



Christian Ethics in the Era of Disruption: Applied Ethics as an Offer of Solution in Dealing with Acceleration of Change in the Era of Disruption

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Abstract. The diversity of perspectives in the era of disruption is unavoids. Consequently, it impacts the construction of Christian ethics knowledge, especially applied ethics. In this article, author proposes that applied ethics can become a solution in disruption era. The ethics of God's Kingdom brings God's love during moral disruption. Christian ethics exists as a theological axiology that is rapidly developing amid pluralism.

Keywords: acceleration; applied ethics; disruption; technology

1 Introduction

The era of disruption is a time characterized by a high acceleration in changes in technology and social life. This high acceleration results in racing the adjustment of all joints of life with an unusual rhythm. For example, in business, there is a demand to immediately hold goods or services from consumers who have adopted technological sophistication, have encouraged entrepreneurs to be able to provide business model based on technology and online media. Besides, even in the business world there is now a demand to present attractive offers among open market competition, so that the collapse of the physical boundaries of consumers in finding goods or services needed. Market competition triggered by the acceleration of this era of disruption has a domino effect on another life joint, such as social, cultural, macro and micro economy, humanity, and especially religion aspects.

Ethics itself is not a foreign word in the ears of many people. In general, when they hear the word “ethics,” people will interpret it as “education” or “teaching about good behavior based on the norms that apply in the local community at that time.” Ethics comes from the Greek language, namely *ethos*. In 1 Corinthians 15:33, there is the word *ethe* (ἤθη) that can be translated “a customary abode, dwelling place, haunt, customary state, custom, usage, morals, character, habit.” In Indonesian, it’s translated “habit.” In the Bible of New International Version, the word *ethe* is translated “character.” Therefore, it can be understood that the word *ethos*, is about to refer to human behavior.

The word “ethics” has a place in the wider society, especially in the scope of Christian theology. The word “ethics” also has the right content of understanding to refer to

teachings about human behavior, both external and internal aspects, outward and inward. External aspects are the symptoms of human behavior outwardly. The internal factors are related to the tendency of people to do something, motives, and rules of an act.

The existence of new problems that arise in the society, which is increasingly complex and difficult, demanding answers from ethics. Especially in the current era of disruption, of course Christian ethics is expected to give enlightenment for believers, related to what should be done and what should be worked on, so that we continue to follow the development of the era without being dragged by worldly currents. There are so many rules that must be considered, so that we remain consistent and consequent in carrying out Christianity that is ethical in society, and also in the spiritual community. Because ethics must actively explore new problems that arise and try to find solutions to all the problems that arise, it is necessary to make a systematic theological ethics, which through it believers can get the answer to actual problems of life. The ethics that is realized through practice, behavior, and action, we know it as Applied Ethics.

Applied Ethics has a significant impact in influencing human behavior as a means of society guidance to act and make decisions in their respective fields. Applied Ethics organizers must open their eyes as wide as possible to the area of the field highlighted. Applied Ethics will not be able to build reasoning of ethical considerations outside of its expertise. It must be realized that every field of science has specific symptoms that do not exist in other fields. Although the truth is always parallel, also in the field of science, but after all each field has its unique elements.

Since science in various fields continues to develop at a higher speed, then this collaboration and coordination must be maintained. Science should not be separated from the net of the truth of God's Word, because if science feels entitled to walk alone as if it is in the "no-man's land," then the wickedness of science will become more crazy, so that the movement of science will shift from the cultural mandate according to the beginning order. The original order was that humans must be cultured and develop all the potential in this nature for the welfare of all beings in love (Genesis 1:28). For this, the doers of science must always get enlightenment of the truth of God's Word while holding their work.

Fransiskus Irwan Widjaja, et al. (2022) revealed the need for a more relevant mission strategy and triggered the independence of Christian pastors, both economically and in life skills, in order to adjust to changes that occurred in the era of disruption along with Covid-19 pandemic. The research of Joni Manunampak Parulian Gultom, et al. (2022) revealed the importance of improving the quality of contemporary leadership, the ability to establish friendship and synergy between the servants of God, as well as building contemporary liturgies as a medium of spiritual experience for Christian servants, to adapt to the digital generation. Without adaptation to those things, it's difficult for the church to reach and answer contemporary struggles in the digital generation. Reflecting on the small portrait of the research above, it appears that there is a common thread to stretch in adjusting according to the disruption that occurs. Religion cannot be separated from the disruption that occurs in the secularism, but always infects and affects each other reciprocally.

The majority of theologians originating from Evangelist or surroundings, are certainly familiar with the nature of Christian ethics that is deontological, as proposed by Norman Geisler (2010). In his explanation, Christian ethics is deontological or simply centered on God's will. The rule that determines the result of an action is always taken into account. Within this frame of thought, often Christian ethics is built rigidly according to the concept of "God's will" that they understood. When there are other groups that have the concept of "God's will" that is opposite, it is seen as deviant and wrong. Without intending to degrade the deontological concept carried by Geisler, here we see the need for further search by each party regarding what is meant related to "God's will."

In multicultural society like Indonesia, it is difficult to argue that the conception of "God's will" is very diverse. As we know, the interpretation of a person related to a text or dogma, is strongly influenced by the background and the context originates. The meaning of "God's will" for someone is particular and influenced by context. The context here is not only determine by denomination or tradition of the church adopted, but also the background and self-identity and group embraced. Therefore, an ethical approach that is too rigid to the "God's will" based on a single conception, needs to be reviewed in a multicultural perspective.

With the lack of uniformity of the conception of this "God's will", the form of real action from Applied Ethics becomes different, depending on each case. There is no one patent formula used to solve all similar problems. Especially in this era of disruption, where the problems and challenges that exist in life are so varied, of course we cannot uniform one solution to the problems that exist in the community. We must rely on the wisdom from the Wise Himself to be able to determine the right strategy and steps.

In the era of disruption, the diversity of perspectives in the dimensions of offline and online is inevitable. When the construction of Christian ethics knowledge is centered on a single perspective. Then, there will be difficulties to answer the challenges of era that are increasingly complex. This complexity is not only shown by changes that are so fast, but also marked by new variables that are interrelated. For example, the use of Artificial Intelligence in its relationship with the work ethic, social welfare, gender equality, and justice, becomes a discourse that needs to be formulated with a more plural approach. Social issues, such as online prostitution, market capitalism, mental health, to social inequality in the form of flexing that emerges in the era of disruption must also be answered through a richer approach than just "right or wrong." A richer approach by paying attention to cultural, perspective, and dimension plurality can give a more contextual and holistic solution, rather than just stopping at dogmatic statement about a problem.

Proposing an approach of Applied Ethics that accommodates diversity, may open up opportunities for criticism of the flexible view of the Christian attitude towards an issue. If all this time Christian ethics is expected to give guidance in knowing "what is wrong" and "what is right," then the approach that accommodates multiculturalism can be seen as a way to compromise on a thing that is considered inappropriate. In fact, criticism like this cannot be avoided, but can be responded to by looking at the other

side. Because with any approach, including the mainstream, ethical decisions born from a construct of Christian Ethics will have certain positive and negative impacts.

2 Author's Proposals

As in general, that each person will have different opinions and views, then this indeed is inevitable. But we can still hold on to these principles when we use Applied Ethics as a solution to problems that need to overcome.

First, doing God's will. Believers must have a lifestyle "If God wills" (James 4: 13-17). This is not something easy, because this lifestyle is not found in the lives of many people and most people are not accustomed to living with that lifestyle. When the Lord Jesus was on earth with the body of the flesh, He set an example of how to have a life controlled by the Father. When He said that His food was to do the will of Him who sent Him, and to finish His work, it means He had no right to have a desire (John 4:34). The principle is "it's not what I want, but what the Father wants." At the peak of His struggle in the Gethsemane Park, it was expressed with a prayer to the Father which reads: "Not as I will, but as You will." Therefore, in making ethical decisions, believers must find God's will precisely and perfectly.

The problem is, how many people can find and understand what God's will in their life? When experiencing a challenge or discomfort, if he just follows what is directed by the world while his heart feels no peace, does the path that he takes is the right path, or it's just a path that makes it easy for him solely? To be able to understand His will, it takes a lot of effort and power. The problem is, the busyness of life has drowned many people in error so that they never seek God properly. They are too accustomed to their routines, they feel that finding God isn't something that's important, boring, or even seen as unnecessary. Finally, the solution that is sought and done when facing problems in the era of disruption is a solution that compromises to the principle of the world. Especially with everything that makes it easy in this era, it feels like looking for God is considered more difficult than looking for help from humans or technology (through gadget).

For example, how many servants of God or teachers or educators who seek inspiration directly from God? With the sophistication and ease of technology today, the internet base that has been applied to almost all the tools that humans use every day, will be far more practical when looking for topics or materials by going along the virtual world to get inspiration rather than sitting, staying at the feet of God, praying and asking for His wisdom to be conveyed. Applied Ethics is expected to protect humans—especially believers—on corridors that are consistent with biblical and spiritual principles.

The second, having the right motivation. Motivation refers to the attitude of the heart that produces an urge to do something concrete. Basically, motivation arises because it is based on human needs that must be fulfilled. Without correct motivation, the Applied Ethics used will always turn in the direction of the personal interests of the doer. From the outside, it might look good and as if true. But, at some point it will feel incorrect and increasingly deviated from the path of God's Word. Talking about

the purity of motivation, then it's about to be described about the motivation that should be owned by God's children and God's servants in the Church of God. There is no other motivation in life except to be a human being whose all actions and decisions are in accordance with God's will. Beyond this matter, it means rebellion and it leads to destruction, namely eternal fire.

The third, willing to be led by the Spirit. What is meant by life led by the Spirit? The phrase "led by the Spirit" comes from the Greek words "pneumati kai stoikomen" that give a signal as if God actively leads someone, so that it automatically makes that person able to obey His will. It's impressed that God actively leads according to His Spirit, and automatically a person can follow Him easily. This is wrong. The truth is that "pneumati kai stoikomen" is translated "walking in tune with the Spirit." "Spirit" here can be the human spirit itself. So, the word "stoikomen" can refer to someone walking or taking line on an order. This is a process of "synchronization" or adjustment. Adjusting the soul to its will of spirit. To be able to be synchronous with the Spirit, it is the human soul that must be changed. The human soul must be colored with a new color. This is the process of "methamorphoste" (transformation) in the lives of God's children that never ends until the eyes are closed (Romans 12: 2).

In the process of adjusting or synchronizing, it's not God who must adjust Himself to humans, but humans who must adjust themselves to God's will. This process requires the full active role of each individual. The Holy Spirit as a companion actively leads believers, and believers give themselves led by God through perseverance to fill their souls with God's Word.

That's why the Lord Jesus firmly said that man shall not live by bread alone, but by every word that proceeds from the mouth of God (Matt 4: 4). If a person's soul is filled by the pure truth of the Word, then the Spirit becomes strong. But if the soul is filled by the philosophy of the world (materialism, secularism and so on), then the Spirit becomes weak. Therefore, it is impossible for someone to be strong in God if he does not understand the pure truth of God's Word. This will be a benchmark, how much someone fills his quality with something, then the result will be read and seen from the decisions taken, the actions he chooses. If a clergyman does not live spiritually and let more worldly elements enter him, it will radiate from his decisions and actions in overcoming the problems around him.

3 Conclusion

Facing the era of disruption which the acceleration is currently extraordinary, and surely in the future it will be even more rapid, it is hoped that all of us as educators, teachers, or speakers who become representatives or spokesmen of God, do not lose footing and are able to stick to faith and faithfulness to the Giver of Life. All contemporary problems that exist can certainly be resolved without the need to violate the principles of spirituality and the Word that God teaches, as long as we are willing to foster God's love and take as many wisdoms as He wants to teach us through our daily lives around us. Hopefully we can all get a solution from the Applied Ethics as the fruit of our search for God's will.

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