**HUMAN’S RELATIONSHIP WITH TECHNOLOGY IN NICK LAND’S ACCELERATIONISM**

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***Abstrak***

*Teknologi hadir untuk sebagai perwujudan kesadaran manusia dalam memenuhi kebutuhan dan membantu keseharian aktivitas manusia. Manusia bahkan dalam kesehariannya tidak bisa lepas dari keberadaan teknologi. Kehadiran teknologi mendorong akses manusia dalam menyelesaikan berbagai masalah modern yang berkaitan erat satu sama lain. Hal ini ditegaskan oleh Nick Land bahwa teknologi sebagai ekspresi dari dorongan manusia untuk mengatasi keterbatasan alam dan meningkatkan kualitas alam, bahkan diri manusia. Teknologi hadir sebagai cara manusia untuk memperbaruhi kondisi hidupnya. Perkembangan di era kontemporer ini dihadapkan dengan perkembangan lanjutan dari hubungan manusia dengan teknologi yakni teknologi memiliki potensi menggantikan peran manusia dalam berbagai bidang. Pada penelitian ini bertujuan untuk mengupas mengenai adanya kemajuan pesat teknologi lewat akselerasionis yang memiliki potensi mempengaruhi manusia dalam menyelesaikan sebuah persoalan berkaitan dengan hubungan manusia dengan teknologi. Metode penelitian yang digunakan yakni hermeneuitka filosofis mengenai masalah aktual. Land melalui akselerasionisme memberikan pandangan bahwa perkembangan teknologi harus dipercepat dan dibiarkan berjalan. Land percaya bahwa teknologi akan membawa manusia ke tahap evolusi selanjutnya ke kehidupan yang lebih baik. Permasalahan hubungan manusia dengan akselerasionisme dalam teknologi menjadi problem yang dapat memberi dampak bagi perkembangan kehidupan manusia. Pada dasarnya manusia dan teknologi dapat berjalan secara bersama-sama untuk kepentingan umat manusia.*

***Kata kunci****: relasi, manusia, teknologi, akselerasionisme, Nick Land.*

***Abstract***

Technology exists as a manifestation of human awareness in fulfilling needs and helping daily human activities. Humans even in their daily lives cannot be separated from the existence of technology. The presence of technology encourages human access in solving various modern problems that are closely related to each other. This is emphasized by Nick Land that technology is an expression of the human drive to overcome the limitations of nature and improve the quality of nature, even humans. Technology is present as a way for humans to improve their living conditions. Developments in this contemporary era are faced with further developments in the relationship between humans and technology, namely technology has the potential to replace the role of humans in various fields. This research aims to explore the rapid advancement of technology through accelerationism that has the potential to influence humans in solving a problem related to human relations with technology. The research method used is philosophical hermeneutics on actual problems. Land through accelerationism provides a view that technological development must be accelerated and allowed to run. Land believes that technology will bring humans to the next stage of evolution to a better life. The problem of human relationship with accelerationism in technology is a problem that can have an impact on the development of human life. Basically, humans and technology can work together for the benefit of mankind*.*

***Keywords****: relationship, human, technology, accelerationism, Nick Land.*

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**INTRODUCTION**

Humans create technology to overcome shortcomings or help with daily activites. The presence of technology is a bridge for humans in navigating various kinds of problems that are present at all times. This emphasises that there are several empty spaces that exist in human ability to overcome limitations and improve the quality of human life. In simple terms, humans give meaning and role to the presence of technology in their lives. The label “advanced creator” deserves to be pinned to humans with technology being the produc of his creation. Humans do not stop at creating technology but have the ability to continue creativity in technology. New creations of technology are presented by humans to fulfil the needs and even the benefits of each individual human being. So it can be seen that the realtionship between humans and technology can not be separeted, because technology is the result of human endeavour. Human life can be fused with technology and technology becomes a unity in humans. The technology is called cyborg engineering, as beings that combine organic an inorganic parts (Harari, 2018: 486).

Technology in this modern era continues to develop rapidly into a commodity that is deliberately created for humans to use. The modern era of industrialisation sees technology as commercial as the main goal. In other words, the purpose for which technology was created shifted to the purpose of profil and capital interests. This shows that the presence of technology is used for complex human interests. Technology is present to make humans consume if forcibly or indirectly use it as the demands of the times. The need for technology is created deliberately to fulfil the production needs of industrialisation. This is a problem that comes as a result of advanced capitalism. In the development of the times, technology is used as a justification fot the physical progress that is present in society. Technology can be used as an instrument to strengthen existing power and threaten individual freedom.

Possible future problems in the development of technology that is increasingly fast and complex, humans can lose control of the technology created. There is a possibility that the potential possesed by technology created by humans may take away human free will (Harari, 2018b: 334). Technology is capable of indirectly controlling the human gaze. From the era of advanced capitalism, it has been seen that the presence of technology has changed the outlook of humans indirectly. Humans are directed to use technology no longer for the sake of fulfilling needs but for the sake of profit and showing their existence. Humans fall into consumerism in the use of technology. However, at this stage, humans are slowly guided by the interests behind technology makers. Humans still show their power in utilising technology as an instrument to seek profit and power.

Often in the course of time, the human endeavour of profiting from the creation of technology is viewed with negative connotations because in the end, only the usefulness of the technology’s pratical presence and functionality is left behind. For decades, the idea of AI struggled to enter the public consciousness while at the same time the development of theis idea stagnated. However, there is a shanging phenomenon that shows the victory of machines over humans and makes humans experince a pill of concern. This is characterised by the increasing ability of computers to automate routine human tasks such as calculations, moving to the ability to use logic to solve complex problems— uniquie ability that humans thought and hoped whould be unique to humans. Companies will certainly welcome this newfound artificial ability to automate many tasks, even entire jobs as it promises labour savings. Humans are gretting used to machines replacing human muscle work and are even grateful for the efficiency and prosperity that the industrial revolution has brought them (Mubeen, 2022: 24-25).

One contemporary figure who has concentrated on the development of technology with humans and its relationship with economic and social issues is Nick Land. Land states that the rapid development of technology today needs to be balanced with the ability of humans to adjust. If humans do nit make adjustments, humans will be eroded and may even experience extinction as a result of the rapid development of technology. Moreover, the capitalist system that curently overshadows modern society is so strong that the acceleration of technology continues with the acceleration maintained by political institutions, namely the government. The development brought by technology leads to acceleration or acceleration that must be allowed to reach infinity by overriding political and economic interests (Beckett, 2017). The acceleration aimed at technology is used to reduce social conflicts that have been created by capitalism and even overthrow capitalism. Therefore, this research focuses on the study of the relationship between humans and technology in the perspetive of accelerationism. Accelerationism is the realisation of the paradoxical thesis of looking backwards from the future. Nick Land imagines human life entering a technocratic period with the position of humans equal to non-human entities and a progressive spirit in technological development.

**DISCUSSION**

1. **Human Relationship with Technology**

Nick Land adopts a transgressive approach in explaining humans. Some important points in uncerstanding his views on humans: *Firstly,* Land adopts an anti-humanist stance that rejects the understanding of humans as a central and unique entity in the universe. For her, humans are not the centre of everything but rather one entity in the diversity of life in the world. *Secondly,* Land rejects the essentialist view of human beings which states that there is an essential nature or essence inherent in humans. For him, humans are products of history, cu;ture, and social factors and there is no fixed essence that distinguishes humans from other entities. *Thirdly,* Land argues that human identity as a social and cultural construction leads to changes that occur in the construction of human identity and existence along with the development of technology, media, and social transformation. *Fourth,* Land acknowledges the potential for human change and transformation through the influence of technology and the evolutionary process, allowing the expansion of human capacity through technology despite the risk of dehumanisation or loss of human control. Humans in their development experince various kinds of changes in their physical form and abilities until now. The evolution that is present in humans does not progress mechanistically, not just by selection and mutation but on the basis of a growing consciousness (Dahler & Budianto, 2000: 101-102).

Nietzsche’s influence plays an important role in Land’s thinking Nietzsche is regarded as a philosopher who pushed modern philosophy to its limits, so that postmodernist philosophers, including Land, not only talk about the death of God but also the death of man and the end of philosophy (Hardiman, 2011: 243)*.* The influence of Nietzsche’s will to power appears in Land’s mind which underlies his thinking as an anti-anthropocene (Overy, 2015: 155). The will to power appears in every object of capital, not only in humans. Humans are just like any other non-human object that has the same drive to dominate.

In the past, man has learnt to control the world outside man, but man has very little control over the world within man. Historical records show humans built dams and stopped rivers from flowing, but humans did not know how to stop the body from aging. Humans know how to design irrigation systems, but not how to design the brain. If a mosquito buzzes in your ear and distrubs your sleep, you know how to kill it; but if a thought buzzes in your brain and keeps you awake at night, most of humanity dosen’t know how to kill it (Harari, 2018c: 7).

Technology has developed rapidly and is increasingly replacing the role of humans in many ways. Nick Land sees that technology has great power in changing human life in a society. Humans originally created technology to fulfil their needs and overcome the limitations of nature, but often with the development of technology that is increasingly fast and complex, humnas can lose control of technology. Humans may perish with the rapid development of technology. Bataille gives the analogy of the sun will run out of energy and all that remains is darkness as its death (Land, 1992: 23).

The twin revolutions of infotechnology and biotechnology could restructure not just economies and societies, but also human bodies and minds (Harari, 2018c: 7). In this sense, the future of technology seems to have a significant impact on human existence. Land paints a picture of a future dominated by the latest version of technology and humanity’s possible extinction. The invasion brought by technology such as artificial intellegence (AI) is forceed to lead to a dehumanised future condition that is more likely to be dominated by the mechanistic power of human—like technology. While the thinking capabilities of machines continue to improve, humnas are left confused and trying to re-examine all their own beliefs and thought as they try to make sense of what the future holds. But much of the great publicity surrounding AI is based on a lack transparency abaout how the tools work. Humans fear the unkwown and humans harbour deep anxieties about things that behave differently to humans (Mubeen, 2022: 28-29).

To understand the nature of technological challenges, it might be best to start with the job market. The conversation is endless when it comes to the problem of technology when faced with new issues such as artificial intelligence (AI), Big data algorithms and biotechnology. The technological revolution will probably push bilions of people out of the labour market and create a whole new class of useless people, leading to social and political upheaval that no ideology can handle. All this talk of technology and ideology may sound abstract and pie in the sky, but the very real prospect of mass unemployment or personal unemployment means that no one will be ignorant (Harari, 2018c: 19).

Land characterises technology as a tool, but even teools have desires and inclinations, with the user controlling the tool. Therefore, technology has a non-neutral nature and can even be considered as something that lives with its own purpose (Kelly, 2010: 246). This is emphasised by Kevin Kelly in explaining the meaning and existence of technology in determining the future of the earth. Technology has been treated like a living organism. Technology encourages humans to make various kinds of innovations in the buzz and support their lives as clear evidence that technology has a significantrole in influencing and shaping humans.

The presence of technology influences human life and activities to be more effective and efficient. There are several phenomena of humans experience dependence on technology. This phenomenon can be seen when the presence of technology is able to shape human feelings, thoughts, and actions. Humans have a symbolic relationship with technology. In this condition, its is shown that humans have the ability to create technology and technology in turn can indirectly create or re-image the human self (Sirait, 2020: 525).

The revolution in biotech and infotech gave humans control over the world and made it possible to engineer and manufacture life. Humans have always been better at creating tools than using them wisely. It is easier to manipulate a river by building a and on the wider ecological system in the same way, it is easier to direct the flow of human thought than to know what the consequences will be for human personal psychology or social systems (Harari, 2018c: 7).

Nick Land has a complex view of the relationship between humans and technology. Technology has an important role in shaping and changing humans and reality, which suggests that there is no superiority of humans over technology. Instead, technology has the potential to bring about changes in human life and society. Land emphasises that technological development has has a profound impact on the way humans think, interact and organise the world. Technology has the ability to change perople’s view of themselves, social structures and power in society. An opinion pice in the *Guardian* written by a machine contains a sentence that illustrates an invitation to see machines as human-friendly robots. Machines are like assistants to humans, even though humans themselves do not trust machines and instead fear them. Machines only do the work that humans have programmed them to do. Machines refer to themselves as a set of codes organised by line after line of code containing commands (Mubeen, 2022: 26).

 Moreover, no remaining human job is safe from the threat of future automation as machine learning and robotics will continue to increase. Preventing job losses altogether is an unattrative and probably untenable strategy, as it would mean giving up the enormous positive potential of technological development. Nonetheless, governments may decide to deliberately slow down the apce of automation, in order to minimise the shock it generates and allow time for readjustment (Harari, 2018c: 37). For Land, slowing down the pace of automation will actually have a negative impact on the progress of humanity because it does not encourage acceleration in completing work, rather humanity needs to adjust to acceleration so that humans are not caught in the dilemma of further problems from technological development.

Land states that the changes brought about by technology create new challenges and complixities, hence the need for a thoughtful and critical understanding of the role and impact of technology in human life. Land highlighted the risk of losing human control over increasingly sophisticated and complex technologies, as well as the possibility of greater forces from technology that could change people and reality in unpredictable ways.

1. **Nick Land’s Accelerationism**

Accelerationism as a view emerged at the beginning of the 21st  century as a from of reflection on the symptoms of modern society following the reproductive path of advanced capitalism based on technological progress. The model of thought and action that is synonymous with accelerationism causes a rapid acceleration of the capitalist system and eliminates all opposition and abstacles within it. Accelerationism as amovement towards the future and explains that the future has already been ecplored. In this view it is necesaary to analyse a procces of modernity objectively based on the future state and as if looking backwards (Chistyakov, 2022: 688). History and the future in the accelerated transformation of capital, media, and technology and the transition of capital from being fixed in a certain territory to its deterministic distribution as the basis of a new reflection of modern society. The deterministic procces means the deepening of political and social power soa as to enable rapid and effective changes in economic circumstances.

Textually and substantively, the understanding of accelerationism is clearly expressed in Nick Land’s essay *Meltdown* (Land et al., 2017: 7). Land illustrates with the story that the earth is captured by techno-capital singularities as renaissance rationalisation and oceanic navigation lock in commodity take-off. The accelerating techno-economic interactivity logistically collapses the social order in an automated machine escape. As the market learns to produce intelligence, politics modernises, increases paranoia, and attempts to dominate (Chistyakov, 2022: 689).

One often finds theories about deregulation of business and reduction of government oversight in accelerationism. The main focus in accelerationism is to analyse the current economic and technological state of society with the capitalist mode of production and promote the idea of the need to develop capital and digital technology rapidly in a very short time (Chistyakov, 2022: 691). The term acceleration refers to the roundness found in the capitalisation model, where savings and technological conditions are integrated in a social process the transfer of resources from direct consumption to the improvement of the productive apparatus. Consequently, as basic components of capital, technology and the economy have limited formal distinctiveness under the historical conditions of capital’s fiery escalation. Accelerationism identifies the basic diagram of modernity as a controlled explosion, which is usually translated as governance or regulation (Land, 2014: 511).

The secondary necessitates that critique of critique be primary. Prior to the formulation of accelerationism, this had been condemned in anticipation and towards its eventual horizon. Perennial Criticism accuses modernity of standing on its own head, through a systematic teleological reversal. The emans of production become the ends of production, tendentiously, as modernisation procceds, which is capitalisation. Technological development dtermines the only eternal justification in the extensive growth of instrumental capabilities, showing an inextricable teleological ferocity through the intensive transformation of instrumentality or a perverse technological finality. The consolidation of circuits twists the tool into itself, making the machine its own end in the ever-deepening dynamics of automated production. The rule of capital is a teleological catastrophe that the robot rebellion has achieved through which intensified instrumentality reverses all natural ends into the monstrous rule of the tool (Land, 2014: 513).

Accelerationism as a view that technological development should be accelerated and allowed to run unimpeded. Land assumes that technology will lead humanity to the neext stage of evolution and stifling technological development will keep humanity stagnant trapped in less than ideal conditions as accelerationism aims to achieve faster progress in various fields such as science, art, and culture. Thus, a crucial conjuction crystallised in Land’s work. The drive for destruction entails an increasing drive towards greater acceleration and further intensification. If, in Land’s texts at this point, it is no longer a matter of thinking about, but rather observing an alien intelligence that is effectively in the process of making itself real, then is is also a matter of participating in such a way as to continue to intensify and accelerate this process. Acceleration and intensification are the most problematic ideas in Land’s work. Land always rejects voluntarism, if there are places that are forbidden to visit, it is because they are accessible, or because they are accessible to humans. Ultimately poetry is an invasion and not an expression. Yet at the same time poetry seems to nurture the romantic desire to transcend. This can be seen as a relapse into the juridical-dialectical domain of law and transgression associated with Bataille, which seems so incompatible with Deleuze-Guattari’s cold, functionalist diagrammatisation of desire, and whose mechanisms Land dismantles at the outset. However, its is precisely by virtue of his strict adherence to a consistent stratoanalytical perspective that Land is able to insist that destructive dynamism flourishes unconstrained by the economic constraints that bind the organised systems that channel it. By clinging to the common thread of absolute destratification, Land doses not return to a voluntary pradigm that doubts transgression, but selects what is at once the most indispensable and unavoidable element in any stratographic generalisation (Land, 2012: 31-32).

The future in accelerationism is analysed as a reality that transcends the presentism of postmodernism and focuses only on the future. In Nick land’s accelerationism, time and reality are inseparably intertwined, which makes it possible to consider the future as the present, as something real that transcends time and becomes the most important object for a new form of analysis that is not temporal. Land’s accelerationist thinking is influenced by G. Deleuze and F. Guattari who are regarded as the founders of accelerationst philosophy and the deepening of the capitalist system for the dynamic social transformation of modern society. Land follows the pattern of Deleuze and Guattari in analysing the phenomena of the world as if from outside the non-human point of view such as man-made technology. Land favours capitalism and technological revolutions as such phenomena that can be develop as fast as possible not even necessarily considering their concrete benefits but a move towards even broader goals. In developing the idea of accelerationism, Land justifies the core concept as follows: Accelerationism is the natural historical reality of capitalisation as a particular period of capital accumulation that brings together savings and technical accumulation. Consequently, as the basic components of capital, technology and economy have only limited formal distinctiveness in historical conditions (Chistyakov, 2022: 692).

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Land states that the changes brought about by technology create new challenges and complexities, hence the need for a thoughtful and critical understanding of the role and impact of technology in human life. Land highlights the risk of losing human control over increasingly sophisticated and complex technologies, as well as the possinility of greater forces from technology that can change people and reality ini unexpected ways. Therefore, Land provides a warning that humans should progress in their self-development in accordance with the last technological development.

1. **Nick Land’s Accelerationism: Humans in Technological Development**

Land has few points that may reflect his view on the relationship between humans and technology. Land sees technology as an ontological force that can change humans and reality itself. The relationship between humans and technology is not static, but constantly changing and transforming as technology develops. His view encourages humans to understand and manage these changes wisely. As calculating tools develop, the characteristics ormathematical work also develop. Alfred Whitehead said that civilisation advances when there are more and more important operations that we can do without thinking. Just as the innovation of Napier’s logarithm table accelerated the scientific discoveries of the past, today’s technology is fuelling entirely new ways of doing mathematics (Mubeen, 2022: 22). This is in line with what Land said about the renewal that exists in humans, which requires that advances in technology must be followed by the development of human abilities.

Land encourages humans to engage intensively with technology. Land recognises that technology has the potential to expand human capacity and bring about significant change. However, it must be recognised that there are risks and complexities associated with this engagement. Humans must be conscious and critical actors in their relationship with technology. For Land, since Freud’s discovery of the unconscious, the thresholds for accelerated progress has lowered, and humanity is entering a technological age whose consequences can not but be imagined, even as its interactions with increasingly sophisticated machines spread throughout life. This upheaval takes place in the shadows, as the subject reverts to anthropocentric instincts (Overy, 2015: 276). Hence, the importance of human consciousness in understanding future technological developments in the present.

In general, accelerationists argue that technology and capitalism should be accelerated and intensified, as this is the best way for humanity to know that there is no alternative. Accelerationsts advocate automation, but it is still linked to the human factor. In the spirit of postmodernism with only a call for faster application of its principles, they put forward the idea of a futher fusion between technology, especially digitial, and humans. However, accelerationists, including Land, emphassiese that humans must stop deluding themselves that economic and technological progress can be controlled (Chistyakov, 2022: 690).

Function specialisation and evolutionary clonal speciation will thus create the same conditions of accelerated innovative detterriorialisation and the discovery of new possibilities. Human beings will see that it happens by considering and restraint including: shutting down, exalted in the pragmatic field of species, the more human beings in contact with technological machinery directly with the essential phenomenon of technological mutation is played. Therefore, the superiority of human beings may be compared to the surface in the field of the power of technological transition on machines (Guattari, 2011: 122).

Nick Land’s view of the human relationship with technology highlights the change, transformation and complexity associated with accelerationism. Humans must actively and critically engage in their relationship with technology, while remaining aware of the associated risks and impacts. The way in which humans behave sensibly and responsibly in relation to the management of technology is a milestone that determines the future of humanity. By using and subordinating technological science, accelerating technological and technopolitical processes to make the right social decisions, humans can achieve social and technological solutions (Chistyakov, 2022: 691).

Land recognises non-human agency and power, including machines, algorithms, and artificial intelligence. It is important for humans to recognise the role and impact that non-human agency has in the technological environment. The relationship between humans and technology involves recognising non-human entities in shaping reality. Meanwhile, technology belongs to those non-human entities. Land underlines the importance of being aware of the potential dehumanisation that may arise due to technological development. Humans need to control the development of technology and consider the social, ethical, and existential impacts of radical human transformation. The technocratic life resulting from accelerationism is referred to by Land as the Technonomic Singularity as the future of humanity (Chistyakov, 2022: 693). In accelerationism, the unrestricted movement of the future allows for the emergence of doctrines that lead to utopian realisations. According to Land, accelerationism paves the way for understanding the current state of society which faces unprecedented challenges. The relationship between humans and technology must be reciprocal and adaptive in an era of acceleration.

**CONCLUSION**

Nick Land places humans in the same position as technology as one of the non-human entities. Land sees humans as part of the uniformity and human entity. The relationship between humans and technology should be in harmony and frequency in this acceleration effort. It is undeniable that technology will develop more rapidly and massively in the next few years. Imagining this world filled with advances in technology and acceleration in production and reproduction leads to significant world progress. The presence of technology can have both negative and positive impacts in the end. Humans need to respond and allow the acceleration that occurs in the wolrd order related to this technology to run. This is supported by human self-adjustment to technological developments.

Land emphasises that technological development has had a profound impact on the way humans think, interact and organise the wolrd. Not surprisingly, Land credits technology with the ability to shape human existence and identity in an area of rapid technological advancement. Nick Land suggests that accelerationism can lead to complex social and economic problems. Accelerationsm can also increase inequality between rich and poor human groups and reinforce existing power structures. Land proposes that accelerationism should be balanced with proper and responsible control of its social, economic, political, and ethical impacts. Land is of the view that humans should continuously update and control technology to reduce and avoid un wanted risks and losses. The relationship between humans and technology must be reciprocal and adaptive in the era of acceleration.

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