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ORIGINAL RESEARCH

COMMUNICATION TECHNOLOGY REBUILDING A BETTER GLOBAL CIVILIZATION ON EARTH

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Abstract

The disruption of communication technology causes humans to continue to reflect on who they are and how they view the world. The more humans utilize communication technology that continues to change, the more they will examine their existence and the model of social interaction that underlies their lives, and the greater the opportunity for humans to shape communication technology in ways that improve the world situation. Humans reflect on themselves as sources of authority and meaning. Liberals with a subjectivist view emphasize the experiences that occur within humans, so humans must find within themselves the meaning of everything that happens so that they can inspire meaning for the universe. Meanwhile, Dataist with an intersubjectivity view emphasize that meaning occurs in a network of stories mutually told among many people in one world as an experience of one individual. Thus, the essence of humanism in the experience of intersubjectivity reflects humans as a source of authority and meaning occurring in a network of stories told to each other among many people worldwide. The acceleration of communication technology, especially computer algorithms, is used to read stories told by many people in one world, analyze the structure or elements of each story, and turn the stories of many people into wisdom for a better global civilization on Earth. Based on the above reasoning, this article offers a solution to efforts to rebuild global civilization on Earth with the contribution of computer algorithms. Optimally, communication technology with intelligent computer algorithms strengthens the social order, bringing global citizens closer together as one human civilization. The empowerment of communication technology through computer algorithms creates a better global civilization by implementing the values of freedom and equality for humanity. The research method uses a phenomenological methodology, while the theoretical framework uses intersubjective theory and data theory.

KEYWORDS:

Algorithmic Intelligence, Communication Technology, Global Civilization, Social Media

1 | INTRODUCTION

Yuval Noah Harari's book Homo Deus (2014) can motivate the global community to reflect on the existence of civilization and the future of humanity with the help of continuously changing technology. Harari thinks that all the problems and developments of human life today are characterized by science, which focuses on the dogma that organisms are algorithms and life is data processing. An algorithm is a set of methodical steps that can be used to perform calculations, solve problems, and reach decisions. According to him, even though algorithms do not have consciousness like humans, they are very intelligent and know human life patterns better than humans themselves[1]. As a methodical tool, algorithms can carry out calculations, solve problems, and produce global civilization-wise decisions for the life of humanity on planet Earth. The following case study examples can help our understanding of the effectiveness of algorithmic intelligence. In the first case, Generation Z (often shortened to Gen Z) no longer believes it wants to be part of the data flow, even if it means giving up its privacy, autonomy, and individuality.

As individuals, Generation Z becomes a tiny component in a system that no one understands. Gen Z absorbs countless data daily through emails, phone conversations, and articles. Gen Z processes data by redistributing new data through email, phone calls, and articles. They don't know where they stand in the larger scheme of things or how their database is connected to the other piles of data generated by billions of other humans and computers. But when Gen Z processes more data more efficiently – answering more emails, having phone conversations, and writing articles – they overwhelm those around them with even more data. Gen Z needs to answer electronic mail faster and allow the system to read it. In this, the Dataist believes in the invisible power of data flow.

When the global data processing system becomes know-it-all and powerful, then dealing with the system becomes the source of all meaning. Humans want to be one with the data flow because when you become part of the data flow, you become part of something bigger than yourself. In this perspective, traditional religion seeks to convince you that your every word and action is part of a grand cosmic plan and that God watches you at all times and cares about all your thoughts and feelings. Unlike traditional religions, data religion teaches that your every word and action is part of a big data stream, that algorithms are constantly watching you, and that they care about everything you do and feel. The example above assures us of a global society of true data believers; the situation when humans are disconnected from the data stream risks losing the meaning of life.

We would like to conclude that the problems and developments of global society in the 21st century are indeed followed by algorithm technology as a methodical step of data processing. This phenomenon shows the belief of Dataists, who believe that experience is useless if humans do not need to look for meaning in themselves. Instead, humans only need to connect experiences to big data streams; algorithms will find their meaning and tell humans what to do. Meaning is acquired and realized through methodical steps of data processing. Where self-experiences are recorded, uploaded, and shared with more and more humans who connect themselves with big data streams, the shared story network, the data emerges from humans as a source of authority and meaning. This Dataist belief points to an experience of human intersubjectivity that is higher than the experience of human subjectivity. Human intersubjectivity is characterized by communication among many people, so it is not just the subjective bean iindividualsand feelings of an individual. Humans are a source of authority and meaning when humans relate self-experience to large data streams, and algorithms are methodical devices that calculate, solve problems, and tell humans what to do. This paradigm of intersubjectivity teaches that we are human beings as sources of authority and meaning only in the web of stories we tell each other. So, meaning is created when many people weave together a shared story networks.

With that, this paper intends to examine the contribution of communication technology, especially algorithmic intelligence, which has disrupted the essence of humanism from the experience of subjectivism to the experience of intersubjectivism. This disruption, which has the character of progress or positive change, highlights the opportunity for the contribution of intelligent computer algorithms to the experience of humans reflected on this Earth. Thus, the contribution of communication technology helps humans reflect on their existence and how they view the world, examine the models of social interaction that underlie their lives, and improve global civilization by uniting humanity rather than dividing it.

Harari describes the emergence of humans as subjects or individuals in the book Sapiens (2014). Starting from the first appearance of Sapiens with different characteristics (having a brain) than other species. The initial evolution of humanity is called the

cognitive revolution, then the agricultural revolution, the unity of mankind, and finally the scientific revolution which is currently marked by the creation of algorithmic intelligence by humanity [2]. The cognitive revolution is marked by the history of the development of the human brain from time to time. In medieval times, the human brain and mind were recognized as gifts from God and used to explain God's majesty and sovereignty. In modern times, with brain and mind, humans no longer consider themselves to be just humans on a pilgrimage on Earth. However, with brains and thoughts, humans create their world. Humans position themselves as subjects or individuals who think and act based on their freedom. As a subject or individual, humans view the world as an objective reality that exists in front of them. Therefore, Martin Heidegger uses the term Dasein to emphasize humans as subjects who must be differentiated from objects in the world. According to Heidegger, humans do not just exist but are related to the existence of self-consciousness [3]. Self-awareness is equipped with intellectual intelligence to reason, solve problems, and plan life activities. Emotional intelligence is used to recognize, understand, and manage one's own emotions and even influence the emotions of others. Emotional intelligence can be understood as creativity, personality, and wisdom [4]. Thus, human evolution, according to this subjectivist perspective, emphasizes the experiences that occur within humans, so humans must find with themselves the meaning of everything that happens so that they can inspire meaning for the universe.

The intelligence of computer algorithms marked the era of the scientific revolution (19th-21st century). Humans continue to try to discover themselves through the development of science and technology as an achievement of the work of their brain and mind. In the book The New Instrument, Francis Bacon (1620) emphasized that knowledge is power because it can empower humans or be useful for humans in doing new things [5]. In such a context, humans use knowledge to assert themselves as a source of authority and meaning. Dataists believe that humans are a source of authority and meaning in a network of stories told by many people worldwide. Empowering algorithmic intelligence to calculate stories told to each other among many people in one world, logically and systematically solve problems, and make wise decisions for humanity in the daily life routine [6]. Thus, human evolution, according to the intersubjectivist view, emphasizes experiences that occur in a network of stories (named "flow of information") that are mutually told among many people in one world, greater (named "highest value") than the experience of one individual.

I hypothesize that the problems and developments in human life are followed by algorithmic intelligence as a step-in data processing method. Humans, as sources of authority and meaning, need to connect self-experience with the flow of information. Algorithmic intelligence will find the meaning that many people tell each other and tell humans what wisdom to do. Meaning is obtained and realized through data processing methods: experiences are recorded, uploaded, and shared with more and more humans who connect themselves to the flow of information or big data. This is the experience of human intersubjectivity, which is at a higher level than the experience of subjectivity. Human intersubjectivity is characterized by communication between many people, not just beliefs and feelings within one individual. Thus, humans assert themselves as sources of authority and meaning when connecting themselves to the flow of information or big data.

2 | METHODS

Phenomenology is a philosophy of inquiry, largely developed by German philosophers Edmund Husserl and Martin Heidegger, that is based on the premise that reality consists of objects and events ("phenomena") as perceived or understood in human consciousness and not something independent of anything human consciousness [7]. As a special and unique method of philosophy, phenomenology rests on the subject's direct experience of the observed object. Therefore, phenomenology is a method of studying experience and how we humans experience it. The application of phenomenological methods in this study is as follows: the first stage is collecting data or facts that are the basic elements of events related to the development and change of communication technology that is very rapid in this era; the second stage studying the structure of experience from the point of view of subjectivism and its "intentionality"; and the third stage, analyzing the conditions of possible intentionality, conditions involving human skills and habits, the background of social practices and the form of language or communication symbols used [8].

Thus, phenomenology is the basic methodology that I use in this study to analyze a reality based on subjective events or experiences experienced. These stages helped me formulate a paradigm shift in human life from a paradigm of subjectivism to intersubjectivism. This paradigm shift is triggered and accelerated by communication technology, especially the algorithmic intelligence of computers. Thus, phenomenological methods very suitable are used in this study to help collect data and facts, study the structure of events, analyze the elements of reality in each life event that occurs, and finally identify and narrate the characteristics of each event or occurrence in human life [9].

3 | RESULT AND DISCUSSION

The use of communication technology with the intelligence of computer algorithms transforms the essence of humanism from the experience of subjectivism to the experience of intersubjectivism. This change can be a solution for the reparation of a global civilization divided into hostile individuals or camps and complicates cooperation at the global community level. Nationalism, religion, and culture are part of the problems that undermine a global civilization on Earth.

3.1 | Nationalism

The problem of nationalism begins when patriotism or reasonable loyalty turns into chauvinism. An Indonesian citizen believes that the nation is unique. The same trust exists in an American citizen or another citizen. The same trust exists in an American citizen or another citizen. Indonesians, as well as Americans, or people from other countries began to feel that my nation was superior, I had to be completely loyal to my nation. This is fertile ground for violent conflicts.

The following case studies can be evidence or examples that nationalism conflicts that have occurred in certain countries have contributed to weakening global civilization on our Earth as one home or one human civilization. The first weakening is nuclear war. The Cuban missile crisis occurred in 1962 as a result of the Cold War between the United States and the Soviet Union. The crisis came after revelations that the United States had sponsored an attack on Cuba's Bay of Pigs as a communist state in the Caribbean Sea. Despite the failure of this invasion, it angered the Soviet Union, the world's communist leader, as well as the Cuban people themselves. Another case study is that Russia and the United States are starting to engage in a nuclear arms race again. They are developing lethal weapons that threaten to destroy all the fruits of the hard work of improvement achieved in the past decades. They bring us back to the brink of destruction due to nuclear weapons [10]. Finally, another event is that the Brexit debate in Britain (a nuclear-armed state) mainly revolves around economic and immigration issues. At the same time, the EU's vital contribution to European and world peace is largely forgotten. The destruction of nuclear weapons is a real threat to a globalized human civilization on Earth.

In various events, fanatic nationalists always proclaim, "Our country comes first!" The second form of weakening is ecological collapse. Humans are making the global biosphere unstable in many areas. Humans are taking more and more resources from the environment while pumping waste and toxins back into the Earth, thus altering the composition of soil, water, and air. Modern agricultural industries are run with artificial fertilization systems, using large amounts of phosphorus. The overflow of phosphorus from agriculture contaminates rivers, lakes, and seas, devastatingly affecting marine life. Farmers who plant crops can inadvertently kill fish in rivers, lakes, or seas. As a result of these activities, habitats are destroyed, and animals and plants become extinct. The third weakening is technological disruption.

The merging of information technology and biotechnology opens the door to digital dictatorship and the creation of a "useless" human class globally. Research and development is not the monopoly of a single country. If the United States bans human embryo genetic engineering, that ban does not prevent Chinese scientists from doing it. If it brings economic or military advantages to China, the United States would certainly be tempted to lift the ban. Humanity may need global identity and loyalty to avoid such a race. Nuclear war threatens the physical survival of humanity, environmental damage threatens the prospects of climate change, and disruptive technologies are altering the nature of humanity, which is closely tied to the deepest ethical and religious beliefs of people. To make wise choices regarding the future of life, we need to expand our perspectives far beyond nationalist viewpoints and adopt a global or even cosmic perspective. The era of citizen communication technology requires a global identity because the nation cannot address a range of global problems that have never been faced before. Global ecological problems, global economics, and global science persist, yet nations are still trapped in the politics of nationalism [11].

3.2 | religion

Religions are highly relevant to the issue of identity, but in many cases, religion is a big part rather than a potential solution. The following case study illustrates religion, which plays an important role in identity and conflict. The first study, in the 21st century, the grouping of humans into Jews and Muslims, into Russians and Poles, still relies on religious myths. Religion plays a negative role in this grouping of identities. By determining who we are and who they are, who should be healed and who should not care about healing [12]. In the following study, there are practically few differences between Shia Iranians, Sunni Saudi Arabs, and Jewish Israelis. All these countries are bureaucratic nation-states; all use more or less capitalist policies, all immunize their

children against polio, and all rely on physicists and chemists to make bombs. There is no such thing as Shia bureaucracy, Sunni capitalism, or Jewish physics. However, religion makes them feel unique and loyal to one group of people and hostile to another. Another case study is that religion uses rites, rituals, and ceremonies to draw a firm line of human identity. Sunni Shiites and Orthodox Jews wear different clothes and recite different prayers. These religious traditions often beautify daily life, encouraging people to behave kindly and generously.

Five times a day, the call to prayer calls on Muslims to abandon worldly busyness and get in touch with the eternal truth. Hindus achieve the same goal by chanting and chanting. Jewish families sit together each week on Friday evenings to eat in joy and togetherness. Christians remember and present the Easter event of the Lord every Sunday, which gives hope to millions of people and strengthens mutual trust and love in their church community. Meanwhile, other traditions in religion fill the world with ugliness and make people behave cruelly. Call it, for example, misogyny or caste discrimination in the name of religion. Despite their beauty and ugliness, all these religious traditions unite a group of people while distinguishing them from their neighbors. In history and politics, the differences made by religion have had a profound impact.

In the latest study, traditional religions uphold universal values and claim to prevail throughout the Eart. Still, religion is also used as an aid to modern nationalism in North Korea, Russia, Iran, and Israel. So, the presence of religion complicates efforts across national borders to find global solutions to the threat of nuclear war, environmental damage, and technological disruption. For example, when faced with global warming or a nuclear arms race, Shiite clerics encourage Iranians to look at those issues from a narrow Iranian point of view,

Jewish rabbis inspire Israelis to care about what is good for Israel, and Orthodox priests call on Russians to put Russia's interests first. Each of them believed that they were God's chosen people and that what was good for their country would also please God. Religion still wields great political power that can strengthen national identity and even trigger conflict or war. Therefore, religion complicates efforts to cross national borders to find global solutions to the threat of nuclear war, environmental damage, and technological disruption. Humanity is now one global civilization, and problems such as nuclear war, environmental destruction, and technological disruption can only be solved at the level of global society.

3.3 | Culture

All cultures are equal, but some feel better or superior to others. Such thoughts and feelings have the potential to divide people into hostile camps and complicate cooperation at the global level. In the history of nations, there is a natural assumption that the white race is superior to other races. Such assumptions are increasingly condemned because racism is not only viewed as morally bad but also has no basis in science. However, most people recognize significant differences between human cultures, ranging from sexual rules to political customs.

However, we must treat cultural differences by not prioritizing one culture over another. Because people may think and behave in many different ways, but we must celebrate that diversity and give equal value to all their beliefs and practices. Belief in the values of freedom and tolerance is not enough to resolve the world's cultural conflicts and unite humanity in the face of nuclear war, ecological collapse, and technological disruption.

I will describe some cultures feeling better or superior to others. As more and more people cross more and more borders in search of work, security, and a better future, the need to confront, absorb, or expel foreigners has suppressed the political systems and collective identities formed in Europe today. The EU is built to transcend cultural differences among France, Germany, Spa, and Greece. The European Union could collapse due to its inability to deal with cultural differences among Europeans and immigrants from Africa and the Middle East.

Europe's success in building a prosperous multicultural system initially attracted so many immigrants. Syrians would rather move to Germany than Saudi Arabia, Iran, Russia, or Japan, not because Germany is closer or richer than other destinations, but because Germany has a better history of welcoming and absorbing immigrants[13].

The increasing influx of refugees and immigrants has generated mixed reactions among Europeans and sparked serious discussions about European identity and the future. Some Europeans demanded that Europe close its doors to immigrants. Others called for doors to be opened wider for immigrants. Discussions about immigration often degenerate into arguments where neither side listens to each other. Therefore, three conditions were made as an agreement on immigration: the first condition is that

the destination country allows immigrants to enter; The second condition, in exchange, is that immigrants must accept the norms and values of the destination country, even if it means abandoning the traditional norms and values adopted by immigrants; The third condition is that if immigrants have been absorbed to a certain degree, they will slowly become residents of the destination country as a whole and the same as others. Reacting to the three terms of the deal, pro-immigration groups think countries have a moral obligation to accept refugees, people from poor countries looking for jobs and a better future.

Anti-immigration groups assert that one of the human rights of every human group is to defend themselves against invasion, both by military forces and by immigrants. Pro-immigration groups argue that Europe has real core values. These, namely liberal values, manifest intolerance and the freedom to practice its traditions as long as it does not interfere with the freedoms and rights of others. Anti-immigrant groups agree that tolerance and freedom are European values and accuse many immigrant groups, especially immigrants from Muslim countries, of being intolerant, misogynistic, homophobic, and anti-Semitic.

It is precisely because Europe upholds tolerance that too many intolerant people should not be let in. However, behind all these debates, a much more fundamental question related to our understanding of human culture is whether we enter the immigration debate assuming that all cultures are essentially equal or we think that some cultures may be superior to othSome activitiestiesll natuoccuroccurs when individuals upload experience to social media. Individuals can see who gave the "like" button and who left a comment. Individuals use time surfing social media as if forming a pattern that the meaning of an experience is not completely meaningful if it has not experienced the process of uploading to social media. Fidler (2003), in the concept of metamorphosis, asserts that meaning is not just created in the human mind but also the evolution of communication technology.

The role of language as the main communication tool, both orally and in writing, became the digital language used in social media, built-in signs, symbols, and self-representations of individuals from real life. The experience of individuals connecting themselves in the flow of information is called Harari (2018). It is a new motto in global civilization: "If you experience something, if you record something, upload it. If you upload something, it." [14].

Recorded self-experience. The ability of the brain and mind makes humans superior to animals. Although both have experience, humans with cognitive abilities can express life experiences through spoken and written language. Write poetry, sing songs, and discuss experiences. Humans are proven as a source of authority by turning an experience into data, and human data produces decisions and wisdom to live better. Thus, meaning lies not in possession of experience but in transforming experience into free-flowing data, making decisions, and, ultimately, in life wisdom.

Uploaded self-experience. The individual becomes one component among the many components in a communication stream or big data computer. We absorb countless data daily through emails, conversations, phone calls, and social media articles. Then, we process and redistribute the new data through email, telephone, and social media articles. Here, the pile of data from the individual is connected with the pile of data from other individuals produced by billions of humans and computers. When we process more data more efficiently by answering more emails, having phone conversations, and writing social media articles, we overwhelm others with even more data. We need to allow the algorithmic system to read our data. A person merges with the flow of communication, becomes part of the flow of communication, and becomes part of something bigger than himself. Because every word and action is connected to the communication flow of global civilization, the algorithm will read and analyze everything that humans do and feel. So, when humans are disconnected from the flow of communication, they risk losing life's meaning.

Shared self-experiences. Dataists believe that experience is useless if it is not shared. Humans link self-experiences to the flow of communication, letting algorithms read, analyze, and tell themselves what to do. The global community uses algorithms to turn stories with many people into meaningful wisdom for human life. A person who shares his experience with the self-experience of many others becomes a source of all meaning. This keeps man from losing himself as a source of authority and meaning.

Thus, the experience of human intersubjectivity as a source of authority and meaning is embodied in data processing through self-experience found (recorded), self-experience connected with the flow of communication (uploaded), and self-experience narrated (shared) among many human beings of this one world as the highest value. Computer algorithm intelligence is used to read each story of experience told by many people, analyze the structure or elements owned, and turn many people's stories into wisdom for life.

Finally, this paper intends to invite the global community to use computer algorithm intelligence as a solution to strengthen the social order that brings global citizens closer. So, communication technology with computer algorithm intelligence can solve the socio-political problems of this era, which are largely caused by the destruction of global civilization. The contribution of communication technology helps many people who are seeking purpose in life and support in meaningful communities. Once again, communication technology, along with the intelligence of computer algorithms, is used by humans to rebuild a global civilization that will preserve the freedom and equality of mankind. Social media and posting personal experiences can shape global perspectives and create a global identity.

4 | CONCLUSION

I will end this paper by reemphasizing the importance of human self-awareness and technology in rebuilding a better global civilization. The key points discussed in this article include that humans realize themselves as a source of authority and meaning. In the view of subjectivism, man must discover the meaning of everything that happens to inspire the meaning found in the universe. Communication technologies that are changing and developing are transforming human self-awareness to the perspective of intersubjectivism. The emphasis on man as a source of meaning occurs in a web of stories (streams of information) told interchangeably among many human beings: one world is a greater experience than the experience of only one individual. The role of communication technology with the intelligence of computer algorithms can be used to read stories told by many humans in one world, analyze the structure or elements owned by each story, and finally make the stories of many humans into a policy for a better global civilization on Earth.

Human awareness and the role of technology, combined with the intelligence of computer algorithms, are realized through methodical data processing steps: self-experiences are recorded (photographed), and experiences are uploaded and shared with an increasing number of humans who connect themselves to the flow of information or big data. Human beings are a source of authority and meaning, and they are characterized by communication among many people who try to connect themselves to the flow of information or big data.

The use of communication technology with intelligent computer algorithms processing data or information can be a solution for the repair of a global civilization that is divided into individual hostile camps, complicating cooperation at the global community level due to conflicts of nationalism, religious identity, and the assumption that there is a culture that is superior to other cultures. So, the role of communication technology in social media and the posting of more and more personal experiences can shape global perspectives and create global identities. Algorithmic intelligence can strengthen the global social order, leading to the ultimate goal of building a better global civilization.

As a recommendation, algorithms may continue to be a solution for improving global civilization in the future. Even algorithms decide who we are and what we should know about ourselves. Let us harness algorithms to strengthen the global order of civilization that preserves the freedom and equality of mankind.

CREDIT

Faustirus Sirken: Conceptualization, Methodology, Writing - original draft preparation, Formal analysis, Investigation, review and editing, Funding acquisition, and Resources.

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