

Technological Developments in the Perspective of Christianity

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Abstract

This article will examine and comment on the views of Christianity on the rapid development of technology in currently a very dominant factor in human life, it is expected that an accurate and clear view in addressing the development of technology. The intended perspective is consistent and in line with the Biblical foundation. The author concludes that technology is part of God's greatness and power through the human mind as His creation. Technology is useful for preserving life as well as being tool to continue the maintenance of God. Technology promises a much easier life, but at the same time the threat to the environment is so open. Thus technology must be approached wisely in accordance with the God's will.

Keywords: *Perspective, Christian, Technology*



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INTRODUCTION

Times are constantly changing. In modern times that change takes place faster, is more fundamental and more thorough. The essence of modern times is precisely the process of transformation and even revolution that runs continuously in all aspects of human life and society, that is, the continuous change from the traditional to the stages of modernity that are constantly increasing. One of the changes that have emerged is characterized by the rapid development of technology. Technology is important in supporting the mobility of human life. The reason is that almost all spheres of human space depend on the use of technology. With technology, everything is easily spread and accessed quickly and is able to change people's life forms. Technology is developing so rapidly, affecting various aspects of human life. Nowadays, it seems very difficult to separate human life from technology, even technology has become a human need. The beginning of the development of technology which was previously part of science or dependent on science, now science can also depend on technology.

Based on the January 2022 Datareportal report, Indonesia's total population is 277.7 million people with internet users reaching 204.7 million. The average user is 30.3 years old. Some of the digital media that are often used are Facebook 129.9 million, YouTube 139.0 million, Instagram 99.15 million, Tiktok 92.07 million and Twitter 18.45 million. The central BPS noted that throughout 2020, the increase in internet usage for various purposes reached 442 percent. This figure was contributed by the rampant ordering of goods and employees working from home and 68,729,037 students doing distance learning. This means that most children aged 13 years and over have known and used social media with various purposes such as work, travel, school, service and so on. BPS Bandung City explained that the use of digital media is used with various purposes such as the use of the internet for social media, getting information or news, entertainment, doing schoolwork, sending emails, buying or selling goods and services online, financial facilities, and so on.

The presence of technology answers human needs in providing communication space for those who are far apart from each other. This can be seen when so many people get information easily when they are in different places. Likewise, in church life, technology has a big role in supporting service needs. Seeing services in the church always use technology such as

Microphone, Laptop, LCD etc. as a suggestion to support the service. We cannot shy away from technological developments, because technology will always adjust to the development of science. Technological developments must be accepted and there needs to be a wise attitude in dealing with them. Adolf Von Harnack argued that technology as an application of science, then happiness and misery can be realized in the world here. With science and technology, society can be prospered and prospered. This means that society has enjoyed many of the benefits brought by technological innovation over the past decade. But one should be careful by the fact that technology has many negative effects on humans. The use of technology has provided new opportunities for irresponsible individuals in committing crimes. The more technology develops, the wider the crime rate will grow. Acts of fraud, cybercrime, data falsification and various other crimes can be done freely and at any time.

Seeing that technology is currently a very dominant factor in human life, it is hoped that a precise and clear view is expected in responding to technological developments. The intended perspective is to match and align with the biblical foundation. Science gives us the ability to explore an understanding of nature, social relations and the intricacies of human life. Technology gives us the ability to change and control natural and social factors. This ability can be used for various purposes by referring to various bad and good values. Technology is useful for preserving life while being a tool for continuing god's care Technology promises a much easier life, but at the same time threats to the environment are so open. Thus technology must be addressed wisely according to the will of God.

RESEARCH METHODS

This study uses a literature study approach to gather references to Christian perspectives with technology. Data collection is carried out by tracing physical sources in the form of books and journals as well as other supporting media. The data collected is descriptive qualitative, through sentence statements and research results written by other authors to be used as research data on Christian perspectives with technology. The result of the research is that technology becomes part of the greatness and power of God through human reason as His creation.

RESULTS OF RESEARCH AND DISCUSSION

Definition of Technology

The word technology comes from the Greek language, namely *tecnologia* which means systematic discussion of all arts and crafts. The term has a root word *techne* in ancient Greek meaning art or craft. Technology can be defined as the art of producing the means of production and using them. The definition later evolved into the use of science according to human needs. Technology can also be interpreted as "knowledge of how to make things know-how of making things or "how to do things" know-how of doing things, in the sense of the ability to do something with a high value, both its benefit value and its selling value.

Karl Marx (1818-1883), defined technology as "productive forces" which in the capitalist process of production are the motor of progress." According to Karl Marx, technology has imperative properties. The imperative nature of this technology can force humans to submit to their automation systems. Therefore, instead of making humans human, technology actually makes humans alienated from their existence as free beings. Man became deprived of his authenticity, because in the system of production, man was forced to sell his labor "labor" to the owners of capital. According to Friedel, technology is a knowledge and instrument used by humans to achieve life goals. In other words, the use of technology is nothing but aimed at

supporting the human being to achieve satisfaction in his life. Where the purpose of life itself is complex, depending on the personal size of each human being.

In today's era, technology is a very dominant factor in society almost all over the world. Since the beginning, humans have used various methods, reason and skills (techne) to build life and achieve goals. However, it was not until this century that Engineering occupied a very dominant place for our lives. Technology has changed the pattern of human life around the world as well as changed the life forms of people. Because the development of technology is Mondial, it does not know ideological boundaries. In fact, Technology has brought many benefits to the development of mankind. Briefly, we can blunt that first, technology opens up opportunities for everyone to improve lives. Second, technology makes it easier for humans to do their jobs. Third, technology makes a trip that used to take so many days, now it becomes a few hours, even a few minutes. Technique or technology becomes a very effective suggestion for humans to express themselves, generating deep optimism and making the real world very valuable to manage for the benefit of human desires.

Technology in the Bible

In the Bible there are various stories that show that technology has existed since man was created. God created man in His image and likeness (Imago Dei) and equipped man with the power of thinking (Gen. 1:27-31) with the aim that man might think and be able to explore the potential of nature to meet his needs. This means that the technology we see, feel, and develop today is actually already in the Bible even though it is not as sophisticated as it is today. One of the uses of old testament-era technology can be seen when the Israelites erected the Tower of Babel. The Israelites used the material used to erect physical buildings as mentioned here, namely making bricks, apparently used as a useful reference for the construction of government and worship facilities in Solomon's time. God opposed the construction of the Tower of Babel not because man wanted to penetrate the langin but the desire "not to be scattered throughout the earth" (Gen. 11:4).

The construction of the tower of Babel was part of the desire not to spread or concentrate somewhere. This is contrary to God's command, for God wants people to spread and fill the earth (Gen. 1:28). Mastering technology for the benefit of the group is equivalent to limiting life. Every attempt to fully master a product (expertise) results in misery for others. Another case of the use of technology is that the military superiority of Pharaoh (who had owned a chariot of war) was used to pursue israelites who had no weapons and had long been "malnourished" (Ex. 14:23). It is also in the book of Exodus that Moses commanded God to make tabernacle (Ex. 25:9). God Himself had been the architect who planned the spaces, dimensions and materials for the tabernacle (Ex. 25:1-27:21) and the glory of God filled the Tabernacle (Ex. 40:35). Furthermore, in the Book of 1 Kings, it can also be seen about the Temple and palace built by Solomon (1Raj.7-8), from the beginning of planning, God had intervened.

In new testament times, we can find the use of technology through the epistles by Paul as a means of preaching. Paul used a form of epistle that was commonly accepted in the ancient world. In Galatians 2:7-8, we read that Paul was entrusted to preach the gospel to the Gentile world. Paul then preached the gospel all the way to Asia Minor (now Turkey) and Europe. In order to preserve and protect the spiritual life of these young churches, Paul sent them an epistle. Paul used the epistle as a common means of communication at that time. The contents of the epistles are counsels relating to faith and daily life, as well as the problems facing the congregation.

Along with the advent of the apostolic epistles, there began to be an attempt among ancient Christians to write down the stories around Jesus, namely His words, teachings and deeds, as well as events in Jesus' life. As the first generation of Christians began to be replaced by the second generation and the more the congregation grew, and the more varied the teachings that arose within the congregation, they felt the need to Compile more perfect stories about Jesus. The materials circulating in the congregation, both oral and written, began to be collected and arranged in a more perfect form. Keep in mind that not only one or two Christians wrote letters and stories about Jesus at that time. There were many early Christians who wrote, so various writings appeared both in the form of newspapers and stories about Jesus with various theological understandings.

Technology appears to be present in the story of Jesus. He was raised in a Jewish family, the family of Joseph and Mary of Nazareth. In that home Jesus learned the skills He needed to be able to help His father Joseph, namely the skills of a carpenter. According to Jewish tradition, a child should be the successor of His father's work. Since Nazareth was located near the road connecting Asia and Africa, it is foreseeable that the youth of Jesus also offered the fruits of their work not only to the local villagers, but also to the merchants and people who crossed the road. Thus, He became known as the son of a carpenter. Joseph's work, which was also the work of Jesus, shows that technology already existed and developed at that time.

Christian Ethical Responsibility to Technology

The development of science and technology has undeniably contributed to the desire of humans to rule the earth and its life. Various kinds of acts of exploitation of nature such as felling trees, illegal mining without taking into account the impacts that will occur, continue to occur. As a result, there is damage to ecosystems, the exclusion of animals because they have no place to live anymore, and the worst result is that human life becomes ravaged because it only follows the desire to rule the earth and everything in it.

From a Christian perspective, how do we address technology? First of all it is necessary to emphasize that technology should be thanked as God's gift to man. From a Christian perspective, technology is an opportunity to realize the maximum salvation (shalom) that He has revealed in Christ. On the one hand, God wants man to live a prosperous life so that man is endowed with reason so that man can develop his life. On the other hand, human life is close to danger and suffering, it can be caused by nature, negligence or from one's own fellow man. Technology can give humans a sense of optimism for a better life that can be achieved to the fullest. Technological advances are the potential that is open to development for religious purposes. The issue is whether we are aware of and whether we are trying to harness technology for the sake of increasing the passion of faith. Technology needs to be addressed appropriately and carefully, because if it is arbitrary, technology will become an oppressive tool and an opportunity for individuals or certain groups to manipulate technology for their own or group's benefit, even to defy god's will.

The Bible records the use of technology. God opposed the construction of the Tower of Babel not because man wanted to penetrate the langin but the desire "not to be scattered throughout the earth" (Gen. 11:4). The construction of the tower of Babel was part of the desire not to spread or concentrate somewhere. This is contrary to God's command, for God wants people to spread and fill the earth (Gen. 1:28). Mastering technology for the benefit of the group is equivalent to limiting life. Every attempt to fully master a product (expertise) results in misery for others. Another case of the use of technology is that the military superiority of Pharaoh (who had owned a chariot of war) was used to pursue israelites who had no weapons and had long been "malnourished" (Ex. 14:23).

In addition, technology can also be used to do God's will. Noah was ordered to build a ship (definitely large in size to keep all kinds of animals) it would not have been possible without technology. Technology is useful for preserving life as well as being a tool for continuing God's care. (Gen. 6). Human beings live in the midst of a fundamental and massive process of change. It is irresistible – because we cannot resist – technology is a network of life that encompasses the whole world and all aspects of life. Technology presents God's blessings to man; it is open to the possibility as believers to use it for human well-being as long as we are wise in utilizing it. However, the human tendency towards evil can take the most extreme form through the use of technology.

When viewed from the context of youth, makbersa needs to care about technological developments. Youth in the perspective of the Christian faith is a sign of the continuation of God's providence. In the technological era, the presence of Christian youth not only needs to know-how but also must know (know-why); being able to use technology for the improvement of life and understanding the use of technology as part of the embodiment of faith. As God's mandate to administer the earth, man must be responsible for maintaining the integrity of creation. Then the attitude that humans should have is that first, it must be critical of technology. Second, Christians cannot be separated from communion. Thus, the life of fellowship needs to be emphasized and improved in the technological age.

The experience of developed countries states that many people suffer from alienation (alienation) when technology dominates life activities. If people now speak of the many new religious sects coming out of the mainstream currents of religions, then it presupposes the emergence of new needs religiously. People need the warmth of fellowship, self-confirmation and a sense of security. The lifestyles of religions that tend to retain the legacy of the past, are being shaken by the influence of technology. People need edification but in the meantime their social sensitivity is fading. As a result, there appears a stream (group) that is exclusive, fanatical and closed, but has no sensitivity to the suffering of others and does not critically assess development.

When God created man in order to manage His creation, He created his partner in order to enable man to work on and preserve His creation (Gen. 2:15-18). Communion is also an attempt to overcome hardship. "Both are better than alone," says Ecclesiastes 4:9. Fellowship can be interpreted as a forum for helping each other because increasingly sophisticated technology does not pay attention to negative impacts on humans; technology only recognizes efficiency. Communion also serves as a forum for continuously grappling with the continuous presence of technology in a religious perspective.

Technology is constantly evolving at an increasingly high pace, so Christians must better equip themselves. In other words, we must be open to various changes as well as self-renewal. Old values, traditional ways of life and lifestyles will continue to undergo changes. Technology does not wait for the readiness of society to accept the new. In this digital/technological age, the line between blessings and threats is very thin. That is, technology promises a much easier life, yet at the same time the threat to life is so open as we see in environmental pollution when the potential of nature is cultivated. Humans should be more sensitive to various threats within technology, because future life is determined by what is done now. Christians need to realize that the development of the times is part of human life.

When viewed from the social process, the reality is that it is indeed the technological orientation that is now prominent and dominant. This is due to the applicative and empirical nature of the orientation. Modernization is not without risks. The consequence of the technological orientation, namely nature and the environment, is a project suggestion for

increasing the prosperity and well-being of people and society. Nature and the environment are no longer seen in terms of theological belief, where the power and power of the god hides, but rather as "raw materials" that can be processed, managed and transformed for the sake of outward prosperity and well-being. In societies that have previously over-enjoyed prosperity and well-being (affluent societies), modernization is actually experiencing a saturation point. Namely saturation due to the negative implications of modernization itself which is considered detrimental and even harmful. The disadvantages caused by modernization have not only an effect on the outward but also the spiritual aspect. On the one hand, human beings face an imbalance of prosperity and an ecological crisis, on the other hand there is also an imbalance in outward and spiritual or material and spiritual well-being.

Science gives us the ability to explore an understanding of nature, social relations and the intricacies of human life. Technology gives us the ability to change and control natural and social factors. This ability can be used for various purposes by referring to various bad and good values. Technology should be used to serve man for god's justice. So, technology is not solely to destroy (destroying) but to serve and preserve life. The Christian faith gives us an understanding of sin in human life and its deposition in social relations and cultural values and in ways of exploiting nature. But the Christian faith at the same time also proclaims the possibility of repentance, forgiveness, hope and a call to love God and the sesame of man, establish justice in society and nurture nature for the happiness of man and the glory of God.

The use of science and technology must be carried out in the light of faith. This means that there is a need for utilization in order to improve the standard of living of the whole person and the welfare of the entire community. Matthew 22:37 says "Love the Lord Thy God with all thy heart and with all thy soul and with all thy mind". This Nas is an excerpt from Deuteronomy 6:5, in which the term reason replaces strength. If aligned with the nas in Mark and Luke (Mark 12:30 and Luke 10:27), these two terms are listed in them. Thus all human abilities need to be enshrined in God. What is often emphasized in the spiritual life is the heart and soul, while reason is ignored or separated. Perhaps that is why science and technology are developing uncontrollably, as if completely detached from their connection with God. The symptom is multiplied by Berkhof thus: "The technical abilities of modern man have developed so rapidly, but his relationship with God and his neighbor has become shrinking. The increase that transcends the limits in the attempt to conquer nature makes man shallow and makes his inner self empty."

Reason is also a means of revealing the greatness of God, for it is He who gives man the ability and opportunity to act as a charitable agent over nature (Gen. 1:26-28) and spread all the riches of nature under man's feet (Ps. 8:7-9). God's actions signify that he gives confidence to man. Therefore it is desirable that man welcomed the delegation of authority with gratitude and compassion. In order to complete the divine work mandate recorded in Genesis 1:28 "... fill the earth and conquer it." Here man as a creation who has a "similar picture" [betzalmenu kidmutenu, v. 26], he is seen as the co-creator or companion of God in continuing the work of creation in this world and bringing the whole next Step of creation to the process of perfection. Therefore, in addition to being referred to as knowledge makers or "homo sapiens" humans are also referred to as tool makers or "homo fabers" which are demonstrated through the development of science and technology.

Radically, the progress that humans have achieved has affected how humans build relationships with others, including how they deal with their problems. However, the spirit that is built is not wildly greedy and exploitative but all these achievements are manifestations of management tasks based on reason or the intellect of reason, in the control of respect and

service. The Bible points out that "... everything is yours... but you belong to Christ..." (1 Corinthians 3:21 and 23). The theological-hermeneutical understanding of the verses is that, both researchers, technicians, doctors, philosophers, theologians, and scientists must believe that they each received God's inspiration. And it is through their minds and hands that God's creation work continues to the pinnacle of its perfection in this world by re-appropriating the tradition of Christianity and formulating certain standards as disciplinary which is the field of motion.

CONCLUSION

Technological progress is inevitable for us in this life, because technological progress is in line with the progress of science. The development of technology is indispensable for the survival of human life. All innovations are created to bring positive benefits to human life. Offers many conveniences and new ways to carry out human activities. However, the use of technology provides negative opportunities in the civilization of human life. Technology is constantly evolving at an increasingly high pace, so Christians must better equip themselves. Because technology does not see the readiness and unpreparedness of society in accepting new things. In other words, we must be open to various changes as well as self-renewal. Old values, traditional ways of life and lifestyles will continue to undergo changes.

As God's mandate to administer the earth, man must be responsible for maintaining the integrity of creation. So the attitude that humans should have is to be critical of technology. As a user of technology, you must filter everything that is obtained from the development of technology itself, namely by taking things that are considered good, as well as developing them, without violating the teachings of the Lord God, and staying away from bad things produced by technological developments that make it easier for humans to run them. Technology should be used to serve man for god's justice. So, technology is not solely to destroy (destroying) but to serve and preserve life.

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