

akan hidup abadi di dunia. Bukan hanya keabadian di dunia yang akan manusia modern raih, namun bagaimana manusia hidup di dunia dengan mendapatkan kebahagiaan. Kebahagiaan yang sesungguhnya sulit untuk diperoleh manusia meskipun manusia menggunakan penemuan baru sains modern. Kebahagiaan yang sesungguhnya akan manusia peroleh jika manusia tersebut percaya dan mendekatkan diri pada Tuhan. Kebahagiaan yang oleh manusia modern rasakan hanyalah kebahagiaan semu yang bersifat sementara. Keabadian yang diinginkan manusia modern nyatanya tidak berbanding lurus dengan kebahagiaan. Hal ini dapat dilihat dari banyaknya angka manusia mati bunuh diri di berbagai negara yang mayoritas negaranya sudah maju dan ilmu teknologi berkembang pesat namun tetap saja tidak bisa menolong permasalahan rohani mereka. Manusia modern beranggapan bahwa semuanya bisa diselesaikan dengan sains modern yang mereka temukan, padahal ada campur tangan Tuhan dalam kehidupan di dunia ini.

Kata-kata Kunci: *Homo Deus, Ilmu Pengetahuan Modern, Islam, Kebahagiaan, Yuval Noah Harari.*

Introduction

Homo deus is one of the Sapiens trilogies by Israeli historian Yuval Noah Harari which discusses humanity's new agenda. The Middle Ages and modern times are very different. In the past, humans still struggled with food shortages, epidemics, and wars, and the law of the jungle still applied. Likewise, 'in 2012 the war killed 120,000 people while the suicide rate reached 800,000. During that dreadful time, the man had prayed to all kinds of gods, but there had never been an answer that helped him overcome a single threat. The scientific revolution slowly brought humanity to a solution, which made it successful in overcoming these three mortal enemies to a minimum, developing ways to fulfill life more effectively, modernly, and efficiently (Prasetyono 2013, 187–205). However, after this success, science brought humans to continue to move further to achieve this new dream, which made homo sapiens metamorphosis into homo deus.

In the beginning, the fundamental spirit of the modern era was the achievement of a social level called progress. The most important foundation that refers to this era is the emergence of critical thinking efforts by humans to solve problems. The results of his thinking are better known as humanism, which makes humans the center of study of the problems they face. Activities carried out by humans are motivated by curiosity about their world and the desire to understand nature, as well as the desire to use nature to expand their desires or necessities of life (Khairum 2021,1). From here began the scientific revolution which prioritized rationality and empiricism to prove the truth; Science is increasingly advancing and developing.

Not satisfied with that, modern humans are no longer filled with anxiety because of hunger, plague, and war. Humans can now set their sights on a higher goal. According to him, his desires, such as death and sadness, must be fought. This drives modern humans to find discoveries,

namely modern science, to fight what they think is against their will. Harari indicates a future where technology reigns over humans.

Modern society cannot avoid the rapid development of information technology. Artificial intelligence (artificial intelligence) was created by connecting to humans via the internet network. One day, humans will not have to drive automatic or manual cars. The car will run independently and communicate directly with the surrounding cars and traffic to avoid traffic jams or accidents. Humans also don't need to be afraid of running out of chicken eggs in their refrigerator because the fridge will directly contact the chicken distributor when the eggs are about to run out. Not until the chicken eggs are used up in the refrigerator, but the new chicken eggs are flat in front of the house. Those are two pictures of the many things one can imagine about life to come. Everything, including humans and electronic devices, will be connected to networks formed through the internet. Chinese scientists have succeeded in genetic engineering and removing the disease gene of a baby. Electric cars are also increasingly developed, and several companies have also used robots for their production processes (Verdino 2021, 1).

This is evidence that technology will soon take over control of the world. However, this is very different from the view of religion, and science requires religion to justify ethical research. Religion also explains the development of the world of medicine and biology in the name of healing disease. However, when biological engineering and non-organic materials cross boundaries, scientists no longer look at religion. Humanism is their argument. When humanism says, if it feels good, do it, it justifies various research. Thus, the mantra of the world of medicine has changed, from medicine to cure. The sickness becomes to renew the health.

The author thinks about whether human life will be divided into two categories. Namely, humans who have superpowers through modern technology and science can engineer everything in the world as well as the human brain and body. Second, humanity will be eroded by developments over time, technology, and modern science which are getting bigger day by day. I will discuss modern humans' efforts to fight death, besides discovering modern science. Humans can achieve true happiness, Modern humans want to live forever in a world with the sophistication of modern science, but that doesn't always make them happy, and how Islam's view is related to what modern humans are doing today. Religion needs to balance the rapid development of technology and modern science so that humans can be successful both in the world and in Faith.

Before discussing this, the author will explain several articles that previously discussed Yuval Noah Harari's thoughts about homo deus and the differences between all these articles and the article that the author wants to discuss. The article written by Mita Mayestika Kuen and friends analyzes the thoughts of *Homo Deus Yuval Noah Harari*, who states that

one-day technology will dominate the world so that only a handful of humans will innovate to become homo deus and most of the others will remain homo sapiens because they cannot access the latest technological future. Therefore, according to Mita, an intelligent role for humans 5.0 is needed in choosing and selecting super-intelligent technology for the common good (Kuen, Cangara, and Hasrullah 2022, 86).

This is different from the article written by Syazna Maulida and Suhermanto Ja'far, according to which artificial intelligence originating from modern technology can give humanity the possibility of achieving extraordinary but insignificant improvements in material life while at the same time providing a means for improving the quality of humanity so that it can undermine spiritual intelligence, Spiritual intelligence is a person's ability to listen to their conscience in acting and have faith in God. The faith of modern humans is starting to be eroded by sophisticated technology which, according to them, can solve everything in the world. Modern technology does not provide an understanding of faith for humans like religion. Islam is very important in providing ethical guidance to humans, including ethics in the development and use of science and technology so that Islam can meet the needs of humanity in the modern era (Maulida and Ja'far 2022, 108).

There are also articles written by Peter Nguyen Van Thu, S.J., which discuss the reflections and presentation of individual perspectives on religion by the writer Yuval Noah Harari, according to the author, religion changes as humans change. Religion has an international spiritual influence. Modern technology does not make people satisfied, although it makes people happier than before, but also very dissatisfied in other aspects. With religion, humans will find true happiness. Various new findings obtained by modern science have been explained in religious books. Religion provides peace and tranquility to both ancient and modern humans. Through religion, humans will know God more closely so that humans can gain real happiness (Nguyễn 2023, 105).

Of the several articles that the author presents, none of them discusses the efforts made by humans to fight death and how humans, with the help of modern technology, can achieve true happiness. As well as the views and role of Islam in balancing the growth of technology and modern science so that humans can be happy and successful in worldly and spiritual (religious) affairs.

Harari's Brief Biography

Homo deus is a book or the work of Yuval Noah Harari, a famous historian who is currently shocking the world through his works, and he comes from Israel. On February 24, 1976, in Kiryat Ata, Israel (Salsabila 2020, 35). Yuval Noah came from a Jewish family. He is one of three children born to Shlomo and Pnina Harari. His family is a secular Jew with

roots in Eastern Europe and Lebanon. His father's profession is an arms engineer. His father works in the state. At the same time, his mother is an office administrator. Harari became acquainted with his reading at the age of three.

Harari attended the Leo Beck Education Center in Haifa. This school is for intellectually gifted children from the age of eight. He did not carry out his mandatory military service in the Israel Defense Forces because he had to continue his studies at the University. After he graduated, Harari had severe health problems. This resulted in his military service being terminated. After that, he started his work in studying history and international relations. By looking at the Hebrew University of Jerusalem when he was 17 years old.

Then he continued his studies at Jesus College, Oxford. Then pursuing a postdoctoral degree in history at the Yad Hanadiv Fellow under the supervision of Steven J. Gun, Harari earned his PhD in 2002 and is currently a professor in the Department of History of the Hebrew University of Jerusalem, specializing in world history. While at Oxford, Harari became acquainted with the works of Jared Diamond. According to Harari, one of Jared Diamond's books entitled *Guns, Germs and Steel* brought Harari to enlightenment. So later, Harari's writings were heavily influenced by Jared Diamond's thoughts.

Harari became known to the world through several works in world history, medieval history, and military history. Some of his works are *Renaissance Military Memoirs: War, History and Identity: The Ultimate Experience: Battlefield Revelations and the Making of Modern War Culture*, and three of his greatest works, namely: *Sapiens: A Brief History of Humankind*; *Homo Deus: A Brief History of Tomorrow*; and *21 Lessons for the 21st*.

Then in more detail about Harari, he is a vegan and gay and decided to marry his husband, Itzik Yahav, in 2002 in Toronto, Canada. Itzik Yahav is the manager, and they live in Mesilat Zion near Jerusalem. According to Harari Yahav is the internet for everything. Harari is a person who also likes meditation, and he spends at least 3 hours a day meditating. Every year he also undertakes special meditation for 30 days, experiencing silence without books and social media.

His writing is thick with nuances that emphasize the message of free will, intelligence, awareness, suffering, and happiness. Harari's writing cannot be separated from the historical element. He even wrote about the cognitive revolution 70,000 years ago when homo sapiens began to replace Neanderthals and several other species of the genus homo, how homo sapiens started to develop various ways of communicating through language skills, creating a structured society and gradually climbing the pinnacle of predators.

According to the biological term, homo sapiens is a group of mammals

with high intelligence, a term for modern humans today. According to Yuval Noah Harari, three crucial revolutions shaped the course of Sapiens' history until now: the cognitive revolution, the agricultural revolution, and the scientific revolution. The process in agriculture and the acceleration supported by the scientific revolution have also allowed man to come closer to his dominion over his environment. Through various technological developments and the consequences of the futuristic world of biotechnology that makes intelligent biological organisms through their creators (humans), Harari interprets in his book that homo sapiens will become extinct and disappear one day.

Homo deus is one of Harari's works recognized as the *Wise Book of Lessons* for the 21st. Within months he sold the book worldwide (Agung 2019, 164). Homo deus discusses the future of humans and how civilization begins to be dominated by new technologies that slowly make humans feel like gods. Because in today's era, whether it is recognized or not, the West leads the way for world civilization. In the Middle Ages, he never separated humans from three things: famine, plague, and war (Yuval 2018, 3), because ancient times, the law of the jungle still prevailed, and the strong one won. The scientific revolution slowly brought humans to a solution that successfully overcame these three problems. Encouraging man to move towards his new dreams and prepare himself for bolder goals: happiness, immortality, and divinity; to gain immortality, one must struggle against old age and even death. Attempting to elevate humans into gods (Irawan 2019, 42), and to turn homo sapiens into homo deus (Lusi 2020, 169).

Modern humans have made many discoveries with technology and modern science. This research makes modern humans think that they can solve everything logically without any spiritual intervention. The author will describe some of the findings of current human study and how Islam's view is responding to the inventions and thoughts of modern humans at this time and in the future. The author sees that modern technology and scientific development are helpful and make it easier for humans to live in the world. But modern technology and science also make humans have a higher arrogant nature. Not infrequently, modern humans make their minds or ratios as God because they think that all things can be done and can be resolved with their thoughts and discoveries.

Modern technology and science erode their belief in spiritual things; humans experience weakness in Faith. So, although modern man is successful in his career and financially, he does not have inner peace or true happiness. Modern humans with technological sophistication may be able to live longer and may not even age due to various kinds of beauty operations, but it cannot be denied that their souls will become weathered and destroyed, modern humans are mentally weak, easily discouraged, and depressed, giving rise to a lack of true happiness, what

modern humans get is only temporary happiness. Humans should be aware that rational intelligence invented modern technology, and science comes of the highest essence. It must glorify God so that the human mind can connect with God and find true happiness in it.

The pattern of the human mind is not only formed by the environment; it is also formed by education. Education has an important influence on the design of thinking and human behavior. Modern humans live in an era where education requires more people to get titles and positions. This is important but no less critical if education emphasizes humans having a high moral and spiritual soul. So, when humans know, they do not prioritize their ego, so they use this knowledge in negative ways, feel arrogant, and think that everything can be resolved with their ratios. Without moral and spiritual education, humans will forget their identity as God's creatures who have responsibility for everything humans do.

Death and the Right to Happiness

In the 21st century, humanity is likely to make serious efforts toward immortality. The struggle against old age and death manifests the highest value of contemporary culture: the value of human life. Harari in his book states that human life is the most sacred thing in the universe. The United Nations adopted human Rights towards a global constitution that states that the right to life is the most fundamental of humanity. Since death violates this right, it is a crime against humanity, and we will fight it out in an all-out war against it (Yuval 2018, 24).

Throughout history, religions and ideologies have not explicitly sanctified life itself. They have always held sacred to something above or beyond earthly existence and are tolerant of death. Some of them glorify the angel of death because Islam, Christianity, and Hinduism assert that the meaning of our existence depends on our fate in the hereafter; death is the beginning of human beings who will live forever in the afterlife. They view death as a positive aspect of the world, they die because God ordained it, and the time of their death is a religious, metaphysical experience full of meaning. If you imagine Islam, Christianity, and Hinduism in a world without death, that also means a world without heaven, hell, or reincarnation (Yuval 2018, 24).

Modern science and modern culture have entirely different views on life and death. They do not regard death as a metaphysical mystery and do not view death as the source of the meaning of life. For modern people, death is a technical problem that can and should be solved. How do humans die? Stories in the Middle Ages describe death as a figure in black robes or an angel of death appearing and inviting the human to join or withdraw the spirit without granting the human request for an additional lifetime if God sends the angel of death to take the soul, then that is where we will die (Yuval 2018, 24).

But according to modern science humans do not die because of a black robe or grim reaper or because God ordained them. Humans always fail because of some technical errors. For example, the heart stops pumping blood, cancer cells spread in the liver. Germs multiply in the lungs, and there are reasons for a person having such a disease, for example, because the person does not lead a healthy lifestyle. There is nothing metaphysical in this; everything is a technical problem. Every technical issue has a technical solution; humans will try to collaborate with computer science, science, biotechnology, and genetic engineering with technology to extend their lives. Many eccentric humans in the laboratory can do it; if people have cancer, they can kill cancer cells with chemotherapy or nanorobots. We can destroy germs in the lungs with antibiotics. If the heart stops pumping, we can revive it with drugs and electroshock and if that doesn't work, it can transplant a new heart.

For example, a British doctor believes and has carried out a pig heart transplant to humans. Suppose the results are consistently successful within three years. They will realize a pig heart transplant to a human because it is believed that the hearts of pigs and humans have similarities in anatomy and physiology. The Indonesian Ulema Council (MUI) has responded to this right by allowing pig heart transplants to humans if it is an emergency. Many other new inventions, such as paralyzed patients, have learned to operate computers with electric helmets "mind readers". In addition, there is also the phenomenon of the application of behavioral control, namely the invention of engineering technology with the ability to regulate people to take actions according to the wishes of the regulator, which causes manipulation. Human behavior and slavery (A Charis 1997, 42). Currently, modern science does not solve all technical problems. However, this is why Western researchers or scientists invest a lot of time and money in research to solve these technical problems (Afnan 2020).

Until now, human strength is increasing; humans seem to be gods, and humans seem to be able to delay someone's death, just as China is planning to revive the dead. Now they are doing research at The Shandong Yinfeng Life Institute, the only cryonics research center in China. Later China was successful with the discovery of technology to bring dead people back to life. However, this is only temporary, all humans will die, and even researchers or those who discovered modern science will also die. Humans are trying to overcome technical problems to avoid death; maybe we can only double our life expectancy, maybe humans only live 60 years, so it is multiplied to 120 years, but it will not reach 500 years despite trying to fight death. As explained above, death will sooner or later occur in all living creatures, including humans.

The second major project on the human agenda is finding the key to happiness. For thousands of years humans have lived, the puzzle of happiness has not yet been completed. In ancient Greece, the philosopher

Epicurus explained that worshipping God was a waste of time, that there was no existence after death, and that happiness was the sole goal of life. Most people in ancient times rejected Epicurus but today it has become the standard view.

For Epicurus, happiness is a personal pursuit. In contrast, modern thinkers tend to see it as a collective project. Without government planning, economic resources, and scientific research, individuals cannot go far in searching for happiness. If a country goes to war, if a crisis hits its economy and there is no health care, the people will experience suffering and are far from happy.

However, in countries that are already developed and whose economies are developing rapidly, there are also many researchers and discoveries in those countries. For example, South Korea and the United States are the countries with the most citizens who die due to suicide. So, the most important project of humans living in developed countries is no longer about the discovery of modern technology but has shifted to achieving true happiness and immortality.

But achieving happiness is not easy; it seems that happiness is not possible to grow even with the achievements that have been completed. Achieving real happiness will not be easier than overcoming old age and death. If identifying happiness with the sensation of pleasure it is only fleeting and the desire to experience it again and again. Then humans have no choice but to pursue it continuously; when humans finally get it, the sensation will quickly disappear, so it will never bring lasting achievement. The more humans desire to get a sense of pleasure, the greater the stress and dissatisfaction they get. To find true happiness, humans need to slow down the pursuit of pleasant sensations, not speed them up.

Homo Deus an Islamic Perspective

The universe and its contents come from God, including science. The knowledge that comes from God must be used as an instrument in getting closer to Him. All points of human knowledge are back in the grip of the one who created it. There is no dichotomized science, all of them come from the God of the universe, and later everything in the world will return to Him.

Modern science and technology development is increasingly rapid, and modern humans are needed to adapt to today's developments. Advances in science and technology also led to a new revolution known as the Industrial Revolution. This revolution opens new ways to convert energy and produce goods, thereby enormously liberating humans from dependence on the surrounding ecosystem. The development of the current era makes modern humans depend on the products produced by science and technology. It cannot reduce the level of

suffering in the world. Modern humans are never satisfied just looking for comfort and consolation; meanwhile, animals are extinct, and the environment is damaged by human dissatisfaction itself (Yuval 2017, 03). The development of modern technology and science also affects the perspective and attitude of modern humans towards religion. Modern humans are so optimistic and confident that they can explain all natural phenomena scientifically and rationally and overcome everything that happens in the world (D, Fakkah, and Ovan 2021, 01).

If we look at the primary problem, there will be a missing dimension in modern human life. What was once considered sacred in spiritual phenomena is becoming increasingly eroded and looks profane. Modern humans seem increasingly distant from things that breathe spirituality and the concept of divinity. The existence of increasingly sophisticated facilities makes humans feel that they have been freed from something based on spirituality because they are no longer bound by celestial beings who were once believed to meet human needs. The success of modern technology and science in solving various life problems makes people aware of their autonomy and power. Many modern humans feel that they do not need God's intervention to solve the issues of life in this world. Not a few people openly deny the existence of God because they think that God is just a human imagination. This also happens in the academic world. Not a few students who already have a degree doubt the role of religion or even openly state that Faith and belief are no longer needed. Humans forget where from and what God created them (Bashir 2020, 17).

Harari has the view that religion is irrelevant if used in this modern era, according to him science can solve the problems that exist in the world and can replace religion. Not much different from Harari, Richard Dawkins, he is a writer, ethologist, biologist, and general scientist from Great Britain. Richard believes in science more than he believes in God. The works he wrote mostly discussed his rejection of religion and his lack of belief in the existence of God. According to Dawkins, religion is a source of conflict as well as a justification for beliefs that have no evidence. He considers faith (the belief that is not based on evidence) to be one of the greatest evils in the world, the existence of God cannot be proven logically, and therefore according to him God does not exist (Kristiatmo 2022, 48).

According to people who believe in religion, they think that religion plays an important role in shaping human morality. Religion gives humans rules about what is permitted and prohibited, but Dawkins does not agree with this. According to him, morality originates from family and reciprocity. The source of human actions is to survive and protect oneself.

According to Richard, religion is only used as an excuse for someone to do bad things, such as a suicide bomber, people do this because of the teachings of their religion, which assumes that they will get a reward and then go to heaven. According to him, religion is not a source of morality

because there are many abominations in it, and a source of evil. Religion is only an inherited psychological product.

Another figure who does not believe in the existence of God and relies on science is Samuel Benjamin Harris, he is an American writer, philosopher, and neuroscientist. Harris argues that religious beliefs have many detrimental and negative reflections. Religion contains dogmatism, intolerance, absurdity, absolutes, monism, and truth claims that cannot be proven scientifically. Religion is a mere delusion and the source of all evil, so it is necessary to fight against religion and eliminate the phenomenon of religion from people's lives. The world would be better if there were no religions in it. Harris is highly critical of religion, especially Islam. According to him, Islam is the same as terrorism, Islam is an aggressive religion compared to other religions (Gündoğan 2023, 440).

There is also a scientist who is an expert in the philosophy of physics, mathematics, and cosmology who is famous throughout the world, namely Stephen William Hawking, he is an atheist who adheres to scientific naturalism, namely rejecting proof about religion and God but only with empirical evidence and rationalism. According to him, God is intangible (does not exist) because he does not show his power, so God cannot determine human destiny. God does not have any role in natural law, because nature has its laws and regulations, so it does not need God to guard and maintain it. God also has no role in the creation of the universe, because nature was created because of a big eruption. Life after death is intangible (does not exist) so there is also no concept of heaven and hell. After death, humans become dust and no longer exist on earth, and life after death is a dream because everything is not proven scientifically (Razali and Wahab 2020, 195).

Hawking thinks that someone who believes in religion is someone who does not understand science. Even though science provides answers to a better and more consistent world. However, people still believe in religion because of the human attitude of wanting comfort rather than science, which is somewhat difficult. A person's disbelief and misunderstanding results in that person becoming a believer or follower of a religion. Hawking believed in science more than religion (Razali and Wahab 2020, 195).

Some of the figures above are examples of people who have changed their perspective on religion because they glorify science and modern technology too much. The knowledge they master makes their way of thinking too rational, so they think that religion and God are useless because they cannot be proven scientifically.

The development of modern technology and science is an ambivalent reality. On the one hand, modern technology and science help humans develop human life. On the other hand, it is undeniable that modern technology and science also have great potential to destroy life and the

universe. The ferocity of nuclear weapons and bombs is a small part of the negative consequences of modern technology and science development that we can see with the naked eye. Morality and human ambition to dominate (exploit) the universe are also negative consequences of modern technology and science.

In the view of Islam, humans are creations of God, who are assigned to be caliphs on earth to protect nature and are a sign of the beginning of human civilization and culture (Dawam 1987, 175). Humans need to know their nature so that the reason they use to control nature, and the vast universe is controlled by Faith so that they recognize the Almighty God in creating and controlling the life of His creation. Human potential in thinking and discovering science is solely for proving the 'power' of God. Intellect is also the potential for humans to distinguish between what is correct and false, between right and wrong (Abdullah 2018, 73-84).

Not the other way around, the inner conflict felt by some people who believe religion is only a legacy of family tradition. They don't have deep-rooted Faith, so they can't reconcile their scientific views with their religious beliefs, so they choose to become atheists and feel they don't need religion anymore. They do not realize that everything done in this world will be accounted for later in the hereafter. Because humans will not live forever, no matter how hard they fight death. Because all living things in this world will taste death, and all created will perish. Likewise, happiness is in the heart, and the seat is connected to God. So, if humans are far away and do not believe in the existence of God, then they will not feel happiness; their life feels restless even though everything is there. His heart feels empty because there is no faith in it. So, man should know his essence as a creature created by God, even his thoughts that produce modern science are also gifts from God that must be used to glorify God.

The inevitable impact of events in this modern era, said Nasr, is that modern humans treat nature like prostitutes to enjoy and exploit its satisfaction without any sense of obligation and responsibility (Nasr 2013, 2:4). This happens not apart from the modern goal itself, namely, the emptying of spiritual and religious values in viewing the universe, creating a crisis in everyday human life. Modern man sees everything only based on the point of view of the periphery of existence. At the same time, the idea of spirituality or the center of his spirituality is marginalized. Therefore, although humans have made spectacular progress quantitatively, qualitatively, and overall, for their lives, humans are experiencing a painful crisis. The Messenger of Allah in his hadith says that whoever knows himself will know his Lord. This hadith reminds people to be aware that their greatness is solely to glorify God. The Sufis also have the same view on this matter. For example, Ibn Arabi said that to arrive at the knowledge of God, humans can perceive them through nature and themselves as signs of God's greatness, not the other way

around negating God.

Furthermore, Ibn Arabi explained that humans were created from nothing by God, not by themselves or themselves; therefore, humans cannot possibly overcome all things on their own and will live eternally. All humans and even everything on earth will return to God. Humans consist of body and spirit; this spirit will later return to God and will be responsible for everything he has done in the world before God. Al-Jīlī views humans as human beings with abilities that exceed the capabilities of most humans, both in terms of personality and knowledge. Modern humans with their powers should reflect as human beings if they know and realize their identity. The word *kāmil* recognized all the names and attributes of God as a whole. So, he realized that everything on earth, both added and modern technology and science, reflects the existence of God (Kulsum 2019, 87).

During modern technology and science development and the erosion of current human belief in spiritual or religious matters, religion is challenged to provide enlightening intelligent reflection for modern humans. The laws that lead to heavenly life are not sufficient. Religion needs to help humans reflect and make sense of various concrete experiences amid the hustle and bustle of this world. In addition, amid a modern mentality that breathes optimism about the power of human reason, religion needs to help humans grow human awareness. Human life is not just a natural process but a cultural and religious process that presents the wholeness of life and leads to the horizon of the highest life goals that go beyond things worldly material and historical things (Suryanti 2010, 155).

Understanding the actual human being as a complete person from various aspects (multi-dimensional characteristics) and part of the dynamics of such a complex nature needs to be reaffirmed amid a modern mentality that tends to place humans as the rulers of nature. The relationship with nature is only lived functionally to bring material-economic benefits and is not lived effectively based on friendly affection. Humans place themselves as the main actors controlling and rulers of nature. Religion must provide enlightenment for the development of modern technology and science so that humans remain aware of its limitations. No matter how great man and science are developed, he cannot unravel all the mysteries of life and this universe. This is not to make people pessimistic about their lives but to emphasize a supernatural power involved in human life history. This is a challenge for religion to emphasize the uniqueness of its reflection and contribution to the development of human civilization (Suryanti 2010, 155).

Modern technology and science that isolate themselves from the reflection of Faith will only guide humans to a life orientation that is temporary and temporary. Consequently, the dynamics of human life will produce a civilization and mentality that tends to be wasteful,

materialistic, and hedonistic. Thus, modern technology and science that rejects the reflection of Faith will create a shallow culture of life and potentially foster moral degradation and life values. Furthermore, religion and Faith that isolate themselves from modern technology and scientific development will stop at the formulation of harsh norms and cultic practices that are burdensome and do not enlighten real life. As a result, religious appreciation will become formalistic, blind, and less concerned about real problems and justify various irrational ways (including violence) to defend the “arrogance” of the religious institution.

The vicious incident of burning Giordano (1548–1600), who was considered heretical due to following the teachings of Galileo Galilei (1564–1642), is clear evidence that religion rejects modern technology, and science will become an institution that legitimizes cruelty. In other words, Faith without critical scientific reflection (science) can plunge believers into the valley of idolatry, which ends up in fundamentalism. Furthermore, the intervention of religion and Faith is an essential ingredient for modern technology and science because the reflection of religion and priests helps humans guide their lives to meaning for a holistic life and helps to reveal the meaning of God’s presence as the most fundamental dimension of human civilization. Therefore, religion and modern science must be in constant dialogue. Modern humans can succeed in worldly and spiritual affairs, thus forming a perfect human or *insān kāmil* (Suryanti 2010, 155).

Conclusion

Homo deus is a new agenda for humankind in this modern era, where technology dominates civilization. Modern humans believe that death in living things, especially humans, is not because it has been determined by God but is a technical error that modern science can fight. According to modern humans, death is not a religious experience but an enemy for humans that must fight with modern science. So that humans can live in this world eternally.

In addition to fighting death or immortality in the world, the new agenda of modern humans is to seek happiness. But true happiness is difficult to obtain; the more people pursue happiness with something in the world, the more difficult it is to find happiness. The increasing number of suicides proves it in the West, where most are developed countries, where technology and science are advancing so rapidly. This is because their minds are used to discover science, not to prove the power of God. They always feel anxious, and if something is not according to what they want, they do not feel happy and feel depressed, so they commit suicide.

In Islam’s view, humans and their contents are God’s creations created as caliphs on earth and became servants who always worship Him. All of that has begun to be eroded in modern human life. He considers the world

to be conquered by modern science. The level of spirituality of modern humans has been removed with progress, causing a crisis of Faith. So, humans should know their nature as creatures created by God, even their thoughts that produce modern science are also gifts from God that must be used to glorify God. So that later, humans will feel eternal happiness because humans are connected to God both physically and spiritually.

REFERENCES

- Abdullah, Budi. 2018. "Konsep Manusia dalam Islam: Studi Terhadap Eksistensi Manusia." *Wahana Inovasi* 7 (2): 73–84.
- Afnan, Salsabila. 2020. "Corak Pemikiran Futurolog dalam Menghadapi Era Posthuman." Skripsi, Sukoharjo: IAIN Surakarta. <https://eprints.iain-surakarta.ac.id/655/>.
- Agung, Jiva. 2019. "Yuval Noah Harari's View on The Challenges Of 21st Century Education." *Istoria: Jurnal Pendidikan dan Ilmu Sejarah* 15 (2). <https://doi.org/10.21831/istoria.v15i2.26230>.
- Bashir, Khairum. 2020. "Dampak Sains Dan Teknologi Terhadap Krisis Manusia Modern Menurut Yuval Noah Harari (1976-....)." Skripsi, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau. <https://repository.uin-suska.ac.id/34868/>.
- D, Didiharyono, Buhari Fakkah, And Ovan Ovan. 2021. *Integrasi Keilmuan Antara Sains & Teknologi dengan Agama (Suatu Konsepsi dalam Upaya Mengikis Dikotomi Ilmu)*. Makassar: Liyan Pustaka Ide Makassar.
- Gündoğan, Saim. 2023. "Objections to Sam Harris' Critic of Religion." *Ilahiyat Studies* 14 (2): 439–67. <https://doi.org/10.12730/is.1257476>.
- Harari, Yuval Noah. 2017. *Sapiens: Riwayat Singkat Umat Manusia*. Translated by Damaring Tyas Wulandari Palar. Jakarta: Kepustakaan Populer Gramedia.
- . 2018. *Homo Deus: Masa Depan Umat Manusia*. Translated by Yanto Musthofa. Jakarta: PT. Pustaka Alfabet.
- Irawan, Dedy. 2019. "Tasawuf Sebagai Solusi Krisis Manusia Modern: Analisis Pemikiran Seyyed Hossein Nasr." *Tasfiah: Jurnal Pemikiran Islam* 3 (1): 41–66. <https://doi.org/10.21111/tasfiah.v3i1.2981>.
- Kristiatmo, Thomas. 2022. "Religious Liberty and Atheism: The Case of Richard Dawkins." *Melintas* 38 (1): 47–59. <https://doi.org/10.26593/mel.v38i1.7099>.
- Kuen, Mitha Mayestika, Hafied Cangara, And Hasrullah Hasrullah. 2022. "Analisis Homo Deus dalam Pandangan Harari Serta Fakta Kemajuan Teknologi di Era Society 5.0." *Al-Munzir* 15 (1): 85–98. <https://doi.org/10.31332/am.v15i1.3403>.
- Kulsum, Ummi. 2019. "Insan Kamil Sebagai Idealitas Muslim: (Perspektif

Muhyiddin Ibn 'Arabi dan 'Abd Al Karim Al-Jilli)." *Tafhim Al-'Ilmi* 11 (1): 79–90. <https://doi.org/10.37459/Tafhim.V11i1.3556>.

Lusi, Samuel S. 2020. "Resensi Buku Homo Deus: Implikasi Logis Dan Konsekuensi Tindaknya." *Kritis* 29 (2): 169–83. <https://doi.org/10.24246/kritis.v29i2p169-183>.

Maulida, Syazna, And Suhermanto Ja'far. 2022. "Islam and Homo Deus in Anthropocentric Theology: A Religious Challenge in The Future." *Tajdid: Jurnal Ilmu Ushuluddin* 21 (1): 108–24.

Nasr, Seyyed Hossein. 2013. *Islam and the Plight of Modern Man. Tradition and Modernity: Christian and Muslim Perspectives*. Vol. 2. London: ABC International Group.

Nguyễn Văn Thụ. 2023. "Quan Niệm Về Tôn Giáo Theo Lối Nhìn Của Yuval Noah Harari: The Concept of Religion from The Perspective of Yuval Noah Harari." *Khoa Học Công Giáo Và Đời Sống* 3 (2): 104–10. <https://doi.org/10.54855/csl.233212>.

Prasetyono, Emanuel. 2013. "Manusia, Ilmu Pengetahuan dan Kesadaran Diri." *Jurnal Orientasi Baru* 22 (2). <https://e-journal.usd.ac.id/index.php/job/article/view/1146>.

Rahardjo, M Dawam. 1987. *Insân Kâmil: Konsepsi Manusia Menurut Islam*. Jakarta: Grafitifers, 1987.

Razali, Wan Mohd Fazrul Azdi Bin Wan, And Mastura Binti Haji Abd Wahab. 2020. "Konsep Tuhan dan Agama dalam Metafizik Stephen Hawking (1942-2018) Menerusi Brief Answers to the Big Questions: Suatu Analisis dari Perspektif Islam." In *E-Proceedings of The International Conference on Aqidah, Religions and Social Sciences (Sigma10)*, 195–207. Malaysia: Universiti Sains Islam Malaysia.

Suryanti, Ch. 2010. "Agama dan Iptek: Refleksi dan Tantangannya dalam Mengembangkan Moralitas Kaum Muda." *Jurnal Orientasi Baru* 19 (2): 155–70.

Verdino, Timotius. 2021. "Homo Deus: Manusia Masa Depan dalam Kajian Antropologi Teologis Berdasarkan Actor-Network-Theory dan Teologi Inkarnasi." Thesis, Yogyakarta: Universitas Kristen Duta Wacana. <https://katalog.ukdw.ac.id/6151/>.

Zubair, A Charis. 1997. *Etika Rekayasa Menurut Konsep Islam*. Yogyakarta: Pustaka Pelajar.

This Page is Intentionally Left Blank