

## ARTIFICIAL INTELLIGENCE AND HUMAN AUTHENTICITY: PHILOSOPHICAL REFLECTIONS IN THE ERA OF MODERN EDUCATION AND DIGITAL TRANSFORMATION

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### ABSTRAK

Pendidikan modern di era transformasi digital dihadapkan pada perkembangan pesat Artificial Intelligence (AI) yang tidak hanya mengubah proses pembelajaran, tetapi juga memunculkan problem filosofis terkait posisi manusia dalam pendidikan. Penelitian ini bertujuan untuk menganalisis relasi antara Artificial Intelligence (AI) dan manusia autentik dalam konteks pendidikan modern dan transformasi digital, dengan menekankan pentingnya integrasi antara intelektualitas dan moralitas dalam proses pendidikan. Berangkat dari problematika krisis adab dan reduksi makna pendidikan di era digital, penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka (*library research*) melalui analisis kritis terhadap literatur filsafat pendidikan, pemikiran pendidikan Islam, serta kajian terkait teknologi digital. Hasil penelitian menunjukkan bahwa perkembangan AI memberikan kemudahan dalam akses pengetahuan dan efisiensi pembelajaran, namun juga berpotensi melemahkan dimensi eksistensial manusia, seperti kemampuan berpikir kritis, kesadaran diri, dan tanggung jawab moral. Dalam perspektif filsafat pendidikan Islam, manusia tetap diposisikan sebagai subjek utama yang memiliki kesadaran dan adab, sedangkan AI hanya sebagai instrumen pendukung. Oleh karena itu, pendidikan modern perlu mengintegrasikan pemanfaatan teknologi dengan penguatan nilai-nilai etika dan spiritual guna membentuk manusia yang autentik. Penelitian ini berkontribusi dalam memperkuat paradigma pendidikan yang holistik di tengah dominasi transformasi digital.

**Kata kunci:** Artificial Intelligence, manusia autentik, pendidikan modern, transformasi digital, filsafat pendidikan

### ABSTRACT

*Modern education in the era of digital transformation is confronted with the rapid development of Artificial Intelligence (AI), which not only transforms the learning process but also raises philosophical questions regarding the role of humans in education. This study aims to analyze the relationship between Artificial Intelligence (AI) and authentic humanity in the context of modern education and digital transformation, emphasizing the importance of integrating intellectual and moral development within the educational process. Starting from the problems of a crisis of manners and the reduction of the meaning of education in the digital era, this study uses a qualitative method with a library*

*research approach through a critical analysis of literature on the philosophy of education, Islamic educational thought, and studies related to digital technology. The research findings indicate that the development of AI facilitates access to knowledge and enhances learning efficiency; however, it also has the potential to undermine human existential dimensions, such as critical thinking, self-awareness, and moral responsibility. From the perspective of Islamic philosophy of education, humans remain positioned as the primary subjects possessing consciousness and adab, while AI serves only as a supporting instrument. Therefore, modern education must integrate the use of technology with the reinforcement of ethical and spiritual values in order to shape authentic individuals. This study contributes to strengthening a holistic educational paradigm amid the dominance of digital transformation.*

**Keywords:** *Artificial Intelligence, human authenticity, modern education, digital transformation, philosophy of education*

## INTRODUCTION

Education is a fundamental pillar in building an advanced civilization; it must always be integrated with the values of character development both in terms of moral integrity and intellectual acuity. These two values are so substantial that they must not be separated. This is because intellectual education without morality produces intelligence that is directionless and potentially destructive, while morality without intellectuality results in a naive piety that is easily manipulated; thus, true education demands the integration of reason and ethics. This is highly relevant to Imam Al-Ghazali's view, which emphasizes that knowledge without moral guidance can lead humanity away from the true purpose of life and may even cause harm if used without moral consideration (Al-Ghazali, 2004).

Contemporary Islamic educational thinkers such as Syed Muhammad Naquib al-Attas argue that the primary crisis in modern education is not merely a lack of knowledge, but rather the loss of adab in the educational process. The concept of the "loss of adab" describes a situation in which people are no longer able to properly place knowledge within the hierarchy of life's values, causing knowledge to lose its moral compass (Al-Attas & Biesta, 2015). In such a situation, education risks producing individuals who possess high intellectual abilities but lack a sense of ethical responsibility regarding the use of their knowledge

Thus, intellectual development must always be integrated with moral values. These two elements are fundamentally intertwined and inseparable. Intellectual education without morality will produce intelligence that is directionless and potentially destructive, while morality without intellectuality can result in a naive piety that is easily manipulated. Therefore, true education demands the integration of reason, ethics, and wisdom as a single, cohesive whole in the process of human formation (Rahman et al., 1982). Therefore, this study aims to conduct an in-depth analysis of the relationship between the concept of the authentic human being and Artificial Intelligence (AI) from the perspective of modern education, thereby providing modern educators with critical insights on how to integrate technology wisely while preserving the role of humans as the primary, conscious, reflective, and responsible agents in the educational process.

## **METHOD**

This research employs a qualitative approach using library research, as it focuses on the analysis of concepts, meanings, and critical reflections regarding the relationship between human authenticity and Artificial Intelligence (AI) from the perspective of modern education. The research data sources consist of primary data in the form of philosophical and educational works, from both Western and Islamic traditions, as well as secondary data in the form of scientific journals and books relevant to the themes of digital transformation and education (Creswell, 2014). Data collection was conducted through a literature review by searching for, examining, and classifying various sources with academic credibility. The data analysis techniques employed content analysis and philosophical hermeneutics, which involved identifying key ideas and then critically interpreting them to uncover the relationship between the concept of human authenticity and the development of AI in education. To ensure data validity, source triangulation was employed by comparing various relevant references. Consequently, this method enables the research to yield a comprehensive, critical, and in-depth understanding of humanity's position as the subject of education amidst the dominance of digital technology (Sugiyono, 2019).

## **DISCUSSION**

### **Who is a Human Authenticity?**

An authentic is an individual who is capable of consciously understanding and living out their true self, and acting in accordance with the values they hold dear. Authenticity does not simply mean “being oneself,” but also encompasses existential awareness, freedom of choice, and responsibility for every action. In this context, an authentic person does not live mechanically or merely go with the flow, but is capable of deeply reflecting on their life. In the Western philosophical tradition, an authentic person is understood as an individual capable of living consciously, reflectively, and responsibly regarding their existence (Azmi et al., 2022).

An human authenticity is, at its core, someone who is fully present in their own life. They know who they are, are aware of what they are doing, and do not simply drift aimlessly through life. Their life is not mechanical, nor is it merely a meaningless routine, but is filled with awareness and reflection. They have the courage to choose their own path in life, while also being prepared to bear the consequences. In the Western philosophical tradition, such a person is one who does not wear a “social mask,” does not live for the sake of others’ judgments, but dares to be themselves honestly. They are willing to look within themselves, engage with their anxieties, and use them as a path for growth. We find this perspective frequently in the thought of Martin Heidegger, Friedrich Nietzsche, who all emphasize the importance of self-awareness, courage, and existential honesty.

Meanwhile, in the Islamic tradition, an human authenticity being does not merely stop at “being oneself,” but goes a step further: discovering one’s true self in the presence of God. Authenticity here is not merely about freedom, but also about purpose. Human beings are called to know themselves, purify their hearts, and order their souls so that they are in harmony with the truth. So it is not merely a matter of “what do I want to be,” but also “who am I truly in the presence of Allah.” A person immersed in the world will lose themselves, whereas a person capable of organizing their mind and soul will rise in rank to become a whole human being. This is what, in Islamic tradition, is often referred to as the journey toward self-perfection, as described by Al-Ghazali and Al-Farabi. So, to put it simply, an

authentic human being is not merely “being oneself,” but “being the true self” one who is self-aware, honest, and possesses a clear life direction, both in terms of humanity and divinity. Let us now explore and reflect on who the authentic human being is according to philosophers and a Muslim Sufi (Faiz, 2018).

### **Human Authenticity According to Martin Heidegger**

In Martin Heidegger’s philosophy, human beings are understood as creatures conscious of their existence, a concept referred to as *Dasein*. Conceptually, *Dasein* refers to human beings as “being-in-the-world,” that is, creatures who not only live biologically but are also capable of understanding, reflecting on, and giving meaning to their existence. In this regard, humans as *Dasein* possess the ability to be self-aware and to determine the direction of their lives through consciously made choices. Furthermore, *Dasein* is dynamic because it is always in the process of “becoming.” This means that humans are not static but continue to develop through experience and reflection on their lives. Authenticity in this context emerges when humans are able to take responsibility for themselves, not merely following existing patterns, but determining their lives consciously and independently (Blattner, 2006).

Conversely, Heidegger also introduced the concept of *das Man*, which refers to the condition in which humans lose their authenticity by becoming absorbed in a social life that is generic and impersonal. *Das Man* can be understood as “the average person” that is, an individual who lives according to customs, norms, and the opinions of the majority without critical reflection. In this state, humans tend to surrender their life decisions to what society deems normal, so that they no longer act as autonomous subjects (Guignon, 2004). In the state of *das Man*, human thought and action become uniform, as they are based on what “people usually do.” As a result, individuals lose the depth of reflection and no longer have an authentic connection with themselves. Life becomes shallow, as it is not built on personal awareness but merely follows the dominant social current (Crowell, 2001).

### **Human Authenticity According to Friedrich Nietzsche**

In Friedrich Nietzsche’s philosophy, the concept of the human authenticity being is embodied in the idea of the *Übermensch* (superman), that is, an individual capable of transcending his own limitations and the conventional values that

shackle his freedom. The *Übermensch* is not merely a physically or intellectually strong figure, but a person who possesses the existential courage to create his own values in life (Ansell-Pearson, 2007). Nietzsche rejected traditional morality, which tends to stifle human potential, and replaced it with the concept of the “will to power” that is, the fundamental drive within human beings to develop, assert themselves, and reach the pinnacle of their abilities. Within this framework, authentic human beings are those who do not submit to society’s general standards, but are instead capable of defining the meaning of their lives independently through conscious and intense actions (Richardson, 1996).

Furthermore, the human authenticity, in Nietzsche’s view, is an individual who dares to have grand aspirations and does not hide their ambitions behind moral pretense. They are not trapped in a passive attitude often disguised as humility but actively strive to realize their full potential. Authenticity, in this context, lies in the courage to say “yes” to life (*amor fati*), including embracing challenges, suffering, and risks as part of the process of becoming oneself. Thus, the *Übermensch* is not a perfect human being, but rather one who is constantly evolving, dares to take risks, and consistently actualizes their will in real life as a form of responsibility toward themselves (Reginster, 2006).

### **Human Authenticity According to Al Ghazali**

In Islamic tradition, authenticity is closely linked to self-knowledge, particularly as understood by Imam Al-Ghazali, a Muslim Sufi and philosopher during the golden age of Islam. According to Al-Ghazali, an authentic person is referred to as someone who is “Arif” (self-aware), because such a person possesses a consciousness that encompasses five main dimensions (Faiz, 2023). :

1. **Makhluk:** The fundamental awareness that humans possess is that they are created beings; therefore, it is impossible for humans to exist on their own without a Creator.
2. **Mukarram:** Human beings are creatures honored by God with all the gifts that make us precious such as reason, the heart, the five senses, intuition, and imagination and these gifts make us beautiful creatures.
3. **Mukallaf:** Since humans have been endowed with such great dignity, this dignity naturally carries certain implications: namely, that humans have

been entrusted by God with the duty and responsibility to be obedient servants of God and to act as God's vicegerents in managing the universe; therefore, it is impossible for humans who were created with such authenticity to commit evil.

4. Mukhayyar: that is, humans are given the freedom to choose their own path in life, so they can choose between good and evil.
5. Majzi: The latter is a response to our own choices; every choice and action a person takes will receive a just reward or consequence. Just as a person who does good will surely be rewarded with merit, so too will a person who does evil be punished with sin.

### **Human Authenticity According to Al Farabi**

In the tradition of Islamic thought, one of the key figures is Al-Farabi. He views human beings as rational beings who possess the potential to achieve perfection through a balanced development of intellectual and spiritual capacities. Within this framework, the ideal human is often understood through the concept of *insan kamil*, that is, the perfect human capable of fully realizing all of their human potential. This perfection lies not only in rational intelligence but also in moral maturity and spiritual depth. Al-Farabi emphasizes that those who attain this level are individuals capable of directing their reason to understand truth while simultaneously cultivating their souls to align with the values of virtue. Thus, authenticity from an Islamic perspective is not merely about being "oneself" freely, but rather a conscious process of self-perfection in accordance with the purpose of human creation as rational and moral beings (Bakar, 1994).

Conversely, Al-Farabi also describes the condition of humans who fail to actualize this potential. Humans in this condition can be understood as *insan mahjub*, that is, humans who are cut off from their true nature because they are too immersed in worldly affairs and materialistic orientations. The "mahjub" state indicates existential alienation, in which humans lose awareness of their spiritual dimension and are no longer able to direct their reason toward true truth. In this condition, the rational potential that should serve as the path to perfection is instead reduced to a mere tool for fulfilling pragmatic interests. Therefore, from the perspective of Islamic philosophy, human authenticity demands a balance between

reason, the soul, and morality, so that humans do not become trapped in a self-reduction that distances them from their existential purpose. By achieving this balance, humans can emerge from the state of veiling and move toward perfection as a complete and conscious insan kamil (Knysh, 1999).

### **Human Authenticity and Artificial Intelligence in A Modern Educational Prespective**

The development of Artificial Intelligence (AI) in the era of digital transformation has brought about significant changes in the world of education. These changes are not limited to the use of technology but also touch on more fundamental aspects, namely how humans learn, how knowledge is constructed, and how the role of humans as learners is understood. To fully understand these changes, we need to examine them through the lens of modern educational theory.

One of the key figures in educational theory is John Dewey. He believed that education is not merely a process of receiving information, but rather an active and reflective process of learning through experience (Dewey, 1916). This means that a person does not truly learn simply by reading or listening, but by experiencing, trying, and then reflecting on what they have experienced. For example, a student will better understand a concept if they are directly involved in the process of thinking, discussing, or solving problems, rather than just receiving ready-made answers. In this context, learning is a process that requires time, engagement, and effort. When a person thinks, they are actually building understanding within themselves. This process is crucial, as it is where critical thinking skills and self-awareness are formed. However, in the age of AI, this process is beginning to face challenges. AI can provide answers quickly and instantly. On one hand, this is very helpful. But on the other hand, if used without proper oversight, AI can cause students to bypass this thinking process. As a result, students get the results but miss out on the process. Yet, according to Dewey's theory, it is precisely this process that is the core of education (Nasr et al., 1989).

Furthermore, Paulo Freire criticizes the traditional educational model, which he refers to as the "banking system" In this model, teachers are seen as "depositors of knowledge" and students merely as "recipients." Students are not encouraged to think, but are simply required to memorize. Freire rejects this model,

as he believes education should liberate people, not render them passive. Freire proposes the concept of dialogic education that is, education that involves active interaction between teachers and students (Freire, 1970). In this process, students are encouraged to ask questions, discuss, and critically evaluate knowledge. In this way, students become active participants rather than passive recipients. Education does not merely produce people who know, but also people who are aware and capable of thinking. When we connect this to AI, an important question arises: does AI make students more active or, on the contrary, more passive? If AI is used as a tool to help understand the material, it can enrich the learning process. However, if AI is used solely to obtain answers without thinking, students revert to the passive role criticized by Freire. In other words, AI can be a tool for liberation, but it can also become a tool for “dumbing down” if not used properly (Rahman et al., 1982).

From the perspective of Islamic education, Syed Muhammad Naquib al-Attas offers a deeper insight into the purpose of education. He asserts that education is not merely about fostering intellectual development, but about shaping cultured individuals (*insan adabi*) (Al-Attas, 1979). A civilized person is someone who knows how to put things in their proper place whether in thought, action, or the application of knowledge. This means that education is not just about knowledge, but also about values, morals, and awareness. In the context of AI, this perspective is highly relevant. Technology can help people acquire information more quickly, but it does not automatically make them wise. Without values and awareness, technology can actually be misused or cause people to lose their way (Al-Attas, 1980).

From these three theories, we can see that education shares one important commonality: humans must be active, conscious, and responsible agents. Education is not merely about outcomes, but about the process of shaping human beings themselves. However, the digital transformation is bringing significant changes to this process. We can observe its impact from two perspectives. *First*, the positive impact. AI makes learning easier and more efficient. Students can access information anytime and anywhere. Learning can also be tailored to each individual’s needs. This certainly helps improve the quality of education. *Second*, the negative impact. This convenience often leads people to become overly reliant

on technology. Students get used to seeking instant answers without thinking. As a result, critical thinking, reflection, and creativity may decline. In the long run, this can weaken the quality of humans as thinking individuals (Sa'diyah & others, 2023).

This is why it is important to clearly understand the roles of humans and AI. AI is essentially a tool. It operates based on data and algorithms. It can process information, provide recommendations, and help complete tasks. However, AI lacks consciousness, cannot feel, and cannot determine what is morally right or wrong (Russell & Norvig, 2021). In contrast, humans possess consciousness, the ability to think, and moral responsibility. Humans do not merely seek answers; they also seek meaning. Humans can ask "why" and "for what purpose" something AI cannot truly do. Therefore, the role of humans cannot be replaced by AI. In education, humans must remain the primary focus. AI serves only as a tool. Problems arise when this dynamic is reversed. When humans become overly reliant on AI, they lose their role as the primary focus. They no longer think independently but merely follow what the system provides. In this situation, humans risk losing their authenticity.

Ultimately, the relationship between humans and AI in education must remain in balance. Humans as the subjects, AI as the tool. If this balance is maintained, then digital transformation will present a significant opportunity to improve the quality of education. However, if not, technology could actually diminish the quality of humanity itself. Thus, the primary challenge for education in the digital age is not how to use as much technology as possible, but how to ensure that humans remain human: thinking, conscious beings who are responsible for themselves (Mashudi & others, 2024).

## **CONCLUSION**

The relationship between human authenticity and Artificial Intelligence in modern education demonstrates that technology plays a vital role as a tool capable of enhancing the efficiency, accessibility, and flexibility of learning; however, it cannot replace the human being as the central subject in the educational process. Education, at its core, is not merely the transfer of knowledge, but rather a process

of shaping consciousness, character, and critical thinking skills abilities that can only be developed through active human engagement. Therefore, excessive reliance on AI has the potential to diminish the depth of reflection, creativity, and the very meaning of learning itself. In this context, human authenticity lies in the ability to think independently, reflect on experiences, and take responsibility for the knowledge acquired and actions taken. Thus, the use of AI must be appropriately positioned as a tool, not a substitute, so that humans remain at the center of education. The role of educators and the awareness of learners are key to maintaining this balance, ensuring that digital transformation does not erode human values but rather strengthens the quality of humanity as conscious, free, and meaningful beings.

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