

Digital Sin: A Theological Review of Human Sins through Audio-Visual in Digital Realm

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ABSTRACT: The development of increasingly advanced Science and Technology has altered various aspects of human life. Whether consciously or not, this development has also impacted the spiritual component of humans. This article discusses how sin can enter human existence through the senses of hearing and sight, beginning with Eve in Genesis 3:15 and continuing to the present day with the widespread use of digital media. The method utilized is a literature review composed of books and journal articles. The findings of this study indicate that digital media can serve as a channel for sin. Humans can sin because of flawed hearing and words. Through the consumption of indecent materials such as pornography, and the unethical use of visual media, digital media sets up the potential for humans to feed their already sinful tendencies. This action demeans human dignity and undermines cherished Christian values. Sinful individuals require pastoral care. Understanding, support, guidance, prayer, prevention, and long-term recovery must be the focus of the ministry for those who have sinned through digital media use. Therefore, a pastor and pastoral counselors must understand the digital world and the challenges people confront in order to approach problems with wisdom and compassion.

Keywords: hamartiology; digital media; digital pastoral

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INTRODUCTION

The Digital Era is a rapidly emerging period. Digital media has made it easy to access information from anywhere in the world (Allan & Allan, 2020; Saptorini et al., 2022; Sastrohartoyo et al., 2021). Indeed, this facilitates people's access to information and knowledge services. On the other hand, certain parties misuse it by disseminating information that is inappropriate for public consumption. This information is unethical and violates existing religious norms, such as: the use of social media to distribute immoral videos, requests for unnatural relationships, online media-based fraud, and so on. The more occupied they are, the more obvious it becomes that they are not serious about gaining positive benefits from the advancement of science and technology. Meinanto

et al. (2022) found that children spend more time using their devices than engaging in social interaction. Internet addiction and moral decline are the negative effects. The research of Meinanto et al. (2022) suggests teaching compassion and oneness as a solution. If visual media is not accompanied by education about its negative and positive effects, moral decline may spread rapidly among all gadget users. Similarly, Jamun & Ntelok (2022) reported that, based on the findings of his study, students' daily use of smartphones has increased to more than five hours. This has led to a decrease in student creativity, reduced productivity, and a mindset that is increasingly unable to deal with complex information and realities. The aforementioned research focuses on the impact of smartphone use in

terms of social interactions, emotions, and changes in the observed productivity of the individuals.

According to the Old Testament, the first humans, Eve and Adam, fell into the Devil's snare (Wasiyono, 2019). The fall began with the conversation between Satan and Eve. When the woman gave Satan the opportunity to hear and converse with her, the word of God progressively vanished from her heart. Satan used fruit as a medium, according to Genesis 3:4. By looking at the fruit, Eve ultimately disobeyed God's command and fell into sin. In this regard, this article examines how hearing and sight, which are processed by the mind, contributed to the decline of man into an increasingly sinful existence. The same situation exists today with the improper use of gadgets. The researcher hypothesizes that Science and Technology were created for the benefit of humanity. As stated by Sumarjianto et al. (2020), the benefits of digital media advancement, particularly in the economic field, indicate that Indonesia has great potential in the technological world's development. Diverse aspects of people's lives have shown the influence of technological advancements. Digital economic transactions are a significant development in the realm of the digital economy. The development of Information and Communication Technology contributes to the improvement of the state of human beings.

Although technology can provide humans with conveniences, it can also lead humans to sin. In the digital realm, a variety of information that can be readily heard and viewed. It is necessary, therefore, to conduct theological inquiry on the topic of sin and digital media. Sin has been the subject of a significant amount of research in the past. Wasiyono (2019) has examined Paul's theology regarding the concept of sin. His research is based on Pauline theology and does not address sin in relation to digital media specifically. Nonetheless, the research of Wasiyono (2019) has made a significant contribution to the theological discourse on sin. The research of Lewy and Tanhidy (2019) discusses theologically how believers overcome sin.

This study does not also provide an overview of digital media-related sin. However, this research has also contributed theologically to the study of sin. Marbun (2020) conducted additional research that examines sin in relation to the concept of covenant, wherein God expresses His love by restoring humanity to a state increasingly free from sin. Thus, prior research has proven that the study of sin continues to have a meaningful contribution theologically and practically. Previous research has made significant contributions; but sin in the digital age has not been addressed. This research then fills in the missing pieces of various aspects of sin in the digital age puzzle. Consequently, the research question is how theological principles regarding the fall of man into sin are communicated through audio-visual media in the realm of digital media. This research seeks to present the results of a theological study of the human fall into sin through audio-visual means in the digital realm. The authors include pastoral care implications in order for this research to contribute to practical theology.

METHOD

This study employed qualitative research to clarify data that intersects with the theological study of sin and its relevance to contemporary scientific and technological developments (Zaluchu, 2020a). The author used theological research methodology by constructing theological concepts in response to the reality of human existence in the digital realm. The discussion begins with the study of theology and the doctrine of sin, the fall of the first man, the source of sin being the eyes and ears, the potential for digital media to become a source of sin, the consequences of digital media abuse, and the church's role in educating the use of digital media. This research is therefore theological research that examines various concepts and biblical texts in order to generate theological concepts. After conducting theological research, the researcher presents conceptual ideas that have contemporary Christian implications. As a result of audiovisual media, implications are offered in the form of sinful

actions that can be taken. Before moving on to the subsequent topic, it is necessary to investigate the theological study of sin, or hamartiology. The Bible provides a clear picture of man and sin. This image should reflect the actuality of technological advancements.

FINDINGS AND DISCUSSION

Terminology used for Sin

Sin is the only thing that God hates in humans. Physical, emotional, even intellectual deficiencies are acceptable to God, but human sinfulness cannot be tolerated. This causes the relationship between God and man to crack and creates an even deeper chasm that separates the Holy of Holies and sinful humans.

In Christian theology, the word sin refers to violation of God's will and law. In Greek, the word sin can be translated as *ἁμαρτία* (*hamartia*). Whereas in Hebrew, the word sin can be translated as *חַטָּא* (*chet*). Here are some Bible verses related to sin in English: 1) The Bible verse that uses the word *חַטָּא* is Isaiah 59:2. In English it is written "But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear." (Isaiah 59:2); 2) A significant verse that uses the word *ἁμαρτία* is Romans 3:23. In the English Bible it is written "for all have sinned and fallen short of the glory of God." (Romans 3:23). In both of the example verses above, the term "sin" is not used explicitly in the English translation, but the concept of sin is related to words translated "iniquities". Bible translations vary, so there may be variations in the choice of words used to translate the concept of sin.

Ryrie (1991) underlined that the word iniquity is derived from the Old Testament word *ta'ah*. Sin is an aberration, a misguided course of action with an intentional component, even though the perpetrator is usually unaware of his transgression. It is a consequence of human failure to adjust his existence to God's will. Due to a lack of a relationship with God or a failure to apply God's

word, the iniquity or guilt is the result of ignorance. According to 1 John 3:4, human sin is a violation of God's law.

Both the Old and New Testaments make it abundantly clear that Satan attempts to turn people away from God (Suryaningsih & Sukono, 2020, p. 22). Humans who belong to God rebel because they are influenced by the Devil's schemes. Sin originates with actions that are in opposition to God's will. It results from any action that opposes God's will (Berkhof, 2013; Thiessen, 1989, 2006). It is indisputable that Satan's aim is to gather people into a group that will rebel against God. Sin is compared to a characteristic of those who adhere to Satan's will, both in its subtle and malevolent forms. Murder, adultery, and theft are usually regarded as sins because of their obvious negative effects on others. Similarly, with regard to the sin of adultery, Jesus ventured to assert that adultery of the mind is just as liable to punishment as adultery in action. Jesus condemned the notion of desiring a woman simply by gazing at her (Matthew 5:28).

Causes of Sin

Sin is defined in a various ways, just as the forms of sinful acts varies. It is viewed primarily as the inability to attain God's ideal standard. In both the Old Testament and the New Testament, the Bible recalls several causes of sin.

Erickson (2006) discusses the articulation of sin based on its various causes. According to Erickson (2006), one of the causes of sin is ignorance. This word is often used to describe innocent ignorance. However, in Ephesians it is emphasized that ignorance due to not having fellowship with God is reprehensible (Eph 4:18). Human ignorance is often said to be stupidity because it moves away from the source of wisdom. Proverbs 1:7 emphasizes that the source of all wisdom begins with the fear of God. A second cause of sin is iniquity. Erickson (2006) also said that sins which tend to lead people astray are called iniquity. The term commonly used in the Old Testament, which is *shagah*, refers to sheep that have strayed

from a number of other flocks (Ezekiel 34:6), whereas *shagag* is a common term for religious rituals. The verse in Genesis 6:3 seemingly refers to the vulnerability of humans, who frequently make mistakes. The more appropriate term used in the Old Testament, *ta'ah*, signifies wrongdoing or wandering. This is made clearer when the sinner is described as drunk (Isaiah 28:7) and disoriented (Isaiah 21:4). A third cause is inattention. According to Erickson (2006), other terms used to characterize the causes of sin in the Bible are inattentiveness, mishearing, and inability to properly understand. In the New Testament, there is a great deal of human insensitivity towards true teaching, which leads to wrongdoing. Focusing on other matters is equivalent to neglecting God's words. Every human being has a mental hierarchy of importance. To follow up on sensory input, humans filter it through something they already believe to be true. If the truth cannot prevail in a decision, then humans will fall prey to sin whenever they must make a choice. Therefore, Jesus reminded those who are already guilty but refuse to listen (Matthew 17:18) that they will be labelled as those who do not know God. Similarly, the attitude of listening but not paying special attention to teaching (Mk 5:36) is the same as the sin of failing to attend and pay attention when God speaks, which leads to acts of disobedience. According to Genesis, Adam and Eve were the ancestors of all humanity. According to one theory of how sin passes to the next generation, humans transmit characteristics genetically to their offspring. With the first human's fall into sin, the subsequent generation was conceived as sinners. Yet from the moment they were created until they encountered the Devil, humans were also created as sacred beings.

Thiessen (2010) emphasizes the historical context of the human fall into sin. Adam and Eve were created as morally free, sinless beings with free-will who had the potential to transgress or not. How could a creature that was created sacred fall into sin if he confronts Satan and chooses to disobey God's word? This question seems incomprehensible to the human mind. However, Thiessen's statement

above is one of the signs that the church must fight media that portrays sin in the present day. The first human who was created without sin could stumble into the snake's trap, especially in light of the fact that humans have inherited sin since they were conceived. The fundamental premise of this study is that people can stumble into sin through dialogue and the media. The conversation between Satan and Eve provides opportunities to disregard the words of God. Although Satan is not omniscient, the Bible warns that the tempter may be more cunning than humans (Gen 3:1). Only those whose lives are closely intertwined with God and who are eager to avoid the snares of Satan and embrace the work of the Holy Spirit will be enabled to withstand Satan's attacks.

Sinful Media

Observing the fall of man into sin, which is recorded in Genesis 3:1-7, the Devil attempted to remind Eve with a small portion of God's word that the first human was permitted to eat from all the trees in the garden. This stood against God's clear command (Genesis 2:16-17), that eating the fruit of the tree of the knowledge of good and evil has fatal consequences for humanity. Based on the analysis of Genesis 3:1-7, the author identifies multiple contexts in which sin occurs:

Dialogue

Eve initially survived by repeating God's prohibition against eating the fruit of the forbidden tree. However, her defenses began to weaken when she heard Satan deny that humans never perish from eating from the tree (Genesis 3:4). Satan's promise to become like God (Genesis 3:5) continues. The progression of Satan's temptation in this instance began with doubt, then denial, and finally false hope.

Obviously, the Devil's temptation of Eve was based on his knowledge of the human body's anatomical functioning system, in this instance the auditory senses. The sense of hearing is the entry point for all information received by humans.

According to one study on the optimization of the human brain, information received by humans enters the auditory brain zone. The auditory cerebral zone is responsible for receiving and storing auditory information. The auditory brain region is split between the left and right sides of the brain. While the right side of the brain functions to digest, pay attention, and respond to stimuli that are heard, the left side is responsible for processing language (Lusiawati, 2017).

Humans allow their limbs to respond naturally to environmental stimulation (Nucci et al., 2014). Regularly, the process occurs from the ear to the human brain. According to the preceding explanation, humans are capable of making resolute decisions as the information-receiving areas of the left and right brains are able to react. Coon et al. (2019) found that the movement of sound waves from the ear to the brain, from the left to the right brain, creates a gap that can cause humans to win or lose trials. Eve has been afforded opportunities when conversing with Satan, according to biblical accounts. Eve's downfall was precipitated by her decision in the next split-second to respond to the deception again.

In Christian theology, the sin of hearing includes various forms of sin associated with hearing bad or unethical words or sounds. This could include listening to gossip or rumors, speaking ill of others, or following teachings or views that are contrary to God's will. In the Bible, there are many examples of the dangers of sin through hearing. In Romans 1:29-30, listed sins related to hearing, such as "full of all ungodliness, wickedness, greed, hatred; full of envy, murder, enmity, deceit, pride, stubbornness; sedition, slander, hates God, captive to worldly desires, loves to dissipate, disobeys parents." Calvin (2015) explains that the word *θεοστυγείζ* in Romans 1:30 means hater of God. Sin arises from inflaming one's mind with anger, defaming the innocent, and sowing discord. In this context, the sin of hearing is also a violation of the principles of Christian life, such as honesty, compassion and respect. Sin through

hearing damages human relationships and the image of Christ in believers. In the view of Christian theology, everyone is created in the image of God and must be respected and treated with compassion (Sihombing, 2018; Sitanggang & Juantini, 2019). Therefore, listening to gossip or rumors that damage the reputation or dignity of others is considered a violation of God's will. Listening to issues such as hoaxes in the digital realm is also a form of inflaming the mind to listen to things that are not constructive.

According to Christian theology, sin by communication encompasses a variety of sins, such as deception, defamation, negative speech, insults, and slander. In this instance, sin through communication is a violation of God's will in human relations and a violation of the Christian life principles of truthfulness, compassion, and respect. James 3:5-6 warns about the power of words and their impact on others. James 3:1-5-6 writes

Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell.

Pfeiffer and Harrison (2008) explain that although the tongue is a minor body part, it is capable of preventing or igniting devastating fires. The tongue reveals all the evil in man, as it has the power to defile the entire body. According to Pfeiffer and Harrison (2008), the tongue is essential to human existence. The words uttered by one individual can destroy the existence of another. Therefore, Jesus associated the sin of murder with words. According to Jesus, calling other peoples "fools" is a punishable offence wherein one must be cast into a fiery hell (Matthew 5:21-26). Thus, improper communication is an action and attitude that destroys human relationships and damages the image of Christ within.

Visualization

Satan's true purpose is to turn humans into rebels. Satan first deceives people's minds by distorting the truth of God's word in order to gain their trust. Eve was finally captivated by what she heard, then reacted by reaching out to grasp the fruit of the tree. Eve's emotional reaction to the fruit is described in Genesis 3:16. One of the reasons Eve was willing to risk (death) was because the tree provided wisdom. Eve was already aware of the consequences, but a much more promising alternative is to give understanding and become like God.

The human brain also contains what is known as the zone of vision. This zone is responsible for accumulating stimuli received through the eyes, which are then transmitted to the brain in the back of the head. The left section is used for reading, whereas the right section displays image objects. The zone of vision in the human brain is divided into three parts: the zone for seeing something, doing something, and determining something, also known as the ability. In this regard, it can be concluded that when Eve ate the fruit of the knowledge of good and evil, her descent into sin reached its peak. According to the biblical account, Eve engaged in three sequential actions: seeing (directing her sense of sight to the fruit), doing (taking), and deciding (eating it and giving it to her husband).

Temptations originating from the same figure were also faced by Jesus Christ; the difference is that Jesus did not sin. Enns (2016) says that the foundation for Christ's impeccability is based on Hebrews 4:15 which explains that Jesus was tempted but He did not sin. Peccability emphasizes the difference between Jesus Christ and the first humans. Jesus was not provoked by the trials He faced (Enns, 2016).

Thus, sin is a violation of God's will. In this case, visual-related sins can include various forms of sin, such as consumption of indecent material, pornography, and unethical use of visuals (Henkin, 1963; Zenor, 2014). Consumption of indecent and pornographic material is considered a sin because it

exhibits immoral behavior and violates the principles of Christian life, such as honor, loyalty and integrity (Dukore, 2020; Ott, 2022). In the view of Christian theology, the human body is a gift from God and must be properly respected and protected (Bangun & Harefa, 2020; Sukono, 2019). In this context, the consumption of indecent or pornographic material is considered to demean human dignity and destroy respected Christian values.

Additionally, unethical use of visuals includes the use of images or videos that ridicule, slander, or disparage others. According to the Christian perspective, all individuals are created in God's image and deserve respect and compassion. Christian values of compassion and justice are violated by the use of unethical visuals that offend or disparage others.

In conclusion, the humanity's very own senses contributed to their downfall, beginning with the sense of hearing, processed by the mind so that there is a desire to give increased attention to opportunities. The mere act of hearing does not cause a person to transgress before he or she makes a conscious decision to allow it to control the next decision. The first step of fall is implied by the desire to be better, despite the fact that humans are the finest creatures. When dissatisfaction with what God has provided has taken over the mind, it is possible to forget the true word of God. Vision plays a significant influence in this. If Eve had only heard about the fruit and did not see it with interest, she may not have fallen into sin. God granted humans free will, but it was exploited in the beginning. As a result, they were punished and expelled from the Garden of Eden (Genesis 3:14-24).

Digital Media and Sin

Since the beginning of the modern era, the proliferation of digital media that is readily accessible from all over the world has posed a challenge to the service industry. The technological advances of the 21st century have successfully engineered a new existence with the same structure

as the internet. In the era of the millennium, globalization is the primary cause of moral degradation among the younger generation to adulthood. People are beginning to abandon traditional practices in favor of a millennial lifestyle (Setyoningsih, 2018).

Abuse is the internet's connection to sin. Today, pastoral care confronts the challenge of ministering to social beings who are already enslaved by technology, becoming post-truth activists (hoaxes), etc (Zaluchu, 2020b). The primary issue in this instance is the inappropriate use of digital media according to biblical principles. According to Darmawan and Objantoro (2020), the Bible is a guidebook for Christians' everyday lives. Christian existence is therefore governed by biblical principles. Through the Bible, God instructs individuals on how to experience life renewal. There are life lessons imparted in the Bible. The Bible also provides a distinct depiction of human sin. How humans become sinful, in general, is disclosed in the Bible.

Digital media as a channel for sin can be examined from both the creators' and viewers' perspectives. There are content creators who intentionally produce corrupt content as it typically goes viral rapidly. The content is designed to generate revenue from Google AdSense, popularity, and other concealed sources. Entertaining content can pique the interest of users and viewers. Generations have been harmed not only by online gambling disguised as online gaming, but also by online gambling masquerading as entertainment (Zurohman et al., 2016). Online gambling has had a negative impact on the decline of social values in adolescents, the weakening of material values, and the moral degradation seen in orgies and drinking. Constantly sought after are instant wealth, power, and popularity. Essentially, humans are capable of manifesting their desires. When humans intended to construct the Tower of Babel (Genesis 11:1–9), God judged that it would be easy for them to carry out their plans if they shared one language and one nation. God stated that from that point forward, no

human plan could fail (Genesis 11:6). Humans are capable of making their desires come true, such as creating cutting-edge technologies. Man exerts every effort to accomplish what is in his mind. However, the distinguishing factor is always the objective, which is to satisfy God's will or the human ego. Popularity and wealth are comparable to Satan's offer to Eve in Genesis 3:5 to know good and evil. The church of today can use social media to serve its members and to seek for faith-building literature.

Sin is a violation of God's will, according to evangelical theology (Berkhof, 2013; Walle, 2017). In this case, the sin resulting from the use of digital media should be viewed in this context. As with the use of other media, the use of digital media can be accompanied by sins such as addiction, the urge to consume obscene content, and unethical behavior in social interactions. This action is not pleasing to God and is not in accordance with his will. God forbids humans from defiling themselves with unnecessary objects (1 Thess 4:7; Gal 5:24). However, this is not a problem necessarily inherent to digital media, but rather how its use is perceived from a Christian theological perspective. The deviant use of digital media may be viewed as an act of self-defamation. In this instance, man contaminates his sight, hearing, and speech with objects of the flesh. Evangelical theology regards sin as a problem related to man's relationship with God and other people (Lado et al., 2022; Thiessen, 1989). Therefore, the sin of digital media must be understood within the context of the community and treated as a problem requiring concerted effort to resolve.

Users of digital media must work to limit their exposure to obscene content, avoid unethical behavior in online interactions, and overcome any possible addictions. Additionally, within the Christian community, individuals should encourage one another to behave well and avoid immorality, including digital media-related sins. However, Christian theology also emphasizes the significance of mercy and forgiveness for those who have

committed sins. Therefore, if someone has made a mistake while using digital media, it is essential to admit the mistake, ask for forgiveness, and attempt to prevent the future mistakes (Andre & Susanto, 2020; Han et al., 2023; Suardana, 2015).

Implications for Pastoral Ministries

Pastoral Theology faces unique obstacles in embracing the postmodern era. Postmodern signs place an emphasis on sensible (rational) things, relativism, and pragmatism, so that truth is subjective. The Bible must be the criterion of absolute truth for the church. Other disciplines are unable to replace the importance of the Bible in human life. No matter how skilled a counselor is, he or she cannot replace the encouragement found in the Bible (Crabb, 1997). It is anticipated that pastoral care will adjust its methods to regain and maintain contemporary relevance. Methods and media are crucial in this respect. Sugiono and Waruwu (2021) and Ronda (2019) argue that church leaders play an essential role in this age of technological disruption. In the past few decades, the frequency of novel challenges has reached its peak. Consequently, church leaders are expected to adapt.

Pastoral care needs to be sharpened in accordance with the current changes in the course of history. The breadth of biblical teaching in the context of digital media is a crucial element to emphasize. Teaching must be viewed as an endeavor to guide church members to become pioneers who are more productive and beneficial to the national and state development (Edison, 2017). Church members must be directed not only to become consumers of digital media, but also to avoid committing crimes in the digital realm. The Bible has been taught in churches and institutions for centuries, but the use of social media has only recently intensified, particularly during the Covid-19 period (Darmawan et al., 2021). In accordance with what the researchers have explained above, sin related with media begins with hearing and seeing. Therefore, pastoral ministry can meet the human

need for God's word by sharing it via social media-distributed video content.

Pastoral care needs to be sharpened again in accordance with the current social moment. Pastors should emphasize the spectrum of Bible teaching in the context of digital media. Teaching must be seen as an effort to direct church members to become pioneers who are more productive and useful for the progress of the nation and state (Edison, 2017). Church members need to be guided not only to become consumers of digital media, so they have the potential to commit sins in the digital realm. Bible teaching in churches and schools has been carried out for centuries, but social media has only just begun to be intensified, especially during the Covid-19 period (Darmawan et al., 2021). In accordance with what the researchers have explained above, that sin can start from the ears and eyes. Therefore, pastoral ministry can answer human needs for God's word by spreading it through video content that is distributed via social media.

Related to digital sin, Christian theology holds that forgiveness and restoration are essential to overcoming sin (Chan, 2009; Grudem, 2009). Those who commit sins through hearing or seeing must confess their wrongdoing and seek forgiveness from God and the people affected by the sin. The individual must also recover with the assistance of Christians or pastoral counselors. In this regard, it is crucial for pastors and pastoral counselors to provide relevant and helpful assistance and direction to those in need of pastoral care. Church leaders and pastoral counselors may combat the sin of hearing by providing instruction on the importance of healthy and ethical hearing, reminding Christians of the dangers of sinning through hearing, and offering practical advice on how to avoid sinning through hearing (Meier et al., 2004). In addition, the church can offer prayer and practical assistance to those who need in overcoming sins through hearing.

Pastoral care for sin associated with the use of digital media can vary based on the circumstances of the individual requiring the

service. In pastoral care, however, there are some general principles that can be considered. Pastors and pastoral counselors should first understand the digital world and the difficulties encountered by youth and young adults who are constantly connected to technology (Darmawan et al., 2021; Ronda, 2019). This will enable them to better comprehend the issues that people encounter and to provide pertinent advice; Second, pastoral care should concentrate on providing understanding and direction regarding sins associated with digital media use, such as internet addiction, pornography, excessive use of social media, and unethical online behavior (Franky, 2022; Parlindungan & Pardede, 2022). Pastors and pastoral counselors should provide clear information on how to avoid committing these sins and the consequences of wrong doing; Thirdly, pastoral care must provide comprehensive support and guidance to those who have made sined while using digital media. Pastors and pastoral counselors provide opportunities to communicate feelings, seek support, and develop a plan to overcome addictions or unhealthy behaviors; Fourth, pastoral care must also provide opportunities to pray and ask for forgiveness. People who have sinned with their use of digital media must submit their sins to Allah and ask for His forgiveness (Lewy & Tanhidy, 2019); Fifth, pastoral care must emphasize prevention and long-term recovery (Strong, 2007). Pastors and pastoral counselors must assist individuals in developing strategies and skills to avoid the faults associated with the use of digital media, as well as in recovering from potential consequences of misbehavior.

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CONCLUSION

A theological study of the sin terminology resulted in an intentional deviation, even if the perpetrator is rarely cognizant of his transgression. Sinful transgressions can result from a failure to develop a relationship with God or to apply God's word. Both content creators and the audience are susceptible to committing digital sin. Misuse of digital media is the connection between digital media and immorality. Humans use digital media in their everyday lives. Through the use of their senses of sight and hearing, they can consume things that are not pleasing to God through digital media. The deviant use of digital media can be viewed as an act of self-deprecation. Humans contaminate their vision, hearing, and speech with fleshly objects available in the digital realm. According to evangelical theology, sin is not only an individual problem, but also a problem in man's relationship with God and with other people. Therefore, sinful acts that occur in the realm of digital media must be viewed in the context of the community and addressed as a problem requiring collaborative efforts to resolve. The implication for pastoral care is that pastoral care for sins related to digital media use must emphasize on providing understanding, support, guidance, prayer, prevention, and long-term recovery. Pastors and pastoral counsellors must have an understanding of the digital realm and the challenges people face in order to assist them in overcoming these obstacles with wisdom and compassion.

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