

Theological Functions for Human Life in the Perspective of Asian Theologies in the Era of Society 5.0

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Abstract

Human civilization has changed so quickly since humans entered the era of the industrial revolution. In this context, the role of theology seems to be dead, i.e. it has not yet functioned for the benefit of humanity in the world. This study examines the development of the meaning of theology, theology for Asian theologians, and the function of theology towards human suffering in the midst of world crises. This study used literature studies. The study's findings include the functions of Muangthai's Waterbuffalo Theology, Catholicism's Polulorum Progression, Choan-Seng Song, Indonesian Pluralism Theology, Secularism Theology, Liberation Theology, Indian Dalif Theology, Korean Minjung Theology, and Philippine Struggle Theology. Basic conclusion from the process of human understanding of God's will for the present and future of humans based on the Bible Humans use the formulation of theology to free themselves from the problems of life, including poverty, education, the economy, security, and politics. Man invites God to intervene in human life to depends on the goodness of God. Sound theology is rooted in God as a way of life that has a closer relationship with God, the Creator. This hope positions theology as a solution to human problems in the world, specifically giving humans life in holiness, giving humans life in eschatological victory, giving humans life as the Salt and Light of the World, and theology of safeguarding humanity's hope against suffering calamity.

Keywords: Asian Theologies; Human Life; Society 5.0; Theological Functions

INTRODUCTION

Theological positions were deemed "doubtful" during the "Society 5.0" era, which saw the birth of modern technology such as artificial intelligence (Deguchi et al., 2020; Fukuda, 2020; Fukuyama, 2018). Theology is considered unable to solve the most basic problems for humans. The findings of this era tend to use modern technological developments as a basis for answering human needs (clothing, security, happiness, and so on). It's as if life's problems can only be solved with modern technological sophistication, even though human power remains the main driving force behind this development.

Theology is being tested for its usefulness in humanitarian issues: does theology have a role for the good of mankind, or does it only play a role in monotonous rituals? The development of modern technological sophistication has covered the role of theology in human life. In this regard, Fuller (2021) said that this condition shows the theological unconscious of artificial intelligence, which gives life to two contrasting interpretations of the logos with basic human needs. With various changes in the technological era, theology became separated.

Theology was always understood by ancient writers through its etymology, which denotes the compound words, i.e. opinion, conjecture, or reasoning. In early Christian life, "theology" referred to the Word of God, the eternal Logos, namely Jesus Christ. According to Aristotle, "theologizing" refers to someone who talks about gods or about things related to gods, whereas in Plutarch's work, it denotes research on "divine topics" (Dodson, 1913; Guthrie, 1933; Györkösy et al., 2010, p. 496). Benedict Pictet notes that in the works of ancient pagan scholars, the term "theology" is used in three contexts: (1) "theologia fabulosa" (mythica) denotes the theology of the poet; (2) "theologia naturalis" denotes the theology of

philosophers; and (3) "theologia politica et civilis" means the theology of priests (Pictet, 1711).

From time to time, the understanding of theology continues to develop. Alister McGrath gives a very clear picture, and for ancient witnesses he refers to Tertullian, according to whom theology is a reflection of the God that Christians worship and revere (McGrath, 2016, p. 158). Augustine stated that theology is reasoning about or talking about God (Augustinus, 2014). Church fathers such as Peter Abelard and Gilbert of Poitiers explained that the Latin word *theologia* means "the discipline of sacred learning, embracing the totality of Christian doctrine and not merely the doctrine of God" (McGrath, 2016, p. 121).

In the 20th century, neo-orthodox theologians began to redefine the essence of theology using classical definitions. Karl Barth said theology as a science is a measure taken by the church, whose goal is self-examination (McGrath, 2016, pp. 158-159). The development of the meaning of theology cannot end, especially now that the world is in crisis and theology cannot answer humanity's problems. As Aquinas explained, theology is like the mind of God, God's teachings, and what leads to God (Ferguson et al., 2008, pp. 680-681). Meanwhile, the editor of the *Encyclopedia of Philosophy* places theology as part of the philosophy of religion (Edwards, 1972, p. 18).

Vern defines theology as the study of problems related to God and the world of reality (Stewart, 2017, pp. 64-67). Brandon is sharper, saying that theology is a discourse conversation about God that includes His systematics and ways of thinking such as dogmatic theology, biblical theology, moral theology, and religious theology. ascetic, mystical, symbolic, sacramental, apologist, pastoral, philosophical, liturgical, and natural theology (Brandon, 1970, p. 610). Steenbrink discusses fundamental issues in theology: God's

relationship with His creation, human beings, and ethical values in the context of practical life (Steenbrink, 2005).

Circumstances have changed due to the sophistication of modern technology. Uncontrolled change raises various questions and statements about the role of theology. Haught said, "God is the essence of moral values and is not cruel to the suffering that happens to humans in the world" (Haught, 2008, pp. 40-51). More sharply, Aarde said that postmodern spirituality currently does not need to involve religion, and institutional religion is "dying" (Van Aarde, 2008). Thus, spirituality is not a religious ritual, but it must have a role in overcoming changes in world civilization. The purpose of writing this article is to answer the question, "How does theology function for human life in the Asian context in the midst of the world crisis in the Era of Society 5.0?"

METHOD

This research can be categorized as a literature review. A literature review examines academic books, articles, and other sources that are pertinent to a particular problem, field of study, or theory, and by doing so offers a description, a synopsis, and a critical assessment of these works. A literature review entails much more than merely summarizing the sources that were cited. While it may be a list of sources on a particular topic, it usually adopts a critical, analytical stance, demonstrating the connections between the different writings and how they relate to the research (Anderson, 2022).

The collection technique is through literature study methods with the following steps: *First*, gather research materials with the goal of identifying research issues: how does theology function for human life during the World Crisis Era and Society 5.0? *Second*, collecting literature on the

meaning of theology and theological formulations from various theologians to look for the functions of these theologies. *Third*, analyzing the findings of the literature in the context of how theology functions for human life in the World Crisis Era Society 5.0.

Reviewing the literature can be considered a goal in and of itself, either to guide practice or to give a thorough grasp of what is known about a subject. The procedure takes a lot longer when a literature review is done to give a thorough grasp of what is known about a subject (Mertens, 2019). This research get primary data about the development of theological meanings from the thoughts of theologians through literature research.

RESULTS AND DISCUSSION

The findings of literature studies from Kosuke Koyama's (Muangthai) Theology, Waterbuffalo Theology, Catholic Polulorum Progression, Asian Theologian, Choan Seng Song, Indonesian Pluralism Theology (Eka Darmaputera), Religionum Theology (Th. Sumartana), Secularism Theology (Banchoff), Liberation Theology, Dalif India's Liberation Theology of Asia (Ramoswaney Periyar; Bhimarao Ambedkan), Korean Minjung Theology, and Philippine Theology of Struggle (Fr. Louei Hechanova & Edicio de La Torre) are found in the following table:

Table 1

Names of and formation function of theological movement

Name of theology	Formation function of theological movement
Water Buffalo Theology Muangthai	<ol style="list-style-type: none">1. Responding to human food needs2. Communicate Jesus Christ in culturally appropriate but critical language. Improvement of one's culture is considered important in the formation of theology.3. Become interpersonal rather than interdoctrinal through ongoing conversation and mutual enrichment.4. Apply universal values because of health and environmental justice.
Pololorum Progression Catholic	<ol style="list-style-type: none">1. Theology makes man to have a kind heart2. Theology changes a person to have an attitude of solidarity
Choan Seng Song	Jesus is the answer to human problems including suffering and the rich-poor gap
Indonesian Pluralism Theology	<ol style="list-style-type: none">1. Theology pays attention to the needs of human life.2. Theology must be able to pay serious attention to loving and supporting one another.
Secularist Theology	Theology determines the purpose of human life.
Liberation Theology	Theology is the basis for political doctrine and regulates human life in society.
Dalif Theology of Asian Liberation India	Theology to fight humans who experience suffering in the world.
Korean Minjung Theology	Theology to liberate the oppressed class of people, in all aspects of life: educational, economic, social or political.
Philippine Theology of Struggle	Theology to free oneself from Western oppression (Catholic and authoritarian politics).

Source: Primary data.

Waterbuffalo Theology (Muangthai): Theology for Answering Food Solutions

Muangthai has a theology represented by Kosuke Koyama, the theologian who wrote the book "neighborology," who says theology should be able to answer food issues such as giving them food, water, clothing, and care. The pagan issue is a basic human need (Koyama, 1993; Meyers, 2005; Thaut, 2009; Ager & Ager, 2015).

The Pontifical Council provides a model of spiritual formation for migrants and refugees, emphasizing that a peaceful life is "closely linked to the growth of a friendly mentality" (Meyers, 2005). "Hospitality" is more than concern for or closeness to people. Jesus demonstrated this hospitality by sharing food with lepers and exiles (Matthew 25:35) (Paul VI, 1967). Jesus also fed 5,000 men and 1,000 women and children to their fill, healed people, performed miracles, and defended those who were despicable.

Furthermore, Koyama, who formulated "Water Buffalo Theology," said that theology must be able to become a reality for humans. Theology must address aspects of society's daily lives. In this context, Koyama examines the life of farmers in Thailand; there is the reality of rice fields, farmers, and buffaloes. Departing from this situation, he continued the theological model by introducing God into it. Theology must be able to address the life of a community and participate in responding to the real needs of local people because theology contains the light of God's Word. Theology is always able to answer the problems of human life. Buffalo theology focuses on the roots of Thai culture, religion (Buddhism and Christianity), and history. Christian theology solves problems:

rich and poor, disease, tribal religion, spirituality, and the problems facing humanity (Koyama, 1974, 1999).

The aims of Waterbuffalo theology are to: (1) communicate Jesus Christ in culturally appropriate but critical language. Improvement of one's culture is considered important in the formation of theology; (2) become interpersonal rather than interdoctrinal through ongoing conversation and mutual enrichment; and (3) applying universal values because of environmental health and justice (England & Prior, 2003).

Catholic Polulorum Progression: Theology for Kindness and Solidarity

Polulorum Progression Catholicism illustrates that theology makes humans have kindness and changes a person to have an attitude of solidarity. Not only humans, but even bigger states, must be able to do this with the following three: (1) Reciprocal solidarity in the form of cross-government gifts (2) Social justice in the form of increasing relations in the field of trade (3) Struggle through universal charity to develop a society that respects human dignity and where people can help each other (Etchegaray & Cheli, 1981). Basically, no one is lacking in a community of believers because members share with one another (Acts 4:34). Populorum Progressio said that true Christian humanism always focuses on God, not human standards (Paul VI, 1967). However, human life has not reached its proper level if his actions do not encourage others to seek God.

Choan-Seng Song: Jesus as the Mission Center for the Relief of Suffering in the World

Jesus is believed as the answer to human problems, including suffering and the rich-poor gap, thus making human existence come alive (Song, 1999, 2002a). The beginning of theology is rooted in God's relationship with humans. In the beginning, human problems were perceived by God and involved Him. Human suffering makes God decide to overcome it. God gave Jesus Christ to suffer so that Jesus could lead human existence out of the problems of the world. Jesus Christ is the solution to the world's problems (Song, 2002b; Chambers, 2014; Balc, 2016).

Jesus became the focal point of the mission of putting the concrete experience of God's worship into practice. Meanwhile, the church building is a social reality. So Jesus is at the center of preaching the good news throughout the ages (Song, 1977, p. 66). People can be liberated based on their suffering in this world. The fact is, people are too stressed in their lives to be sure. The Christian understands redemption to be the atonement for the guilt of something that does not exist (Song, 1977, p. 68).

Song shared an understanding of Christian beliefs and an appreciation for community activities in politics. So, theology evaluates all sides of human life. This thought is known as the "theology of the cross" and talks about what is experienced by humans in all conditions. This theology makes people free from the snares of suffering, poverty, and various environmental pressures (Song, 1977, p. 279). Popular theology presents people as historical subjects, not objects. His task is to tell the story as a "socio-political biography" of the city (Harianto GP, 2019).

Indonesian Pluralism Theology: Theology is concerned with the needs of human life.

Indonesia has a theology of pluralism. Theology must be able to pay attention to the needs of human life. A pluralist in Indonesia, Tanja, emphasized that the need to solve humanitarian problems requires a way of togetherness, wholeness, to achieve ethical togetherness (Harianto GP, 2001). At least three obligations are carried out by fellow religious communities: (1) creating animosity and envy interferes with good relations between religious adherents; (2) religious people need not be afraid to reveal religious abuse; and (3) the search for an ethic of togetherness must be commented on (Tanja, 1994, p. 17). According to Darmaputera (1988), theology could be called theology if theology answered universal human needs. For Sumartana (Sumartana, 1999a, 1999b), theology must be able to pay serious attention to loving and supporting fellow human beings.

Theology of Secularism (Banchoff): Theology for "Determining the Purpose of Human Life"

Banchoff (2007), a figure in secularization theology who masters technology and knowledge, proposed that secular theology determines human goals (Volf, 2007). Furthermore, Lerner said that secular theology must be applied to all aspects of human life (Karim, 1997). The purpose of secularization is to renew ways of thinking and acting. In general, this means that people reject beliefs and teachings that rule their lives. People are careful to put their trust where it belongs. While religion is part of the human individual, it does not become a rule of human life, and humans must follow the rules that exist in society. Secularism is a rule that must be obeyed by humans.

Secularization means separating religious issues from the government and society. Religion performs its task of enlivening the beliefs and character of its individual followers. Society lives according to the assumptions and rules that are in place. According to [Turner \(2010\)](#), in a time of global crisis, religion is needed and has an impact on human life.

Liberation Theology: Theology is the basis for political doctrine and regulates human life in society.

Liberation theology (theology of liberacism, contextual theology, humanist theology, transformative theology, and rational theology), known as third world theology, serves as the basis for political doctrine and regulates human life in society. The theology of freedom was born and developed in Africa, Latin America, and Asia. The term "liberal" in theological thought was originally put forward by Gustavo Gutierrez from Latin America as "theology of Lebacion" ([Steenbrink, 2005, p. 138](#)).

The concept of sustainable liberation evolved from previous ideas that had dimensions of freedom over injustice, such as between 1930 and 1962. Dussel described it as a prophetic theology (colonization, new Christian theology) that focused on the struggle for equality in political and social life ([Wahono, 2000, p. 18](#)). The idea of liberation first focused on social personality and forms of orthodox theology before shifting to speculative rationalistic theology through various social movements. By taking into account educational, political, social, cultural, and security factors, these theological characteristics provide humans with an interpretation that the quality of theology is rooted in God's will. Thus, the theology of liberation requires fellowship in the form of the

involvement of the followers as a whole in the struggle for independence and life in the Third World (Wahono, 2000, p. 23).

Dalit India Liberation Theology of Asia: Theology to fight against suffering people in the world

India has a Dalit theology, meaning "broken" (oppressed), which is a theological understanding of the caste system (Amaladoss, 2014, p. 40). Followers of this theology are called "Dalif." Their activities are based on Western Christian theology and are oriented towards the life of Hindu society. Dalit itself consists of Christians, Hindu low castes, and others. Dalif figures: Ramoswaney Periyana and Bhimarao Ambedkar. They show that theology and religious mechanisms that tolerate social subordinates use their new beliefs. Caste is a belief and a god for society. This idea is supported by Mahatma Gandhi. Dalif's theological basis, "The Ashram Movement," is characterized by "pathos" and "doxology." Pathos is a symbol of the shocking power and struggle for liberation that engulfed the Dalai Lama. Doxology represents the power that expelled the Dalai Lama from the Hindu caste and converted them to Christianity (Amaladoss, 2014, p. 55). Thus, Dal's theological struggle is against humans who suffer in the world.

Korean Minjung Theology: Theology to liberate the oppressed class of people in all matters of life: educational, economic, social, or political

Korea has Minjung theology. The word "minjung" is a combination of two Chinese words: "min" (community) and "jung" (general). The term minjung first appeared between 1392-1960. That year was during the "Yi" dynasty, which

regulated the distinction between the aristocratic class and the common people (minjung). Minjung is the theology of the oppressed class of the people in all aspects of life: educational, economic, social, or political. They were treated unfairly for a long time, then divided into the North and the South ([Commission on Theological Concerns of the Christian Conferences of Asia, 1983, p. 17](#)).

Hyun Yong Hak and Suk Nan Dong are Minjung characters. The main ideas based on social and political hermeneutics are: (1) "Han" liberators, who felt anger, hardship, pressure, powerlessness, and grudges against the government at that time. (2) The "Han" struggle uses the "Dan" (consciousness) method. There are 2 levels of "Y," namely direct and social. "Y" is denial in its direct meaning, based on cyberspace. "And" at the social level, through four things: understanding, maintaining, practicing, and overcoming various problems regarding the truth of God's faith ([Smith, 2001, p. 260](#)). (3) The Trinity Idea: God-Jesus-Holy Spirit is motivated by a desire to escape the pressures of political and social life. The idea has its roots in atheism, which believes God can use universal power, as well as spiritual shamanism ([Sugirtharajah, 1994, p. 262](#)).

Filipino Theology of Struggle: Theology for Liberation from Western Oppression (Catholic and Authoritarian Politics)

The Philippines has a theology of struggle, which is understood by and through resistance and is a reflection of Filipino Christians' desire for the liberation of economically weak people. This struggle is also known as "theology of the people" (umamah), which is filled with "choreos" to free oneself

from Western oppression (Catholicism and political authoritarianism) ([Amaladoss, 2014, p. 26](#)).

Fr. Louei Hechanova and Edicio de La Torre are figures of the theology of struggle. The idea is rooted in Latin American theology. At that time, in the 1970s, they participated in the Economic Association of Third World Theologians. The aims of the theology of struggle are as follows: (1) Progressive spirituality places liberation theology in the effort to liberate human beings between two poles, namely, suffering and living in a new world for Christians, which is not just a dream but a promise from God. (2) Ekklesia, who rejects church politics. The church is a community based on myriad bands of people (ummas) that are run as committed "people churches." (3) A new social analysis from Marxist theory, emphasizing the economic and political dimensions that differentiate landowners on the basis of poverty. (4) The new social analysis is reinforced by "Practice Zen," a collective liberation movement using the possibility of a commitment to social change ([Amaladoss, 2014, p. 38](#)).

The Function of Theology in Human Life in a World Crisis Era Society5.0

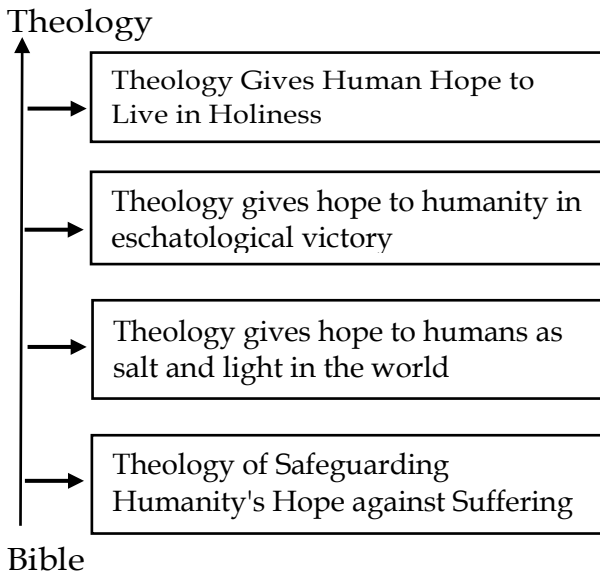
Theology is a life expectancy that has a close relationship with God, the Creator. [Benz \(2001\)](#) explained that hope is not a scientific term but comes from experience at the level of personal perception and religion that requires participation. Anticipating the future, science and theology of creation meet, and the tension between practical knowledge and visionary hope enters a constructive dialogue. This hope places the function of theology as a solution to human problems in the world. [Horton \(2011\)](#) described theology as the grammar of the

Christian faith, which is expressed, discussed, taught, and used as a lens for Christians to practice their lives. So theology is the practice of Christian life. Life is inseparable from the problems of poverty, natural disasters, illness, and even death.

Furthermore, [Appasamy \(1942\)](#) formulated theology for indigenous peoples in India. This formulation is an elaboration of Christian beliefs that are linked by Hindu beliefs. Christianity and Hinduism have something in common when it comes to spiritual matters, so Hindus are younger to enter the Christian realm ([Wellem, 2003, pp. 15-17](#)). [Appasamy \(2010\)](#) maintained theology to solve real human problems on earth. Theology is a way of life that has a close relationship with God, the Creator. Benz said that "hope" is not a scientific term but comes from experience at the level of personal perception and religion that requires participation. Anticipating the future, science and theology of creation meet, and the tension between practical knowledge and visionary hope enters into a constructive dialogue. This hope positions theology as a solution to the world's human problems ([Benz, 2001](#)). Bonding can be seen in [Figure 1](#) about the plot of the Bible as the basis for theology.

Figure 1

The plot of the Bible as the basis for theology



Theology Gives Humans Hope to Live in Holiness

The Christian faith must be strengthened by Christ's painful suffering on the cross in anticipation of His glorious resurrection. Christian faith must be consistent with the hope of God's promise that "human suffering brings holiness", that with God all things are possible for those who believe in Him. In facing life's challenges, love and compassion are essential. As a Christian, his pain and suffering are likened to the painful sufferings of Christ on the Cross, which brought him a glorious resurrection, happiness, and joy (Isidiho & Obioma, 2020; Pearson, 2020; Pityana, 2020; Cordero, 2021). There is hope in human suffering. Moltmann said, hope gives humanity the possibility of a new life and a return to the love of God and society (Moltmann & Kohl, 1995, p. 40).

The theology of being a suffering human is that he reflects on himself based on his relationship with God, his Creator,

and finds the essence of everything he experiences. Man changes his dark life circumstances towards the light of Christ, and he discovers a new world with Christ: to live in the holiness of Christ.

Theology Gives Humans Hope to Live in Eschatological Victory

[Beker \(1994\)](#) showed that suffering and hope are in the balance of human life. Suffering without hope (leads to hopelessness, cynicism, unhealthy submission, and passivity) or hope without recognizing the reality of suffering (leads to the illusion of hope). In a state of suffering, humans must maintain hope, namely, for eschatological victory over death. That hope is based on God's victory over death on the cross and the resurrection of Christ.

Hope is a practice found in worshiping God, not a theory. The word "worship" in Greek (the New Testament) appears with the terms: *ainein* (*epainein*), *epicalleisthai*, *eusebein*, *eucharistein*, *phobein*, *proskynein*, *leitourgein*, *latreuein*, and *sebein*. These words generally refer to his actions being directed by God, with fewer cases where Jesus is the recipient, Jesus is not only spoken of as the agent or embodiment of God's glory but as a sharer of that glory ([Hooker, 2008](#); [Dunn, 2010](#)).

The eschatological hope of Christ fills the void humans live in, thereby creating a strong representation of Christ. Theology gives hope for the future of human life, both on earth and in heaven ([Hayes, 1990](#); [O'Callaghan, 2011](#); [Middleton, 2014](#)). The Apostle Paul also spoke of "eternity." In 1 Corinthians 15:51, the phrase "incorruptible" refers to (KJV "incorruptible", NAS, VIB, NJB, NRS "imperishable") using the

Greek ἄφθαρτοι (aphtartoi) is an adjective, nominative, masculine, plural, and of no degree, meaning eternal, eternal, or indestructible. Although aphtartoi is an adjective, it has a nominative function, namely to express the subject in a clause. So aphtartoi (eternal) becomes the most important part in verse 51. Eternal in the New Testament, which appears 66 times out. The first 65 verses talk about a period of time that never stops (ends), does not change, does not shift, and is forever eternal.

Furthermore, in 1 Timothy 6:16, the word "eternal" is rendered in Greek (aionion), whereas the KJV, NJB, NAS, RSV, and NIV translate it as "forever." The word "aionion" is an adjective, nominative, neuter, singular, and no degree means "eternity." 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 (subject form in a sentence). The word aionion becomes significant in verse 16 which explains the word "everlasting power". So, there is authority over something that shows the government is eternal (everlasting forever). Eternal reign is intended to be gender neutral and spiritual in nature, rather than masculine or feminine (Muel-Dreyfus, 2001; Fudge, 2012).

The words "aphartartoi" and "aionion" describe God and His life as being untouched by death. God's life cannot be measured in terms of time, the life of the Spirit, or even dominion over eternity itself. In this regard, several theologians have used and defended the term "immortality of the soul," according to the Bible. According to Calvin (2008), Adam had a living soul, did not have immortality, but God gave him immortality (Prins, 1972; Kister, 2009).

Hodge (1957) presented a number of arguments in his writings, in defense of words and teachings about the immortality of the soul. Shedd uses the word immortality in his book to show that the soul is immortal apart from the death of the body. This truth was discovered in ancient times. Thus, theology offers human hope from an eschatological standpoint.

Theology Offers Hope: Humans Can Serve as the Salt and Light of the World

Theology has a role, function, and impact on human life in the world. Theology makes a person live as "salt" and "light" in the world. Such a life can be carried out by someone who has a sound theology. A healthy person can manage his time between the spiritual and his daily life, which both come from Jesus Christ (Andrian et al., 2021).

He lives in the world in the same way that Christ did: he seeks the kingdom of God (Matthew 6:33-34). The text emphasizes the phrase "seek first the kingdom of God," pointing to a focus on Christ's faith pointing to eternity. Faith brings eternal life. God's eternity is an attribute that indicates that God does not change His nature, will, or promises (Num. 23:19, 1 Sam. 15:29, Ps. 102:26, Mal. 3:6, 2 Tim. 2:13, Heb. 6:17-18, and Jas. 1:17). In this regard, Bloesch (1981) wrote that faith justifies acts of mutual love between believers. Personal faith comes alive because of the acts of love it performs (Paul VI, 1967). As a result of adopting the lifestyle of "seeking first the kingdom of God," humans can position themselves as salt and light in the world.

Theology of Safeguarding Humanity's Hope against Suffering Calamity

Theology is the desire to improve oneself. Theology is obligated to give a person hope for humanity in the face of his time's suffering disasters (Bonino, 1975; Johnson, 2007). These hopes are: (1) helping people understand the presence of God, who strengthens their lives in the midst of disaster problems; (2) believers become "light" to greet others, make friends, and join the nation in solving various crises that the world is experiencing. This hope contains togetherness and unity because the essence of theology is partiality towards one religion. Togetherness and unity are carried out to find the expression of all religious teachings. According to Baum (1977, pp. 46–49), the true nature of religion can be understood by the promise of togetherness to live in mutual respect on this earth.

Going deeper, Armstrong (2001) stated that the Holy Scriptures have been accepted by various religions with the goal of converting humans into followers of their Creator. Thus, religion is a practice of life separate from the supernatural world. Religion can realize what is needed by its adherents. So if religion cannot answer human needs, it must be abandoned by its adherents.

According to Habermas (2014) it was time for religion to side with humanity and fight injustice, so that religion would become a charm of peace for mankind (Bahri, 2020). Furthermore, Erikson said that Christian theology is the majesty of God in terms of power, knowledge, his nature, his superiority, and the beauty of his moral nature. This can happen because God is the beginning and the end, the alpha and omega, so it is very suitable if theology is structured

within the framework of greatness and goodness (Erikson, 2012, pp. 533–560; Wellum, 2020).

CONCLUSION

Muangthai Waterbuffalo Theology serves the following purposes: Catholic Polulorum Progression, Asian Theologian, Choan Seng Song, Indonesian Pluralism Theology, Secularism Theology, Liberation Theology, Asian Liberation Indian Dalit theology, Korean Minjung theology, and Filipino theology of struggle are as follows: *First*, based on a conclusion from the process of human understanding of God's will for the present and future of humans based on the Bible. *Second*, humans use theological formulations to free themselves from the problems of life, including poverty, education, economy, security, and politics. *Third*, humans invite God to intervene in human life. So humans depend on God's goodness.

A healthy theology can solve problems of human suffering in the midst of world crises. A healthy theology is rooted in God, and if it is not, then it will be difficult or even impossible to properly solve the problem of the humanitarian crisis. Theology is a way of life that has a closer relationship with God, the Creator. This hope places the function of theology as a solution to human problems in the world, namely: giving humans life in holiness, giving humans life in eschatological victory, and giving humans life as Salt and Light of the World.

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