



Theology Facing Challenge Needs in Era 5.0

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Abstract. From the Industrial Revolution 1.0 to the subsequent Industrial Revolution and the Industrial Revolution 5.0, human civilization has undergone a fast transformation. In this situation, theology appears to be confronting the Era 5.0 worldwide challenge and has not yet benefited humanity globally. This article aims to answer the following questions: How far along is the never-ending discussion of theological terms? How can theology address the challenges facing the world in Era 5.0? What theological perspective does Era 5.0 have on human suffering in the context of the global challenge? The findings of the study are: (1) Etymologically, the term theology is rooted in *theos* and *logos*, but the characteristics of theology emphasize three understandings, namely: God as the main actor in His work, humans as a complement to God's work, and fellow human beings building each other up between spiritual needs, and physical necessity into eternity. (2) A sound theology can face the global challenge in Era 5.0. (3) The basis for facing the global challenge in Era 5.0 is Christ's faith in oneself. Living faith works heavenly things (eternity) towards "eternity of the soul".

Keywords: global challenge, living faith, theology, digital era, era 5.0

1 Introduction

Industrial Revolution 5.0 era, theology is being put to the test regarding its applicability to humanitarian issues. Does theology serve mankind in any meaningful way, or does it just engage in ritual worship out of self-interest in the age of the fifth industrial revolution? All human civilizations have evolved since the industrial revolution, including (1) The first modifications from England's Industrial Revolution 1.0 are still in effect (1760-1840). James Watt pioneered the steam engine and mass production, which later led to the development of long-distance trains, ships, and production tools that took the position of The industrial era was marked by the invention of electricity, the telephone, the light bulb, the phonograph record, the internal combustion engine, the telegraph, Morse, newspapers and much more. (3) Changes in the Industrial Revolution 3.0 (Data Computing System) in which humans are replaced with moving machines capable of thinking automatically, computers, and robots. Henry Jenkins, in 2006, said that cultural convergence triggered by the development of information

technology had changed people's lives to become more practical and efficient in utilizing or complementing their daily lives. (4) Changes in the Industrial Revolution 4.0 began in Germany in 2011 with the invention of Automation, Data Exchange, and Physical Cyber. That era found the Internet of Things (IoT), Big Data, 3D printing, Artificial Intelligence (AI), driverless vehicles, the internet, genetic engineering, robots, and smart machines. In his book entitled *The Fourth Industrial Revolution*, Klaus Schwab states, "now we have entered the industrial era 4.0, better known as the cyber-physical system industry". (5) Changes in Civilization Revolution 5.0 were introduced at the Prime Minister's Office of Japan on Monday, January 21, 2019. Through Society 5.0, artificial intelligence (artificial intelligence) transforms big data in all aspects of life. The Internet of Things will become a new wisdom dedicated to enhancing human capabilities and opening up opportunities for humanity [1].

Under changing circumstances, an unexpected viral explosion occurred, such as the 2004 Tsunami that spread in the Indian Ocean (all over the world) and followed the COVID-19 outbreak in January 2020 which hit Wuhan City, China and spread throughout the world. That's when there was a change in human life around the world. Changes that humans cannot resist. Changes disrupt the order of health, economy, education, politics, and all aspects of human life. Everyone wants to avoid meeting face-to-face with other people and choosing to work from home. When most of the world's population works from home, the Internet is the most important communication tool in all daily life. The internet has become a tool for changing human lifestyles in the world. Era and uncontrollable change raise various questions about the role of theology. A theologian said God's transcendent revelation is not lived and practiced in human life. Theology must be fought for and grounded in its teachings to benefit human tragedy so that the mission of universalism can be upheld.

The transcendent and immanent God is the basis of morality. The moral of God does not to do violence [2]. The others theologian said that maybe God is tired of seeing conflicts between religions, ethnicities, in the country the behavior of politicians and people in this country so that through this tragedy, they realize the need for unity on earth; there is no more religious exclusivity, there is the harmonization of diversity, to respect each other, and help out of trouble. This article aims to answer several questions: what is the state of the never-ending debate on theological terms? How can theology face the global challenge in Era 5.0? What is the theological attitude facing the global challenge?

2 Method

The method used in this writing uses a descriptive literature method which contains a description and explanation of the problem of the data obtained. Meanwhile, the writing procedure begins with searching for materials per the subject matter, both from libraries, other media such as journals, magazines, or the internet, and the book that becomes the most references [4].

3 Findings and Discussion

3.1 Theological Term Debate

The term theology is still a debate that has yet to be able to end, especially now that the world is in crisis; theology cannot face challenging needs in era 5.0. The etymological roots of theology combine the Greek words *Theos* (God) and *logos* (logic). Aquinas explained that theology is God's mind, the teaching of God, and leading to God's [5]. Meanwhile, Edwards, editor of the Encyclopedia of Philosophy, incorporates theology into the history of the philosophy of religion and the problems of the philosophy of religion [6].

Vern defines theology as studying God-related problems and the world of reality [7]. Brandon is sharper, that theology is a discourse about God, a discussion or discussion that questions about God, which is then in a broad sense translated as a systematic and scientific study of a religion such as dogmatic theology, biblical theology, moral theology, ascetical theology, mystical, symbolic, sacramental, apologetic, pastoral, philosophical, liturgical, and natural theology [8]. Natural theology says humans can know God without revelation but through a priori reasoning or observation of a posteriori natural phenomena [9].

Steenbrink discusses two significant issues in theology: (1) about God and (2) about the relationship between God and all realities, including humans, which will give birth to ethical values because they are more in the form of practical life.

From the elaboration of the debate on theological terms, it can be concluded that theology is related to (1) God as the leading actor, initiator, and his work. (2) Man as a complement to God's work, who tries to live in His order. (3) Human beings become part of God's work, which has a mutually constructive relationship between spiritual and physical needs to live and develop in this world as a door to eternity.

3.2 Theology in World Problems

Horton describes theology as the grammar of the Christian faith, and it is through that grammar it is expressed, discussed, taught, and used as a lens through which believers interpret life. So, every Christian does theology in his daily life [10]. This life cannot be separated from problems of poverty, natural disasters, disease, and even death that occurs to himself.

Kosuke Koyama, the theologian who wrote the book "Neighborly", said theology should be able to answer pagan issues such as: giving food, water, clothing, care, and hospitality to them is considered "the most despicable". Pagan issues are a primary human need [11].

The Pontifical Council provides pastoral care to Migrants and Refugees, emphasizing that a life of peace is "closely linked to the growth of a friendly mentality" [12]. "Hospitality" is more than paying attention or reaching out to people. That hospitality was performed by Jesus when He shared food with the lepers and the outcasts. "I am a stranger; you give me a ride" (Matt. 25:35) [13]. Jesus also fed 5000 men and 1000

women and children until they were full, healed people, performed miracles, and defended the lowly.

Furthermore, Koyama, who formulated “Waterbuffalo Theology”, said that theology must be able to become a reality for humans. Theology must touch on aspects of everyday life experienced by society. In this context, Koyama examines the lives of farmers in Thailand; there is the reality of rice fields, farmers, buffalo, and so on. Departing from that situation, he continued the theological model by bringing God into it. Theology must be able to address a community's life and respond to the local people's real needs because, in theology, it contains the light of God's Word. Theology is like a balm that heals and saves Asian souls theologically [14]. Waterbuffalo Theology centers on rooting theology in cultural (Muangthai), religious (Buddhist and Christian), and historical contexts. Christian theology solves problems: rich and poor, disease, tribal (animist) religion, Spirituality, and humanity's problems.

The aims of Waterbuffalo theology are: (1) To convey Jesus Christ in culturally appropriate and critical words. Improving the culture itself is essential in forming “locus theology”. (2) To be interpersonal rather than inter-doctrinal in dialogue and mutual enrichment. (3) To pursue ecumenical theology undertaken for the ecological health and justice [15].

Polulorum Progression Catholic illustrates that theology makes humans have kindness and changes a person's attitude toward solidarity. Humans and even bigger countries must be able to do this in the following three: (1) Mutual solidarity in the form of assistance from a rich country to developing countries. (2) Social justice in the form of improving trade relations between strong countries and vulnerable countries. (3) Strive for universal charity to build a more humane community where each party gives and receives [16].

“Kindness and solidarity are realized in Acts 4:34, it says that no one is lacking in the community of believers because members share even though they are in a position of refuge, exile, and displaced migrant workers.

Theology changes a person to have the habit of acting humanely. Bloesch reminded us of the temptations that try to reduce Christian understanding by rejecting humanitarian action into a modern and secular understanding. Bloesch says that the purpose of humanitarian action (in its secular sense) is not to incarnate with the world into its humiliation and suffering (James 1:27) nor to bring the gospel into the world but to reshape this world according to the human image. Humanitarian action is a liberal religion that emphasizes service to mankind above all else; its ultimate goal is human welfare, not God's glory” [17].

While the humanity of Christians is fighting for things about slavery, child labor, piracy, liquor smuggling, poverty, and refugees [18], Populorum Progressio says true Christian humanism is always “God-centered” and that “Man is not the standard for other human beings. Man can become fully human by transcending himself [19].” Human life has not reached the right level, of human actions have not made others seek God. The inhumanity of Christians must result in someone who had previously rejected God turning to seek God. Bloesch describes the events of the ‘Good Samaritan’ ministry as an example of the message of peace and redemption. Theology is a

hope for something better. Theology must bring someone to have human hope against the catastrophe of suffering in his time.

This tolerant attitude and recognition are only an attempt to find the sentenceun sawa (meeting point) of all religious teachings. In this regard, Baum, in his book “Religion in the Shadow of Relativism,” writes that the truth of religion can be seen from the commitment to emancipation and solidarity of humanity. Emancipatory commitment can be realized by freeing the shackles of the times, oppression, ignorance, and others [20]. More profoundly, Armstrong, in his book “Role for God,” also writes that all religions recognize the sacred role. The mission of religion is a humanitarian mission and a divine mission. Thus, religion is appropriate as an ethic of the afterlife and social life that overshadows all human missions. If religion cannot make it happen, then it will be abandoned by its adherents [21]. Habermas said it was time for religion to side with humanity and quell injustice so that religion was the charm of peace for humanity [22]. Erikson further said that Christian theology is the majesty of God in terms of His power, knowledge, attributes, excellence, and beauty of His moral nature. That can happen because God is Alpha and Omega, the beginning and the end; it is appropriate that theology is structured concerning greatness and goodness.” God can be formulated in the theology of “Humanity”, describing “man and his origin” in creation, the relationship with God and fellow human beings to the universality of mankind and all nations in the level of economic status [23].

3.3 Jesus as the Center for the Relief of Suffering in the World

Choan-Seng Song is an Asian theologian who diligently considers applying biblical values in an Asian context. Song said that Jesus is the answer to the crisis of life in the world that affects all aspects of life, including the stark difference between the rich and the poor. Not Jesus but life in this world is full of problems, and Jesus makes human existence come alive. That is, life as physical existence and life as spiritual is a unity of life [24]. Here, theology begins with God’s heart caused by human suffering and pain. The suffering experienced by humans touches God’s heart so that to overcome that suffering, God offered Jesus Christ to suffer [25]. so that Jesus can guide human existence to escape the world crisis. Here Jesus is destined to bear man's sin (existence) so that Jesus Christ transforms himself into a human and lives in the world [26].

Jesus, as the center of the mission, gives an authentic experience that Jesus is the Church of God. This church is a social phenomenon, and Jesus is the center of the mission preached in the world Field’s history [26]. Humans can be caught being free from suffering in this world. Humans are very stressed in their lives to be safe. For this salvation, for Christians, it is understood as the fault of something that does not exist [27].”

Song developed an understanding of the Christian faith that lives in this social and political dynamic: folk theology. Theology that has corrections in social and political life. Folk theology is the theology of the cross. Folk theology says experiencing life, including the suffering experienced by humans – men, women, and children who live

in tight economic, social, and politically correct conditions. Folk theology does not seek peace, does not analyze the faults of others, but shares the thoughts of Jesus [28]. Folk theology places humans (people) as historical subjects, not objects. His job is to count history as “the socio-political biography” of the people [29].

3.4 Theology Facing the Global Challenge Needs in Era 5.0

Theological and humanitarian debates have sometimes reached a common ground, but one principle is that theology must have a role, function, and impact on human life. Theology should make a person live as the salt and the light of the world. Such a life can be carried out by someone who has sound theology. A healthy person can manage his lifetime between spiritual and daily life from Jesus Christ [30].

He has a Christ-like lifestyle while living on Earth. Matthew 6:33-34 reads: “(33) But seek first the kingdom of God and his righteousness, and all these things will be added to you. (34) Therefore, do not worry about tomorrow, for tomorrow has its troubles. A day’s tribulation is sufficient for a day.” Thus, the text emphasizes the phrase “seek first the kingdom of God,” which focuses on Christ’s faith leading to eternity. Faith brings eternal life. God’s eternity is an attribute that does not change His nature, will, and promises (Num. 23:19, 1 Sam. 15:29, Ps. 102:26, Mal. 3:6, 2 Tim. 2:13, Heb. 6:17-18, and Ja. 1:17).

In this regard, Bloesch said that faith justifies the act of loving one another among believers. Personal faith comes alive because of the love it does [31]. Enlightenment thinkers argued that the source of truth was the human reason and not divine revelation. The three central truths of “natural theology” established by human reason are the existence of God, moral values, and the soul’s immortality.

The Apostle Paul also spoke of eternity. 1 Corinthians 15:51, it reads: “(51) ... the trumpet will sound, and the dead will be raised imperishable, and we will all be changed.” The phrase “in an imperishable state” refers to (KJV “incorruptible,” NAS, VIB, NJB, NRS “imperishable”) using the Greek “aphtartoi” is adjective, nominative, masculine, plural and no degree, meaning eternal, eternal, or indestructible. Although “aphtartoi” is an adjective, its nominative function is to state the subject in a clause [32]. So, “aphtartoi” (eternal) becomes the most crucial part in verse 51. Eternal in the New Testament, which appears 66 times out of 65 verses, talks about a period that never stops (ends), do not change, does not shift, and is eternally eternal.

Further, in 1 Timothy 6:16: “He alone is not subject to death, dwelling in unapproachable light. No one has ever seen Him; indeed, man cannot see Him. To Him be honor and power everlasting!” The word “eternal” is in Greek “aionion” in KJV, NJB “everlasting,” NAS, RSV “eternal”, NIV “forever.” The word “aionion” is an adjective, nominative, neuter, singular, and no degree means “eternity” [33]. Although the Greek language is different from 1 Corinthians 15: 52 “aphtartoi”, aionion also refers to “eternal,” which is an adjective that has a nominative function (the form of the subject in a sentence). The word aionion becomes significant in verse 16, which explains the word “eternal power”. So, there is the authority over something that indi-

cates the existence of government is eternal (eternal forever). Eternal government is not meant for the masculine or feminine but for the neutral gender, Spirit.

The words “aphartartoi” and “aionion” in Greek describe God and His life as untouched by death. The life of God cannot be counted by time; the life of the Spirit (neuter), and reigns over eternity itself. In this regard, some theologians have used and defended the term “immortality of the soul” as a concept that does not conflict with biblical teachings. Calvin, for example, taught that Adam had an immortal soul and argued that the soul's immortality was an accepted doctrine. However, he also admits that the soul does not have immortality by nature but is given by God to the soul [34].

Furthermore, Hodge, in his writings, first published in 1878, gave several arguments to defend the term and the doctrine of the immortality of the soul [35]. In his book published in 1889, Shedd also used the term immortality of the soul to say that the belief in the soul's immortality, and its existence apart from the body after death, is a truth taught in both the Old and New Testaments [36].

4 Conclusion

Etymologically the term theology is rooted in theos and logos, but the characteristics of theology emphasize three understandings: (1) God as the leading actor, initiator, and his work. (2) Man, as a complement to God's work, who tries to live in His order. (3) Human beings become part of God's work, which has a mutually constructive relationship between spiritual and physical needs to live and develop in this world as a door to eternity.

Sound theology can solve the problems of human suffering amid a world crisis. A sound theology is a theology that can implicate the meaning of etymology in human life in the real world. Therefore, a sound theology must be rooted in God; if not, it will be difficult and unable to resolve the humanitarian crisis correctly. Theology is not just beautiful etymological words with meanings that are only etymologically owned, but theology is the work of God who lives among the values formulated by God to be applied simply in all elements of God's creation, especially living creatures are humans. Theology without application in the context of life on earth is useless and not following the characteristics of the meaning of theology itself. But theology can be misapplied (wrong) if it is not sourced from God through the Bible. So sound theology is biblical, understood from the Bible's perspective, as the Word of God has authority. There is nothing wrong with what the Bible teaches because the canon of the Bible is final and cannot be added or subtracted.

The basis for solving world crisis problems is Christ's faith in oneself. Faith that lives and grows can strengthen one's self to face the changing industrial revolution era. Living faith will overcome change, not faith that follows and defeats changing times. Living faith conquers the changing world. Living and growing faith is carried out by “seeking first the Kingdom of God, and then God Himself, who solves the problems of the world. Living faith works heavenly (eternity) things which are called faith towards the “eternal soul.”

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