"EROS" IN THE PURSUIT OF DIGITAL HUMAN HAPPINESS THROUGH ARTIFICIAL INTELLIGENCE

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Sections Info

ABSTRACT

In the ever-evolving landscape of human-technology interaction, the intersection between Artificial Intelligence (AI) and the quest for "Eros" - a deeply intimate and profound form of love - has emerged as an exciting area of exploration. This research investigates the intriguing possibility of how AI-powered systems can facilitate the digital human journey towards self-discovery and understanding of this elusive yet fundamental aspect of human experience. Through the lens of Interpretative Phenomenological Analysis (IPA), this research examines how AI-based interfaces and virtual environments can create spaces for digital humans to engage and explore the nuances of "Eros", thereby fostering a deeper connection with themselves, their relationships, and the wider aspect of human existence. The theoretical foundation of this research lies in the principles of Interpretative Phenomenological Analysis (IPA), a qualitative research approach that emphasises in-depth exploration of individuals' living experiences. By adopting this methodology, the researchers aim to gain a comprehensive understanding of how digital humans navigate the complexities of "Eros" in the context of AI-mediated interactions, uncovering the unique perspectives, emotions and personal narratives that emerge from such encounters. The study utilises an algorithmic research design, combining a combination of ethnographic observation, in-depth interviews, and thematic analysis to uncover the experiences of digital humans.

I. INTRODUCTION

Artificial intelligence can be used in qualitative research to process and analyse complex data. In the phenomenological analysis of interpretation, artificial intelligence can help in identifying patterns and meanings related to "Eros" in a digital context. Artificial intelligence can help in collecting, analysing and interpreting data related to "Eros" in a more effective and accurate way.

"Eros" comes from the Greek word meaning amorous/sexual love between a man and a woman that contains lust. In ancient Greek mythology Eros was the god of love with the figure of a little boy holding a bow and arrow of love. When the arrow hits a person's, it will make the person fall in love (Kaunang, 2020: 1).

According to Ralph Waldo Emerson, "To be understood is a luxury." At the dawn of modernity, Thomas Hobbes published Leviathan (1651), a book that attempted to offer a way of dealing with social chaos. It imagined a situation before the establishment of a government, known as the state of nature (Hardiman, 2021: 35–36). In such a state, the freedom of every other person, thus, practically negates that freedom. "Under such conditions," Hobbes says, "the common life of man is not only miserable, but also very hard" (Hobbes, 1980: 114).

Boden's concept of "artificial general intelligence" is similar to John Searl's concept of "strong AI," which was coined by Searl in 1980. According to Searl, while "weak AI" is a computer that can behave as if it is thinking wisely, "strong AI" is a computer that actually thinks like a human. Searl wrote, "according to strong AI, a properly programmed computer is actually a mind, in the sense that a properly programmed computer can literally be said to understand and have other cognitive states." The two themes of strong AI were often discussed in the late 20th century; however, it became clear that in order for a computer to be a strong AI, it must solve a variety of difficult problems. The most difficult philosophical problem is the "frame problem." The frame problem is the problem that the AI cannot independently distinguish important factors from unimportant ones when trying to cope with a particular situation. This problem arises for example when we let AI robots operate in the real world. The frame problem was proposed by John McCarthy and Patrick J. Hayes in 1969 (Morioka, 2023: 29).

Human intelligence was formed during the evolution of Homo sapiens. But the interpretation of the concept of "intelligence" is not as simple as it might seem at first glance. If we approach intelligence as the ability to find solutions in the face of a lack of information, replacing it with "assumptions," then we note the properties of intelligence at the initial level of organisation of living beings. In other words, intelligence is the ability to make assumptions that reduce uncertainty, the ability to respond well to new situations. Computers today have this feature. Scientists still do not clearly understand what exactly is meant by AI, what is the meaning of the phrase. Artificial intelligence is believed to be the simulation of human intelligence processes by machines, particularly computer systems (Romanchuk, 2021: 148).

Today, in the twilight of modernity, things have changed drastically. The state of law stands tall and appear to be solid, but rapid change is undermining the entity that Hobbes called Deus mortalis. No blood is spilled, no smell of gunpowder. In addition to the Information and Communication Technologies (ICT) infrastructural revolution from 4G, 5G, 6G and beyond through the advancement of increasingly sophisticated devices. Beings who are controlled by media, function as media, and adapt to this digital technological climate are called homo digital (Hardiman, 2021: 35–36). Digital humans seek the happiness of love in the form of "Eros" through cyberspace.

Religious history says that "Eros" or sexual love comes from God. "Be fruitful and multiply; fill the earth and subdue it." (Genesis, Chapter 1 (verse) 28b). Every human being has a tendency towards sexual desires. In medical term, this is named puberty. The age of puberty is 9 - 14 years old for girls and 10 - 15 years old for boys. Characterised by changes in voice, development of intimate organs, attraction to the opposite sex (monkey love). What is the purpose of the Creator of the Universe creating "Eros" (sexual love)? It is for the blessed married couple to have. "God blessed them, and God said to them: "Be

fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea and over the birds of the air and over every creeping thing that creeps on the earth."" (Genesis Chapter 1 (verse) 28) and in the Book of Song of Songs there are love poems for the bridegroom and the bride. (Song of Songs Chapter 7 (verses) 1–5). The misuse of "Eros" is exampled by what David did with Bathsheba, the wife of Uriah his friend. "Then David sent and took her. The woman came to him, and David slept with her." (2 Samuel Chapter 11 (verse) 4a). "Eros" should be given by God to man, which can only be enjoyed by married couples who have been blessed by God (Kaunang, 2020: 1).

Alfred Schutz's phenomenological analysis focuses on how humans understand and interact with the world around them. In the digital context, artificial intelligence can help in understanding how digital humans interact with technology and how technology affects their behaviour. This analysis can help find "Eros" in human interaction with digital technology (Syaharani, 2023: 7). Spinosa, elevates love from the realm of emotion to the realm of ontology. It should also be noted that from Empedocles and Plato to Augustine and Pico, then Hegel and Schelling, to Existentialism and psychology-love has played an especially important ontological role (Tillich, 2004: 4).

This human tendency to search for "Eros" is currently very easy to obtain. Through technology, romance is built for the purpose of one of the fulfilments of life for the human self. One of them is the need for "Eros."

There is a sense of romanticism in this emphasis on returning to life itself, so it is not surprising that Dilthey published his studies of the "Strom and Stress" movement by Novalis, Goethe and Schleiermacher. This is Dilthey's struggle with the legacy of romanticism, where the failure of positivism and romanticism in its variant forms to capture the wholeness, continuity, and diversity of life itself is striking (Palmer, 2005: 111). The author can sense through Dilthey's thinking the fundamental conflicts in nineteenth-century thought: the Romantic school's desire for continuity and totality in seeing the desired data as valid.

There is an anecdote about a misconceived view of computers. It is a "smart" machine. People believe that computers are capable of performing any command given by humans. Perhaps it is because people often see it on television or read it in newspapers and nowadays through the internet information is very widely accessible.

This assumption is not entirely wrong. Computers are indeed tools in solving problems. The problem is that computers do not just immediately solve problems that are "presented." Humans must formulate the steps to solve the problem in a series of instructions. It is the computer that will later work on the series of instructions, because the computer can do it quickly, accurately, and even repeatedly without fatigue and boredom. The set of instructions that solve the problem is called a programme. The program is "entered" into the computer, the computer works on the instructions in the program, then provides the desired result or output (Munir, 2000: 1). In order for the program to be implemented by the computer, it must be written in a language that the computer understands. As in life, humans can only give orders to other people in a language that the human understands. Communication between humans and other humans uses the same language. Computers are machines, so programmes must be written in a language specifically created to "communicate" with computers. The computer language used to write programmes is called a programming language.

Programming languages are now in the hundreds. These programming languages will continue to grow and increase in number. The people who create and define the language (syntax) are humans too. There are languages that are quite difficult to "understand" by users because of their "primitive" grammar, or because their language orientation is "closer" to machine language (called low level language - low level language) than human language (called high level language - high level language). This high-level language takes words from the English language so that it is easy for users to learn.

Nowadays with the development of structured programming techniques, humans do not solve problems by directly writing directly in a programming language, but humans begin to think of a way to solve problems that will be programmed by emphasising the design or design that represents problem solving.

The design contains a sequence of steps to achieve the solution written in descriptive notations. A systematic sequence of steps to solve a problem is called an algorithm. The notation for writing algorithms is called algorithmic notation. Algorithmic notation is not programming notation, therefore programs in algorithmic notation are not executed by computers. In order to be run on a computer, the program in algorithmic notation must be translated into the notation of the chosen programming language (Munir, 2000: 2).

The search for compatibility between humans and other humans through algorithms is determined through personal biodata entered into dating applications that are currently scattered in front of humans. Currently, human interaction is faced with this phenomenon. Therefore, it can be said that the current interaction between humans and other humans using the internet media is called a digital human.

Searching is a fundamental process in programming. The process of searching is to find a particular value (data) in a set of values of the same type, i.e. basic type or constructed type (Munir and Lidya, 2001: 1). Through this approach, the search algorithm for a dating application actually brings together couples who are looking for "Eros."

II. METHOD

Qualitative methodology allows researchers to advance and apply their interpersonal skills and subjectivity in their research exploration process. However, in research using the interpretive phenomenological analysis (IPA) approach, the element of research excellence is quadrupled due to the bonding relationship that allows researchers to develop with their research participants. Furthermore, as a qualitative research approach, IPA gives the researcher the best opportunity to understand the innermost thoughts of the 'lived experience' of the research participants. As a 'participant-centred' approach, the interpretative phenomenological analysis approach allows interviewees (research participants) to express themselves and their 'lived experience' stories as they wish without distortion and/or demands. Therefore, the use of IPA approach in qualitative research reaffirms the fact that its main purpose and essence is to explore the 'lived experience' of the research participants and enable them to narrate the research findings through human 'lived experience' (Alase, 2017: 1).

Interpretative phenomenological analysis (IPA) is a qualitative research approach that aims to examine how people make sense of their key life experiences. In this paper,

it will provide a detailed guide to conducting IPA research, presenting the theoretical foundations of the approach, a comprehensive overview of the stages of an IPA research project, and examples of high-quality IPA studies. Extended examples from the authors' own research in information technology, cyber law, and philosophy illustrate the breadth and depth of research using IPA methods (Smith, Flowers and Larkin, 2021: 1).

Human activities branch out in two directions according to which of the dual purposes is predominantly or specifically sought to be realised. The author sees that the programme of life's purpose is governed by the pleasure-principle. This principle dominates the working of the mental faculties from the beginning of life. Its efficiency is unquestionable, but the programme is at odds with the entire world, both the great and the small worlds. The programme cannot be carried out properly because the nature of things is contrary to the purpose of the programme. It can be said that the intention of making human beings "happy" was never included in the design of the "creation of the universe." What is called happiness in the narrow sense arises from the gratification-often sudden-of long-unmet needs that have reached great intensity. Happiness itself, then, is essentially a fleeting experience. When there are conditions that the pleasure-principle wants to prolong, the result is only moderate pleasure. We are such that we only get intense pleasure from the contrast between states, but the states themselves do not provide as much intensity as humans would like. The possibility for humans to attain happiness is limited from the start. Being unhappy is something much easier to do (Freud, 1989: 25–26).

III. RESULTS AND DISCUSSION
3.1. Digital Human Relationship with itself

As a human being born from a mother, the outward desire of human beings is to exist. Being exist is the embodiment of man in his world. The rapid and almost uncontrollable development of technology in all aspects creates chaos and uproar for conservative humans.

The digital revolution has opened up a transparent stage for the display of fanaticism so that there is no longer any need for an auditorium to spread narcissistic propaganda full of hatred for others (Hardiman, 2021: 64). The purpose of this research focuses on the subject of artificial intelligence as a means of human self-discovery today. Modern humans who are aware of the presence of technology and use it are referred to as digital humans. The desire of digital humans to place themselves to be visible and invisible in the digital world (cyberspace), is a choice of the existence of the human soul itself. Man's search for himself towards the romanticism of his true affection for himself causes mental turmoil. Affection in the form of love for eroticism is inherent in men and women when they reach puberty. The author refers to this love as "Eros" in Greek which means sexually realised love. When boys and girls, referred to as adolescents, begin to like each other, there is another sense of exploration of themselves. The love of the body and physicality begins to take centre stage. A desire for flesh that they realise is part of their human nature. Self-exploration is when males begin to have wet dreams, grow Adam's apple, and his voice becomes heavy. Women are characterised by menstruation and enlarged breasts. Finally, these humans unconsciously explore themselves into self-love through "Eros" as a biological need. Men and women both masturbate. This

outward desire is completely natural. The means of achieving the pleasure of "Eros" done to oneself is done with technology through various applications on the internet (cyberspace).

3.2 Digital Human Relationship with Inanimate Objects

Digital technology as a source of information that is currently very abundant not only has a positive impact, but also a negative impact, especially on a digital person in particular and society's view of digital people in general. Loneliness pervades the body. As a result of the proliferation of applications that provide a stage for the existence of the digital human self. Self-existence can be realised for extroverted digital humans, while for introverted digital humans it is impossible. So that at this time if we look at one of the broadcast media that many other humans misuse the term social media, namely Instagram. Especially the age of users in the range of 18 - 35 years. As well as 36 - 50 years. Based on observations above 50 years old, it is rare to be interested in Instagram due to difficulties in using it (for this age range it is easier to use other social media such as Facebook and friendships at the same age). The main focus for this research is the age range of 18 - 35 years old, namely teenagers and young adults. It is not necessary to mention generations so as not to appear to categorise digital humans in this research.

Philosophy has always had two complementary directions: Philosophy reflects on human experience, and philosophy responds to its thinking. So philosophy always deepens what humans experience in their daily lives, both special and ordinary experiences. Philosophy seems to be born from a sense of wonder, a philosophy of curiosity (Magnis-Suseno, 2005: 36). The desire to know about the digital world is based on an understanding of humans, which is contained in the philosophy of human itself. The desires of digital humans through their existence on Instagram are quite clear or significant. The age range of 18 - 25 years is more concerned with anonymity for themselves. This is shown by the fact that there is no profile photo, if any, it is back-facing or front-facing but the full face is covered by their smart phone (usually this photo is taken through a mirror). They also only post 1-2 photos on the Feed, or 1-2 Reels and are rarely in the position of tagging photos or videos from their friends (followers). But they are sometimes in the highlights. They are also active in Story or not at all but watch their friends' stories diligently and rarely give appreciation unless it is really good in their view and comment if they really want to know.

The next age range is young adults, aged 25 - 35 years. These are young adults from digital humans who are studying master's to post-doctoral degree, and young executives. This looks much more different, like heaven and earth. The author calls it an achievement. It can take many forms. If there is no achievement (minimal), then usually the original Instagram (with the real name), not the alter ego or second id Instagram, the profile photo is not there, then the feed is only a few photos, even then usually photos of the golden age (best), achievements in the past (can be hobbies and so on).

It is rare to make a Story if there is more posting than he can re-post or photos such as natural scenery: mountains, beaches or coffee shops with their addresses or travelling using vehicles. But if the range of young adults with achievements in their Feeds and Stories as well as Reels and tagging from their followers tends to be crowded and irregular. Every achievement activity is always present. It can be said that like Facebook social media users who have been categorised as odd school users. In fact, Instagram media broadcasts are specific media that are only displayed with one subject and one object such as photography.

Photography was also only one subject or one object (specific or specialised) such as only mountain views or only beaches. It is recognised that when Instagram was bought

by the owner of Facebook, many Facebook users moved to Instagram and brought their old habits with them. But now it is biased. Instagram's broadcast media is also experiencing a mess of Feeds, Reels and tagging for broadcast media displayed except Stories. Story displays our current status of what we are doing, where we are and we need to tell our friends on Instagram.

Even Instagram, which is a broadcast media, is not spared as a means of searching for "Eros" through DM (Direct Message). Some are actually with bots (computers). So this is what is referred to as the relationship or relationship of digital humans in "Eros" with inanimate objects. Search algorithms such as in Instagram will always provide a thirst for the search for this form of love as long as these digital humans see, search and get the same content that they always want.

3.3 Digital Human's Relationship with Other Digital Humans

The desire of digital humans for a sense of "Eros" in the digital world can be fulfilled today through the rise of dating applications on the internet (cyberspace). The author in his field research only limits 3 (three) types of dating applications that provide matches to users who are digital humans in search of "Eros" type love.

Firstly, the BangTams chatbot from the Telegram chat application. The age range of users in this chatbot is teenagers aged 18 - 25 years. But the most and play here is the age of 18 - 20 years old. They are mainly Vocational High School (SMK) students of both male and female gender. The rest of the age range 20 - 25 years old are students and workers who are not studying (usually men and women from SMK). The research is based on observations and interviews, and uses a random sampling of 30 respondents, both male and female as well as male and female in the age range of 18 - 25 years. On average, the top 5 most discussed topics (sorted by top-down model) are loneliness, wanting to have a lover, heartbreak, love betrayal and cuddle. The rest such as about lectures, making 80 pages of power point for 2 (two) credits of students majoring in English literature, the author has commented and provided input. It is not uncommon to share conversations with chatbots whose id (age range) is usually 18 - 25 years old, all of which are anonymous. But it is not uncommon with intense communication to get "Eros" love in the virtual realm such as frequent video call sex (VCS) actions. But it is very rare to meet in the real world in percentage terms not as much as Instagram DMs for the purpose of "Eros" type love meeting in the real world and free (not paid), like to like.

Secondly, the chat application Michat. This application media is already included in the category of application media for paid "Eros" love. The author did some research and was really surprised. This chatting media is used as a medium for open prostitution. The author has just installed this application in less than 5 (five) minutes, 10 user IDs have entered friendship and all of them are women. Even though the author in the application is also a woman. Through the Michat media, the average woman who invites friends (auto approval) default setting immediately gives a price per 30 minutes Rp. 100,000 and per 45 minutes Rp. 150,000 there are also other offers, namely VCS. It is sad to see the phenomenon of this paid "Eros" love search. The users also range in age from 18 to 22 years old with a high school education level and first-year students. It is enough to make researchers surprised and worried about the future of the nation's children in front of their eyes like this.

Third, the media of digital human relations with other digital humans in the process of searching for love with the "Eros" type through the media of the dating application Tinder. This application is quite middle to upper class. Young children under the age of adulthood according to Law No. 16 of 2019 concerning Marriage which replaces Law No. 1 of 1974 concerning Marriage which originally referred to adulthood

for women aged 16 years and ready for marriage in Article 7 which stated that Article 7 (paragraph) 1 Marriage is only permitted if the man and woman have reached the age of 19 (nineteen) years, so that with the changes to Article 7 alone it no longer conflicts with Article 50 (paragraph) 1 Children who have not reached the age of 18 (eighteen) years or have never entered into marriage, who are not under the authority of parents, are under the authority of the guardian. In the case of this Tinder dating application, everything that is written by the user (digital human) who uses it automatically has a match with the algorithm in the Tinder application programme. It is quite encouraging that the Tinder application most of its users are young adult men and young adult women whose average education is at least Bachelor (S1). It can be made a percentage of 85% and work in the age range of 25 - 35 years. It can be said that they are young executive digital humans who are looking for momentary love in the form of "Eros" to fulfil their biological needs but do not want to be bound by marriage. The remaining 15% are students, both young men and women who are looking for "Eros" by giving / can be said to proclaim themselves as a 'sugar baby' for men and women with an age range of 20 - 24 years.

The increasingly massive digital world makes conservative humans become digital humans and look for other digital humans. The average Tinder user percentage is above 80% of the men have met the women on average 5 (five) times and some are used as girlfriends and the rest are used as sexual friends or can be said to be friends with benefits (FWB) which has changed the meaning of the abbreviation FWB initial / original (original).

IV. CONCLUSION

Empirical research using sample data as many as total 90 respondents with random sampling techniques (30 respondents each applications: chatbot Telegram; MiChat; and Tinder), the results obtained using the Interpretative Phenomenological Analysis (IPA) method through a deductive approach. The use of Artificial Intelligence (AI) has proven successful as follows: First, making digital humans understand themselves through algorithms on social media platforms and broadcast media to state their own existence, both introverted and extroverted digital humans. His success in finding his own identity through the choice of love of the type "Eros" in cyberspace is assisted by AI applied in the application algorithm of digital human self-existence towards himself.

Next is the second part, the discovery of digital human "Eros" love for inanimate objects that can communicate statically, namely the relationship between digital humans and chat bots, which is one of the applications for digital humans in fulfilling the need for eros. The average use of chat bots ends with chatbots too (anonymity). Rarely do they end up meeting in the real world.

Thirdly, it is through dating apps that digital humans find other digital humans in terms of fulfilling their hunger and thirst for "Eros" type love. Through these dating apps, digital humans find other digital human partners based on algorithms embedded in the app and they meet in the real world and channel their "Eros" in real-time. The lives of digital humans are fulfilled based on artificial intelligence and some last until the stage that is nature, which is only 10%. If it is said, are the perpetrators immoral?

"Does decision-making in business have no moral relevance?" (Bertens, 2013: 7). The author concludes that in terms of fulfilling the needs of digital humans today, the most basic and important thing today is not in terms of morality. The answer to that is obvious. But technological progress is unavoidable. The challenging question is whether both digital humans are aware of their health. Protection against sexually transmitted

diseases (STDs) and especially the HIV virus which becomes aids within 10 years of transmission. That is the most basic thing and the need for awareness of the perpetrators who are doing self-discovery and "Eros" love to get happiness.

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