The Theologian's Role in Rebuilding Civilization Humanization in the Age of Society 5.0

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Abstract. After the Industrial Revolution, 4.0 has shown the latest developments in all aspects of human life. Along with the presence of the Internet of Things and Artificial Intelligence, the quality of standard and religious human civilization has eroded. Verbal communication, civilized human communities, and spiritual life turn to virtual space, virtual communication, and applications. This paper aims to explain the role of theologians in providing the basis for the humanization of biblical civilization in the era of society 5.0. The research method with a qualitative approach and data collection with a literature study. The construction is that theologians play a part in fundamental biblical teaching and practice on humanizing civilization and building full human development locally and globally. The conclusion is that the role and steps of the theologian have a significant influence on the fundamental teaching of biblical human civilization amid a new civilization in the era of society 5.0 by maximizing the mix of methods in service and preaching.

Keywords: Theologian, the era of Society 5.0, humanization of civilization, church, millennials

1 Introduction

The idea of the era of society 5.0 in Japan offers a concept that aims to solve social challenges in the world community. The concept of this super-intelligent society combines the central position of humans (human-centered) and various technology-based life activities (technology-based).[1] The focal point of the 5.0 society era is not only in science- technology. However, it is tied to natural communities and life patterns in which products and wealth are intertwined. Open innovation is critical to achievement by building a total innovation ecosystem that transcends the boundaries of enterprise management.[2] Advances in science, information technology, and communication, along with intelligent robots, reduce communication between humans. The world is currently requiring one to use Computer-mediated Communication (CMC), where non-verbal sign language is very low. The negative impact is seen from the value of understanding emotions and natural attitudes, thus sacrificing mean-

ingful communication and personal understanding of others.[3] The presence of the Internet of Things (IoT), the emergence of big data, 3D printing, Artificial Intelligence (AI), and others make human life less meaningful. Humans are alienated, marginalized, and despiritualized due to self-created scientific and technological advances. Secularization and secularism become the point where the 'dominant' conception of God, understood traditionally, is believed to constantly shift its understanding as guided by logic and rationality for modern society.[4] This era seeks to balance economic, sociocultural, and technological progress by solving social problems through a system that connects the virtual world and the natural world in 17 parts of the digital generation system [5].

Ferguson and Jansen saw the power of the Reconciliation Module as having proven effective in increasing acceptance of the theory of evolution. It casts doubt on biblical concepts but allows religious students to maintain a purely spiritual outlook with the presence of religious leaders, discussions about the compatibility of religion and science, and learning about evolution.[6] Ballano points to the capacity and role of theologians in inculturation, the process of incorporating appropriate Christian messages into contemporary culture. The active collaboration between professional theologians and anthropologists provides the basis for anthropological training and thriving cultural evangelization actions.[7] Pretorius and Lioy emphasize that the orthodox theological position is the value of Christ's truth as a starting point to anticipate the enormous gap between science and religion. Theologians play a role in maintaining the quality of understanding between narratives about literal events, history, and the profound implications of religious beliefs in the theory of excellent and lousy evolution and good and bad religious beliefs.[8] Kruger and de Klerk emphasize the essence of the sacramental in changing people's lives. Preaching the Gospel in the position of a theologian can give impetus to the praxis of Christian life. A homiletic perspective on two interactive waves, namely postmodernism, and reality in the post-pandemic world.[9] Here, religious practitioners such as pastors, teachers, and local church leaders must be able to act as excellent theologians. They have a solid evangelistic capacity. They also have capable of apologetics in building the faith of God's congregation in all situations.

The aim of this study is that theologians from churches and theological seminaries, as well as spiritual practitioners, can explain the humanism of biblical civilization. They can describe the fundamental role of theologians in maintaining the dogma and dynamics of the Bible's quality in building civilization's humanization in the era of society.

2   Method

This study uses a descriptive qualitative method with a library study approach. Researchers will describe the findings and research variables to provide a complete presentation of information about the phenomenon that is the subject of research.[10] The initial discussion is to look at the development of human civilization from the era of the industrial revolution 4.0 to the era of Society 5.0. by looking at the implications of certain values that affect the humanization quality of the new civilization. After that,

the researcher discusses the role of Christian theologians in building the movement for humanization by paying attention to originality in the midst of the humanization of contemporary civilization. Then the discussion continues on to the methods used in adapting global values into the humanization of civilization for the Millennial generation in building leadership for today's youth that is more humane.

3   Result and Discussion

Humanization briefly means the growth of a sense of humanity. It is giving to the step of humanism, which considers humans as the most important object of study. Human values in the Industrial 4.0 revolution, which have been eroded and degraded, have had dangerous implications and negative impacts.

3.1   Theologians in the Active Role of the Biblical Civilization Humanization Movement

Theologians play a major role as teaching teachers and spiritual practitioners, but they are also true Biblical messengers about the humanity of civilization in the era of science 5.0. They focus on millennials as the most significant number of church members today. Theologians invite and accompany the world community to see every progress of science and technology as a means to actualize human values and embrace true glory and happiness by presenting God's "involvement" in an authentic way. Joseph sees the church in terms of theological differences and limited resources in the technological advancement of Era of Society 5.0 by modifying the definition of ecclesiastical terms and resource issues. Theologians elaborate on the church in ministry by abandoning sectarian egoism.[11]

Theologians had the initial task of humanizing civilization by developing an integrative holistic education system. This system combines a trilogy of faith, science, and commitment to religious practice. The balance of earthly and heavenly orientations; and actualize multi-intelligence, multipotential, and multi-role learners. The church can no longer talk about spiritual matters while ignoring that today's world is technologically integrated. In this context, theologians, with their holistic, integrative education concept, bring church members to contribute with deep spiritual movements and fundamental truths. One thing that must be considered is the educational and theological efforts in progressive and contemporary theological high schools. It is essential to see the direction of the development of the humanization of civilization. The educational process must be integrated with transcendence and immanent movement. It anticipates the degradation of human values with unique talents and abilities, instead becoming the creators of war machines, weapons of mass destruction, and exploiters of nature. Western knowledge with the pattern of civilization eliminates human, ethical and moral values from the quality of faith and religious values. This movement must be accompanied by the spirit of liberation, namely efforts to liberate humans from the shackled knowledge and social, economic, and political systems. Zarzysci refers to theologians to conduct historical studies in approaches to biblical spirituality, liturgical spirituality, worldly commitments, and spiritual develop-

ment.[12] This section also explains how the biblical "history" category of humans today operates. The divine man in Paul's context (Romans 9:20; 1 Tim 6:11) refers to people who worship and practice it consciously in justice, faithfulness, love, patience, and gentleness. Theologians should appear and function optimally in the literacy movement and discourse on social, spiritual, and moral transformation in the fight against false hegemony, such as myths, traditions, and hypocrisy. Joni described the theologian's task again to teach the three vocations of the church in building intergenerational relationships and leadership spirit, awakening the gift and effectiveness of roles, and emphasizing the function of future leadership.[13]

The era of society 5.0 opens the value of transcendence to the urgent spiritual space in the future. The mental and spiritual needs of the community are on the brink of war over the meaning of values, so a meaningful and essential life purpose is something very urgent. Theologians describe the picture of the offer of church life today in the media and sacred world. The congregation's literacy in viewing the transcendent divine reality in cyberspace is necessary.[14] On the one hand, the virtual world can be misused for particular purposes; on the other hand, it can be an opportunity where the church has a new way of looking at the transcendent reality of God. Transcendental values are religious values that guide the orientation of human life to discover the noble values of humanity. The presentation of the embodiment of the concept of the Great Commandment (Matthew 22:34-40) has implications for humans to love God. It brings believers to fulfill His special calling (Jeremiah 29:11) and leads to His calling of glory (1 Cor 10:31). If the man and his civilization are always closely linked to the Word, then there is prosperity, blessing, and individual protection (Psalm 133:1-3). It should be a vital movement of the church in contributing to sharing blessings with fellow human beings.

The era of society 5.0 focuses on human contributions in using technology and media advances as a continuation of the industrial era 4.0, which has become a part of the lives of digital immigrants and even digital natives. The rapid progress with the demographic capacity of millennial children born in 1995 and below, which almost controls 70% of the population, has become a massive force with high explosive power. The intelligence of artificial technology itself should not control the utilization of human resources as the highest creature created by God. Suppose the subject of technology actors is of lower quality than the system built by the created machine. In that case, human robots can be created by themselves naturally. Humans lose the essence of life, which is full of taste, love, and a pulse of fear of God. The history of human life before the digital era has been filled with very concerning situations and conditions. Humans are getting eviler and losing the essence of humanity. The religious values of modern society depend very much on reason and logic. If the truth of the Bible cannot fight against the arrogance of modern humans, then the digital generation, as the first generation, may be lost from God's church. For someone to understand profoundly and continuously in the space of faith, hope, and religion, the role of a theologian is essential. They are individuals who, despite being in the digital age, continue to practice a solid spiritual life in their daily lives. Transcendent and immanent elements that may lose their quality in the digital age remain the main foundation in teaching and practice. Theologians of theologians must continue to learn to look

first at medieval theologians such as Tertullian, Zwingli, and David Livingstone. The latter continued to work with the ministry of the theologian.

3.2   The originality of Theologians in the Humanization of Contemporary Civilization

False teachings and humanism have underestimated the meaning of God's love and biblical justice. Spiritual saturation provides an opening for apostasy to occur. The primary focus of the gospel is the central value of the good news and salvation of souls, has begun to diverge to the message of prosperity and human exclusivity. Natural and structured actions in social media are signals of reducing the meaning of biblical theology in contemporary space. Joseph sees theological differences and limited resources in the technological advancements of the era of Society 5.0. Theological problems can be solved by modifying the definition of the ecclesiastical, and resource problems can be solved when churches work together for church service worldwide by abandoning sectarian egoism.[11] Sukono pointed out that Christianity is not only about self-identity. Christianity is not just about believing in God. It is about how to live as a faithful Christian.[15] This view gives all theologians to take part in the space of apocalypse and apologetic actions in dealing with the momentary interpretations and values of postmodernism that occur.

Theologians in Building Contemporary Bible Doctrine

The history of the development of Christianity cannot be separated from the role of theologians who actively answer specific problems in their respective times. Martin Luther marked theology with a hermeneutic rediscovery.[16] Cone describes Black liberation theology as an answer to acts of racism, oppression, and imperialism against white domination.[17] Not many new theologians are found who can still survive in purity and produce high biblical values. The theologian's first step in building the humanization of civilization is to use social media and information technology to the fullest. Even teaching activities in conveying the humanization of civilization in the form of e-da'wah have become a strategic and effective step for broader and more flexible guidance. The Christian e-da'wah movement is an ideal response to the development of communication technology in the transition of the media space to the physical.[18] The second step is to re-strengthen the Theological College to the value of humanization of biblical civilization. This institution is the only institution as a place to produce competent young theologians and religious teachers. E. V. Hill points to the ministry of education as an opportunity to explore the faith's dimensions in responding to the gospel. Christian virtues that most closely but not exclusively emphasize faith are seen as dimensions of notitia (intellectual discernment), assensus (affective discernment), and fiduciary (intentional affirmation) as a person.[19] The third part is that theologians play a role in social activities in various elements and strata. Sonny stated that human life is in the digital world, but that does not mean digitizing human relationships with God.[20] The theologians must take the events and phenomena of cyberspace seriously to move actively to synergize and give color to society.

Theologians in Methods of Adapting Global Values Humanization of Civilizations

The theologian's ability is needed to explore and present the latest Bible in narrative and quality learning on social media, schools, and churches. Large and massive portions are emphasized so that theologians provide enlightenment and apocalypse related to the problems of the times, economics, and politics. Clayton reminded religiosity concerning metaphysics. It also contains explanations of knowledge, reasonable beliefs, and steps to identify knowledge and reason beliefs. The theologian's role explains the moral and ethical values of humanizing biblical civilization.[21] Subowo emphasized that the dichotomy between sacred and vulgar in the church's perception of the digital space is minimized. Theologians and spiritual practitioners use cyberspace to solve Gen Z's mental development, although interaction and conversation in it are minimal. [22]. Legoh sees four categories of appropriate theology regarding conscience as the basis for God's communication with humans, namely:1] the authority over conscience, 2] the function of the conscience, 3] the value of conscience, and 4] the controlling conscience of man. [23]

The other side of building a theological approach in practice is looking at the characteristics and uniqueness of the digital generation. The digital generation has almost the same capacity in various elements of life. They get this from the everyday practice that is in the grip of media technology in their lives. Their expertise and capacity will tend to be very large in this era of society 5.0. Another example is from the research of Kvande, Knocker, and Nielsen, which suggests that gender differences can moderate the relationship between religiosity and mental health. The presence of men in the church with negative religious experiences can indicate an estimate of their level of well-being. In contrast, women's level of existential well-being affects positive and negative religious experiences among them but affects church attendance. Men benefit more from functional diversity, while women benefit more from effective diversity.[24]

Theologians collaborate with the Local Church

Theological learning and spiritual education in the church depend on the capacity of the local church theologians. The local church is responsible for self-development and recognizing the potential of each member. Professional church members can be empowered for teaching capacity in the local church to a certain level. Strengthening the role of church members can be maximized by empowering efforts through theological education. Leaders need to give theologians room to build and strengthen teaching to church members. Empowerment of education and theology is carried out effectively.[25] Negointa explained the importance of the formative valence of religious education in the formation and development of moral awareness, as well as the behavior of the younger generation in the significant changes, brought about by postmodernism. The theologians' role is to be able to see the point of view of the crises that occur, which are caused by historical existence in have a terrible effect on human spirituality. The worst part of this crisis is religion and spiritual practice; This is a drama of people who lost their soul identity because they lost their national identity, culture, and education.[26]

3.3   Theologians in the Millennial Generation Civilization Movement

Grimshaw defines culture as a meeting place that connects theology and philosophy in tension rather than conflict. Cultural theology is also related to the philosophy of culture that it builds, just as religion must be related to the philosophy of culture. Therefore, culture became the forerunner of the birth of theology and the philosophy of science.[27] The culture of the era of society 5.0 affects millennial children with something new and absurd. Moreover, several views link religion and spirituality with subjective feelings and meanings without a precise result. Neville points to the future threat to a philosophy of religion stemming from the disciplined science of how religion speaks. The built study only described religious experiences without providing a critical normative explanation of what was experienced as the most recent.[28] Lovin sees that Christian ethics in today's world must be able to express love for others. What are the real needs of others, and how should those be met? There is an element of personal interest and institutional concern for religious freedom.[29] If spiritual leaders do not play an essential role as theologians in developing aspects of understanding the humanization of civilization for the digital generation through counseling and training, mental support and pastoral care will be hampered.[30] Community leadership era 5.0 refers to the art of the theological role developed as much as possible in the local church and spiritual space. The seriousness and quality of such leaders can strengthen teaching in building principles and practice of truth.

3.4   Theologians in Prophetic Contributions Give Birth to Humane Millennial Leaders

The Industrial Revolution 4.0 era itself bridges the birth of millennial behavior as role models, a high-level composition consisting of several ideal components that have the effect of sacrificing their interests for collective gain, thereby following, encouraging them to do the same, and time.[31] After the development of the era of society 5.0, theologians should be able to see that the seeds that have been born before will grow up and bear fruit in God's church in particular and the nation in general. Purnomo and Sanjaya have measured that the church needs to clearly understand its position in the 21st century, given the impact of digitization on the church itself.[32] The fact that digitization will become a new ecosystem is a warning as to whether the church is changing or changing with digitization. It is where the role of theologians who are sucked into various components that move in God's church synergize and unite to continue to struggle and see through the eyes of Christ the birth of new humanist millennial leaders in digital civilization in the future.

Several steps need to be taken, such as clearly describing the theological studies and approaches to the character of contemporary leaders. Ambarwati and Raharjo look at the value of a moral sense of responsibility, risk management, a sense of belonging, and the character of cooperation.[33] Pastors who are theologians are responsible for increasing motivation and pastoral care on social media through counseling and training.[30] The digital space is a space for this generation to express their beliefs. Therefore, the church needs to be sensitive, and theologians must be able to

respond appropriately to these expressions so that Gen Z does not get lost in the digital wilderness with appropriate primary teaching.[22] Tomatola summarized the leadership of Industry 4.0 as a Competent Leader with Entrepreneurial Spirit and Global Leadership - Human Capital 4.0 Leader in the Millennial Era.[34] From the discussion above, church practitioners who act as theologians take steps to emphasize the principle of a sense of belonging and work together, guidance, counseling, and generation training, sensitive and sensitive to the expression of their beliefs, as well as emphasizing entrepreneurship and global leadership that is humanist.

4   Conclusion

The theologian's role is very influential in preparing church members and believers to humanize civilization in this era of society 5.0. The digital generation who was born and made the virtual world a part of their lives became the primary focus of valid Biblical human values. Therefore, the role of theologians plays a significant role in [1] primary teaching about the core of biblical humanity amid the new civilization of the era of society 5.0. [2] Massive action in using hybrid spaces in the ministry and teaching of sermons holistically. [3] Contribution on give birth to humane Millennial Leader. It is advisable for senior theologians and young theologians to be given classes, seminars, and retraining in honing their abilities and having the same understanding as a synergy step in world civilization in a changing era. However, the most important thing is that theologians must be sensitive and be part of the movement for the humanization of civilization, especially among the millennial generation. For spiritual practitioners within the scope of church services and Christian teachers in the area of elementary to tertiary education in the development of spiritual life civilization among the younger generation.

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