



# The Role of Christian Religious Leaders in Dealing with Society 5.0

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**Abstract.** There are some issues with the Society 5.0 situation. namely: (1) activities and forms of worship that are no longer attractive, and (2) the existence of bad church leadership. The presence of Society 5.0 causes all parts of society, including religious leaders, to adjust, according to this study, which employs a comprehensive literature review process and field observations. The religious figures in this case are Christian religious leaders. Religious leaders must be able to adapt to the needs of this era. As in every religion, religious leaders have a very big influence in society. All decisions, whether legal, social, religious, or political, must comply with the recommendations of religious leaders. Christian religious figures as agents are involved in contemplating and repeating social structures. As far as searching the current literature, there are general studies regarding Society 5.0, but no papers have been found that specifically highlight the review of the role of Christian religious leaders in dealing with it.

**Keywords:** Christian, Religious Leaders, Role, Society 5.0

## 1 Introduction

Technological developments are increasingly challenging religious leaders because the 21st century is a time that challenges human thinking, especially in understanding and explaining things related to God [1]. In a survey conducted by the Varkey Foundation globally in 2017 about the important factors of happiness for Generation Z (18-21 years), it was found that 93% of Generation Z in Indonesia made a commitment to religion as the most important factor in happiness. This makes Indonesia the first country in which religion is the most important thing with a world average of 44%. [2]

A year later, the Bilangan Research Center conducted a survey on the Spirituality of the Young Christian Generation in Indonesia, which included 4,095 Christian adolescents (15-25 years old) from 42 cities and regencies across Indonesia [3]. According to the study findings, 91.8% of Christian teenagers in Indonesia still frequently attend church services, including both public worship and youth or young services. The routine in question occurs at least 2-3 times every month. This may appear to be a decent idea at first glance, but it requires further examination.

The proportion of adolescents who do not frequently attend church grows with age. The proportion of adolescents who do not frequently worship is 7.7% in the 15-18 age

group, 10.2% in the 19-22 age group, and 13.7% in the 23-25 age group. From the youngest to the oldest, the increase is continual, even approaching 100%. This figure is expected to rise in the following age group.

What about the 91.8% of people who continue to worship regularly who are likely to leave the Church? Examine their most compelling reason or incentive for visiting on a regular basis. In total, 33.3% indicated they love Jesus, with 29.0% saying it has become a habit or even an obligation. Only 19.4% came for spiritual nourishment and to worship Jesus, while 11.0% were satisfied with youth activities or worship. Each of these reasons has the potential to be effective in its own right. Those who come to the church on a regular basis for errands, whether pastoral or family, have the option to depart if given the opportunity. Meanwhile, those who come looking for spiritual food are likely to leave if they do not find food that meets their nutritional needs. As a result, one in every three churchgoing Christian teenagers is more likely to quit attending church regularly, and one in every five churchgoing Christian teenagers is more likely to change churches.

How about irregular? What was the reason they stopped going to church? A total of 28.2% said there were many interesting activities outside the church, 21.2% felt that the leadership/direction of the church was bad, 12.4% felt that the form of worship was unattractive and 11.2% felt a lot of pressure in the church. . The leaders in question include foresight (not big, challenging vision), engagement (not involving young people in service responsibilities), and disconnection (not understanding the state of mind of young people because they are old-fashioned and authoritarian). It can be said that 61.8% of young people find the church unattractive and unsuitable for them. On the other hand, what activities are most beneficial for young people to participate in regularly? 59.7% of respondents said Sunday sermons were most beneficial to them and 17.5% most benefited from the opportunity to serve. No less than 11.5% feel more fortunate to have a Bible study or seminar. We can see that the two most beneficial activities for young people on a regular basis are the same as the two main reasons people leave church. This shows that the most important thing young people seek is preaching and opportunities to serve.

Meanwhile, other data from this survey shows that for teenagers who find college useful and relevant to their lives, 93.9% of respondents regularly attend Mass, while for those who do not feel it is only 63.7%. It could be argued that youth who receive useless and irrelevant sermons are six times more likely to leave church.

Similar to the relevance of preaching, the survey results also show significant differences between churches that encourage them to participate in ministry and those that do not. 95.2% of youth regularly attend churches that encourage them to participate in ministry, while for churches that discourage them, only 72.9% do so regularly. In other words, young people who are not encouraged to serve by the church are five times more likely to leave the church.

Through research that has been carried out by the Bilangan Research Center, it can be concluded several problems related to the situation of Society 5.0. namely: (1) activities and forms of worship that are no longer attractive, and (2) the existence of bad church leadership. As far as searching the current literature, there are general studies regarding Society 5.0, but no papers have been found that specifically highlight the

review of the role of Christian religious leaders in dealing with it. So, from these challenges and problems, this article attempts to present the role of Christian religious leaders in dealing with Society 5.0.

## 2 Methods

A comprehensive literature review and field observations are used in this investigation. Comprehensive literature review is carried out by collecting several references through literature studies on various literary sources in the form of theological journals or books that are in accordance with the theme so as to obtain data regarding the developing Church paradigm. Meanwhile, researchers observe opportunities that religious leaders can take advantage of and challenges that must be overcome based on various uses of technology and readiness for use through field observations. This research illustrates the problems and opportunities that religious leaders confront when engaging with Society 5.0.

## 3 Findings and Discussion

In the results and discussion section of this research, the following three things will be stated: (1) Society 5.0, (2) Christian religious leaders, and (3) The role of Christian religious leaders in dealing with Society 5.0.

### 3.1 Society 5.0

Humans are currently living in the Industrial Revolution 4.0 period. This epoch began with the development of the internet. Everything is linked together thanks to the internet. Humans can use this technology to solve social problems more simply and rapidly, as well as to replace physical labor [4]. These phenomena eventually create a notion of technology and humans coexisting to make a more worthwhile life. [5].

The period of Society 5.0 did not come out of nowhere, but was preceded by preceding eras. Humans were still hunting and recognizing writing in Society 1.0 at the time. Humans began to recognize farming in Society 2.0. Humans have reached the industrial era in Society 3.0, and they have begun to use machines to assist them with their daily chores. Then, in Society 4.0, humanity entered a technological era in which they could access and share information over the internet. And today, in Society 5.0, all technology is a part of human life; the internet is more than simply a source of information; it is also a way to live life. [6].

The concept of Society 5.0 has been prepared for quite some time in order to adapt to the global impact of the Industrial Revolution 4.0. The 5.0 concept is, at its core, the concept of a human-centered society based on technology, which Japan launched as a continuation of the Industrial Revolution 4.0. On January 21, 2019, Society 5.0 was established as a remedy to the industrial revolution 4.0, which was feared to diminish

humanity. The goal of Society 5.0 is to establish a society in which people truly enjoy their lives and feel at ease. [7].

The major goal of building Society 5.0 is to create a human-centric society in which economic progress and problem solutions may be achieved and everyone can have a good life. The key to achieving this goal is to merge cyberspace and the real world in order to generate high-quality data and deliver new value and answers to every challenge. [8].

The evolution of cultural changes in society has been influenced by Society 5.0. People in the Society 5.0 period must be able to tackle numerous societal problems and challenges by employing various industrial era 4.0 technologies such as the Internet of Things, Artificial Intelligence, big data, and robots. Everything has the potential to increase human life quality. Changes will occur in this period that will transform massive data collected via the internet in all aspects of human life (internet of things). This can improve human abilities to create new opportunities and help people live more meaningful lives. [9].

Communication technologies and media are also factors in the evolution of society 5.0 concept. Digital media has a role in distributing catastrophe prevention and mitigation information so that all levels of society are aware of it as soon as possible. [10]. Industry is one sector in the Society 5.0 idea that is necessary to continue to innovate due to the advancement of information and communication technologies or digitalization. [11]. In order to innovate, the content industry requires not only technology but also imagination from content creators. [12]. Furthermore, the digital content industry requires national policies based on an innovation system [13]. The digital content sector encompasses products and services that incorporate graphic, text, picture, sound, data, and other material [14].

According to the argument above, the Industrial Revolution 4.0 and Society 5.0 were excellent and ushered in globalization. Globalization provides benefits in all aspects of life. But, on the other hand, it has a negative impact. As a result of the global era's bad consequences, the value of religious spirituality is a scourge in life; religion is only for the afterlife, but world events are unrelated to religion, therefore some people avoid religious values, socio-cultural and national philosophy. [15]. This statement confirms the prior statement that in most Asian countries, globalization manifests itself as unequal welfare, inter-religious animosity, cultural and environmental damage, and political instability.

The presence of Society 5.0 makes all elements of society, including religious leaders, adjust. The religious figures in this case are Christian religious figures. Religious leaders must be able to adapt to the needs of this era. Religious leaders must master the internet because it is one of the needs of Christian services in this era. In the Christian ministry profession, (such as pastors, missionaries, and evangelicals), they are required to master the internet in order to perform global ministry. Online worship, Christian content on Youtube, social media publications, are a must in today's Christian ministry.

In addition, religious leaders are required to master other sciences (non-theology) to be able to "strengthen" the Christian teachings conveyed. This is a necessity because theologians will be dealing with issues such as health, politics, trading, LGBTQ (Lebian Gay Bisexual Transgender Queer) and others. Theologians must also serve

congregations of diverse educational and cultural backgrounds. Without mastery of non-theological sciences, theologians will find it difficult to analyze and find solutions to contemporary problems and provide optimal services.

### **3.2 Christian Religious Leaders**

Based on the authors' observations on several digital media, the following digital media According to the Collins Dictionary, a religious figure is someone who is considered as having authority within a certain religion. Religious leaders are also defined as informed individuals who can serve as role models and sources of knowledge for others. Religious leaders are also known as religious instructors (religious teachers); this group is made up of regular people who have earned a wealth of knowledge through their dedication in learning. Of course, there are disparities between religious figures in terms of the information they possess. [16]. According to the definition and concept above, religious figures are persons who are recognized, revered, and play a significant part in the development of religion, in this case Christianity.

In Christianity, religious figures are considered as servants of God. The word "servant" can be equated with the word "slave", that is, a person who has no rights over himself. It means someone who must be willing to carry out his master's orders. A servant is someone who works according to the will of his master and must obey his master one hundred percent. Literally, the word "servant" in the Bible refers to a group of people such as a boy, a man, a servant, a worker, and a person who is devoted to others, because of a lower rank or status. In Israel's religious life, the word "ebed" was used to denote one's humility before God (Ex. 4:10; Ps. 119:17). The use of the word expresses an absolute divine requirement against a chosen person or people in terms of surrendering to God who defends the servant. So, the "servant" describes the specific relationship between God and His people.

As in every religion, religious leaders have a very big influence in society. All decisions, whether legal, social, religious, or political, must comply with the recommendations of religious leaders. Religious figures are figures who can be imitated and can guide what they do, their people will follow them obediently. Religious leaders as people who are considered more competent in religious matters are expected to be able to change the mindset of modern society which has forgotten its initial nature as religious beings to become more aware of the true religion and use technological advances in modern times in accordance with their true capacities needed.

### **3.3 The Role of Christian Religious Leaders in Dealing with Society 5.0**

The following are the main sociological tasks of a religious figure [17]:

- Provide a clear core framework that followers can utilize as a guide. Using this basic framework, a priority scale can be created for the decisions that must be made in order to overcome the problems (potential or real). If a dispute arises, the basic framework can be used as a guide for resolving it.
- Monitor, regulate, and channel the conduct of those they lead.

- Act as a group representative to those outside the group he leads.

In addition to these main tasks, religious leaders also have a role. The role meant here is to participate in carrying out the rights and obligations. This role determines what religious leaders do. Role here means regulations that guide a person in society, something that religious leaders do in society, someone's behavior that is important to the social structure of society.

In Society 5.0, religious leaders play strategic roles as agents of social change or growth, namely:

- The role of education. This role covers all dimensions of humanity and builds character
- The role of enlightening. Here, Christian religious leaders must be able to provide enlightenment to the congregation in uncertain situations
- The role of building the system. Christian religious leaders must create a tradition or culture that reflects the glory.

Christian religious figures as agents are involved in contemplating and repeating social structures. Agents continuously monitor their own thoughts and activities as well as the social context. Related to the problems in the introduction, the author tries to provide direction on how Christian religious leaders play a role in overcoming problems in society 5.0.

According to a 2020 poll of students at the School of Theology in the City of Surabaya aged 18-30 years about servant leadership, 90.2% of students felt that Christian religious leaders should prioritize service. In addition, 91.2% of students consider it important that Christian religious leaders should care about the growth of their community. So, the writer concludes that these two things must be the basis for Christian religious leaders to play a role in dealing Society 5.0. If Christian religious leaders do not take these two things as the basis, then it is difficult for them to play a role.

Community growth does not depend on the growth of the congregation alone, but more importantly the development in the form of growth in faith, love and hope in Jesus Christ, meaning that the church must grow in a balanced way, inward and outward. Inward, meaning that the church must pay attention to the needs and growth of the congregation, while outward, means that there is a massive harvest of souls as expected by God for His church.

Talking about churches and forms of worship that are no longer attractive is a relative thing. Older people may feel that the form of worship that is being carried out is good and interesting. However, the youth group may feel that the form of worship that is carried out is quite outdated. This is what often causes the congregation, especially the youth, to choose to change churches in order to get a contemporary form of worship. Example: many churches in Europe have been abandoned by the congregation because the church still maintains its antiquity. The church is not up to date with the times, while the congregation continues to regenerate. The old congregation will die and the young ones will not feel at home in this form of worship. It should be realized that any form of worship as long as it does not leave the holiness and purpose of worship itself, it is fine. Humans can regulate the liturgy in worship, forms of worship, worship

atmosphere but must remain in the sense of the rules of worship itself. So as a religious figure must also have creativity in carrying out worship. Must be up to date but the concept should not be the world that affects the church but the church that must continue to influence the world. Religious leaders must evaluate the activities that have taken place and negotiate the activities to be held together with representatives of workers and representatives of the congregation. From the results of the evaluation it will be achieved feedback on the activities that have taken place.

Pretense in the church is often done by unscrupulous religious figures. The person is like a wolf in sheep's clothing. The person also carried the name of God in order to carry out his crimes. However, it is important to remember that not all religious leaders are bad. Sometimes the congregation also has to sympathize with religious figures whose image has been damaged by these elements. Not all religious leaders are pretending. Only person. So that it is not a good reason if someone apostates to God because of the actions of his religious leaders. Religious figures are also human beings who can sin. However, if there are unscrupulous religious leaders who do things that violate the law, they must be dealt with. Whoever the leader of a religious figure is found to have violated the law, must evaluate, provide counseling, and foster the individual. Church pastors or elders are not allowed to take justice into their own hands. If an agreement is not reached, the case can be reported to the competent authorities. The law must be enforced and the person must be punished for his actions. It should be realized that this pretense cannot be taken lightly. Not from outside but from within the person of the religious leaders who must strengthen his faith and holiness in carrying out their duties.

## 4 Conclusion

The Society 5.0 situation is fraught with complications. Specifically, (1) no longer appealing activities and forms of worship, and (2) the presence of poor church leadership. The major goal of building Society 5.0 is to create a human-centric society in which economic progress and problem solutions may be achieved and everyone can have a good life. The evolution of cultural changes in society has been influenced by Society 5.0. People in the Society 5.0 period must be able to tackle numerous societal problems and challenges by employing various industrial era 4.0 technologies such as the Internet of Things, Artificial Intelligence, big data, and robots. Everything can be used to improve the situation. This is where religious leaders come into play. Religious leaders are persons who are well-known, revered, and play an important part in the growth of a religion, in this case Christianity. Religious leaders wield enormous power in society. All decisions, whether legal, social, religious, or political, must adhere to religious leaders' recommendations. As agents, Christian religious leaders are active in pondering and reproducing societal structures. Agents are constantly monitoring their own thoughts and actions, as well as the social surroundings.

The researchers anticipate that the findings of this study will serve as a foundation for all Christian religious leaders, Christian theology lecturers, and Christian theology students to consider, support, and contribute ideas in dealing with society. 5.0.

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