

## **Understanding Religion in the Era of Smart Society from the Perspective of Joachim Wach**

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### **Abstract**

Issues in the realm of religion have always been a topic of discussion that has its own charm. This study aims to explain religious experience in the 5.0 era. but with the perspective of Joachim Wach This research is a library research with a descriptive philosophical analysis method, while the theory used is the theory of religious experience according to Joachim Wach. The data collection technique used was documentation literature study. From this research we identify that religious experience can be expressed in the form of action, besides that religious expressions that appear are not only related to ritual matters, but also related to social realities such as being able to be tolerant, not exclusive and have a soul. good social. This research begins by looking at the current religious phenomenon which is the starting point of this research. The results of this study are that religious experience influences human behavior in the era of Smart Society 5.0, collaborating religious values and technological advances can produce progress for mankind.

**Keywords:** Religious Experience, Technology, Smart Society



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### **INTRODUCTION**

Technological developments have become commonplace in every society, even in the 4.0 era digitalization has become part of every people's life, especially since the industrial era gave rise to many innovations in terms of the times. Islam views the development of the times as the domination of technology that enters the whole of social life, in this case the era of society 5.0 which is seen as a smart society technology, new discoveries and scientific developments greatly change information and communication products, progress that occurs provides convenience and prosperity for humanity as well as a means for human perfection as caliphs on earth.

The importance of interpreting religious behavior in the 5.0 era as intellectual intelligence capable of addressing growing religious issues, because the impact of smart society will have negative consequences if it cannot be carried out as it should, as is the case today with cultural acculturation which is developing into mass culture, causing a closed and narrow-minded attitude, the loss of the spirit of nationalism and patriotism and the tendency of pragmatism and instantaneous desires (Mahmudi, 2019). If it is directed at the problem of religion, of course it needs an attitude that is mentally arousing to be open to each other and uphold good social attitudes between religions, therefore awareness of diversity begins with an individual's awareness in understanding the problem at hand, sociologically that religion does not start from ignorance but through diversity awareness. The dynamics of consciousness experienced by humans cannot be separated from the developments that they go through naturally. According to Aksin Wijaya, sociological awareness or from within humans starts from something simple, namely increased belief towards a higher awareness, namely religion. However, sociological awareness will slowly disappear due to the impact of technological

developments that have developed so that humans only believe in reasoning which then gives birth to awareness of science and technology (Rohmanu, 2021).

Religion is a way of life for individuals, experience, faith and religious consequences are awareness of religion that everyone has, it is a good thing in positive behavior and avoids reprehensible behavior. According to Pwel that religion can re-establish the inner feelings that adolescents feel, especially when they are indecisive when doing something (Furqona, 2009). Therefore religion and religiosity have different meanings, morphologically speaking the two expressions have their own meaning. According to Mukti Ali, religion is defined by three things. First, religious experience is personal and personal. Second, religion involves close feelings. Third, people's perceptions of religion are influenced by the goal to be interpreted in interpreting religion (Haris, 2013). According to E.B. Taylor that religion is belief in spiritual beings, according to Pratt that religion is a form of serious and social attitude of every person or community to an advantage that is considered to have power over their interests (Haris, 2013). By definition, religion is the teachings, instructions, orders and prohibitions believed by its followers. Religious behavior is an existence within oneself that is able to present a new beauty of religion with a humanist religious appearance. Therefore, in religion there will arise and occur deviations in religious and social behavior in which a person will violate religious rules and teachings, for example by not carrying out his obligations as a religious person within the religious sphere (Basir, 2018).

When behavior as an individual is well established with other individuals, religious attitudes will be organized. According to Ernah, inter-religious harmony is a condition in which all religious communities can live together without reducing one another's fundamental rights to fulfill their religious obligations, moreover when religious communities establish good relations with each other, religious harmony will also lead to what is called tolerance between religious communities (Cahyati, 2019). So it is necessary to look at diversity in the Society 5.0 era, whether religious experience really influences a person's behavior. And identify the characteristics of humans in the era of Society 5.0 which are known as humans who are able to collaborate with technological developments, then what if it is related to religious experiences.

Some previous writings related to the theme of research on religious experience such as Joachim Wach's Concept of Religious Experience by Triyani Pujiastuti which explains religious experience according to Joachim Wach, that this experience arises when a person has practiced and implemented religious teachings in his life (Pujiastuti, 2017). The next article Religion and Religious Experience by Marsikhan Manshur, this paper contains how religion and religious experience in human life, due to belief in supernatural substances that appear as forces outside the physical and rational world, then religious belief becomes a necessity as a logical consequence, this belief must be reflected in all aspects of human behavior (Manshur, 2017). Furthermore, Religious Expressions in the Era of the Industrial Revolution 4.0; Desruption of Ideas, Choice of Attitudes, and Contestation of Religious Ideology in Indonesia by Sulanam, this paper explains four things related to religious expression in Indonesia. First, post-reform religious dynamics as a marker of a fundamental change in social attitudes, from canalized to democracy without borders. Second, the destruction of religious ideas. Third, a new way of choosing religious attitudes. Fourth, the impact of the de-constellation of religious politics and ideological arrangements in Indonesia (Sulanam, 2020).

In addition to research on previous religious experiences, researchers found previous research related to the theme of religious experience in the Society 5.0 era such as the Urgency of Religious Behavior in the Society 5.0 era by Ibnu Mahmudi, in this paper trying to dialogue that religion is able to go hand in hand with technological advances in the Society 5.0 era,

especially in Islam which advises Muslims to utilize the ability of reason in experimenting in terms of goodness, of course, especially in technological advances (Mahmudi, 2019). Other writings Islam and Society 5.0; Rereading Islamic theology from Mohammed Arkoun's Perspective in the Digital Age by Anugrah Zakya Rafsanjani and Yoga Irama, in this study it was explained about the sophistication of technology that makes humans sometimes forget themselves and even their behavior cannot be controlled, so a review needs to be done. Because religion will continue to exist and be relevant in every journey and development of the times, especially Islam which is considered to have a role in forming aspects in the era of Society 5.0 (Rafsanjani, 2022). Some of the previous writings presented several aspects related to religious experience and conditions during the Society 5.0 era. However, from some of these writings, this research wants to fill in the blank space related to religious experience in the era of Society 5.0 with Joachim Wach's point of view.

This paper aims to explain the religious experience of Joachim Wach's perspective when it is drawn to the context in the era of Society 5.0. As well as being reading material in the study of sociology-religion, especially in today's developments in the era of Society. This dialogue is carried out because religion is identified with the most beautiful unifying aspirations because most of one's morality and inner peace glorify and make humans have adab. But religion is also considered as the mere interest of fanaticism in a community or individual with accusations of intolerance and as an obstacle to progress.

This research will look at how diversity is still intertwined when entering the 5.0 era which is interpreted as the smart society era by using the perspective of Joachim Wach's religious experience as his analysis as well as the theoretical framework of this research. This study uses philosophical analysis in viewing social phenomena in full in clear aspects in dissecting problems, this study also uses articles that are still relevant to religion, Society and Joachim Wach so that conclusions will be obtained that are still related to research. And what is obtained is that this religious experience will more or less influence the behavior of modern humans in the Smart Society 5.0 era by not forgetting aspects of adherence to religion, as well as applying the good values of religion itself, especially in Islam.

## **RESEARCH METHODS**

This type of research is library research, of course using a qualitative approach, and this research is empirical in nature. Primary data were obtained from Joachim Wach's writings entitled Sociology of Religion, Religionswissenschaft (religious history), Master and Disciple: Two Religion-Sociological Studies, The Comparative Study of Religions which has been translated by Djam'annuri, and various sources written by Joachim Wach, while secondary data comes from various references related to the theme of this research. The data collection technique was carried out by documenting the works of Joachim Wach. The data analysis technique uses a philosophical descriptive analysis approach.

## **RESEARCH RESULTS AND DISCUSSION**

### **Era Society 5.0**

Technological advances have a very important influence on human life, moreover the revolutionary movement has a very drastic impact on changes in the way of life, work and ways of relating to others (Prasetyo, 2019). After the triumph of the industrial revolution 4.0, unfortunately it had an impact on the industrialization sector and society. According to Robert Philips, the Industrial Revolution 4.0 has meaning as a condition where humans have relationships in every model of life that has been digitized, formed by technology and machines and even the power of science is able to regulate the life patterns of society (Oosthuizen, 2017).

According to Sulanam, perspective is the main problem in the 4.0 era, especially in understanding religion, practicing it and conveying it to relatives, even religion can become an instrument for economic gain by utilizing a social approach in society (Sulanam, 2020).

When entering the 5.0 era, where the digital world is very advanced and developing rapidly, initially the 5.0 concept was initiated by the Japanese cabinet in 2016, the 5.0 era was used as a smart society concept that had considered aspects of technology, humanities and technological balance. This concept continues after revolution 4.0 which is the development of industrialization with dependence on other than humans, therefore with society 5.0 it is hoped that it can become a new culture that can develop human capacity itself (Rafsanjani, 2022). Even the flow of development is unavoidable, but in this era the hope is that people can adapt themselves in dealing with problems that are so complex at this time, such as social, economic, political and cultural upheavals. All of this can be faced with various kinds of innovations that grew during the industrial revolution era (Zufiroh, 2023).

Era Society 5.0 is also understood as the concept of a human-centered society itself with the collaboration of technological sophistication. The use of the internet for various purposes, artificial intelligence, big data, and the creation of large numbers of robots as a substitute for human workers with the goal of efficiency and quality of human life (Zufiroh, 2023). From this it will help humans to live a more philosophical life, artificial intelligence that pays attention to the human side will transform millions of data collected via the internet in all areas of life (Zufiroh, 2023). It is the same with religious experiences in this era, it is hoped that humans will be able to collaborate on technological developments with the existence of religion, so that the two complement each other in the hope of forming better modern humans.

In the formation of religious expression in the 5.0 revolution where humans have experienced connectedness with technology, therefore, diversity is also often considered unrealizable, because humans will become more individualistic. Religion is present where digitalization has developed greatly, even religion can also be used as an instrument to produce an economy with a societal character approach, in the 5.0 era religion has had an impact on people's attitudes especially the disappearance of public values into private spheres, freedom and individualism are very much taken into account (Bo Xing, 2018). Anthropologically, in the 4.0 era, people can already see how religion is expressed through the digital world, such as YouTube, Facebook and other applications. Based on this phenomenon, religious expression is no longer about face-to-face meetings but has been established in the digital world. When this is explained more broadly, of course the 5.0 era will tend not to involve society in general but will be very dependent on the technology used, especially in Indonesia.

Forms of religious expression or teachings in Indonesia have been established more accurately when post-independence, Islam at that time wanted Indonesia to change the single principle of Pancasila to a state based on Islamic religion, it is this political religious behavior that is still being debated today (Sulanam, 2020). This politically motivated religious activity, at certain times, often interferes with other religious activities. For example, worship activities, traditional rituals, as well as religious aspects that are adhered to by the teachings of religions other than Islam. This is the reason, it is true that the concern of almost all Indonesianists, such as Martin Van Bruinessen, Robert W. Hefner, and others, prioritizes looking at the religious activities of adherents of Islam rather than adherents of other religions who maintain their religious understanding habits in a more exclusive space (Sulanam, 2020).

The Islamic religious group has always been a problem that continues to be solved, in contrast to other religions where the minority seems to know very well that they must maintain the privacy of their religion, and are not as flexible in expressing it in the public sphere as the

majority group. The most common thing that happens is during the commemoration of religious holidays, symptoms like this cannot be separated from government intervention to provide a special place for minority religions. In simpler language, the appearance and embodiment of the religious teachings of minority groups is only related to human-human relations, unlike Islam which looks directly at politics with Pancasila values as an ideology that embraces all the differences that exist in Indonesia (Sulanam, 2020) .

### **The Impact of Religion in the Society 5.0 era**

In the era of Society 5.0, of course the attitude of diversity that is intertwined must be more directed to every individual who wants the importance of diversity in addition to the main goal in religion. If viewed from the outset, religious expression has been going on for a long time and has run without any obstacles, but when this religious attitude is included in the 5.0 era, it will be seen how this religion expresses its religion in the public sphere. In its religious expression, the Indonesian people have their own style, as according to Fahrurrozi in his article which concludes several patterns of religion in Indonesia, namely, actual Islam, Fundamentalist Islam, Emancipatory Islam, Cultural Islam, Liberal Islam, Modernist Islam, Pluralist Islam, Radical Islam, Rational Islam, Islam Revivalism, Neo-Modernism Islam and Spiritualist-Sufistic Islam. Of course, with so many religious patterns in Indonesia, it can be used as a map of the diversity that occurs in Indonesia using several theories that you want to convey.

In the era of Society 5.0, humans are the main context in development, technology which is the result of the human mindset is a success as well as a challenge in the era of the industrial revolution 4.0 (Malida, 2020). The attitude that must be cultivated is no longer concerned with individual life but is able to create a family atmosphere in society, mutual respect, by accepting differences of opinion from other people, this is assessed on the resilience of a community group and goodness for the adherents of the religion itself (Nuryadi, 2022).

However, in terms of this research, it sees that the large diversity of religious patterns must be able to reveal the bright side when entering the Smart Society era, which has indeed entered the technological era with many advances and developments. Apart from all that, of course, how is our attitude in interpreting smart society to be included in religion, in this case using the perspective of Joachim Wach's religious experience.

### **Biography of Joachim Wach**

Joachim Ernst Adolphe Felix Wach is a scientist who was born in 1898 in Chemnitz, Germany, and died in 1955. The focus of his studies is the history of religion or better known in his writings *Religionswissenschaft* and topics around the philosophy of religion. Joachim Wach's style of thought is scientific-empirical or at least scientific-positivistic, he puts a passion for thought in the field of sociology and religion, which is why he is often referred to as a philosopher as well as theologian, and he is a Jew (Anwar, 2001). He is a scientist who is active in writing, as seen in some of Joachim Wach's writings as follows;

- Introduction to the History of Religions, 1988
- Understanding and Believing: Essays, 1968
- The Comparative Study of Religions, 1958
- Types of Religious Experience: Christian and Non-Christian, 1951
- Sociology of Religion, 1947
- Meister und Junger: zwei religionssoziologische Betrachtungen, 1924
- Religionswissenschaft: Prolegomena zu ihrer wissenschaftstheoretischen Grundlegung, 1924

- Das Verstehen: Grundzüge einer Geschichte der hermeneutischen Theorie im 19. Jahrhundert, 3 vols, 1926–1933
- Der Erlösungsgedanke und seine Deutung, 1922

### **Religious Experience According to Joachim Wach**

As a result of the perceived developments in science, technology and industry have ensured human well-being (Kutlu, 2017). In today's modern era it seems that religious awareness is being shown, this can be seen in the group movements which are very active and result in religious patterns becoming more obedient to their religion. A group will give birth to ideas, from these thoughts are consumed by members of the group, then these activities will produce religious actions, both in worship of God and in social actions. This means that actions can be influenced by the environment as well as the environment of community groups, and are oriented towards the perpetrators' motives and goals (Prahesti, 2021). This section will show how the religious experience of Joachim Wach's perspective is.

For Joachim Wach, Religionswissenschaft is an empirical science and not a philosophical discipline or simply a critical study of religion. Wach was critical of C. P. Tiele, who erased the boundaries between Religionswissenschaft and philosophy of religion. Likewise, Wach feels that Chantepie de la Saussaye equates Religionswissenschaft with the philosophy and history of religion. Turning to philosophers of religion, Wach notes that his own teacher, Ernst Troeltsch, not only erased the boundaries between the philosophy of religion and the Religionswissenschaft but was also never clear about the essence and task of the latter. Troeltsch argues that one cannot speak of a "universal position, common universal ownership of religious knowledge." For him, Religionswissenschaft is a normative discipline; For example: Philosophy of religion has become the study of religion. From the branch of metaphysics to the independent investigation of the factual world of religious consciousness, from the highest general science to the new sciences (Kitagawa, 1957).

Religious experiences, according to Joachim Wach, are a direct response from humans as beings who can optimize their intellect, sentiment, and spirit towards Absolute Reality, this argument is the main aspect that is absolutely universal and sui generis. This is illustrated in the thoughts, behavior and sociology that are actualized in religious experience, on this side it can be seen if it emphasizes ontological aspects rather than epistemology. Or at least it can be understood that ontology is not always formed on epistemology, but if you look closely at epistemology, the concept of mind, theories are more often born from the womb of the ontology itself. In this section, at a glance, Joachim Wach's thoughts are colored by theological-dogmatic as well as the phenomenological group (Anwar, 2001).

Phenomena that occur in religious problems will not be separated only from the problem of mutual tolerance, but also from the experience he has to explore his condition in the religion that surrounds him. Religious behavior begins with an individual's reaction to environmental stimuli, this can also be referred to as a process of individual behavior based on religious teachings. The issue of religious moderation that has been raised so far aims to straighten understanding and practice of worship that is moderate, not excessive or balanced, and extreme. The most appropriate way to represent religious moderation is through education, with religious moderation education that can be carried out in extracurricular activities, the role of the teacher, and the policies of the educational institution itself (Agusman, 2022).

Meanwhile, when viewed from a sociological point of view, religion is a universal way of life, there are no people or even groups who do not know religion. Even humans understand religion as a way of life, namely something that makes their spirit in shaping or managing life.

According to Yinger, a contemporary sociologist discusses religion through a functional approach, namely religion as a belief system that is used in various countries to fight for and overcome problems (Puspito, 1984). So that religion can be understood as an identification of individuals with groups, and linked to the desires of the community, strengthening morals and supplying elements of identity so that religion plays a role in increasing the unity and stability that exists in society by carrying out social control, providing advice and with established expectations. overcome problems. Religious character in the teachings of Islam is also a transcendental and spiritual attitude, so that these dimensions cannot be separated, especially the moral and ethical dimensions of religion (Wach, 1962).

In fact, according to Joachim Wach, the expression of religious experience is expressed in several ways; First, the (theoretical) mind that exists in the human rational mind includes cosmology, logocentric, theology and anthropology, which are mythical or doctrinal in nature. Second, (practical) actions that form cultural behavior, rituals and cults. Third, alliances (sociological) that form groups, both ethnic, racial, religious and ethnic from simple groups to more complex groups (Anwar, 2001). Joachim Wach thoroughly discusses methodology in religious research, within the framework of which religion is interpreted as a scientific discipline. This is why he doesn't talk much about epistemological aspects such as the classification of science and testing its truth. Even so, Joachim Wach still believes that the truth is one and only exists in himself, God. And it is not surprising that Joachim Wach rejects the notions of cultural determinism and positivistic relativism which prioritize group space and set aside the problem of religious truth, this group considers that the presence of religion is all based on environmental factors (Anwar, 2001).

The religious enthusiasm that exists today is a phenomenon that has become commonplace especially with various issues that underlie religion in modern society. Of course, if you look at the whole phenomenon that is developing, there are those who are the most dominant in understanding religion, but there are also those who don't really care about religion, religion is only a person's identity or an Islamic identity card, therefore the Way of life makes the spirit to achieve its existence as a religious person in a certain place. occupied environment. According to the psychology of religion, religious experience, like that of al-Ghazali and Ibn Arabi, always has a relationship with religious awareness. This awareness is present when the mind synergizes religious activities, so that religious experience is certainly based on religious awareness which will lead to action. Religion is interpreted by the way of human life to guide humans to a life that is not directed, therefore religion has the function of human cohesion in holding a relationship with God and relationships with humans and nature (Pujiastuti, 2017).

According to Joachim Wach there are two things that form the basis of religious experience namely. First, the use of descriptions of the history of religion or sects in religious thought. Second, explore the personal and collective experiences of a person. From both of them later it is known that religious experience cannot be separated from experience in general. Then according to him there are certain criteria in order to establish a systematic experience namely. First, the experience of absolute reality. Second, experiences that involve individuals both in mind and will. Third, the experience of individuals who have levels to overcome the experiences of others. Fourth, experience is expressed in actions and has a commanding nature as the main motivation for actions.

If it is better understood from the various aspects above, it can certainly be interpreted that religious experience is a relationship between the human mind and his mind towards God which will lead to the implementation of religious teachings such as religious practice

(Pujiastuti, 2012). Individual experience will be different from other individuals because religious experience begins with the inner aspect of a person that influences it so that the self-subjectivity factor dominates. According to Joachim Wach there are several views in religious experience namely. First, the experience of religious thought, in the sense that it is a form of understanding the problems experienced by each individual by revealing the religious side that he knows, so that someone will use prayer or religiosity in interpreting the problems that are happening. In this side of thinking, expressing religious experience in a doctrinal way, doctrine has three different functions, affirmation and other explanations. Doctrine enters into its relationship with knowledge, one's faith, therefore doctrine will be binding and only meaningful to people who "believe" and are not outside of faith. Second, religious experience in the aspect of action, means that the experience that occurs is the result of an understanding of thoughts about God, humans and nature, in this aspect a religious experience is explored through the practice of *amaliyah*, according to Van Der Leeuw and Wiil emphasizing the experience that in worship, humans as if to make himself whole. In terms of behavior facing absolute reality which considers himself rather than his existence in other matters (Wach, 1984). Third, practice in the form of fellowship, which is defined as a group experience through religious acts. So that between one group and another have a good relationship with high solidarity (Pujiastuti, 2012).

According to Hocking that *homo religiosus* forms a group in which the point of emphasis on that there is a community is an effort of ongoing experimental verification either about its truth or about how to say it in reality, furthermore that religious community is more than just a form of fellowship that shows itself as a microcosm which has its own law, view of life, attitude and atmosphere of its own, different in the case of the Modern West where there is an awareness of the nature of religion in religious communities in primitive cult groups. It's just that historical developments have degraded community life and therefore weakened religious feelings (Wach, 1984). That the expression of the three religious experiences is the dominating point in Joachim Wach's view of religious experience.

### **Religious Experience in the era of society 5.0**

Religion will not be separated from the times, especially since religion will not separate itself from each individual, therefore diversity is based on the attitude of the individual. In this case, of course, the development of technology has brought about a global world that involves people and the digital world in their lives. In this paper, it is limited to two individual experiences, namely religious fanatics and moderate religious adherents. First, adherents of religious fanatics. In this era of society 5.0, we will encounter various behaviors of religious people, one of which is religious followers who are fanatical about their religious teachings. Simply put, fanaticism is understood as excessive belief or belief in one aspect, be it religion, politics or even if it's an institution or group. Fanatics are often seen as a negative thing, fanatics are seen as a negative thing when someone thinks he is the right one and blames others. But fanaticism is also seen as a positive thing because with fanaticism a person will arrive at a firm and patent belief, of course based on ethical and moral attitudes, namely tolerance, it is not easy to blame others.

Someone who is fanatical about religion is someone who truly obeys the teachings of his religion, obeys God, obeys His messenger, and various other demands. Such a person tends to be tough and rigid towards the social environment, if he disagrees with him and his religious teachings then that person will give advice or at the most extreme end up rejecting and justifying him. However, not many people are like this, meaning that there are still individuals who are fanatical but can adapt to the conditions of the social environment, can adapt to

religious phenomena in the era of society 5.0. The rigid attitude shown by the individual is not without reason, obedience to God is the cause, all activities in daily life are determined according to religious teachings and God's commands. So that when faced with the current reality and these facts are not in accordance with religious teachings and God's commands, then these fanatical individuals tend to be busy judging, instead of providing a solution, meaning they do not show sympathy for the existing problems, and there is only defense. on religious truths without seeing the content of the problem first.

Social community is the center of attention, individuals or groups of fanatics are often "alone", not easy to accept or even easy to get along with like society in general, they choose to keep "distance" or separate themselves from other groups when there are differences of opinion, and choose to be indifferent, because rather than being involved in a problem and protracted it is better to stay away and not care. This fanatical group is often understood as a group that does not tolerate religious matters. Keep in mind that these attitudes are fanatical people with horse glasses, meaning it is important to be sensitive to the social environment. Individuals who are religious will be sensitive to their surroundings, because every religion teaches kindness towards others, if people around them have problems or calamities, it is not wrong for fellow human beings to help each other. Individuals or groups who are fanatical but truly obedient to their God will implement their religious teachings in the social environment, as long as this is done it will not become a significant problem. And it becomes a problem when religious fanatics then blame and behave inappropriately for religious people so that it is easy to punish other people who do not agree with them.

Second, adherents of moderate religion. Individuals who embrace a religion and have a moderate understanding will easily be tolerant, have a social spirit, easily socialize, meaning they are not rigid about phenomena that occur in their daily environment. In religious teachings, apart from obeying God, religion also commands to do good to others, how can one be kind to others, so not only in worship but must have tolerance for fellow creatures of God. It is not justified to hurt others but it is encouraged to respect and help each other. Such things are often found in people who adhere to moderate and moderate religions, because with this attitude religion is considered to strengthen the bonds of brotherhood among people (Mu'ayyadah, 2022). Sensitive to the surrounding environment, there is a desire to be caring and not judgmental like the behavior of blind fanatics. If faced with current problems, they can adapt if these problems can be resolved with the guidance of religious teachings, then religious arguments will be used. But if the problem at hand is not resolved with religious arguments, then the solution is to use a rational approach. It means solving problems by sitting on problems with a cool head, respecting the opinions of others, not emotionally or with a dominating ego.

If you look at the Indonesian people in a kaffa way, that is with social behavior that is known for its togetherness such as mutual cooperation, mutual assistance, sensitivity to things that happen in the surrounding environment, a friendly attitude, having a good social spirit, and of course being selfless above other people's difficulties. . Because after all, everyone is a social being who cannot live alone and needs the help of others. However, what is happening now is that social behavior in the 5.0 era is not all people and groups are sensitive to things around them. The development of technology that is increasingly sophisticated and developing very rapidly makes people comfortable with what they have, consciously or not, this will have an impact on the order of life, both social and cultural. However, keep in mind that belief in a religious teaching can strengthen and become immune in dealing with current social and cultural changes. Even the existence of differences across religions is also not a barrier to family harmony, especially in the state which is supposed to guarantee this harmony. The inculcation

of tolerance should be carried out at the age of children, be it religious values, discipline or even morals (Edi, 2022).

Moderate religious groups seem to be ready for this, social and cultural changes are more bearable and are prepared to have to blend in with current social activities. Of course by not leaving the values of his religious teachings. This group actually collaborates between religious arguments and rational thinking, because problems in this modern era cannot always be solved with religious arguments, there are times when problems today must be solved by thinking rationally. In the end, moderate religious groups have a philosophy within themselves that refers to ethics and morals, namely tolerance, respect for others, and of course having a high social spirit. In religious groups there are usually leaders who are considered capable of directing good to achieve the goals of the common good, leaders are valued as aspirational forces, spiritual strengths, and moral strengths that are able to influence their members to change behavior for good (Anshory, 2022).

Community groups that are able to discuss and collaborate between religious experiences will be younger to develop and progress, because there are values instilled in them, namely tolerance, mutual respect for differences, and encouraging one another to form a spirit of brotherhood amidst technological sophistication in the world. era Society 5.0. Individual attitude should no longer be a trend at this time, because human nature as a social being, which will forever depend on other creatures, maybe this spirit is in line with the spirit of postmodernism. That the attitude that must be built is mutual respect for religious experiences that open up a mindset, then actualize it in good deeds, not only to oneself but kindness to others, so as to form a social order that is mutually beneficial to one another.

So from religious experience and technological progress in the era of Society 5.0 it motivates people to spread the common good, utilize technology for the common good, so that humans will be achieved as social beings. The existence of modern human detachment makes them aware of the need for religious enthusiasm in times like this, the luxury of technology also often makes everyone who enjoys these facilities complacent. So when they don't get peace, they seek peace by returning to religious teachings which are considered to offer a solution to the peace of life. If you look at how many rich people live their lives uneasy, are busy thinking about world affairs, the luxuries that come from technology, besides being useful for humans, on the other hand, can make their owners fall asleep. So religion is present as an antidote for human anxiety in the era of Society 5.0 where it is considered that at this time technology is at its peak in pampering humans, all the necessities of life from waking up to sleeping again humans are in constant contact with technologies that help them in their activities. daily.

## **CONCLUSION**

Nowadays social activities are more or less influenced by how obedient a person is to his religious teachings. A person adheres to the teachings of his religion to the point of being fanatical "blind" will lead a person to an attitude of individualism, unfriendly and insensitive when faced with contemporary problems, because every problem must be resolved with religious arguments, even though if you look at it, it is not always a contemporary problem can be solved with religious arguments, there are times when contemporary problems must be addressed, of course, with a rational approach, so that these problems can be easily resolved and easily understood.

In the Smart Society 5.0 era, religious experience will go hand in hand with increasingly sophisticated technological developments. What becomes a marker in this era is the use of reason in seeing the problems that occur, because the development of the times is not always based on religious values, but if the two are collaborated, then human progress will be much

better than before. As explained above, that religious experience cannot be separated from experience in general, religious experience will continue to be related to personal experience, however, a person who is religious will not be separated from a lifestyle that refers to self-actualization of his religion. Moreover, religion is adhered to as the structure of one's life, it is impossible that religious experience does not affect the behavior of one's life in daily life. Indirectly there are ethics and morals in collaborating on religious experiences and technological advances in the Society 5.0 era.

In future research, it is hoped that they can position themselves in narrow spaces, research is likened to pieces of a messy puzzle, so the task of the researcher is to arrange the scattered puzzles, so there is still a possibility that religious experience can still be researched, especially in which domains do you want to study, such as culture, political, economic, or even social society.

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