

## The Philosophy of Artificial Intelligence Ethics towards the Philosophy of Ki Hajar Dewantara

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### Abstract

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Artificial intelligence (*Artificial Intelligence*) is a simulation of human intelligence that is modeled in a machine and programmed to think like humans. The development of artificial intelligence has a great influence on the ethics and logic of human thinking in completing tasks correctly. In the world of education, the goals of artificial intelligence must be based on the philosophy of educational goals. Ibn Sina's views on educational philosophy are in line with the cultivation of ethics based on the philosophy of Ki Hajar Dewantoro. This research aims to determine the impact of artificial intelligence on ethics in the world of education which can be studied in the philosophy of Ki Hajar Dewantoro. Using the literature study method, we can examine that Ki Hajar Dewantoro's theories regarding educational philosophy are very much in line with ethical guidelines for responding to technological developments in all aspects of life.

**Keywords:** Philosophy, Ethics, Artificial Intelligence, Philosophy of Ki Hajar Dewantoro

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## INTRODUCTION

Artificial intelligence (*Artificial Intelligence*) often abbreviated to AI is a study of computers that are designed to be able to do everything better than humans, namely based on their intelligence and cleverness. AI is designed to do human work by imitating some of the functions of the human brain, such as knowledge, thinking, language, even problem solving and decision making. (Rich and Knight, 1991: 3). The development of artificial intelligence has a great influence on the ethics and logic of human thinking in completing tasks correctly.

Based on ethics and logic, artificial intelligence can be divided into four categories, namely, Systems that can think like humans (Thinking Humanly), Systems that can act like humans (Acting Humanly), Systems that can think rationally (Thinking Rationally), Systems that can behave rationally (Acting Rationally) (Kusumawati Ririen, 2008). As a user of artificial intelligence you must understand the norms and ethics when using it. In utilizing artificial intelligence, of course we must understand that humans must have moral responsibilities and understand human rights when utilizing artificial intelligence. Currently, the existence of artificial intelligence has a major influence on developments in all sectors that affect life, one of the influential sectors is the world of education.

Focusing on the education sector, of course there are many conveniences that education practitioners can get. As a teacher, it will be easier to (1) analyze the needs and progress of each student based on the level of understanding and learning style required by the student. (2) can be used as a reference in detecting changes in student behavior so that it can be used as counseling material. (3) processing data in learning assessments, as well as obtaining information about the difficulty of learning material. For students, AI also has many benefits, namely making it easier to understand material that is difficult to understand, and supporting students in receiving information as an effort to think critically and innovate.

However, AI also has a negative impact, namely that it can threaten ethical human behavior if its benefits are misused. Ethics that will be dangerous are of course related to discriminatory processes and violations of privacy that lead to social life. For example, in data-based decision making, the system will adapt to real data but will not pay attention to actual conditions or background, thus triggering bias and discrimination. Therefore, to reduce the negative effects in the development of artificial intelligence, ethics is needed in acting in accordance with its goals.

In the world of education, the goals of artificial intelligence must be based on the philosophy of educational goals. According to Ibnu Sina, the goal of education must be to be able to direct all the potential a person has to achieve perfect development, both in physical, intellectual and character development (Rasyid Idris, 2019). Ibn Sina's view of educational philosophy is in line with the cultivation of ethics based on KHD philosophy. Ki Hajar Dewantoro is an Indonesian educational figure whose thoughts about education are currently the foundation of the educational curriculum. In studying the impact of artificial intelligence in ethics in the world of education, it can be studied in the philosophy of Ki Hajar Dewantoro

## **RESEARCH METHOD**

The method used in preparing this article is a literacy study sourced from books and journal articles related to this article. Data analysis is carried out by analyzing the content of articles related to the article to be created. The first step is to identify the article that is the source. The second step, analyze the content as material for making articles. The final step, draw conclusions.

## **RESEARCH RESULTS AND DISCUSSION**

In Greek, ethics means *ethos*, meaning character, moral character or customs that are assessed by society as an evaluation of what an individual or group has done. According to the Big Indonesian Dictionary (KBBI), Ethics is a science that studies between good and bad regarding moral rights and obligations (*akhlaq*) and between right and wrong related to habits or customs in society (Putra 2020). Ethics means a value system that guides the lives of everyone, both individuals and groups living in society (Soelaiman, 2019). Thus, ethics can also be interpreted as a normative branch of philosophy that contains values in human life.

Ethics in artificial intelligence based on Ki Hajar Dewantoro's philosophy can be studied with several of his thoughts. Education is seen by Ki Hadjar Dewantara as all forms of effort to realize the formation of character (mind and character), mind (knowledge) and body (body) of students. Thoughts about education according to KHD, namely education is also called life guidance for the growth of children, which aims to obtain the highest safety and happiness for each individual and as part of society. So that the natural strength of every child needs guidance and guidance. (Astriani & Samsuri, 2018).

### **Based on Trikon Theory**

Based on the first Trikon theory, continuity means that the nation's culture or lifeline is continuous or repetitive, continuous and unbroken. Interpreting this theory means that education must be dynamic, education must follow technological developments. In artificial intelligence, an educator must understand the existence of AI, and the purpose of AI when it is needed for educational purposes. The existence of artificial intelligence is proof of the development of innovative technology which is always dynamic and never stops developing.

Based on the second trikon theory, the concentric basis means that in developing culture you must be open, but also critical and selective towards the cultural influences around you. To understand this, as an educational actor you must always be open to obtaining information and improving your abilities. However, in following the development of globalization, we must always filter out the negative side that arises, to maintain the existence of our identity as a nation that respects its ancestors.

The basis of convergence means that in developing national character, together with other nations, world character must be developed as a unified or convergent world community, without having to sacrifice the identity of one nation or another. In our nation, we must adhere to civilized norms based on integrity, justice, responsibility, tolerance, independence, freedom and so on. So, based on norms in artificial intelligence, we can see that the benefits of artificial intelligence must still maintain privacy and maintain security. All forms of confidentiality must be maintained, so that polemics do not arise that trigger divisions.

### **Based on Among's attitude**

Khd thinking in the among attitude can also be harmonized in addressing the benefits of artificial intelligence. Among the attitude according to KHD is to fulfill the nature of nature and the nature of the times. This means that with technological advances and the emergence of artificial intelligence, each user must understand when and for what to adapt to reflect the nature of nature and the nature of the times. Understanding when means that we have to adapt to all developments in this world by utilizing artificial intelligence properly, and according to the nature of the times, every human being must be prepared mentally and psychologically to utilize artificial intelligence to help human tasks.

### **KHD independence concept**

In the concept of independence, Ki Hadjar Dewantara emphasizes the importance of having independent principles and attitudes. So, to gain knowledge, we are given the freedom to explore all the potential and talents we have independently but within the applicable boundaries. This means that by utilizing artificial intelligence, we will become more independent in increasing our potential. So the assumption that teachers are the only source of knowledge has shifted with the emergence of artificial intelligence.

In accordance with the three educational centers, namely Ing Ngarso Sung Tulodho, Ing Madya Mangun Karsa, Tut Wuri Handayani, ethics in utilizing artificial intelligence can be understood as follows:

- Ing Ngarso Sung Tulodho, in principle, humans must have self-awareness and understanding to achieve balance in life and morality. So that the limitations of artificial intelligence do not damage one's values and morality.
- Ing Madya Mangun Karsa, in principle, every human being in developing their overall abilities must always follow the progress of the times which continues to experience sustainability in various aspects of life.
- Tut Wuri Handayani, in principle, humans must be responsible for all their actions. The use of artificial intelligence must be accountable based on its objectives.

Based on the wisdom values in 3+3N (Niteni, nirokake, nambahi, nularake, nutugake, ngerembakake) artificial intelligence can be assessed for its usefulness as follows:

- Niteni means observing, so in an effort to utilize artificial intelligence you should start by observing and understanding the purpose for using it.
- Nirokake means to imitate, artificial intelligence is made with the purpose of imitating some functions of the human brain so that it is able to do it correctly, according to the command input.
- Adding means adding or developing, the usefulness of intelligence as a form of technological development must continue to be developed and experience sustainability.
- Nularake means spreading, with artificial intelligence it can be used as a means of disseminating information that supports all aspects of life.
- Nutugake means to continue, meaning that artificial intelligence must be dynamic, must cover many aspects of life in meeting human needs.
- Ngerembakake means spreading ideas, meaning that artificial intelligence can be used by anyone without any discrimination between groups.

### **CONCLUSION**

The existence of artificial intelligence is proof of continuous technological development. Based on its goals and benefits, artificial intelligence really helps facilitate human tasks in all aspects of life. However, with the many benefits obtained, it turns out there is a negative side which can indirectly impact human ethics as users. The ethics in question are related to discriminatory processes and ethical violations. To avoid ethical deviations, it is necessary to strengthen character with integrity, high awareness, responsibility, empathy, honor and discipline. In the field of education, ethics can be based on the KHD philosophy.

Ki Hajar Dewantoro's thoughts greatly contributed to the human way of thinking in attitudes towards massive and dynamic technological developments. KHD's theories regarding educational philosophy are very much in line with our guidance in ethically responding to technological developments in all aspects of life.

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