THE STUDY OF DISCOURSE ON DIGITAL PATHOLOGY AND SPIRITUAL EDUCATION

Subhan Fadli, Zain Sartono
Universitas Pamulang, Indonesia
Email: lecturer01222@unpam.ac.id, ahmadzain@ptiq.ac.id

ABSTRACT

Pathological behavior is any form of behavior considered by most citizens of society as disturbing, undesirable, harmful, and detrimental to public because it violates community customs (and these customs are necessary to ensure the prosperity of living together). Digital pathology is different from the disciplines of Islamic morality or moral science. If it is moral science, it is a discipline that discusses the ideal form of Muslim personality and strives so that this ideal can be applied in the real life of a Muslim, while digital pathology is a discipline that focuses on examining the non-ideal/negative form of child/adolescent personality and seeks to overcome it. This study aims to present a discourse on digital pathology and spiritual education discourse to obtain a definitive formulation of digital pathology and spiritual education and affirm the concept of spiritual education that is relevant to this researcher. This study, begins by expressing anthropocentric, sociological, and theocentric views on spiritual education and digital pathology and their dimensional dimensions. This study uses a qualitative method. Qualitative research is an umbrella concept that includes several research formats that will help understand and explain the meaning of social phenomena from existing natural settings. Overcoming digital pathology through Qur'an-based spiritual education is a conscious effort in overcoming and preventing diseases caused by devices, namely various social and individual crises that include identity crises, legality, penetration, participation, distribution and moral crises at the end of experiencing perennial "living on the edge of the circle of existence" and having experienced anomie.

KEYWORDS pathological; digital pathology; spiritual education

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INTRODUCTION

Advances in science and technology have continued to develop, at least since the renaissance and aufklärung times. It turns out that besides having a positive impact, it also gives birth to negative impacts, such as secularism, hedonism, materialism, individualism and alienation that engulfs humanity. This is as a result of modernization which is supported by 'science' which leads to excessive rationalism (deifying reason) and leads to 'underestimating' the roles of religion so that the notion of secularism (Putro, 1998). Media technology plays a role in shaping the way humans interact and communicate with each other. The media that created the "Highway" not only created a global economy, but also blurred socio-cultural boundaries, because the world that is being built today cannot maintain sovereignty over information, because "information and its flow also cover the free sky, it is used together. Culture, as the identity of a society, is also influenced by the media (Achmad, 2002).

Technological sophistication has at least helped break the distance between macrosocial and microsocial as well as between macroculture and microculture. The media brings public themes into the private sphere where it enters and is influenced by local conditions, orientations and customs. The public world has been built in the age of electronics (media), both technologically and socially. The changes embraced by this revolution can be seen in the digital economy, artificial intelligence, big data, robotics, and so on. Significant change or also called disruptive era (Roman, 2018).

The digital era is an era that accelerates information, knowledge and news as well as other applicable breakthroughs whose goal is to facilitate human life. With this era, humans are facilitated with all their needs, needs and activities, so that their time can be efficient and effective. The convenience and "indulgence" provided by the digital world, sometimes makes people negligent, forget themselves about their obligations to the Supreme Creator, others and even to themselves. They are too 'engrossed' in the digital world (read: social media), as a result they think that the digital world is a tool; sophisticated media capable of fulfilling all needs so that it leads to a paradigm that even though they have no religion, humans can live and are able to overcome all their problems.

Humans today have really become slaves of technology. Based on a survey conducted by Secur Envoy, a company specializing in digital passwords, which conducted a survey of 1,000 people in the UK concluded that today's students experience nomophobia, namely feelings of anxiety and fear when they are not with their devices. The survey results show that 66 percent of respondents admit that they cannot live without a device. This percentage is getting higher for respondents aged 18 and 24 years. As many as 77 percent of respondents in this age group experienced nomophobia.

The global environmental crisis that is happening in various parts of the world is caused by a spiritual crisis (Saniotis, 2008). According to merchants This crisis has led to an “all-material” lifestyle”. The same thing by Contanza, Hamilton, and Ozkaynak in Konchak and Pascaul, he said that social and environmental systems have a close relationship in the formation of human "mindsets" and patterns of interaction with the environment (Konchak & Unai, 2005). More specifically, Konchak and Pascaul say that economic policy is includedexploitationFossil oil is a serious cause of environmental damage (Walhi, 2016). The West responded to global environmental damage in various ways. Among them are: (1) the movement to return to the spiritual side of religion and explore its values. This is what White, Brown, Callicott did as Tucker and Grim said, Hollenbach, Hart, rose, Nasr, and other figures (Tucker & Grim, 2001).

Humanistic decadence in modern times occurs because humans have lost direct knowledge about themselves and the ego that they always had. Modern humans have rebelled against God by creating science that is not based on intellect but based on
positivism. In other words, the ecological damage and environmental pollution as well as the psychological imbalance experienced by modern society is nothing but the aftereffect of pollution the human soul that began when western humans were determined to play the role of God on earth by removing the transcendental dimension of his life, "killing all gods", and declaring independence from heavenly powers.

According to Seyyed Hossein Nasr, modern humans suffer from amnesia or forget who they are. Living on the edge of the circle of existence, he has acquired a knowledge of the world that is quantitatively superficial but qualitatively exalted. This is the source of the problems faced by modern humans. Thus all crises on this earth are not only caused by material reasons but more because of transcendental causes, the causes of the human perspective on this nature. The modern world no longer has a spiritual horizon—a world that has lost its vision of divinity due to the positivism-based scientific paradigm.

This is not because the spiritual horizon does not exist, but because modern humans—in terms of perennial philosophy—"live on the edge of the circle of existence". Modern man sees everything only from the perspective of the periphery of his existence, not at his "spiritual center". To be able to see reality as a whole when it is at the altitude and center point. Humans can know themselves perfectly when they are at the center of their spirituality so that they can see the reality on the sidelines as well as the pillars that connect them. Modern humans have dulled their intellectus (eyes of the heart) so that they cannot understand the nature of their existence and the absolute reality—the Creator.

Because their intellect is dysfunctional, in fact any knowledge that modern humans gain is not knowledge that brings wisdom to see the nature of the universe as a single unit, a reflection of the oneness and omnipotence of God, but rather the universe is believed to be the only independent reality that is released from relationships anything with God. This world, according to the view of modern humans, is a world that does not have a transcendental dimension. Thus it becomes natural that the modern civilization that has been built so far does not include the most essential thing in human life, namely the spiritual dimension.

With the explanation above, we can see how the influence of the philosophy echoed by Rene Descartes can change the existence and essence of Western nations to become intelligent human beings, optimize their minds and utilize them to think, so that they discover and give birth to science and technology that bring them to the future. success. However, behind their success, they deliberately "throw away" religious norms, separate themselves from religion, because religion is an obstacle for them to progress and improve. As a result, they lead a life that is not in accordance with religious norms, there is no religious control in it, so they experience a spiritual 'thirst'. Which then, creates anxiety in his life, behind his success in mastering science and technology—science.

Peter L. Berger describes modern humans as having experienced anomie, which is a condition in which every individual human loses the bond that gives a feeling of security and stability with other human beings, thus causing a loss of understanding that provides clues about the purpose and meaning of life in this world (Berger, 1983). They also ignore metaphysical issues regarding human existence, the origin of life, the meaning and purpose of life in this universe. This is what causes religion to disappear in human existence in terms of existence and essence, as a result they experience a loss of divine vision. In addition to various kinds of progress and conveniences, modernity has also given rise to various social and individual crises which include crises of identity, legality, penetration, participation, distribution and moral crises which seem unsolvable in the eyes of Western knowledge. These crises are rooted in the psychological problems of modern humans which at certain times develop into an epidemic collective crisis (Imran, 2018).
From this phenomenon, the government is trying to improve digital literacy programs. Digital literacy is the ability to use technology to process information, from searching for information, criticizing information, evaluating information, sharing information, to forming a new concept of thinking to develop problem-solving skills (Zhao et al., 2018). It cannot be denied that the presence of the internet and technological advances as well as increased digital literacy programs can provide many benefits but can also have negative impacts. Poor understanding of digital literacy cannot improve student ethics and responsibility, students prefer to post on social media that tend to insult others by using impolite language (Pratiwi & Pritanova, 2017). The problematic use of the internet in the use of digital media makes children spend more and more time online.

Negative social media, that is, with the habits of the digital brain behavior which is accustomed to even being addicted to social media, there are some consequences of new digital brain behavior (Schultz, 1991). In Cabral some of the new digital brain behaviors are hyperactivity, inattention, and depression (Cabral, 2011). This is because humans are now very easy to access and process information more quickly causing the human brain to think not to work properly and to develop these brain needs it is necessary to seek instant gratification but if not fulfilled it will lead to depression. Social media can also make users not care about the surrounding environment and can even close themselves from the surrounding environment (apathy). Besides that, cyberbullying is also one of the impacts of social media which is no longer a new thing in this world.

Tamburaka stated that the development of information technology has triggered major changes in digitization technology, namely the condition that all print and electronic media content can be combined and distributed. Gilster defines digital literacy as the ability to understand and use information in multiple formats from multiple sources when it is presented on a computer. Retnowati stated that media literacy or digital literacy was developed as a tool to protect people from media exposure so that they have the ability to think critically and be able to express themselves and participate in the media (Retnowati, 2015).

Caniago defines digital literacy as including an understanding of the web and search engines. Digital literacy can also be interpreted as a set of attitudes, understanding, in handling and communicating information and knowledge effectively in various media and formats. Bawden argues that digital literacy is the ability to relate to hypertextual information in the sense of computer-assisted sequential reading (Caniago, 2013). In general, digital literacy is the ability to relate to hypertextual information in the sense of computer-aided non-sequential or non-sequential reading. Media literacy or digital literacy must develop the ability to develop audience abilities both intellectually, namely media literacy education in understanding typical media messages. Develop emotional abilities, feel what oneself and others feel from a message. Developing moral maturity in relation to the consequences of morality for everyone (Tamburaka, 2013). Media literacy moves to see the bad effects that can be caused by media messages and learn to anticipate them.

Digital literacy is a new era of development in the world of literacy. All information is easily obtained through social media. All news is presented quickly, but sometimes inaccurate, because news speed is the most important. Various news sites have sprung up, community accounts have sprung up, and so on. The point is to share information, both about others and yourself. This causes curiosity (cepo) of social media users. Therefore, it is necessary to emphasize the understanding of the negative effects of digital literacy on users, especially children and adolescents. Because, the biggest users of Facebook are children and teenagers.

They use facebook as a medium of self-actualization. Like two sides of a coin, the era of digital literacy can improve things, it can also make things worse. The role of parents
is very important in this case to monitor the behavior of children and adolescents. A poor understanding of digital literacy will affect the psychology of children and adolescents who tend to insult other people, cause jealousy towards others, cause depression, get carried away by negative comments, and are used to speaking impolite language (Retnowati, 2015). Being digitally literate means being able to process a variety of information, be able to understand messages and communicate effectively with others in various forms. In this case, the form in question includes creating, collaborating, communicating, and working according to ethical rules, and understanding when and how technology must be used to be effective in achieving goals. With this ability they can create new information and disseminate it wisely. Apart from being able to master the basics of computers, the internet, productive programs, as well as the security and confidentiality of an application, it is hoped that they will have a digital lifestyle so that all their daily activities cannot be separated from the mindset and behavior of an all-effective and efficient digital society. The role of parents is at the forefront of the process of digital literacy in the family realm. Father and mother are the first and foremost educators. Families are obliged to protect their children from various negative environmental influences, including digital media.

The development of family digital literacy places more emphasis on the importance of optimizing the use of positive content and filtering out negative content. In this case, the family is the main stronghold in stemming negative influences on children. Community digital literacy can be developed through study groups, PKK, youth organizations, hobby communities, and community organizations. Digital literacy is an important tool for overcoming various social problems, such as pornography and bullying. Good digital literacy enables people to access, sort and understand various types of information that can be used to improve the quality of life, such as health, expertise and skills. Digital literacy learning must also involve an understanding of universal values that must be obeyed by every user, such as freedom of expression, privacy, cultural diversity, intellectual property rights, copyrights, and so on. As a result, these alarming symptoms result in moral decadence, so it is highly demanded that there be moral development for adolescents (Syatori et al., 2018).

This crisis is not only caused by material but because it is caused by transcendental; because of the human perspective on nature, the modern world no longer has a spiritual horizon-the world has lost its divine vision due to the positivism-based science paradigm (Nasr, 1983). In Islamic education discourse, an understanding of human existence as a subject as well as an object of education must be properly understood, because if the understanding is wrong it will result in less precise educational operations. Educational deviations such as mistreatment of students cannot be separated from misunderstandings in viewing the ontological nature of the humans to be taught. Human nature according to Islam is a created being, with the creation of this human being, human beings have been given by His creator the potentials to live which in this case is related to the concept of human nature (Aziz, 2013).

Islamic education is all efforts to maintain and develop nature and human resources that exist in it towards the formation of a complete human being (insan kamil) in accordance with Islamic norms (Asyiah, 2013). The results of the first International Education Conference held in Makkah formulated the aim of Islamic education is to cause balanced growth of the total human personality through spiritual, intellectual, self-rational training, feelings and sensitivity of the human body, therefore Islamic education must fulfill human growth in all its aspects: spiritual spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivates all aspects to achieve goodness and perfection. Of the various substances created by man, the immaterial substance or his spirit is the most essential.
The spiritual aspect is the noblest human part and also the most important element (Mahmud, 2000). Because the eternal spirit is a medium that connects humans with their creator (Zuhri, 2019). Because of its important position, the spirit must be developed in real life in this world through the process of spiritual education. Humans who succeed in fostering their spirituality will become dynamic humans in their work and submission to Allah SWT. Islam has its own spiritual education system. In this system, a person must work with his heart and spirit. When consistent and continuous effort has been carried out through the heart and spirit as the fundamental principles, the rules and discipline of Islamic spiritual experts, then the ability, capability and potential of the heart and spirit can be revived, prepared and activated. Someone whose heart and spirit have been made alive, prepared and activated through spiritual education, will be known as a spiritualist.

The results and benefits of spiritual education are limitless. The impact will be accepted and felt in this world and in the hereafter. In Islamic Education, spiritual education is an important aspect. This education allows spiritual potential to develop and have transcendental experiences which make it continue to perfect itself in line with the totality of its potential, while still relying on strong principles and solid religious foundations; which acts as a reinforcement and strengthening the relationship between a Muslim and Allah SWT. From the description above, the study aims to studying the role of Spiritual Education in overcoming digital pathology from a perspective of Al-Qur'an.

**RESEARCH METHOD**

This study uses a qualitative method. Qualitative research is an umbrella concept that includes several research formats that will help understand and explain the meaning of social phenomena from existing natural settings.

*Data source*

To express research on this problem, the researcher examined and studied various literature related to the problem under study. The Maudu‘I method was chosen in this study because this method can be used as a digger for overcoming digital pathology through spiritual education. According to Al-Farmawi, this method has a feature, namely.

a. This method collects all verses that have the same theme. Verse one interprets another verse, therefore this method is also in some ways the same as bi al ma‘sur interpretation, so that it is closer to the truth and far from error.

b. Researchers can see the relationship between verses that have the same theme. Therefore, this method can capture the meaning, guidance, beauty, and eloquence of the Qur'an.

c. Researchers can capture the perfect idea of the Qur'an from verses that have the same theme.

d. This method can resolve the impression of contradictions between verses of the Koran that have been raised by certain parties, and can eliminate the impression of hostility between religion and science.

e. This method is in accordance with the demands of modern times which require us to formulate universal laws originating from the Qur'an for the integrity of superior human existence.

f. This method is simpler for students in general to arrive at the instructions of the Qur'an.

With this method, according to Muhammad Qurais Shihab, the mufasir tries to collect the verses of the Qur'an that are scattered in several letters and associate them with a predetermined theme, then the mufasir analyzes the contents of these verses so as to create a complete unity (Shihab, 2001).
**Data Processing Techniques and Data Analysis**

The data processing process is also adjusted to the construction and flow of research by examining materials in the form of reference literature as the main data in research, while analysis of research data looks for patterns or themes with the intention of understanding their meaning. The data in this study were obtained from library research (library research). The data collected consists of verses of the Koran and written materials that have been published in the form of books, journals and magazines as well as the internet which have direct and indirect links, with this research.

As for operational steps in data management by carrying out several stages including:

a. Determining the main problem that is the object of research, namely regarding digital pathology countermeasures through al-Qur'an-based spiritual education.

b. After that, collect verses related to countermeasures by using references, namely; Mu'jam Al-faz al-Qur'an al-Karim, and Mu'jam al-Mufahras li alfaz al-Qur'an al karim. Look for the relevant hadith in the al Tis'ah pole either using the book directly or by using the CD Room facility. Mausu'ah al hadith al Sharif.

c. Revealing the interpretation of verses on Digital Pathology Management through Spiritual Education from various representative interpretations

d. After getting a holistic interpretation of digital pathology verses through spiritual education, then draw conclusions as answers to questions from the established problem formulation.

**RESULT AND DISCUSSION**

**Definition of Digital Pathology**

Pathology comes from the word pathos which means suffering, disease, and the word logos which means science, so pathology means the science of disease. If you add the letter "s" behind it, it indicates the condition, so pathological means the condition or pathological condition. Meanwhile, according to sociologists, as mentioned by Kartini Kartono, they define pathological behavior as:

All behavior that is contrary to the norms of goodness, local stability, patterns of modesty, morals, property rights, family solidarity, living in harmony with neighbors, discipline, kindness and formal law (Kartono, 2014).

A similar understanding was also put forward by Gillin, who also saw pathological behavior as a condition of maladjustment in society. He said, that pathological behavior means a serious maladjustment between elements in the overall configuration (form) of culture in such a way that it endangers the survival of a social group or seriously hinders the satisfaction of the basic needs of members of that group resulting in the breakdown of bonds, their social (Soetomo, 2008). This theory is based on the analogy of biological organisms with social organisms, social problems are analogous to disease. What is meant by disease is a deviation from the normal state. Deviation or deviance is defined as behavior that deviates from the central tendency or the average characteristic characteristics of the common people (population). In addition there is what is called differentiation which is defined as behavior that is different from general behavior. For example, crime is all forms of behavior that are different and deviate from general characteristics, and are contrary to law, or against legal regulations. While the crime itself includes many variations of behavior and is very heterogeneous in nature, because it can be committed by men, women, children, old, teenagers, and very young (Kartono, 2014).

From the brief description above, it can be said that pathological behavior is all forms of behavior that are considered by most members of society as disturbing, unwanted, dangerous, and detrimental to many people because they violate or violate community
customs (and these customs are necessary to guarantee well-being together). So it is clear that customs and culture have controlling values and sanctional values for the behavior of members of the community. So behavior that is considered inappropriate, violates norms and customs, or is not integrated with general behavior is considered pathological behavior.

Digital pathology is a compound word of "pathology" and "digital". The word pathology itself is an annexation of the Greek word, pathos, which means pain or an abnormal condition, or an element that causes illness, while the word logos means, among other things, reason, idea, thought, and or serious and in-depth discussion about something, which usually produces something called "science". Thus, the word pathology can simply be interpreted as an in-depth scientific discussion regarding an element of a disease that causes an unhealthy or abnormal condition in a person with an analytical-critical thinking method, resulting in a valid and objective conclusion of science/ knowledge.

Digital comes from the word digitus, in Greek means fingers. Digital media is media that is encoded in a machine-readable format. According to KBBI Online, digital means “related to the numbers for a particular calculation system; related to numbering”. Digital relating to the fingers or toes, performed with the fingers, relating to or using calculations by numerical methods or by discrete units, consisting of data in the form of binary digits especially providing a reading in numerical figures.

From the above analysis, we can draw an understanding of digital pathology itself, namely: first, those who see digital pathology as a scientific discipline, then digital pathology is a field/discipline that discusses scientifically and academically deviant and diseased personalities. digital effects; then the causal factors, forms, and patterns of deviation, as well as ways to overcome them (treatment).

Digital pathology theory

Sigmund Freud's psychoanalysis

The expert who sparked and developed the flow of psychoanalysis was Sigmund Freud who revealed that personality is built based on the structure that forms it. More explicitly, Freud stated that the structure of human personality is built on three elements, namely the Id, Ego, and Super Ego (Calvin & Lindzey, 1993).

Please note, that there is a difference between ego and super ego missions; if the ego is in favor of the id and with all its might (because the ego gets energy from the id) fulfills and directs its fulfillment; however, the super ego is in favor of a very strict morality that inhibits the id, including the suspicious and controlling role of the ego. Strictly speaking, it is the ego that actually manages and executes the personality, and in the midst of this mental process execution function, it is not uncommon for the individual/personal to experience tensions.

The mechanism of human personality, according to Freud, shows how the subject's actions come out of a technical-mechanical psychological process, if the process and procedure are correct, then the results of the right and right actions will be obtained, but if not, then the action will be bad. What is important for Freud is that there needs to be an agreement between these personality elements (id, ego, super ego) harmoniously, otherwise psychological pressures will occur which become a factor in the occurrence of personality disorders, for example, hysteria, stress, suicidal ideation, and others.

What is Freud's important point is that there is a need for an agreement between these personality elements (id, ego-super-ego) in harmony, if not, then psychological pressures occur which become a factor in the occurrence of personality disorders, for example, hysteria, stress, suicidal ideation, and so on. etc

Digital Technique

Digital technique is the result of technology that converts signals into combinations of sequences of numbers that have values 0 and 1 (binary numbers), contained in certain
electronic systems for easy, fast and accurate information processing. Digital comes from the word Digitus, which in Greek means fingers. All computer systems use digital systems as their database. Also known as Bits (Binary Digits). Sophisticated equipment, such as computers, on the processor has a series of complex binary calculations.

Advanced equipment, e.g., computer, the processor has a complex set of binary calculations. In an easy-to-use picture, a binary process is something like switchlight, which has 2 states, namely Off (0) and On (1). For example, if there are 20 lights and a switch, if that switch is turned on in position A, for example, it will form a flower image, and if it is turned in position B, it will form a heart image. That's about the digital binary.

This digital concept turns out to be a picture of an understanding of an opposite situation. In the picture of the light switch being pressed on the on button, the room will appear bright. However, when the light switch is pressed on the off button, the room becomes dark. The condition of the universe as a whole adheres to this digital system. In the equatorial hemisphere, the appearance of day and night is an undeniable phenomenon. Psychologically, humans are formed with two characteristics, namely good and bad. Draft Yin and Yang apparently also come into contact with this digital concept.

**Types of Pathology**

Technological advances apart from bringing positive effects also have many negative impacts, especially for children who are still unstable who have not been able to use technology wisely. Then arise various kinds of diseases including social disease/pathology, Administrative Pathology, Moral Pathology.

**Social Pathology**

Linguistically, it comes from the Greek word pathos, which means suffering or disease, and logos, which means knowledge. Pathology in the Big Indonesian Dictionary is defined as the science of disease.

According to the term pathology is a branch of medicine that deals with the characteristics and development of disease through analysis of changes in function or condition of body parts. The field of pathology consists of anatomical pathology and clinical pathology. While the word social is related to society, the term social is often associated with matters relating to humans and society, such as the lives of the poor in cities, the lives of the wealthy, the lives of fishermen and so on. While social science is the study of the relationship between individuals and individuals, individuals and groups, individuals and society and groups with other groups. So, social pathology is the science of social symptoms that are considered sick caused by social factors that can make social conditions unstable.

**Administrative Pathology**

In this case, bureaucratic pathology can be categorized into five groups as follows:

Inappropriate perceptions and managerial behavior and styles that deviate from democratic principles, can cause certain pathologies to arise in the government bureaucracy. Multiple forms:

a. **Bureaucratic pathologies arising from the perceptions and managerial styles of officials include the following examples.**

1) **Abuse of Authority and Position.**

The dysfunctional behavior of senior officials in the government bureaucracy, which occurs most frequently and therefore receives public scrutiny, is the abuse of power and position. In fact, it can be said that such dysfunctional behavior is the "source" of various other behaviors. This is also the basis for the growth of an incorrect perception of its role in organizational life. This behavior is also the reason why an official uses an undemocratic managerial style.
2) Troubleshooting

Sometimes it happens that senior officials obscure the form and nature of the problem. This is due to the blurring, the solution can be engineered in such a way. Thus, it benefits the official in question in terms of his position, career, status and income. Based on another negative aspect of blurring the problem is making interpretations in such a way, so that problems that are actually simple are made very complicated. As a result, the settlement action becomes convoluted and consumes energy, time, thoughts and feelings.

3) Receiving a Bribe or Bribery

Receiving bribes or bribes is the worst form of dysfunctional behavior of a top official. The opening of the opportunity to accept bribes, among other things, occurs because a senior official has certain powers that other people do not have. The most obvious form of power in question is the authority to grant permits. In state life, many activities can only be carried out by community members after first obtaining permission from the authorized official. The greater the profit or benefits that the permit holder may achieve, the greater the temptation for the permit-giving official to act in such a way, so that the application for a permit is even more motivated to give bribes.

4) Conflict of Interest

State administration theory says that all members of the government bureaucracy devote themselves to the interests of the whole society, government, nation and state because the nature of their duties is this service. That is, the interests of the bureaucracy are identical with the interests of the state. In carrying out the wheels of state government, conflicts of interest between members of the bureaucracy, especially its leaders and the interests of the state can arise if they become "tools" of certain forces, such as political power, economic power or pressure groups in society (Sham, 2009).

b. Pathology caused by a lack or lack of knowledge and skills of officers implementing various operational activities.

Efforts to increase work productivity and service quality, which are provided by members of a government bureaucracy to the community, must also be linked to the knowledge and skills of the members of the bureaucracy. This means that low work productivity and service quality are not solely caused by dysfunctional actions and behaviors. However, it is very possible, because the level of knowledge and skills is not in accordance with the demands of the task being carried out. In turn, low levels of knowledge and skills are also related to various aspects of human resource management in the bureaucracy concerned. For example, if the recruitment and selection process is not carried out properly.

The result is that those who are accepted as employees are not personnel who have high knowledge and skills in accordance with the demands of the tasks entrusted to them. Another aspect is placement that is not based on objective and rational considerations, such as educational background, training that has been attended, experience, interests and talents of the employee concerned.

c. Pathologies that arise due to the actions of members of the bureaucracy that violate legal norms and applicable laws and regulations.

In order for members of the bureaucracy to carry out their functions and play their roles properly, actions that can be categorized as unlawful actions must be avoided. Some actions that can be categorized as unlawful acts in this case include the following:
1) **Accepting bribes**

One of the most obvious unlawful acts that members of the bureaucracy can commit is accepting bribes. This dishonorable practice can be carried out by those holding leadership positions, but it can also be done by "lower officials". Usually the motivation for doing so is to enrich oneself by doing or not doing something in order to obtain financial "rewards" from other parties who gain certain benefits from the actions of the officials or employees concerned. This problem is endemic, because there are many opportunities to do so. The most prominent example of opportunity is in licensing rights. It is understandable that there are various community activities including individuals that require permission from the competent authority. Sometimes members of the public who need certain permits do not hesitate to pay bribes so that the permits they need are immediately granted. It is not impossible that a bribe is given because the person concerned does not actually meet all the requirements to obtain the Izin he wants. Thus, accepting a bribe, for whatever reason, is immoral and against the law (Nasution, 2010).

2) **Corruption**

It is undeniable that in any bureaucracy there are always members of the bureaucracy who are complacent and seek to enrich themselves through various means that are clearly against the law. The theory is that even though everyone agrees that complicity must be eradicated, there are often difficulties in eradicating it because it is done in "sophisticated" ways, so that the violations are difficult to trace.

3) **Improper bookkeeping**

Even though it is technically administrative in nature, carrying out bookkeeping incorrectly results in losses for the state, and is classified as an act that violates the law. If such action is the result of the implementing employee's ignorance of the correct bookkeeping procedures, coping with it is relatively easy. For example through intensive guidance or training. The problem is different if the action is motivated by other motives, such as self-enrichment motives. The method commonly used in improper bookkeeping is by manipulating the numbers in the debit and credit columns so that the numbers in the two columns are balanced, even though if you examine it carefully you will see irregularities in it.

d. **The pathology manifested in the behavior of bureaucrats is dysfunctional or negative**

Various negative or dysfunctional behaviors that must be prevented, so that they are not shown by the members of the bureaucracy concerned, include:

1) **Act arbitrarily**

Sourced from the role of government in the governance of the country's life, there are many officials and employees of the state government who because of their position and position have certain powers that are not owned by other citizens. This authority comes from various laws and regulations and is attached to a person's position, not to him as an individual. Behavior that is not expected of members of the bureaucracy is the arbitrary use of the authority they have. For example, by acting beyond the limits of his authority, let alone abusing that authority. This "powerful" attitude and behavior is intended for self-interest to the detriment of others (Nasution, 2010).

2) **Neglect of duty**

As is the case with every citizen, in social and state life in general, even among government officials a balance must be maintained between their rights and
obligations. That is, the acquisition of the rights of an employee in various forms can only be realized if the person concerned fulfills his obligations as well as possible. It is illogical if someone is quick to fight for their rights, but on the other hand neglects to fulfill their obligations in the best way possible. Not fulfilling obligations properly, among other things, means neglecting duties. Whatever the reason, the act of shirking duty certainly cannot be justified. It is even more unjustifiable if neglect of duties is directly related to the provision of services to the community.

e. Pathology which is the result of the internal situation in various analyzes in the government environment

Correct understanding of administrative pathology requires an in-depth analysis of the bureaucratic configuration. With this configuration analysis, various internal situations can be seen that can have a negative impact on the bureaucracy concerned, including: Improper placement of goals and objectives; Exploitation; Unresponsive; Improper motivation; Leadership power; The workload is too heavy; and Sudden attitude change.

Moral Pathology

Before discussing moral problems in Indonesia and how to deal with them, it is better if we first know three terms that are almost identical to the problems studied here, namely morals, ethics, and morals. The term moral is defined as (teachings about) good and bad that are generally accepted regarding actions, attitudes, obligations, and so on. Moral is also interpreted as morals, or manners (Indonesian Dictionary, 2019). While ethics is defined as the science of what is good and what is bad and about moral rights and obligations (akhlak) (Balai Pustaka, 2001). Although the definitions of the two terms are somewhat different, they both have something in common, which is both related to good and bad values.

Therefore, the two terms are often equated, even both are also identified with morals. The word morality which is the plural form of the word khusyuk means character, temperament, behavior or character (Ya'qub, 2016). Terminologically, morals mean a state of soul movement that pushes towards doing actions without wanting thoughts. This is the opinion put forward by Ibn Maskawaih.

While al-Ghazali defines morality as a trait that remains in the soul from which actions arise easily, without the need for the mind (Djatnika, 1987). Because the position of morality is an integral part of Islamic teachings, morality in Islam bases its teachings on good and bad, right and wrong, based on the teachings of Allah. The benchmark for good and bad behavior must refer to God's provisions. This is the formula given by most scholars. It is fully believed that what is considered good by Allah, must be good in its essence. Vice versa, it is impossible for Allah to judge lying as good behavior, because lying is essentially bad.

Therefore, according to Quraish Shihab, morality in Islam cannot be equated with ethics or morals, if the meaning only refers to courtesy between humans, and is only related to outward behavior (Shihab, 1996). Morals in Islam have a broader meaning, which includes several things that are not outwardly characteristic. Islamic Akhak is related to mental attitudes and thoughts. Islamic morality also has a broader scope, because it does not only regulate human relations with humans. Returning to the main issue, that moral issues (ethics or morals) are issues related to human existence, in all its aspects, both individual and social, both in relation to God, to humans and themselves, and to the natural surroundings, both in relation to human existence in the social, economic, political, cultural, and religious fields (Asy'arie, 2001).
Efforts to Overcome Social Pathology

A reality that cannot be denied, the progress of science and technology is a necessity for humans. As a result, this progress facilitates all human interests. Today, when the symptoms of life are increasingly complex due to various differentiations in the field of life, the desire to present more contributive and contextual religious (Islamic) teachings has become a necessity that cannot be delayed any longer (Point of no return). Because as is well known, no matter how par excellence the teachings of a religion are recorded in the holy verses of the Qur'an and Hadith, these teachings will not have meanings, if they are unable to be broken down into functional guidelines. that can be felt for the needs of mankind (Sulthon et al., 2003).

From the phenomena above, da'wah as a communication activity must be able to utilize advanced mass media to convey da'wah messages without reducing its meaning and purpose. Therefore da'wah practitioners are required to be able to innovate through alternative media in conveying the truth of Islam. Because da'wah messages can be carried out in various ways according to the expertise and skills of each da'wah actor as long as they do not conflict with the principles and rules of Islamic teachings.

Islam has made it obligatory for Muslims to carry out Islamic da'wah at all times and circumstances. The Muslims must try and try to change their situation. Mustafa al-Galaya as quoted by Amura stated in his book "al-Islām Rūhul Madaniyah" that da'wah is religious life, there will be no religion without preaching, and its goodness must be spread among humans. Along with the existence of modernity which influences the future of Muslims, it is so important that the propagation of Islamic da'wah is improved and advanced. Looking at today's times, da'wah is in two choices, namely challenges and hopes. Seeing things like that, Muslims are also required to see who is speaking, no longer seeing what is being discussed.

Thought is a process, way, act of thinking (Kriyantono, 2014). A very important thought in the renewal of human civilization, especially in this case for Muslims in today's modern era. The Qur'an is a source of thought. An inexhaustible source of inspiration in the growth of intellectual knowledge. The Qur'an has the privilege of being able to solve humanitarian problems in various aspects of life with wise solutions (Al-Qattan & Mudzakir, 2016).

Utilization of thoughts for the advancement of human civilization or taking lessons from previous societies. It has been recognized by the world of modern scholarship, classical Islamic society has a very high scientific ethos. However, unfortunately many Muslims themselves do not know, moreover appreciate the meaning, and develop it (Madjid, 2001). The benefits of classical Islamic thought in this era are very important for human civilization in modern times. (Cak Nur) once stated: Modern times seem to provide new possibilities for Muslims to broaden their horizons and become creative again. The development and tradition of various Islamic scholarships is expected to be a trigger for the emergence of enthusiasm and an appreciative attitude towards Islamic scientific heritage. Therefore, it is necessary to draw common threads and their relevance to today's challenges.

DiscourseAl-Qur’an Based Spiritual Education

Definition of Spiritual Education

The term spiritual in the context of Islamic tradition, according to Hossein Nasr, can be found in the terms ruhiyah or rohaniyah and ma’nawiyah; or its various derivatives. The term spiritual education in Arabic writing generally uses the term al-tarbiyah al-ruhiyah. The term al-tarbiyah is a modern term that has emerged in recent years usually associated
with the movement for educational renewal in Arab countries in the second quarter of the twentieth century, which has not been used in ancient Arabic sources. Spiritual education experts also provide various definitions, as shown in the following description.

'Ali 'Abd al-Halim Mahmūd sees al-tarbīyah alrūḥīyah as an effort to internalize a sense of love for Allah SWT in the hearts of students which makes them expect His pleasure in every word, activity, personality, behavior, and stay away from everything that He hates (Mahmud, 2000). Islam has its own spiritual education system. In this system, a person must work with his heart and spirit. When consistent and continuous effort has been carried out through the heart and spirit as the fundamental principles, the rules and discipline of Islamic spiritual experts, then the ability, capability and potential of the heart and spirit can be revived, prepared and activated. Someone whose heart and spirit have been made alive, prepared and activated through spiritual education, will be known as a spiritualist. The results and benefits of spiritual education are limitless. The impact will be accepted and felt in this world and in the hereafter.

So spiritual education as explained by Abdul Halim Mahmud is education that aims to teach these spirits how to improve their relationship with Allah SWT through worshiping and humbled Him and obeying and submitting to His manhaj (Mahmud, 2000).

**Spiritual characteristics**

Soul and body are two aspects that are opposite in nature. The body is gross and sensory or empirical in nature, while the spirit is subtle and magical in nature, good in nature, originating from the breath of God's spirit. Although opposites, in principle they need each other. A body without a soul is a dead substance, while a spirit without a body cannot be actualized. Therefore, it is necessary to have an intermediary between these two opposite aspects.

The intermediary in question is the nafs, with the nafs then each desire of the body and spirit in humans can be fulfilled (Mujib, 1999). Word of Allah SWT. "Remember, creating and ruling it, belongs to Allah". (QS. al-’A’raf: 54) Al-Ghazali interpreted al-khalk in this verse to mean the realm of creation, while the word al-amr means the realm of command. The realm of creation produces the body and the realm of command produces the human spirit. The combination of these two realms produces the human (psychological) nafs. The Ikhwan al-Shafa and philosophers in general see that the spirit and the nafs are the same substance, only the names are different (Aaron, 1973). Abu Bakr Ibn al-Anbari further explained that spirit is used to refer to the male form (muzakkar), while nafs is used to refer to the female form (mu’annas).

**Determination of the Obligations of Various Worship**

In educating human personality and changing their behavior, the Qur’an uses the method of applying and practicing the thoughts, habits and behavior that are to be instilled in them. Therefore, Allah obliges various worship, ablution, prayer, fasting, zakat and pilgrimage.

**Ablution**

The word ablution comes from the word wadha’ which means "cleanliness", whereas according to Islamic legal terminology, ablution means cleaning several parts of the body before praying. Wudhu is a way to cleanse the soul. In language, ablution is taken from the word AlWadholah whose meaning is An-Nadhofah (cleanliness) and Al-Husnu (good). Wudhu according to syar’i (terminology) is ablution as a means of expelling sins in humans on the four limbs (namely: face, both hands, head and both feet) in a special way according to shari’ah, but if ablution uses water that is tohur (holy and sanctify) (As-Soronji, 2007).

**Salat**
Prayer, which produces a peaceful atmosphere and a calm soul, has an important therapeutic effect in relieving the nervous tension that arises from the various stresses of daily life and reducing anxiety. The human condition in this modern era makes humans more susceptible to psychiatric disorders. Symptoms of a psychiatric crisis include restlessness, anxiety, fear, stress, depression, and anxiety. If not handled properly can cause physical disorders. The Al-Qur'an equips humans with several ways to deal with mental disorders, including by praying. Prayer according to Islamic view is a form of human communication with God. Prayer can cleanse the human soul from sins and mistakes committed (Abdu, 2003:2). Prayer can prevent from evil and evil deeds.

**Fasting**

Fasting is also a spiritual and physical exercise to realize taqwa and draw closer to Allah. Because the peak of the enjoyment of fasting is meeting Allah SWT. This fast is a spiritual strengthening of humans and strengthening the relationship to Allah so as to produce piety. Al-Maragi in his commentary explains that Allah SWT obliges fasting as was required of the previous people, because fasting is the greatest means of cleansing the soul and fixing it. It is the most powerful form of worship to curb lust. Therefore this fast is known in all religions and has even been carried out by the ancient Egyptians. Then this fast was practiced by the Greeks and Romans as well as the Indians. In the Torah and the Bible the obligations are not explained, but this fast is praised as a worship approach to Allah SWT. With this fast, humans are trained to curb their lust, besides that it also instills in them the feeling of being watched by Allah SWT every second.

**Zakat**

The obligation of zakat which requires a Muslim to spend a certain amount of his wealth, to be given to the poor, is actually an exercise for him to have mercy on those in need, help and assist them in meeting their primary needs. Zakat also strengthens a sense of emotional community. A Muslim with the poor, awakens his sense of responsibility towards them and encourages him to make them happy. Zakat also trains a person to free himself from egoism, self-love, stinginess and greed and rudeness towards the poor.

**Therapy Al-Qur'an Based Spiritual**

**Spiritual Therapy**

There are many verses of the Qur'an which hint at treatment because the Qur'an itself was revealed as an antidote and mercy for the believers. All forms of therapy that use media or are extracted from the Qur'an, for example, such as: ruqyah, dhikr, prayer, prayer, and pilgrimage.

**a. Ruqyah**

The word "Ruqyah" is derived from Arabic which, if interpreted in Indonesian, is an incantation or incantation. The definition of ruqyah psychotherapy is the process of treating and healing a disease, whether mental, spiritual, moral or physical through the guidance of the Qur'an and as-Sunnah of the Prophet sallallaahu 'alaihi wa sallam (Bishri, 2005). In other words, ruqyah psychotherapy means a healing therapy for physical ailments and psychiatric disorders with Islamic psychotherapy and counseling and using the recitation of verses from the Koran and the prayers of the Prophet sallallaahu 'alaihi wa sallam. According to Ibnul Qayyim Al Jauziyah, ruqyah therapy is therapy by reciting prayers from both the Qur'an and As Sunnah to cure a disease. According to Ibnul Qayyim Al Jauziyah, ruqyah therapy is not limited to jinn disorders, but also includes physical therapy and mental disorders. Ruqyah therapy, according to Ibnul Qayyim Al Jauziyah, is one of the healing methods used by Rasulullah saw.

Ruqyah therapy is divided into two according to the Shari'a, namely Ruqyah Syari'iyyah and Ruqyah Syirkiyyah. Ruqyah Syar'iyyah has three conditions, namely: a)
using the verses of the Qur'an or Hadith without changing the sentence structure, b) using fluent Arabic, read clearly, so that the meaning does not change from the original, c) believes that the recitation of the verses of the Qur'an and Hadith is only a means or ware for healing, while the one who heals is essentially Allah SWT himself. Al-Qur'an was sent down to change human thoughts, attitudes and behavior, as well as human guidance. Reading the Qur'an is considered the first and foremost therapy, because it contains efficacious recipes that can cure human mental illness.

b. Prayer
In the Qur'an there are also readings that contain verses in the form of prayers called Qur'anic prayers. Hawari said that prayer in the life of a Muslim occupies a strategic psychological position so that it can give strength to the soul of those who read it. Prayer contains spiritual power that can generate self-confidence and optimism, both of which are fundamental to healing an illness. By praying, worship has a spirit and work or charity has a spiritual capital value.

c. Pray Therapy
According to Musfir bin Said Az-Zahrani in his book therapeutic counseling, indications of mental health in Islam appear in several ways, one of which, seen from the aspect of spirituality, is the existence of faith in Allah, being consistent in carrying out worship to Him, accepting destiny and decrees that have been outlined. by Him, always feel closeness to Allah SWT (Musfir, 2005). Therefore, through religious therapy at the Mental Rehabilitation Installation at the Jambi Province Mental Hospital, which is carried out every Tuesday, it is hoped that religious therapy will be able to invite the rehabilitate to know God, because it is caused by mental disorders experienced by the rehabilitator, making some of the memories of the rehabilitate disturbed and even remembering Even though his name is difficult, remembering Allah through a sentence of dhikr will provide a separate therapy for the brain to recall lost memories, because Allah will always be with those who remember Him and glorify His name.

CONCLUSION
As an effort to overcome diseases caused by devices (addiction) through spiritual education, it is implemented through several stages, promotional actions, preventive measures, and curative actions and rehabilitation. Promotional actions (health improvement) by educating how and tips to use devices and creating conditions that support the realization of noble morals and establishing good communication in order to create a comfortable atmosphere and be in good control. Preventive actions, prevention of digital pathology with assistance, and fostering a culture of digital literacy, as well as developing eight essential elements of digital literacy such as cultural (understanding context), cognitive (expanding the mind), constructive (creating positive things), communicative (able to communicate and network), confident (confident and responsible), creative (finding new things), critical (critically responding to content), and civic (supporting the realization of civil society). Other efforts can be made by improving social skills. Curative action (healing) with medical efforts made to cure or reduce the pain suffered by a person. Rehabilitative is done to restore and restore the patient to return to normal or close to normal

Overcoming through spiritual therapy, using the media of ruqyah, dhikr, prayer, prayer, mujahadah and riyadhah as well as habitation of discipline, mental
rehabilitation, educating the soul, among others: First, the cultivation of faith, creed and tawhid in the soul, and the cultivation of charisma morals and the roots of piety in the heart; Second, the establishment of various obligations of worship that sustain the release of the soul from false traditions, form new commendable habits, in the formation of an upright, balanced and complete personality; Third, Giving encouragement to learn to be patient in bearing the sufferings of life with a calm soul, which minimizes the possibility of tension, feeling unhappy and disturbing feelings. Fourth, Encourage the constant remembrance of Allah, which will make man feel that he is close to Allah, feel under His protection and care, and full of laughter and pleasure in His provisions. Fifth, giving encouragement to ask Allah for forgiveness and repent to Him, helping to escape from anxiety arising from sinful feelings, in addition to the necessity of Therapy developed by experts to overcome digital pathologies, including relaxation exercises, behavior therapy and humanistic psychology approaches such as logotherapy, and so on. Moral education is the second basic concept of Islamic education, morality without tawhid can make people ignorant of the purpose of life.

REFERENCES


