Society 5.0 without Boundaries: Dehumanism and Detheologism?

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Abstract

The study aimed to analyze the concept of the industrial revolution of society 5.0 and finding the dialectical relationship between theology, humanity and technology. The study method used was content analysis. Based on the content analysis method, it was found that there was a potential for dehumanism and detheologism in the concept of the society 5.0 industrial revolution made by the Japanese government as an effort to improve the society 4.0 industrial revolution made by the German government. The results showed that there is a dialectical relationship between theology, humanity and technology.

Keywords: *Society 5.0; Dialectical; Dehumanism; Detheology; Critical-Analytic*

1. Introduction

Theology (divinity) and humanity are two fields that cannot be separated and let alone contradicted. All human life is concerned with theology (religion), and theology is very much concerned with humanity. Essentially, the relationship between theology and humanity is integrative, that theology is the foundation for humanity [1], and humanity is the meeting point that unites all the different theologies (religions) around the world [2]. Both need each other, such as the relationship between theology (religion) and human rights, that religion needs human rights, and human rights need faith, said Fortman [3]. Philosophically, the divine principle precedes and underlies the human principle. Madjid, a Muslim scholar, believes that the divine principle illuminates the principle of humanity [4], and Latif asserted that human values originate from God's law (theology) [5]. In the view of Islamic theology, religion is influential and functions for human life [6], and in Christian theology, humanity is preceded by and based on theological studies [7]. In other words, the rise and fall of theological understanding are very influential on the ups and downs of humanism.

In fact, theology influenced civilization from the pre-modern era to the beginning of the postmodern era, leading to dehumanization, materialization, and morality [8]. Fundamental theology causes the downfall of human values. At the beginning of this postmodern era, there was a fierce debate between the positive and negative sides of technological progress [9], questioning progress or decline due to technology [10], and exposes the dangers of technology to humans [11]. Research findings reveal that technological advances, especially social networking have fostered an attitude of religious fundamentalism and fostered religious intolerance (theology) and humanity [12]. Religious fundamentalism groups turned against the flow of technological progress by inviting people to return to

the past, the golden age in Islam. However, Maarif commented on this group as "people who only entertain themselves behind religious arguments, but actually because of their incompetence [13]. However, the pros and cons debates about technology, theology and humanity continue to increase along with technological advances.

As a religious man (theologian), avoiding technology, of course, is not possible; and relying heavily on technology too definitely not worth it. The tension of discussions about technology, theology, and humanity increases, as indicated by the abundance of research on these subjects [14]. Technological advances continue to change the world. What Naisbitt predicted in his book Megatrends on technology convergence [15], is being realized as he reveals in his next book entitled *High Tech High Touch* [16]. On the one hand, technological advances continue to accelerate, get higher, and are unstoppable, as well as users continue to grow rapidly to 48% worldwide [17], and Indonesia ranks fourth in Asia for internet users [18]. On the other hand, many users are still not literate in digital technology in the information society era 4.0 (information society), so the gap between workers and jobs is getting wider. Furthermore, far more people are not literate in digital information technology 4.0, even though the world has begun to shift to a super-smart society 5.0 (super-smart society). The result is a gap between human beings [19], the gap between manpower and work [20], and between humans and theology (religion) and humanity is getting wider.

With regard to the gap between technology and theology (religion) and humanity, a number of studies have arisen, some of which state that technological advances have caused theological decline [21]. The impeached theology is a negative impact of technology, among which the role of humans has been changed and replaced with a technological machine 4.0 called artificial intelligence (AI), the world is increasingly without limits [22]. Relationships between people are less intense because they are replaced with relationships with machines. Humans are made even more dependent on technology [23], so it is not without basis that some researchers also ask: is digitalization dehumanization? [24], and *is technology dehumanizing society?* [25], some even explicitly state the dehumanization effect of technology [26]. Contrary to all this, Andrea Peterson states that technology is not dehumanizing. It's what makes us human [27]. In the same direction, the Japanese government, through Harayama and Fukuyama initiated society 5.0 as a super smart society that promises a new human-centered society [28].

Previous research has shown pros and cons between dehumanization and the new human-center society 5.0. The presence of the current study is not to emphasize the pros and cons but to look for the relationship between technology, theology and humanity. There are no studies that examine this relationship; therefore, specifically, this study seeks answers to the question: What is the potential for dehumanism and detheology? Is there a relationship between technology, theology and humanity? Based on these research questions, this study aims to analyze the dialectical relationship between technology, theology, and humanity. Understanding the dialectical relationship between technology, theology and humanity helps humans anticipate and have a critical-analytical attitude towards the dehumanization caused by society 5.0. It is hoped that through this dialectical relationship, twenty-first-century society will be aware that technology can affect humans but does not determine human destiny.

2. Literature Review

2.1 Theology and Humanity: From the Information Society Era 4.0 to the Society 5.0 Era

The world community, in general, has not finished questioning, let alone mastering the industrial revolution 4.0, but was then surprised by the emergence and start of the era of society 5.0. The world is in an era of drastic and significant change [29]. This situation is compared to someone who can only do three out of ten questions but has received twelve more questions. The demands in all fields are increasingly complex, and the world is becoming more and more restless, as can be seen in the many seminars and writings on the topic of society 5.0. Therefore, the governments of many countries, world-

class companies, well-known universities and religions, in general, have responded to society 5.0 with efforts to improve the quality of skills education, workforce training, and community development.

Society 5.0 or super-smart society has been around since 2015 in Japan [30], but was only introduced by the Japanese Government in January 2019 as a response and solution to the problems of the information society industrial revolution 4.0 which is also known as the era of disruption which has a lot of impact on the degradation of values humanity. The whole world is turbulent because of uncertainty, complexity and ambiguity [31]. Society 4.0 that emerged in Germany in 2011 was focused on the smart factory, innovation, machine (robotic) and production, not on humans. Therefore, society 4.0 is called the era of massive change (disruptive era). The Japanese government and researchers have looked at the weaknesses of society 4.0 and designed the concept of society 5.0 that makes humans the center of innovation, creating a super-smart society to improve the quality of life, social responsibility and sustainability.

Society 5.0 is formed from a long history, which experts classify into five societies. The first is society 1.0, namely the early humans known as the hunter society. Second, society 2.0 is an agrarian society. The third is society 3.0 at the end of the 18th century, namely the start of industrial society, both light industry such as steam engines and textile machinery, and heavy industry such as electricity, petroleum and motorcycles. Fourth is society 4.0, starting in the second half of the 20th century, called the information society. Era 4.0 is also called the third industrial revolution marked by automation and informatization, namely computers and the internet. Fifth, society 5.0 is the fourth industrial revolution, also called digital transformation, which began in the first half of the 21st century [32].

Technology has and is changing humans, no longer just being secular-modern humans who reject supernatural or spiritual and divine things, but into humans whom Nick Bostrom refers to as posthumans, namely humans who are no longer clearly human [33]. Humans in posthumans are no longer controlled or controlled by their nature as humans, but they will become controllers of their own human nature. On the one hand, posthumans try to create technology for their own will, but on the other hand, posthumans live and work within the boundaries of technology, even being tied to technology. On the one hand, humans (posthumans) are obsessed with finding a way through technology, how to transcend physical life become immortal (will not die), but on the other hand, they limit themselves only to the extent provided by technology. Therefore, it is not without a connection between a number of films featuring actors who fight for immortality and the spirit of posthumans. The posthumans as championed by the posthumans, post-biologically in the digital world. Posthumans are also behind the concept of society 5.0, as explained below.

2.2 Human Society in Super Smart Society 5.0 Concept

Society 5.0 is a concept and ambition to create a sustainable society and contribute to the safety and comfort of individuals based on a cyber-physical system [34]. Society 5.0 is a system of systems, such as energy management and road transportation systems, and health, which are connected to the internet to mitigate local and global social problems [35]. This is the interconnection innovation of all fields around the world. The world is becoming a global village. The world is in human hands in the context of a new society (smartphone). Many daily activities are connected to one another in a tool known as artificial intelligence, both through the virtual world and the real world, an effort to combine cyberspace and physical space [36].

Furthermore, the purpose of the concept of society 5.0 was initiated to integrate virtual space and physical space into one so that everything becomes fast, easy and everything is achieved with Artificial Intelligence [37]. Thus, society 5.0, which is a new "super smart" society, which is built on the information society 4.0, can be realized with the highest goal, namely to realize a prosperous human-centered society, so that an era with a comfortable and prosperous and healthy life can be realized [38]. Not only a prosperous, comfortable and healthy society, society 5.0, but also the creation of a natural and

open ecosystem environment based on an innovation ecosystem while maintaining higher freedom, without being limited to a formal collaboration between industry-academics.

This goal can only be achieved with prerequisites, namely innovative information based on technology such as the Internet of Things (IoT), Artificial Intelligence (AI), and Robotics. Harayama stated that "We created the concept of society 5.0 under these circumstances, and by doing so, we intend to propose a new guiding principle for innovation from Japan to the world" [39]. This prerequisite requires the willingness of the community to want to change completely with their own initiative, and this is a vital thing to realize society 5.0. In addition, organizational walls must be broken down, must be innovative and open. The walls that must be torn down are: (1). The walls of the ministries and agencies were replaced by the formulation of national strategies and the integration of government systems; (2). the wall of the legal system is replaced by the development of provisions towards the implementation of innovative technology; (3). the wall of technologies is replaced with the basic formation of knowledge; (4). the wall of human resources is replaced by the dynamic involvement of all citizens in the new economy and society; and (5). The wall of social acceptance is replaced by the integration of innovative technology and society.

As a system, society 5.0, everything is connected to each other with the concepts of automation, dematerialization, digitization, industrialization and servitization. All of this has shaken the world in all fields, namely economic, social, political, educational, cultural and religious. What is demanded of the world community is the will and ability to adapt to Higher Order Thinking Skills (HOTS) which are complex, tiered and systematic [40]. The originators of the Society 5.0 concept make humans the center, unlike Society 4.0, because technology or digitalization is a tool, and humans remain as central actors. Therefore, all communities are required to participate, not only experts but also society as a whole, especially women and young people [41]. As a central actor, humans are required to play a role as a component of a super-smart or superintelligent society. The government and, in general, universities and even elementary schools in Indonesia respond to the concept of society 5.0 by describing the dangers that will occur, preparing to face society 5.0. (Google basics of preparation for society 5.0).

A super-smart or superintelligent society is a society that can be characterized as follows: (1). Even though people have different needs, they can be fulfilled according to what they want, both in type and quantity. (2). Communities who receive or receive high-quality services. (3). Live a very comfortable and happy life even though they live in the context of a society that is diverse in age, gender, region, language and religion. These three characteristics of the fourth industrial revolution society or society 5.0 are referred to as a new society created by a change (transformation) that is driven and led by scientific and technological innovation [42]. Therefore, this condition is only realized with an absolute prerequisite, namely the willingness of the community to change, by improving the quality of society through the quality of education.

3. Methods

The research method used is content analysis—a research technique that is used systematically to explain and analyze the content of writing such as books, articles or newspapers to make valid conclusions from the text to the context used [43]. In this study, the authors find an essential and deep understanding of related research, which is based on critical thinking to find three different study areas, namely theology, technology and humanity in the context of the transition from a digitalized information society to a super-smart 5.0 society [44]. The steps of content analysis in this study are: First, selecting the text relevant to this study's purpose. Second, code the messages embedded in the text regarding the concept of society 5.0 from the perspective of Christian theology and humanity [45]. Furthermore, the researcher uses two categories to classify the unit of analysis, namely substance (message content—the

basis of the analysis) and form (the way the message is expressed—the embodiment of relational dialectics).

4.Findings and Discussion

Theological Analysis of New Human Society 5.0

When the concept of society 5.0 was presented in January 2019, the world was shocked and then made it a topic of discussion and even scientific studies. Some responded with an optimistic attitude, especially regarding the issue of humanity from society 5.0, and others seemed confused and even suspicious of the dehumanization agenda of the concept of society 5.0. So that we do not get caught up in one of the attitudes above without knowing it objectively, the theological analysis is the first step that should be taken. However, only a few points are analyzed in this paper, such as the following:

4.1 Society 5.0: Absolute Acceptance without Analysis and Criticism

Society 5.0 is the vision, concept and strategy of the Japanese government. This vision, concept, and strategy are to face the fast evolution of information and communication that drastically changes society. The emergence of the concept of society 5.0 was overreacted by many parties, ranging from educational institutions state and private companies, to the governments of many countries including Indonesia. In general, they welcome the concept of society 5.0 by preparing themselves by increasing their critical thinking, creative, innovative and problem-solving skills. Unfortunately, none of the writings analyze and criticize the concept of society 5.0. Is the concept of society 5.0 true and should it happen? Why don't other countries, including Indonesia, have a vision, concept, and strategy unless they only follow the Japanese government's vision, concept, and strategy for their country (an advanced country with advanced issues) that are different from ours?

Even though society 5.0 is still in concept form and has just begun, this paper is one of the analytical efforts, especially on the theological side of humanity on the concept of society 5.0. Have we forgotten the promise of the industrial revolution 4.0 which was later considered a failure because it caused more damage than progress? Then why do we do the same with industrial revolution 5.0, without starting with critical analysis. Society 5.0 pills are swallowed directly without reading the instructions and the dangers. Why did the world accept 5.0 without even anticipating its weaknesses and the dangers it poses? Remember society 5.0 is the ambition of the Japanese Government. Should the whole world, including churches follow the ideals and ambitions of the Japanese Government with Super-smart society 5.0?

4.2 Society 5.0: World Trade War

Harayama recognizes the significant role of the Organization for Economic Co-operation and Development (OECD) in setting innovation strategies [46]. The world's fate seems to be controlled by the world economic organization. Starting from that, the Japanese government became very ambitious in promoting society 5.0. This ambition is an attitude of the Japanese Government towards society 4.0 which has an impact on the decline in labor productivity (productive age) of the Japanese people, and this will be even more so in the future if it is not immediately addressed. The main thing, according to Fukuyama that society 5.0 is Japan's contribution to overcome world challenges and to realize sustainable development goals (Sustainable Development Goals) [47].

The Japanese government, through Harayama stated that we intend to propose a new guiding principle for innovation from Japan to the world [48]. Impressed that this is both Japan's ambition and promise to the world for its agenda. This is similar to the Japanese propaganda in 1942 in Indonesia that Japan is the Light of Asia, Japan is the Protector of Asia and Japan is the Leader of Asia. In this case, the

world, especially Indonesia must be critical and not have to follow Japan's ambitions with its 5.0 society. After all, the industrial competition that Harayama called urgently [49], is part of the world trade war, so Indonesia must be careful. Do not be too quick to admit the promise of new human society 5.0, which is said to be centered on the role of humans but is no longer critical and alert. Society 5.0 is a Japanese weapon in the trade war, and this weapon is an improvement or update of the German-made Society 4.0 weapon [50].

4.3 Society 5.0: Dream Big, But Uncertain

The industrial revolution 4.0 was sparked by Germany at the 2011 Hannover Trade Fair, but in less than five years, there have been many criticisms of the shortcomings and weaknesses of the 4.0 society industry. E Experts and world leaders are very optimistic about society 4.0, because new innovations, including the Internet of Things (IoT), Big Data, 3D printing, Artificial Intelligence (AI), driverless vehicles, genetic engineering, robots and smart machines many fundamental problems, namely about human nature being changed and controlled by technology and the fact that the world is not getting better. Therefore, society 4.0 is considered a failed program, so the concept of society 5.0 appears as an improvement of society 4.0.

However, the beautiful promise of society 5.0 is only in the concept or dream stage of Japanese society. This future dream departs from the reality of Japanese society which has advanced according to the current capabilities of Japanese society (advanced technology). In particular, the world community, including Japan, is experiencing anxiety due to the industrial revolution 4.0 which resulted in global economic uncertainty from 2014 to 2019 [51]. Anxiety is increasing due to the increasing uncertainty of world public health caused by the COVID-19 pandemic since the beginning of 2020 until now. Therefore, the dream of society 5.0 gives more hope, but this dream is still a dream, and that is also the dream of other people, namely the dream of the Japanese government, besides that dream requires big and absolute conditions.

The founders emphasised that to realize the dream of society 5.0, a big effort is needed. Like a tit for tat, many governments and educational institutions around the world, including Indonesia, have made various preparations, specifically to improve the capacity of human resources, but only three things are emphasized, namely critical thinking, creative thinking and the ability to solve various problems. This is known as Higher Order Thinking Skill (HOTS). However, since the modern era several centuries ago, although it has not yet been in the form of the term HOTS, modern education has emphasized it, including in the era of the industrial revolution 4.0 which has failed to create balance and maintain human values.

Based on research conducted by the World Economic Forum (WEF) in 2020, it was found ten relevant abilities to deal with Society 5.0, namely: the ability to solve complex problems, think critically and creatively, quality management, coordinate with others, emotional intelligence, judge and decide service oriented, ability to negotiate, and cognitive flexibility [52]. These ten abilities are not new but have long been the concern of educational institutions, including the culture of many organizations that implement Total Quality Management, and has long been proposed by Gadner with his Multiple Intelligences. It turns out that there are no technical instructions for preparing to welcome society 5.0. As the era of the industrial revolution 4.0 is an era of uncertainty [53], so is welcoming the era of the 5.0 industrial revolution without certainty.

4.4 Society 5.0: Transhumanism and Posthumanism

Society 5.0 is a concept that has drastically and fundamentally changed society. In particular, the initiators of society 5.0 transformed a society that machines have controlled with robotization into more than ordinary humans, namely new humans. Not only fundamental, the changes brought about by the 4th industrial revolution are revolutionizing world society as a whole, becoming a new society, with a new era, which is changing the world in all fields, especially changing the way of thinking, way of working

and way of life and way of life and communicate with each other [54]. This fundamental change related to the role of humans and machines (computers), is in the sense of symbiosis. Ren Fuji wrote an article entitled "Human will enter the era of man-computer symbiosis", but it is not clear what symbiosis is between humans and computers, due to the many forms of symbiosis. Liclider has long initiated the symbiosis of humans and computers fifty years ago (1960), and Ian Foster revisits it [55].

Society 5.0 is described by the Japanese government as a Super-smart society is a society that can solve various kinds of social challenges by involving robotic innovation and big data in society. Thus, society 5.0 will be able to provide certain things, which are needed and also get good services at the right time, and are free from insecurities caused by age, gender, language and religion [56]. In this case, it is as if humans are treated as humans, and for the benefit of humans, but humans must adapt to robots or computer machines, because it is impossible otherwise. Humans create technology and program themselves via computers to become what they want to be. This is where the term transhumanism comes from.

Transhumanism is a philosophical and social movement to enhance human senses, emotional abilities, cognitive capacities, and biological health and prolong human life [57]. This apart from raising debates on the issue of human identity, also raises fundamental theological problems. In accordance with the words of Satan to the first man, in the event of the fall into sin, namely: "we will never die, your eyes will be opened, and you will be like God" (Gen. 3:4-5). Society 5.0 also offers transhumanism, transforming humans into superintelligent humans, which is superior, but this contradicts Christian theology regarding humans, especially the nature of the human soul and body. Therefore, transhumanism, apart from being inadequate, is also very dangerous for humans themselves [58].

Transhumanism, although it cannot be equated with posthumanism, but the two are related. Transhumanism is a field of philosophy that leads humans to a posthuman state [59]. Posthuman was originally a concept of science fiction, futurology and contemporary art that describes a person's personality that transcends human conditions. Posthuman is the same as cybor, namely human-robot, where information technology is inserted into the human body. Transhuman is concerned with efforts to improve human biotechnology, such as improving the quality of cognitive, emotional, sensory, and health, as stated above. Furthermore, posthumanism is the end of humanism, which is a massive transformation due to the influence of technology. The idea of posthumanism is manifested in a number of movies, such as Battleship and I Robot, where technology dominates humans. Humans become fully dependent on technology, to the realization that humans cannot live without technology [60]. That is what the concept of society 5.0 offers, which even though humans remain the center, but cannot realize society 5.0 without technology.

4.5 Society 5.0: The Loss of Natural Interaction for Maturity

Society 5.0 will be realized through a high degree of integration between cyberspace and physical space, will be able to balance economic progress with solving social problems by providing goods and services that specifically address various latent needs according to locale, age, gender, or language religion [61]. In this case, there is a mechanical relationship between human beings in society. Indeed, all can be fulfilled without social conflict because everything takes place according to the system. Conflicts due to social relations caused by age, location, language, gender, including culture and religion, will not happen again because everything is an integrated system between cyberspace and physical space.

What was initiated and fought for by Japan, and which is being copied by many countries, including Indonesia, seems very tempting, and will surely be liked by humanitarian fighters. Unfortunately, in society 5.0, social relations will naturally disappear, so what happens is a mechanism relationship, such as the relationship between machines and between humans and machines. Indeed, there is almost no more conflict, so there is no more forgiveness, forgiving each other so that there is no longer a process of personality maturation with one another. Iron no longer sharpens iron, and one man sharpens

another (Proverbs 27:17). Even though the concept of Society 5.0 makes humans the center, humans are still made like machines (robots), without experiencing natural mental and social processes and especially spiritual ones.

4.6 Society 5.0: Utopia and Babelism

The challenges that Society 5.0 poses are formidable, but their offerings are enormous. The dream of the Japanese government and its scientists, in this world trade war, is to create a Super Smart society, which is prosperous, comfortable, happy and healthy through a merger between cyberspace and physical space. This state of world society has also been conceptualized many times by many world leaders such as Thomas More with his Ideal Country (1561), Campenella with his The City of the Sun (1623), William Moris with his News from Nowhere (1891), Karl Marx with his Socialism (1883) and Francis Bacon with his book New Atlantis (1929), also religious figures with the dream of religious pluralism [62], including the concept of society 4.0 which also has many defects.

The picture of the future society aspired to by society 5.0 like this is a utopia, a fantasy about a community with a high desire or perfect quality for all its citizens [63]. Of course, with regard to science and technology, it cannot be denied that it continues to progress, but there are no historical documents that record technological progress followed by human progress as a whole, such as normal biological progress, moral progress, mental progress, social progress, especially progress spiritually. That is why, the dream of society 5.0 is a fantasy, as are the themes of films in the last two decades, more and more depicting an ideal or perfect society outwardly.

Leading society 5.0, it is not impossible to realize that technology is increasingly providing convenience and comfort to humans, but cannot provide humanity to humans. The fact is that the earth is getting older, the evil of nature is increasing, the evil of man is increasing, the evil is increasing, the lawlessness is increasing, the love is getting colder (Matthew 24:12, Ephesians 5:16). The churches are not getting better in the eyes of the Bible, but becoming more and more like the world, let alone other institutions [64]. In reality, global crime is not decreasing with the increase in science and technology Therefore, the dreams of 5.0 people, apart from being just a dream, are also against the word of God.

Utopia aside, Society 5.0's dream is the same as King Nimrod's dream of the world's first kingdom, Babylon (Genesis 11:1-9). Nimrod and the people of Babylon dreamed of building a tower that would reach the sky. The purpose of their dream is so that they do not scatter all over the earth. This purpose challenges God's mandate to fill and rule the earth (Genesis 1:28). To achieve this goal, they went on a mission to build a tower and seek a name (Genesis 11:3). In fact, the main motive of King Nimrod and the people of Babylon when they built the tower of Babel was the motive of salvation. For that, they are trying to build a tower that reaches sky-high and uniting all humans in a society. This is the same with the spirit of posthumanism and transhumanism of the 21st century, which seeks to improve the mental, cognitive, body and age qualities of humans, even seeking immortality [65]. This also seems to be behind the society 5.0 motif.

Their potential is huge, they have a king who is visionary, intelligent and one language. God also recognizes that their potential is very likely to realize their dreams (verse 6). They began to use bricks as stones and clay as clay, of course with the advanced technology of that time (verse 3), but God thwarted the dreams of the Babylonian king with his people by confusing their language. The spirit of Society 5.0 and Babylon has something in common, which is very anthropocentric and definitely egocentric, such as the sentence: "Let us build it for us". Likewise, Society 5.0 invites the world to build the Tower of Society 5.0, which promises prosperity, peace, and security. Unfortunately, society 5.0's dream of humans and humanity is the same as the fate of the king and the people of Babylon.

4.7 Dialectical Relationship Theology, Humanity and Technology

Christian theology derives from the Bible as the primary source and, the church's theological tradition as a secondary source [66]. In Christian theology, humans are created in the image of God so that humans can have fellowship with God. This relationship cannot be replaced by anything and cannot be interfered with by anyone. Therefore, the most important and essential relationship in this world is only the relationship between God and man. It also explains that theology and humanity are two things that cannot be separated. Christian theology underlies the understanding of humanity and humanity manifests Christian theology. In other words, people who know God (theology) are people who treat others (humanity) as God the Creator treats them (theology of humanity).

Furthermore, because man was created in the likeness and image of God, which is why man was assigned as God's representative over all of His creation in the world, man is "the god of all God's creation" (Genesis 1:28). In other words, humans are above the rest of God's creation. Even that means, theology and humanity are two different things but cannot be separated. Likewise, humans cannot be separated from science and technology, because humans were created as creatures with the ability to be knowledgeable and technological, and God has provided the sources of science and technology, so humans can find science and create technology. That means, humans must conquer technology by discovering, developing and mastering it, not vice versa, humans become dependent on technology.

Technology exists to serve human needs, and humans exist to serve God, including serving God with technology as a tool. What does technology have to do with theology or church or worship or ministry? Usually, technology is only seen in its use as a tool, namely the use of multiple media, such as sound systems, church music instruments, computers and programs, LCD projectors, and other mass media types. That's only so far the relationship of technology to the church, not to the theology, is essential. Of course, God does not deal with technology, except with humans, and it is humans who do theology and technology, but technology should be built on theological foundations. That is why technology cannot interfere with or replace humans in their relationship with God.

Furthermore, because of human sin, man's relationship with God is damaged, and man's relationship with each other, even with himself is damaged, including the relationship between humans and technology. Nothing is neutral, and everything has been contaminated (affected) with sin. Therefore, nothing is neutral anymore. Everything that has to do with humans is not neutral. Technology is not a neutral thing, because humans always create technology to manifest human understanding of what they think and want. Moreover, modern technology is part of the secularization process, where God is considered unnecessary, religion is irrelevant and theological studies are considered no longer appropriate [67].

Since the revolution of society 3.0 to society 5.0, the development of modern technology from calculators to computers to smartphones and the internet has become the main need of today's humans and is making humans dependent on them. Therefore, returning technology to its nature begins with returning man to his nature as the image of God. Jesus Christ is the true image of God, and only in Jesus Christ is human nature guaranteed and made whole again [68]. When humans return to being fully human, then whatever human work is for the glory of God and the good of fellow human beings. In this sense, technology is in mind and human hands.

Furthermore, humans are subject to technology. Technology is created, developed, used and controlled by humans. In this regard, at least seven main points form the theological basis for technology: (1). Any technology must be built on the pure text of the Bible. All technological motives stem from human motives which depart from the Bible. (2). Technology is a human work that God endows with the power of creativity. That is what is understood by the image of God. (3). Technology is created by humans created by God to recreate and freedom to work, but still within the limitations of space and time. (4). Technology can make humans become Gods for themselves and even make technology as idols for

themselves. For this reason, humans and their technology must continue to submit to the primal cause and ultimate goal. (5). Technology needs to be redeemed and healed, by redeeming and healing humans as creators and users of technology. (6). Technology must be eschatologically accountable. (7). Technology as a manifestation of theology, knowing, fellowshipping, becoming like God and for the sake of human obedience to God [69].

Starting from the seven theological foundations for technology, technology cannot stand alone, and is not neutral, but is largely determined by its creator, namely humans. Therefore, technology really needs theology, as humans really need theology. Because technology does not have an internal imperative of itself, it cannot operate alone, but is controlled by its God, namely humans. Theology has life and power from within. Because theology is not just knowledge, but the truth that comes from the Bible, God's word, which is God's revelation in particular, while technology comes from God's creation, which is God's general revelation. That is why technology's complete and true nature can only be built and operated by a theological human being.

Without theology, technology can make humans become Gods for themselves and even make technology as idols for humans themselves. Humans create any technology to make themselves unclear as humans. Since the third industrial revolution, advanced technology offers the possibility to redesign human nature, such as genetics, nanotechnology, and robotics, but what humans experience is pressure regarding the human condition [70]. Humans create machine technology, but humans have to adapt to machines, are regulated by machines, and slowly there is a mental revolution of humans, the depletion of reason, feelings, social and humanity, as happened in the era of society 4.0, namely dehumanism and detheology. This problem should not be ignored, and the dialectical relationship between theology, humanity and technology is the solution, as illustrated by Figure 1.
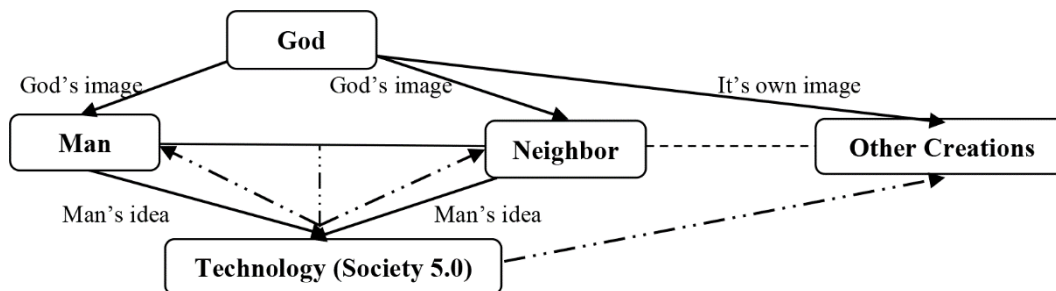

Figure 1. Dialectical Relationship Theology, Humanity and Technology

God created everything, especially man, in His image therefore, man cannot be separated from God. Because humans are in the image of God, humans create technology according to their ideas therefore, humans cannot be separated from technology, but technology should not separate humans from God. Of course, technology can affect humans and other creatures, but it does not determine human destiny. Therefore, the Christian attitude towards technology, including society 5.0, is not against it but must be analytical-critical. Technology serves man, and man serves God. Technology is a tool created by humans, and it cannot reduce, replace, let alone eliminate the nature and role of humans (humanity) and the existence of God and recognition of Him (theology).

Conclusions

Even though the concept of society 5.0, made in Japan, is a concept of improvement or refinement of the industrial revolution or society 4.0 made in Germany, based on the theological analysis results, it still has the potential for dehumanization and detheology. There are five reasons that the concept of society 5.0 has the potential for dehumanization and detheology, namely: First, society 5.0 is

the vision, concept and strategy of the Japanese government that was born from the context of Japanese human society, not human societies of other nations in the world. Therefore, imposing Indonesian and Malaysian people with society 5.0, apart from being irrelevant and nationalist, is also the same as dehumanizing the people of Indonesia and Malaysia. Second, society 5.0 is a big dream of a great nation, someone else's dream, but without the certainty of size in an increasingly uncertain world. Promising great things, but without certainty is a lie and it is dehumanization. Third, society 5.0 can create dehumanism because of the opportunities for transhumanism and posthumanism. Fourth, society 5.0 has the potential for dehumanism because the application of an integrated system between cyber space and physical space will tend to produce mechanical relationships between human beings. Fifth, society 5.0 has to offer progress, prosperity, convenience, and happiness, apart from being a high fantasy or utopia, but also ambitions that were crushed together with Babylonian society, dehumanism and detheology. To overcome this problem, a dialectical relationship was found between technology, theology and humanity, that the relationship between humans and God is absolute, while the relationship between humans and technology is conditional, namely conditional on theology and humanity. Because staying open, not against society 5.0, but must be analytical-critical.

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