Contribution Of Human Civilization Towards The Millennial Era

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ABSTRACT

Civilization is the essence of history, passed by a society or a state, which will consciously create dynamics continuously in society. This dynamic at the same time provides space and time for the community or the State to move forward in business and work, and have certain methods in life and give birth to a passionate scientific movement. While the essence of civilization is physical and spiritual progress which includes intelligence and culture with the object of a nation.

As imaginary creatures, humans have a dynamic power of movement. With reason, humans are able to make changes, both individually and socially. With reason, humans are able to have a noble degree before their Lord and honorable before humans.

Advances in technology continue to grow very rapidly and give birth to a digital society. Changes in human life patterns due to technological advances so that they become more pragmatic, hedonic, secular, and give birth to instant generations but still prioritize effectiveness and efficiency. Technological progress has a double face because it has positive and negative influences on human life. Solutions to suppress and overcome the negative impacts of technological progress in the millennial era can be done by synergizing the roles of family, education, society and the state.

INTRODUCTION

Departing from Turnbull's (2017) idea in his book "Like Ants: A Model For Human Civilization" it is known that "Most of the present and future are products of the past. If you misunderstand the past, you cannot understand the present or predict the future." Here we are required to respond wisely and wisely to the meaning of civilization that has passed, because it will remain relevant and contribute to the present and the future. However, our attitude must remain selective and continue to analyze every problem of civilization across generations. Because most humans believe what they hear first, and tend to ignore new information that conflicts with accepted beliefs. Once beliefs are established, they become conventional wisdom that can be accepted by most members of a given society without question. Most would like to believe that this kind of problem was typical of previous generations of scientists, but it is, in fact, the rejection of new ideas by scientists established seems to be routine and immutable. Because according to Holldobler & Wilson (1997:1) that "Early civilizations were formed when people began to gather in urban settlements in various parts of the world. Civilizations can be distinguished from other cultures by their complexity and social organization and the variety of economic and cultural activities. That's why according to Turnbull (2017) that "one must make sense of a metasystem, namely

an entity that regulates itself". For that to respond typical apparatchik (ideal leader) is very careful to ensure that all rules and procedures are followed properly. As an illustration of life put forward by Turnbull (2017: 7) that in order to survive, one must learn from the survival behavior of the ancestors, namely positive and negative survival, so never make mistakes. If you don't pay attention, then you are eliminated or you don't exist (negative survival). Every human being alive today is descended from ancestors who did not make fatal mistakes (positive survival)".

Therefore, humans cannot be separated from technological developments, which in Filder's terms (1977) are called coexistence and coevolution. This is clarified by Juwana (2002) in the opinion that human life cannot be separated from technological advances. This dependence places technology as a primary need and no longer secondary, so that technology is a necessity that cannot be denied.

Suseno (2005) argues that there are two basic reasons why humans cannot reject technology. First, modern humans cannot guarantee the fulfillment of their basic needs without the presence of technology. Second, the triumph of technological culture is irreversible. This makes humans have no other alternative than having to study and master technology, and have to use it to be able to solve the problems faced by humans. Starting from this, there is no reason to reject technology, even technology has been accepted as a part of human life and life.

The acceptance of technology as an inseparable part of the history of human life itself has always tried to create technology to be able to meet their needs. Technology created by humans will always develop according to human civilization. The history of human civilization begins with a simple life (Adula & Kant, 2022; Chahal et al., 2021; Hidayah, 2022; Iskamto, 2016, 2023; Iskamto et al., 2019; Iskamto & Juariyah, 2023; Iskamto & Karim, 2021; Kamaruddin et al., 2022; Masyhuri, 2022). At first humans only needed food and shelter to sustain their lives from day to day, without planning for the future. Human life is developing more and more advanced and forming a civilization which according to Toffler (1980) is into three waves of human civilization, namely the first, which is also called the renewal wave, humans discover and apply agricultural technology. With Therefore, humans who originally lived nomadic to collect forest products became fond of living in a place that was then called a village. The characteristic of this wave is that humans use energy that has been provided by nature, such as that found in animal muscles, sun, wind and water, all of which are renewable. Second, namely the era of the industrial revolution which was marked by the shift of people to non-renewable energy, such as oil, coal and gas. Apart from that, at this time machines have been invented, starting with the steam engine, which can not only replace human muscles, but can also be integrated into factories that then produce production and consumer goods. Third, namely the information age marked by a civilization supported by advances in communication technology as well as data processing, aviation and outer space applications, alternative and renewable energy as well as genetic engineering and biotechnology, with computers and microelectronics as the basis of technology.

Based on these three categories, it can be concluded that the modernity of a human civilization is correlated with its technology. Technology that cannot go backwards, but moves forward along with human civilization. The progress of civilization in this third wave can be seen from the presence of the internet (interconnected-networking) as part of the technological revolution at the end of the 21st century, which formed the convergence of computer technology and telecommunications, which has succeeded in giving birth to new technologies that have a large influence on human life. Life that should be better and civilized, and not vice versa with the loss of civilization, has disappeared and drowned along with the misunderstanding of technological development itself.

The focus of the studies discussed are (1) The background of human ability signals, (2) The human dimension in the development of digital culture, (3) Millennial reason and civilization.

METHOD

The analytical method used is descriptive_qualitative. The data collection method is literature study from various sources in the form of journals, books, articles both online and offline and several other scientific sources. The analysis is taken from Widodo, Sahid Teguh. 2010. The Human Dimension in the Development of Digital Culture. Article: Vol 5, No 1 (2010). Qualitative descriptive research methods are carried out by means of Data Collection, Data Reduction, Data Display, and Conclusion Drawing

DISCUSSION

1. Background Signals of Human Ability

Ability is something that has existed in us since birth. The ability that exists in humans can also be called potential. The potential that exists in humans can basically be honed. In this case, many experts interpret abilities in various ways, but basically they still have the same context. According to Robbins & Judge (2009: 57) that "ability (ability) means the capacity of an individual to perform various tasks in a job". This ability must continue to be utilized to increase the capacity possessed by each individual continuously to obtain maximum results.

In the national education system, formulating educational goals, both curricular and instructional, uses the classification of learning outcomes from Benyamin Bloom (Afandi. et al., 2013: 7), (Makki, 2019: 3) and (Magdalena, & Islami, Rasid, 2020: 2) divide it broadly into three domains of ability namely: 1) Cognitive Domain, with regard to intellectual learning outcomes which consist of six aspects namely knowledge, understanding, application, analysis, evaluation and creation. The first two aspects are called low-level cognitive and the next four aspects are high-level cognitive. 2) Affective domain, with regard to attitude which consists of five aspects namely acceptance, response or reaction, assessment, organization and internalization. 3) The Psychomotor Domain, with regard to the learning outcomes of skills and the ability to act. There are six aspects of the psychomotor domain, namely reflex movements, basic movement skills, perceptual abilities, harmony or accuracy, complex movement skills, expressive and interpretive movements. The three domains above are relevant to what was put forward by Dewantoro (2009), namely: copyright, taste, and intention.

In this regard, according to Daihani (22/10/2022) that science is humanity's main weapon for survival, even when civilization changes. According to him "Change is unavoidable,". Differences in civilization are increasingly visible in the era of global technology that can penetrate the boundaries of space. Currently, great civilizations are a synergy between existing cultures and civilizations. The main focus of human civilization is related to health, environment and population growth. However, human abilities from various civilizational backgrounds can combine in "Civilization Synergy" which is a glimmer of light.

Indonesia is an amazing country with many differences, thus contributing significantly to the synergy of civilizations. Differences in religion, ethnicity, culture, and mastery of technology. In addition, Indonesia is also led by an Indonesian-style democracy with Indonesian character, values and civilization. This shows that democracy is relevant to various religions and civilizational heritage.Humans must try to strike a new balance and compromise between adaptability to change and persistence. No one can predict what will happen in the future but must continue to fight for a more dignified life (Adu & Nawangsari, 2022; Febrina & Fitriana, 2022; Firdani & Al, 2023; Lathiifa & Chaerudin, 2022).

Currently, humans are faced with two game changers, namely: First, rapid technological progress. Digitalization in various fields, not only affects the way humans work, but also affects the way humans think. Technology, opens up the uncertainty of humanity in the future, because its spread cannot be

controlled virtually. Through technological advances, there is a potential risk that humans may lose their identity or identity.

Man may face the destruction of his own person and society as a result of the technical development of his creations. This has the potential to give birth to two impacts, namely humans will become technology masters or will become technology slaves.

Second, there is the Covid-19 pandemic. Covid-19 has eliminated cross-border dependencies and gave rise to global economic supply chains. Even limited ultranationalism is increasing across countries and raising mutual suspicion.

Apart from that, the world also forces people to change their behavior and lifestyle. Direct interaction between humans is also limited by distance and with the help of technology. The outbreak of Covid-19 has affected people's lives around the world for almost two years and is still ongoing. However, the mutation of the virus has not dampened the optimism of humanity after being equipped with knowledge. Humanity is advancing and has the capacity to control the risk of a pandemic.

We must be aware of the many great minds of professionals that we are not aware of. This will be part of our joint task of observing, interpreting, and evaluating as control material so that it stays in line. The wheel must keep turning and life must continue to have meaning. As a human being, let's build a civilized society.

2. The Human Dimension in the Development of Digital Culture

Digitalization can be defined simply as the simplification of information material in the form of binary code (Marshall, 2004: 17) or the unification of communication technology with computer logic (Schiller, 2000: xv). This new method of changing data has the advantage of increasing the flexibility of handling, storing and sending data from one person to another (Marshall, 2004: 17). In addition, the flexibility offered by the digitization process has also facilitated the process of transmitting and manipulating information material which has an economic effect on a network, because information material can be disseminated more efficiently among users of the network.

The digitalization process itself has brought about many changes in the media industry, both from the producer and user side. One of these changes is related to the meaning of the medium itself. With the existence of digital technology, it becomes difficult for users to distinguish one medium from another because various media appear to be integrated and users can easily access different types of information and entertainment with just one click (Markman, 1997: 35). This phenomenon of media convergence can be better understood when we read the illustration presented by Anne Friedberg that although cinema, television and computer screens maintain separate physical locations, the types of images that users see in each medium have lost the distinctive character of the medium (Harries, 2002: 171). With media convergence, a medium no longer only has one function, but can also provide other services, which allows many users to experience different media simultaneously.

History records that cultures run fast far beyond human ability in general. The dark horse of that long exploration is always the same, namely the leaps of science and technology produced by humans throughout the ages. One million years ago humans discovered the glow of fire. Since then, cultural history has been read clearly until the important momentum of the Neolithic revolution arrived as a turning point for human civilization to change and give direction to life. Civilization continues to develop, especially the development of its thinking to give birth to forms of life behavior, the nature of categorical relationships, and changes in the symbolic universe of new cultures. The variety of human thought influences the condition of social institutions and the characteristics of the symbols that appear, the system of norms that is formed, social behavior, and the variety of language use. These five elements often form the basis for compiling the history of the development of science and knowledge and its technological products. In fact, it can also be used to predict the future and the horizon of human expectations diachronically.

The development of science and technology is a consequence of human efforts to understand the universe which is expressed through language. Language can take a strategic position in every decade of the era based on dynamic changes in symbols and cultural norms. Utilization of the potential of language - from its archaic, normative form, to playing binary language code and machine language instructions - has led to human desires to become increasingly convinced that the development of advanced technology is the "only" way to care for the times because it makes human life easier, improves the quality of life, guarantees the system digital machine work that is able to work quickly and accurately. Our memories are still warm, the tragedy of the Covid-19 pandemic in 2019 to. 2021, digital technology is empowered as a safe, effective and efficient communication and information medium. However, it is also realized that there are residues as a source of harmful trauma without any control, balanced portions and interests. Vulgar broadcasts about one-sided pain are so massive that they actually become a source of trauma in situations where human contact has almost disappeared.

Entering the cybernetic virtual era, an astonishing new symbol appears, namely Artificial intelligence. Artificial intelligence is the realization of the accentuative commodification process of humans who have the ability to quickly learn to draw fantasies and fantasies, and to sculpt their own history in the "new" universe. The ability of humans to create artificial intelligence devices continues to grow creating intelligent robots, super computers, and various sophisticated software that serve human needs well. It is predicted that it will continue to advance to biological problems which are a fundamental human need. Inevitably, a modern technology celebrity country like Japan is currently experiencing a population crisis and a sex recession which is of concern. Marriage as a form of household mahligai development is considered unprofitable, wasteful, and primitive. Humans are trapped in their own game (impersonal solitary) and consciously undermine the value of "humanitat" which is natural. The human dimension minus the grêgêt feeling ends up being an organic body separated from the instincts of love and affection. Then, humans become a series of cold and rigid algorithms alone in a scourge of loneliness and alienation amidst the endless and endless cacophony of wandering mechanistic logic.

Today, the concept of holistic thinking between science and art has developed, which is built on three basic assumptions, namely (1) exploratory, answering and continuing is not enough. (2) Perspective, the ability to see from different and careful angles. (3) Scale, considering the overall big picture. This thinking has succeeded in finding the characteristics of new thinking, namely: rational-intuitive, rational-emotional-intuitive, and philosophical-aesthetic. It is not surprising that digital technology (robotic, computeristic, software, etc.) is able to imitate human cognitive functions: it can recognize the environment, language (Syntax & Semantic) patterns, decisions, and machine learning systems (Machine Learning Systems).

Not only that, digital scientists are then competing to create a multi-function Digital Learning Method, namely Natural Language Processing (NLP) technology that can understand text or messages in syntax and semantics. Computer processing has been able to determine the user's emotional state through available database-based deep learning. Sufficient data capable of understanding 11 fields of technology (smart assistants, sentiment analysis, chatbots, language translation, etc.). The greater it is database, then the utilization will be wider and increasingly become a habit for generations. Communication between humans and digital machines places digital functions substantively as more than just facilities (services), there is even "borrowing" of humans from humans (Human - Human), Humans from computers (Human - Artificial Intelligence), and Computers from humans (Artificial Intelligence - human). This reality leads to a change in paradigm and orientation of life, from an "expert control system" to a "universal reference book on eternal meaning", on the same hand artificial intelligence tends to increasingly determine and control various aspects of life.

Big Data seems to be a symbol of the power of digital technology and is the basis for extracting truth and claiming human experience. If so, then such a knowledge construct is truly open to criticism

because it reinforces concerns about the occurrence of marginalization and alienation of (art) cultural heritage only for taxonomic reasons (identification, nomenclature, classification, categorization, and phenomena). In the context of life that continues to move and forms new themes, it allows us to continue to choose as "single truth".
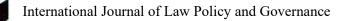
According to Widodo (2023) Erabi is the idea that humans are free to manipulate their environment according to plans and desires that are arranged logically with concepts and their opponents (opponents) as symbols of Western countries. Erabi is logic in choosing the best from a series of existing choices (dichotomy). Meanwhile, the Awase letter is an idea that rejects the Erabi concept and instead humans must be able to adapt, understand the gradations of change, and take a proper and definite attitude, as a symbol of the East. Erabi and Awase emerged as the reaction of the Japanese people to Western hegemony to form a "Western counter" as a myth of liberation (sasshi ga hayai 'to catch faster'). This 'beautifying the beauty of the universe' which leads to the amalgamation of erabi and awase. The merger of erabi and awase is an effort to fill the distance between humans and themselves (body and spirit) horizontally and with the big universe and the small universe based on divine values (transcendent). The combination of erabi and awase is a critical-philosophical-functional reflection on various symptoms and phenomena that lead to the arrangement of human existence in the micro-macro cosmos. The combination of erabi and awase is a flexible multidimensional understanding, giving the widest possible space for independent interpretation. In the Indonesian context, the combination of erabi and awase views culture as a value system based on everything that is considered good or bad based on the prevailing norms in society as institutional resilience, physical, mental attitude, systems, functions, and flexibility in facing change.

Based on this explanation, it can be concluded that the durability of language, art and culture in the context of global-digital culture must remain in the embrace of the human spirit and love. At the practical level of life, adaptive abilities are needed, by: 1) Optimizing the implementation of cultural events and digital discussion spaces in the midst of changes in people's mindsets, attitudes and behavior. 2) Optimization of Digital Technology facilities and infrastructure and development of local, national & global networking for cultural development in the new arena of Artificial Intelligence. 3) Maximizing cultural product packaging for cross-generations (X, Y, Z, & A) following current media consumption patterns, Virtual Reality (VR) and Augmented Reality (AR) 4) Increasing Empowerment of Arts Groups, both in the realm of Formal Education Institutions , Informal and Non-Formal, For-Kom, and Art Community. 5) Optimizing the social welfare insurance system for art workers, especially paying attention to artists who are starting to be less productive/elderly 6. Optimizing Digital Tech training for cultural workers, especially Artificial Intelligent, Maching learning, and machine learning based on traditions and traditional arts.

Strengthening the human dimension in the development of digital culture has an influence on strategic areas, including (1) Social System: Encouraging people to rediscover and perpetuate the nation's pure values as a new horizon; (2) Education System: Integrating cultural potential and Information Technology (Digital) as well as exploring traditional wisdom in Education; (3) Institutional and Economic Framework; Upgrading the degree of micro & macro economy, creating new jobs, and welfare based on healthy, safe, creative and innovative principles; and (4) Cultural Identity; Opening access & elevating arts and cultural traditions to become one of the characteristics of national culture in the midst of the growth of a new scenario of civilization.

3. Intellect and Millennial Civilization

This was described by Al-Ghazali (1995) that "Why do you feel safe, when everything you believe to be true in a state of wakefulness, whether known by your senses or reason, could only be true in your current condition?" In essence, it is possible that later a condition will come, when it is known that being awake at the moment is essentially sleeping, and sleeping now is essentially being awake. If this condition occurs, one day they will believe that the assumptions that are now being built with rational arguments are actually just a fantasy that is not proven.

If the life of this world were still long, of course there would be so many human hopes and aspirations to be realized as well as the many problems to be solved. This life process is part of the succession of time to time which is always moving dynamically. This dynamic also causes the change of generations to come to life today. Now we live in a modern world, where humans have found the pinnacle of civilization in their life. Modern civilization which is marked by advances in science and technology has brought changes in life, including changes to lifestyle and human reason (adab). Humans are technologically driven to change to super fast time stations that exceed the performance of the human brain. Humans have succeeded in building a new civilization and have left the old civilization. In the new civilization, humans are controlled by technology, while in the old civilization, humans control technology.

Civilization, according to Malik Bennabi (Widodo, 2010) is a social movement and individual interaction that has fundamental elements that cannot be separated; namely the elements of man, land and time. Ta'amulat, in (Widodo, 2010). "Civilization is the essence of history" that is passed by a society or a country, which will consciously create dynamics continuously in society. This dynamic simultaneously provides space and time for the community or the State to be more advanced in business and work, and have a certain way of life and give birth to a passionate scientific movement. Meanwhile, "the essence of civilization is physical and spiritual progress which includes intelligence and culture with the object of a nation".

As imaginary creatures, humans have a dynamic power of movement. With reason, humans are able to make changes, both individually and socially. With reason, humans are able to have a noble degree before their Lord and honorable before humans. These two positions are fundamental and important issues in the effort to realize the perfect human being which is the goal of being sent down by Religion to earth. This will be even more important when humans are in the peak development of a civilization that is always changing. Gratitude if civilization is achieved based on a noble mind with a strong and intact spirit of faith. However, what we are worried about is the development of civilization which is based on secular knowledge that does not have a good moral basis. Therefore reason is the main prerequisite for achieving progress in civilization amidst the dynamics of the current wave of millennialism. As the mind is the main prerequisite for the progress of human civilization. For this reason, how should human efforts so that these functions of life can work to meet the demands of a new civilization in the midst of a wave of millennialism. First; must be able to place the mind as the driving force of knowledge. This means that humans must master science under the guidance of revelation as the main source. The two minds, which in the language of religion are called adab, must be a reflection of behavior that is united within personality. These two factors are keywords for the millennial civilization that will be aimed at. This means that science and adab cannot be separated if one wants the growth of a new civilization in the midst of the current wave of millennialism.

The millennial civilization that we mean is a value-free scientific civilization. A civilization that was developed with a combination of technology and humanization alone without considering divine ethical values that function to guide human reason. Civilization This science is only based on the aspect of ratio alone, which Rene Descartes, the father of modern philosophy (Widodo, 2010) called Cagito ergo sum, "I think, therefore I exist". On the other hand, millennial civilization will have a negative effect on changes in Geo-Biology in various fields, including in the field of culture. And what is no less sad is that millennial civilization will lead people to moral decadence as happened in Spain, five centuries after the fall of Granada in 1442 AD.

For this reason, so that humans are not trapped in such a millennial civilization, there is no other way for us to recover our identity with ethical values. We have to free ourselves from cultural slavery, which by Ibn Khaldum (Widodo, 2010) refers to the tendency to imitate other nations who are considered victorious. And we must run away from the tendency of other cultural influences, which are not based on adab values, because it will be dangerous for the development of generations. In this

context, Ali Shari'ati (Widodo, 2010) has discussed at length the importance of freeing oneself from the shackles of other cultures. He said that progressive thinkers had misunderstood in understanding the calamity of westernization so that it would befall the educated elite and create a national crisis and social paralysis. For this reason, we must rearrange, and put the mind (adab) back, and the identity of this nation to the right position to fight for a new revival of millennial civilization that has high ethical values. With science and technology, humans have a high civilization, with reason humans have real glory.

CONCLUSION

1. The presence of the millennial generation as a result of advances in science and technology is a manifestation of the products of today's civilization born in the 2000s with creative personal characteristics, having brilliant ideas and ideas, used to thinking out of the box, confident, good at socializing and courageous express opinions in public through social media.
2. The millennial generation tends to always want to find out about the times. They seek, study and work in an innovation environment that relies heavily on technology to effect change in various aspects of their lives.
3. The millennial generation relies heavily on social media but they don't yet have a strong filter to be able to filter the information they receive. You can see the tendency of internet users who often don't care about moral and ethical values in communicating and disseminating information on social media.
4. The millennial generation also has challenges in facing a new era in their lives, namely the era of society 5.0. Society 5.0 as a complement to the Industrial Revolution 4.0 needs to be directed at the role of the millennial generation for the progress of the nation in the future.

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