



Pentecostal Spiritual Formation: the passion of Social for Humanity in Society 5.0 Era

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Abstract. Society 5.0 is a necessity in human life. It was shaking the essence of being human with the rapid development of science, Technology, and the Internet of Things. Spirituality is a part that needs to give special attention so that the social dimension of society remains balanced. In that context, it is necessary to construct the spiritual formation of Pentecostalism in the reality of social life. The research method used is qualitative with a constructive theological approach. The study results stated that the formation of Pentecostalism spirituality must be juxtaposed with Technology so that the system operates optimally. By applying this formulation, the human dimension remains central in Society 5.0.

Keywords: Pentecostal, Society 5.0, Spiritual Formation

1 Introduction

Theological and practical constructions about the need for the Church to be sensitive and involved in community problems are no more extended polemic. Preaching the Word that only focuses on human salvation is rarely heard. Some churches agree that faith in Jesus must contextualize social, cultural, and religious life. Bevans states that theology is not just an intellectual and academic study but knowledge and wisdom in a concrete situation [1]. Context becomes an important locus where theology is present. One of them is the social context.

Theology that is present in social life is called social theology. Existence because they understand the 4C-1T principles in religious life. 4C-1T is an acronym for Creed, Community, Cult, Code of Conduct, and Transcendence. A community that worships something and believes in behaving experiences in worship. The transcendence section is important because someone who believes has an ultimate image. These five sections formulate how theology is present and addresses human reality.

The way of social theology has been absorbed into Roman Catholic theology. *Gaudium et Spes* (1965), the pastoral constitution on “the church in the world today” of the Second Vatican Council. The beliefs of the Catholic faith affirm that God encounters and calls us into the world. Hence, the world becomes a locus theologicus [2] [3]. Meanwhile, social theology is not widely used in academic and public conversations among Protestant Christians in Indonesia as Julianus Mojau used social theology frequently when civil society discourse became a trending topic among Protestant

Christians in Indonesia around 2000 [4]. In essence, social theology is a believer's response to poverty, hunger, disease, and other problems in a particular locus.

Social theology contains official church documents and institutions among Protestant Christians. Placido explores the involvement of Western Christianity in efforts to improve community welfare and social services. Connecting with the Jewish Christian tradition, as expressed in the Old Testament narrative of love and concern for fellow human beings [5]. The question is, what is the role of Pentecostal theology in the reality of social life?

Miller and Yamamori provide a study of the involvement of Pentecostals in social life. A book of eight chapters examines the relationship between Pentecostal spirituality-theology in people's lives. Community life divides into categories. In the end, Miller and Yamamori reflect on how progressive Pentecostalism is in the reality of human social life [6]—examining the concepts and various social actions of the Pentecostal Church. I want to explain the social involvement of Pentecostalism in Society 5.0, especially to the marginalized. The reason I use the Society 5.0 context is because of the harmful effects it causes. Society 5.0, closely related to technological progress, causes physical and social interaction not to achieve. Society 5.0 can cause discrimination based on Technology and digital access. In addition, Society 5.0 can cause digital poverty for people who do not have access to digital Technology. This situation causes the reality of poverty in society to not capture well. Marginal in this article to those poor, homeless, and below-average people.

2 Method

This research uses qualitative methods with a constructive theological approach [7], [8]. The reason for using a constructive theology approach is that it provides space for the formation between systematic theology and contextual theology. The research begins by analyzing the Society 5.0 phenomenon and the reality of poverty in Indonesia. These two phenomena then analyze with the social theology of Pentecostalism. The analysis results will be in the form of constructing the spiritual formation of Pentecostalism in the context of social life. Construction proposals can later internalize in welcoming the Society 5.0 era.

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3 Findings and Discussion

Without being superior, the Church is like an institution that wants to dominate all areas of human life. The term the seven mountains mandate is widely heard [9] as if the

Church is the determinant of the life of all humanity. However, the Church is affected by the dynamics of the world. The enthusiasm for full humanization ended in nothing. Therefore, the Church is required to exist to alleviate the problem of poverty.

3.1 Making Humans as Central, not Technology

Society 5.0 is a concept of a human-centered and technology-based society that initially developed in Japan. This concept was born from the Industrial Revolution 4.0, which is considered to be able to degrade human roles. Its impact is felt today—ease of obtaining information access, economic movement, and distribution of food ingredients. However, in a society like this, we cannot close our eyes to the fact that there are still many people in the world who are in poverty. Nearly two-thirds of people are homeless, poor, jobless, and homeless [10]. This problem is classic, complex, and multidimensional.

Indonesia also experiences the same situation. According to Sindonews.com, Indonesia is one of the countries with the world's fifth-highest number of homeless people. Manila is in first place and follows India, the United States, and Russia. There are about 3 million homeless people in Indonesia, with 28,000 in Jakarta. 77,500 homeless people (homeless and beggars) spread in many big cities throughout Indonesia in 2019. Usually, this number will increase at certain times, such as during Ramadan or the beginning of the COVID-19 pandemic [11]. Many people experiencing homelessness went around hoping for help from the community. Most of them lost their homes due to natural disasters [12].

Looking at the facts above, will Society 5.0 be the answer in the future? Two answers can be forwarded. "No" if only technology becomes the center. "Yes," when humans are the center. The most appropriate answer to mediate this problem is "Yes." This answer is more than just due to the reality of low economic life. However, the Spirit of Society 5.0 is for the people, not the Technology. Technological advances are not only limited to organizations but are further used to help the welfare of human life [13].

The concept of Society 5.0 is to create a people-centered society by combining human potential with Technology, in addition to the hope of achieving a high quality of life to be active and comfortable and creating a smart community that can meet various needs, regardless of region, age, gender, language, etc. This combination is expected to create a new society that can solve various social problems based on quality data (IoT, AI, Big Data) to produce value and solve life problems. Platform-Based Poverty Alleviation is an effort to assist the government by encouraging collaboration and the community's active role through online interactions using Internet media.

3.2 Pentecostalism Spiritual Formation in Social Theology

Humans addressed by religious messages are not merely "private." But at the same time, a social being. Thus, theology always means theology in the social relations of human life [14]. Augustine gives three terms of "likes" as a church that embraces human life. Ecology, economics, and ecumenism experience more vital functional connectivity

when they aim at the welfare of society [15]. This connectedness calls Pentecostals to strive for a prosperous economy in Indonesia.

The spiritual formation begins with The Self-sharing of the Creator and His Creation. Pentecostal social theology does not begin with the method of a market economy but rather the friendliness of the Creator with the created. This ontology pushes for the love and material dimensions to prioritizing by the Church. All of His creations give themselves to find solutions and creativity for solving the problem of poverty. Performing this action shows a person growing spiritually toward Christlikeness [16]. Therefore, what the created owns will be returned to the Giver. Giving in the form of tithes, deacons, and other offerings was used to seek societal stability. Augustine calls this the ultimate call to Godlikeness [15].

Spirit, Word, and Community as a Pentecostal hermeneutic trilogy [17] must be developed [15]. The marginalized offer and receives God's hospitality through the Pentecostal people using the Spirit. The faith community demonstrates a gracious self-sharing in the church community and society as an extension of God's welcome expressed in bearing the fruit of the Spirit (Gal. 5.22-23). This Holy Spirit fruit product is associated with the sake of the other and the different, as an act of Christlike self-surrender in love [18]. This type of production implies that the economy can develop its forms and relationships as an extension of the covenants necessary to birth new social capital.

The relationship between the Creator and the created requires moral responsibility. The Pentecostal paradigm of social theology is the embodiment of hospitality. Self-negation is associated with concern for others. McFague asserts that self-emptying and self-denial change a changing perspective on the poverty and distress of others. Seeing others as valuable and interrelated like a puzzle will form a complete picture of a created being [19]. Egoism contrast with self-giving; sin contrasts with holiness, and treasure is at the heart of this demarcation. The most visible example is the tragedy of Ananias and Sapphira (Acts 5:1-10).

The story of Ananias and Sapphira forms the formation of the social theology of Pentecostalism as an external expression of the individual and communal mind. Furthermore, the events of Pentecost induce an economic model of distributive justice as a witness to the life of Christ's resurrection in Spirit-filled communities (Acts 4.32-33). [20]. Distributive justice is the concept that all people have a basis for survival—this authentic expression of Pentecostals' participation in Trinity's communal life. From the explanation above, I conclude that the social and theological formation of Pentecostalism is (i) Giving to the Creator through the created; (ii) The social community has an impact on the growth of the fruit of the Spirit; (iii) embodiment of hospitality and create egoism; and (iv) distributive justice which gives equal judgment among human beings. Then, what about real-life formations in Indonesia? How to apply it? Moreover, what are the elements that must consider?

I construct the formation using the Decomposition model from a socio-technical system perspective. The Social Technical System (STS) is a system that combines the interaction between humans (social) and Technology [21]. The Socio-Technical System Perspective will break down the problem of poverty into several parts, and then, in this study, the realization will implement on a digital platform. The following is an illustration of the formation used by Fischer & Herrmann:

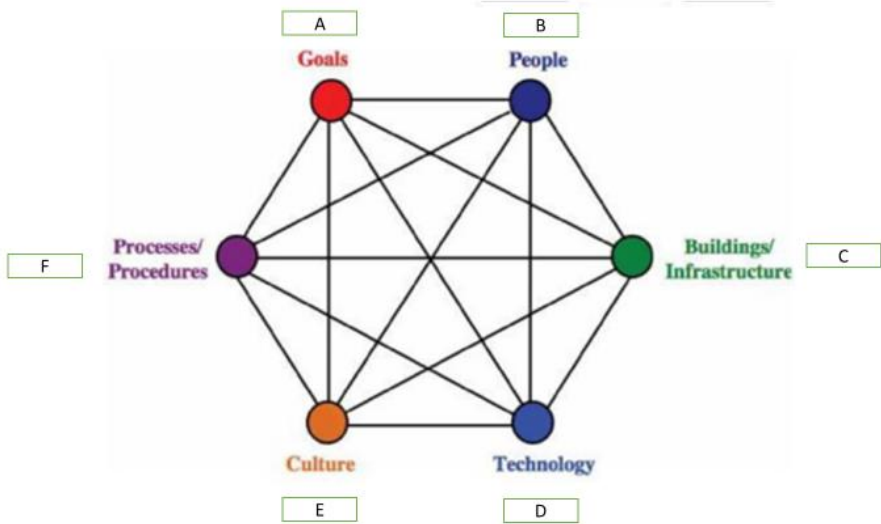


Fig. 1. Decomposition of socio-technical system perspectives

From Figure 1, there are six perspectives used in alleviating poverty. The procedure begins with (A) determining the target to address. Determining the goals of social activities is an influence in formulating programs and supporting other elements; (B) the people who want the equipment and facilitator. Determine who is involved in the planned program; (C) the necessary means. This section requires the preparation of infrastructure and premises. Even if Society 5.0 directs humans to migrate to cyberspace, there is still a need for a place for physical encounters; (D) technology can support it. This section links technology and social interaction; (E) Build the Culture. This is where the formation of Pentecostalism spirituality is present. Become a principle and culture in carrying out socio-economic programs; (F) the process. Of the six sections, the social theology of Pentecostalism has a role in section E as a spiritual formation. The construction of this concept is as follows:

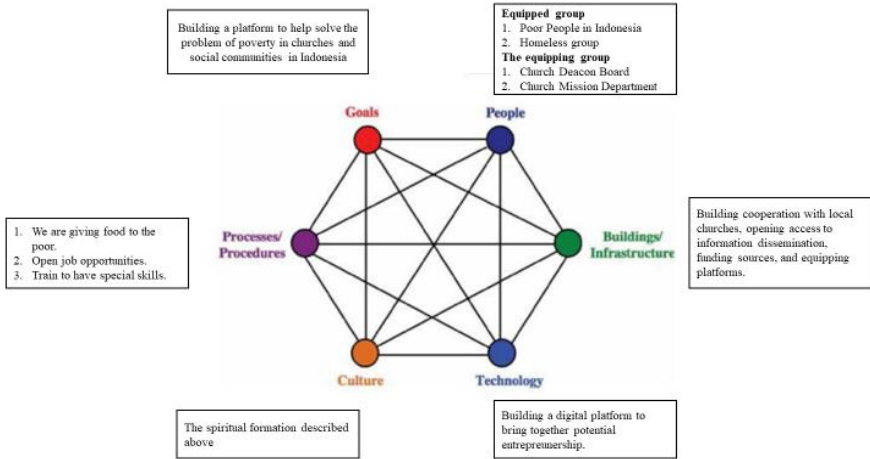


Fig. 2. STS from the Perspective of Spiritual Formation Pentecostalism

From Figure 2, the formation of Pentecostalism spirituality lies in the culture that the faith community must internalize. Internalization is done by utilizing Technology. Technology helps provide information about the reality of poverty in Indonesia. Technology also provides a more innovative and scalable monitoring system. In turn, equipped people can use basic Technology useful in running businesses and economic improvement strategies.

3.3 An example of Pentecostalism Social theology conducted by the Indonesian Bethel Church

The Indonesian Bethel Church, a Pentecostal church with the most significant number of congregations in Indonesia, has implemented social theology. Implementation does not intend evangelism (saving people who do not believe in Jesus) but in the harmony of God's creation. The following are examples of the Indonesian Bethel Church's social actions that have impacted the Church and social communities.

House of Bread (HOB). House of Bread (HOB) is a social movement that started by distributing food to people experiencing poverty. Located in Tangerang and was initiated by Ps. Dr. Ir. Wiryohadi Then feed the City with healthy food. Pd. Dr. Ir. Wiryohadi as pastor of GBI WTC Serpong church. In 2015, HOB produced healthy, anti-pesticide vegetables for the congregation. However, due to increasing demand, production is increased by developing hydroponic vegetables. The first to fourth Greenhouses building for this cultivation to run well. Green House is a building that avoids and manipulates environmental conditions to create the desired environmental conditions in maintaining garden production. The production results from the HOB garden maintain with the best natural quality. HOB vegetables are in demand by many people because

of their properties. To meet protein needs, HOB develops freshwater fish farming. Livestock is also developed by raising cows, goats, and sheep.

HOB moves from a vision to helping people experiencing poverty (Fig. 3). The next time, provide jobs for people experiencing poverty. With a large area of land and many work components, it is possible to employ people who have no jobs and are poor. This principle can see from his name, which believes the Church should be a house of bread for everyone. This Ministry has become a model for the local government, and appreciates its role in alleviating poverty.



Fig. 3. HOB's cooperation with the Tangerang government (Source: Dentum News)

Facilitating Poor People to Studies. Quoting from the main program of the GBI synod for the 2019-2023 period, the concentration of education is set at number 4. The Spirit built in the Church's presence can be felt and become a blessing for the local community. For this reason, the Church is encouraged to actively participate in community development, creating unity, synergy, and kinship between the Church and society. The Church also calls to develop education in the GBI environment, starting from PAUD (*Pendidikan Anak Usia Dini*) to tertiary institutions. The goal is that every graduate of education in the GBI environment has the value of being a superior human being with quality and the character of Christ. The strengthening of GBI education carries out by building networks and synergies from PAUD to existing GBI higher education and building quality new education so that they can answer the needs of the Church and the needs of the times.

Churches train to actively participate in providing holistic service to the community. Churches are encouraged to assist communities facing disasters and provide health assistance. Besides, those churches are trained in skills to build community economic development.

GBI's involvement in the socio-economic life of the community sees in the meeting between the GBI synod board and President Joko Widodo at the State Palace in 2017. Jokowi appreciated the steps that GBI had taken to alleviate poverty. Japarlin Marbun,

the chairman of the synod at the time, said, "The President's message, one of our problems now is about poverty, he asked GBI to play a role in handling it through real programs in the community." GBI provides social services in various places, including education, polyclinics or health centers, and the Tagana (Taruna Siaga Bencana; Fig. 4) troops working in the field during a disaster [22].



Fig. 4. Tagana Rajawali

4 Conclusion

Pentecostalism's social and theological formation is necessary for facing Society 5.0. We have already seen the implementation of some of the programs I described above. However, there are elements of Technology that have not to use optimally, so this digital platform becomes a means for the wider community to contribute to each other in tackling poverty and become an intelligent community group by using Technology following the Spirit of Society 5.0.

Research Contribution: this research gives awareness to the Pentecostal Church to develop social theology in response to the reality of poverty in Indonesia. The Pentecostal Church can use the spiritual formation of the Pentecostal social theology as the basis of the Church's teaching to move to protect the community.

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