civilization is an integrated civilization which pays attention to the balanced development of body and mind: "civilization is an advanced stage in social development that fully supports the educational, spiritual, and physical development of its people, with technological progress for the advancement of society in accordance with the needs of society."

Braudel's civilization theory vis a vis Artificial Civilization

In the context of Braudel's theory of civilization vis a vis Artifical Civilization, government

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

18

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

policy as a policy maker is very important to set rules on the extent to which Artificial Intelligence can enter the life of society and the state. Of course, Indonesia's interests in geo-politics also need to be taken into consideration, because AI which is an external product is very vulnerable to privacy issues and data abuse by other countries.

Collingwood's theory of social civilization can be a basis for thinking that civilization is closely related to human interaction, sometimes interaction can create harmony but often interaction leads to war. Although theoretically war does not always lead to badness because often peace between human beings occurs precisely because of the existence of a threat of continuous war. (Rosmiati, 2019: 5)

Criticism of Braudel and Sulaiman's views

A theory certainly will not be separated from criticism, criticism is needed in order to develop science, as Thomas Kuhn said that changes in science are basically a paradigm shift or a way of looking at a problem that a scientist will get after studying a llmu both personally and together (Scientific Community). (Kuhn, 1996: 43)

To find the relevance of Braudel's civilization theory to the conditions of Artificial Civilization, the researcher would like to provide some notes as follows:

1. Geographical Determinism:

Braudel has simplified when stating that civilization is determined by geographical factors, this simplification certainly has the potential to become determinism if not criticized. Geographical factors are certainly one of the things that influence the civilization of a nation, but geography is not everything. There are other important factors such as technological developments, political policies, cultural interactions and geopolitical factors that also play a role in the change of a civilization.

2. Too Eurocentric:

The book A History of Civilizations - including some of Braudel's other works - in the view of researchers tends to have too strong a focus on Europe, especially the Mediterranean so that there is a tendency to ignore the contributions of other civilizations in the world. Instead of being comprehensive as a major work, Braudel's work produces a perspective that is too European-centric. This can ignore the diversity of cultures and civilizations outside the region studied by Braudel.

The views of these two figures have also not been able to embody how history and human civilization can be used as data to predict the future. Therefore, it is important for scholars today to start making history a tool to predict the future. The MPF (Multipath Forecasting) framework can be used as one of the analytical knives, so that Artificial Civilization can be viewed with a comprehensive perspective, that in AI there is comfort and technological assistance that greatly helps human civilization today, but behind it AI will endanger civilization.

CONCLUSION

Based on all the notes above, we can draw some conclusions first, civilization is an inclusive term; that is, it includes the present society and the wider past. Civilization is the process of becoming civilized, i.e., the process of human journey from barbarism to enlightenment; i.e., from gathering and hunting to planting and raising animals, from illiteracy to literacy, from small-scale village-based

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

19

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License

societies to large-scale societies with cities, from simple technology to advanced technology. A civilization provides man with various basic needs and wants. For example, it provides him with: (a) physical and material (economic) needs, such as shelter, food, clothing and tools, (b) spiritual and psychological (religious) needs, such as worldview, (c) intellectual needs, (d) group needs (social needs), such as friendship and human relations, (e) military (f) technological needs, and (g) cultural needs.

Artificial civilization, where AI becomes one of the new instruments in human life, has two sides that scholars and governments need to pay attention to. First, AI can help human life, but on the other hand AI can endanger civilization. This is because AI can threaten the human population, such as the massive technology of making sex robots/dolls in Japan, which has led to a reluctance to get married, and even some divorces because the husband prefers to live with a doll that has been installed with artificial intelligence. AI also threatens the industrial world because a lot of human labor is starting to be replaced by robots so that in the future there is the potential for a robot rebellion. On the other hand, there is also an important threat, namely the potential for misuse of privacy data. The BSI case that occurred in mid-2023 illustrates how asymmetric warfare has really happened. Hackers can steal user data and sell it on the black market. The potential for data privacy violations caused by massive AI in Indonesia needs to be really considered by the government as a policy maker.

BIBLIOGRAPHY

Ahimsa Putra, Heddy Shri. (2008) *Paradigma dan revolusi ilmu dalam antropologi budaya ; pidato pengukuhan guru besar Fakultas Ilmu Budaya UGM,* 10 November 2008*.*

Al-Qaradawi, Yusuf. (1998). Islam: The Future Civilization. Cairo: El-Falah Foundation for Translation, Publishing & Distribution.

'Abdu' l-Bahá. (1994). The Secret of Divine Civilization. Wilmette: Bahá'í Publishing Trust.

Bowden, Brett. Saving Civilization from Itself : Culture and Civilization EBSCO Publishing : eBook Collection (EBSCOhost) Gabriel R. Ricci.; Culture and Civilization : Cosmopolitanism and the Global Polity.

Braudel, Fernand. (1994). A History of Civilizations. Trans. Richard Mayne. New York: The Penguin Press.

Bulliet, Richard W. et al. (2009). The Earth and its Peoples: A Global History. Fourth edition (brief edition).Vol.1.Boston: Houghton Mifflin Company.

Collingwood, R.G.*"*(1992). Appendix 2: What 'Civilization' Means," in The New Leviathan, ed. David Boucher*.* Oxford: Clarendon Press.

_____, (2005). The New Leviathan or Man, Society, Civilization and Barbarism. Oxford: Oxford University Press

Coulborn, Rushton. (1959). Origins of Civilized Societies. Princeton: Princeton University Press.

Crawford, Quinton Douglass. (2005). Knowledge for Tomorrow: A Summarized Commentary of World History, Nature, Health, Religion, Organized Crime, and Inspiration for the Youth. Lincoln, New York: iUniverse, Inc.

Dunning, Eric and Jason Hughes. (2013) *Norbert Elias and Modern Sociology.* London : Bloomsbury.

Elias, Norbert (2013) *The Civilizing Process* ; Sociogenetic and psychogenetic investigations. Revised edition. Oxford : Blackwell Publishing.

Ellman, Roger. (2007). The Philosophic Principles of Rational Being: Analysis and Understanding of Reality, Truth, Goodness, Justice, Virtue, Beauty, Happiness, Love, Human Nature, Society, Government, Education, Determinism, Free Will, and Death. Santa Rosa, USA: The-Origin Foundation, Inc.

Fukuzawa, Yukichi. (2008). An Outline of a Theory of Civilization. Trans. David A. Dilworth & G. Cameron Hurst, III. New York: Colombia University Press. Holton,

Gautam, Ghosh (2014) "Civilization and Self-Determination: Interpreting R.G. Collingwood for the Twenty First Century - Part I," Comparative Civilizations Review: Vol. 75 : No. 75 , Article 5.

Robert and Nasson, William R. (eds). (2009). World Civilizations and History of Human Development. Oxford: EOLSS Publishers/UNESCO.

Rundell, J. (2017) Introduction: Civilization, Culture and the Human Self Image. In Classical Readings on Culture and Civilization, (Routledge, 2017), h. 9-44.; J. P. Arnason, Civilization, Culture and Power: Reflections on Norbert Elias Genealogy of the West. Thesis Eleven, vol. 24, no. 1, 1989.

Huntington, Samuel P. (1993) (Summer)."The Clash of Civilizations?" Foreign Affairs 72(3):24.

Husein, Syed Sajjad. (2002). Civilization and Society. Dhaka: Bangladesh Institute of Islamic Thought.

Kuhn, Thomas, S.(1996) The Structure of Scientific Revolutions : Third Edition. Chicago : The University Of Chicago Press, 1996.

Jennings, Justine. (2016). Killing Civilization: A Reassessment of Early Urbanism and its Consequences. Albuquerque: University of New Mexico Press.

Kamarck, Andrew M. (2002). Economics as a Social Science: An Approach to Nonautistic Theory. Ann Arbor, USA: The University of Michigan Press.

Kaplan, Andreas (2022) *Artificial Intelligence, Business and Civilization.* New York : Routledge Taylor & Francis Group

Manning, (1984) "Peran ilmu-ilmu sosial dan teori ekonomi neo-klasik" dalam krisis ilmu-ilmu sosial dalam pembangunan di dunia ketiga*.* Yogjakarta : PLP2M.

Rosmiati, Ai. (2019) *EKSISTENSI MANUSIA DALAM REPRESI PERADABAN MODERN (Studi Kritis Terhadap Pemikiran Herbert Marcuse)* JAQFI: Jurnal Aqidah dan Filsafat Islam, Vol. 4, No. 2, 2019 | p-issn 2541-352x e-issn 2714-9420 (Bandung : UIN Sunan Gunung Djati)

Tjokrowinoto, (1984) "Krisis kepercayaan terhadap peran ilmu-ilmu sosial di Indonesia" dalam krisis ilmu-ilmu sosial dalam pembangunan di dunia ketiga. Yogjakarta : PLP2M.

Trigger, Bruce G. (2003) *Understanding Early Civilizations : a comparative Study.* Cambridge : Cambridge University Press.

Turchin, P., Witoszek, N., Thurner, S., Garcia, D., Griffin, R., Hoyer, D., … Gavrilets, S. (2018). A history of possible futures: Multipath forecasting of social breakdown, recovery, and resilience. *Cliodynamics*, *9*(2), 124–139. https://doi.org/10.21237/C7clio9242078

Zhong, Y., Ni, Z., Chen, S., Neumann, U. (2022). *Aware of the History: Trajectory Forecasting with the Local Behavior Data.* In: Avidan, S., Brostow, G., Cissé, M., Farinella, G.M., Hassner, T. (eds) Computer Vision – ECCV 2022. ECCV 2022. Lecture Notes in Computer Science, vol 13682. Springer, Cham. https://doi.org/10.1007/978-3-031-20047-2_23.

Almubin: Islamic Scientific Journal. 6 (2), 2023. Artificial Civilization And The Historical Development Of Civilization Theory.
Page 10-21

21

Almubin;Islamic Scientific Journal
Creative Commons Attribution 4.0 International License