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Digital Da'wah and Digital Counseling: An Analysis of Basic Concepts, Urgency, and Challenges in the Modern Era

Siti Noviatut Agustin, Zulfah Alya Nabillah, Firly Luthfiah Syakbana

UIN Sunan Ampel Surabaya

agustinnovi584@gmail.com, zulfahnabillah889@gmail.com, Luthfiahfirly23@gmail.com

Corresponding Autor: Siti Noviatut Agustin

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Abstract: This study analyzes the fundamental concepts, urgency, and challenges of digital da'wah and counseling in responding to the transformation of modern society. Using a descriptive qualitative approach through library research, the findings reveal that digital da'wah—through social media, Islamic applications, and online platforms—and digital counseling or cyber counseling play an essential role in expanding access to religious and psychological services in a faster, more flexible, and relevant manner, particularly for younger generations. However, their implementation faces several challenges, including preacher credibility, digital literacy gaps, data privacy issues, and the risk of commercialization. Therefore, the development of digital da'wah and counseling should be carried out in an innovative, ethical, and responsible way by integrating Islamic values with modern technology to optimize the well-being of the Muslim community in the digital era.

Keywords: Digital Counseling, Digital Da'wah, Islam, Modern Society, Technology

INTRODUCTION

In today's digital age, advances in information and communication technology have led to significant changes in many aspects of life, including Islamic teachings. Advances in information and communication technology have led to significant changes in various aspects of life, including Islamic teachings. Traditional methods of preaching, such as face-to-face meetings and spreading messages, have now transformed into digital preaching through social media platforms, websites, messaging applications, and other digital media. Dakwah such as face-to-face meetings and spreading messages has now transformed into digital dakwah through social media platforms, websites, messaging applications, and other digital media (Marwantika, 2021). The modern generation, especially millennials and Gen Z, are increasingly familiar with and spend more time on digital media, which offers fast access, a high level of interaction, and attractive visuals that differ from traditional teaching methods, which are based on a single axis and have fewer nuances. Generation Z is becoming more familiar with and spending more time on digital media, which offers quick access, high-level interaction, and attractive visuals that differ from traditional teaching methods based on a single axis and with fewer nuances. This phenomenon creates new opportunities for da'wah practitioners to effectively and relevantly explain Islamic teachings to the digital needs of the general public. Not only does it increase audience reach without sacrificing time

or space, but it also requires flexible and creative communication strategies to attract attention and build emotional bonds with mad'u (da'wah listeners) in the virtual world (Sai'dah et al., 2022). Therefore, to transform da'wah into the digital era, it is not only necessary to use technology, but also to create innovative da'wah management strategies that are in line with Islamic values and the audience.

Digital da'wah can also be an important tool for improving the social welfare of Muslims by increasing people's understanding of religious values and expanding Muslim community networks around the world (Yanti et al., 2024). However, digital da'wah must be addressed in order to be successful and responsible. This includes issues such as the digital divide, misinformation, and changing audience preferences. Therefore, the purpose of this study is to examine how digital da'wah can be optimized through content management, wise use of technology, and interactive strategies that are responsive to the social and cultural dynamics of modern society. On this basis, the study of digital da'wah is highly relevant to provide a comprehensive overview of the opportunities and challenges that lie ahead, as well as policy solutions to combine technology and Islamic values to spread high-quality da'wah in an ever-evolving digital society.

However, even though digital da'wah has been widely discussed in various studies, there are still gaps that need to be addressed. Most previous studies have focused more on the potential of technology as a medium for da'wah, but have not explored content management strategies that are in line with Islamic values and appealing to millennials and Gen Z. In addition, challenges such as the digital divide, disinformation, and changing audience preferences have not been studied in depth, so the solutions offered are still normative. Therefore, this study seeks to fill this gap by examining how digital dakwah can be optimized through content management, interactive communication strategies, and the wise use of technology so that it remains relevant and has a positive impact on modern society.

METHOD

This study applies a qualitative descriptive approach using a literature review method. The data used is secondary data, which is information that has been collected by other parties and published or stored for use by other researchers, such as books, articles, and journals. The method used is content analysis through reading, understanding, classifying, and interpreting data from the literature. For example, according to Subakti's (2022) findings, digital literacy is the main foundation of preaching on social media. This is also supported by a case study by Nabila Djenar Kirana et al. (2024) on the use of podcasts by the Faculty of Preaching and Communication at UIN Sunan Ampel Surabaya. The data was categorized under the theme of digital da'wah media innovation, then interpreted that podcasts are not just a means of entertainment, but also a space for interaction that can strengthen engagement between da'i and listeners, especially the younger generation. By conducting this type of analysis, research can identify patterns, themes, and implications related to the phenomenon of da'wah and digital counseling in the present day.

To ensure data accuracy, this study applied source triangulation techniques, namely by comparing and validating information from various different literature sources. For example, Subakti's (2022) view on the significance of digital literacy in preaching differs from the findings of Bramantyo et al. (2024), which highlights the integration of digital technology as a challenge in preaching. These two sources support each other, thereby increasing the validity of the research results. In addition, the case study by Nabila Djenar Kirana et al. (2024) on da'wah podcasts and data from Caraka Putra Bhakti et al. (2023) on the implementation of digital counseling were also

used for comparison. With this method, each piece of data is not only obtained from a single source but also validated through various references, making the research results more accurate, reliable, and accountable.

RESULT

Definition of Digital Da'wah

Etymologically, the term *dakwah*, which comes from the Arabic *da'a-yad'u-da'watan*, means to call or invite. The terminological definition emphasizes that *dakwah* is a conscious effort to guide people toward goodness in accordance with Islamic teachings, covering aspects of faith, worship, and morals (Mardiana, 2020). However, in the digital age, this classic definition is no longer sufficient to be understood only as face-to-face activities or lectures in physical spaces. Technological advances have shifted *dakwah* to the virtual space, where communication takes place instantly, interactively, and across geographical boundaries. This has important implications in that *dakwah* is no longer understood solely as an activity of transferring religious knowledge, but also as a process of building authority, identity, and legitimacy amid a highly competitive flow of digital information (Rahmawati et al., 2024). Thus, the definition of *dakwah* in the digital era requires a broader understanding, not merely inviting people to do good, but also how Islamic messages can be packaged, positioned, and maintained in their authenticity amid the rapid growth of digital culture. Digital *dakwah* is an activity of spreading Islamic messages through digital media, whether in the form of social media, websites, applications, or various other digital platforms. Digital *dakwah* is also an effort to convey Islamic teachings through various digital channels in order to reach a wider audience, especially the younger generation who are familiar with digital technology. Along with technological advances, *dakwah* methods have also undergone a transformation, from conventional approaches such as lectures in mosques and majelis taklim (Islamic study groups) to more modern methods that utilize various digital platforms.

In addition to social media, digital technology innovations have also given rise to various Islamic-based applications that make it easier for Muslims to perform their religious duties. Islamic-based applications such as Muslim Pro, Umma, and Al-Qur'an Digital not only provide technical features such as prayer schedules or Qur'an recitations, but also create new patterns in the religious practices of Muslims. For example, digital prayer schedules allow Muslims to be more disciplined, but on the other hand, they have the potential to reduce dependence on traditional religious authorities such as muezzins or mosque administrators. The Islamic study features available in the application also show a shift in religious knowledge authority from conventional scholars to digital platforms that are sometimes managed by commercial parties. This shows that technology not only facilitates worship, but also changes the structure of authority and the way people interact with religious sources. The presence of this technology has a positive impact on *da'wah*, because people can easily obtain religious knowledge through their digital devices. (Zahra & Pratiwi, n.d.)

This concept goes beyond the mere use of technology as a tool. Experts often refer to it as "cyber religion," a term that reflects the significant relationship between religion and the internet, both as a medium and as a cultural space. This name implies that digitization not only changes the method of delivering messages, but also creates a new cultural dimension in which religious practices are carried out, understood, and disseminated. (Lestari et al., 2020) Digital media, with its interactive and multi-directional characteristics, differs fundamentally from traditional one-way mass media or limited face-to-face lectures. This allows the audience to not only act as recipients of messages, but also as active participants, interacting directly with the *da'i*, and even co-producing content. This change fundamentally alters the

relationship between da'i (message deliverers) and mad'u (audiences), from a formal and hierarchical relationship to a more personal and responsive one. This new dynamic creates a cultural space where the authenticity and credibility of da'i are often built through continuous interaction and the formation of a strong personal brand.

The evolution of digital da'wah in Indonesia did not happen suddenly, but was a continuation of the long history of da'wah adaptation to developments in communication technology. (Kasir Ibnu & Awali Syahrol, 2024)

Period	Da'wah Methods	Media Used	Key Characteristics	Social Implications
Early Islam - Traditional	Dakwah Bil-Lisan	Lectures, sermons, face-to-face religious teachings	Preachers deliver messages directly, emotional and personal interaction	Formation of a solid religious community through physical meetings
Middle Ages – Early Modern Period	Dakwah Bil-Kitabah	Writings, books, magazines, newspapers	Spread through texts, more widespread but still limited to literacy	The emergence of religious scholars' authority through written works and educational institutions
20th Century	Electronic Da'wah	Radio, television, cassettes, CDs	Messages are broadcast en masse, preachers become public figures	Dakwah enters the wider public sphere, the authority of the ulama is recognized through the mass media
Digital Era (2000–present)	Digital Da'wah	Social media, YouTube, Instagram, TikTok, podcasts, apps	Interactive, multi-directional, visual-based, fast, and easily accessible	There has been a democratization of da'wah, a shift in authority towards popularity and personal branding

This evolution can be seen in the figures of da'wah from time to time. Ustaz Zainuddin MZ, for example, despite preaching conventionally through lectures, had his work recorded and distributed through cassettes and CDs, making him one of the early pioneers in utilizing electronic media for wider reach. In the modern era, Ustaz Hanan Attaki is a prime example of someone who has successfully adopted digital platforms. A comparison between the preaching styles of Ustaz Zainuddin MZ and Ustaz Hanan Attaki shows how the medium of communication shapes the style and strategy of preaching. Zainuddin MZ, whose lectures were recorded on cassettes and CDs, demonstrates that at that time, authority in preaching was still centered on the oratorical skills and traditional legitimacy of a preacher. In contrast, Hanan Attaki emerged in the digital era, which demands a different approach: his authority is built not only on his knowledge, but also on his ability to shape his personal branding, visual style, and use of language that resonates with millennials and Gen Z. This phenomenon confirms that digital da'wah is not merely a continuation of previous traditions, but

also marks a shift in authority from religious expertise to communication skills and cultural closeness to the audience. This analysis shows that the evolution of communication media has direct implications for the form of religious authority and how Islamic messages are perceived by society. This history implies that the success of da'wah in the future will continue to depend on the willingness of da'i to innovate and understand new platforms. Each era of communication has a dominant medium that shapes how messages are disseminated. Historically, effective da'wah has been that which successfully adopted these new mediums, from sermons at the pulpit to cassette recordings. Today, social media such as TikTok, Instagram, and YouTube are the dominant mediums for the younger generation. Therefore, da'wah must "enter" these platforms with preferred formats, such as short videos, creative visuals, and engaging storytelling. Failure to adapt does not mean that the message of Islam loses its relevance, but that its communication channels become outdated and unable to reach audiences who need guidance.

The comparison between conventional and digital da'wah cannot be viewed solely in terms of the differences in the media used, but also in terms of the social and epistemological implications they give rise to. Conventional da'wah, with its face-to-face basis, emphasizes the aspects of authority and emotional closeness, where the mad'u receives the message with direct legitimacy from the da'i. However, its limitations in terms of space and time make this model less relevant to younger generations who are accustomed to instant access. In contrast, digital da'wah presents a democratization of religious message delivery: anyone can become a conveyor of Islamic messages through social media. This phenomenon expands access, but at the same time raises serious challenges regarding credibility and scholarly authority, as audiences find it difficult to distinguish between authoritative da'i and content creators who are merely popular. Thus, the main difference between the two is not just about reach, but also about how religious authority is constructed and how the preacher–follower relationship is formed in the context of digital culture. (Subakti, 2022)

The debate over which is better, conventional or digital da'wah, is a false dichotomy. Instead, both should be viewed as two sides of an integrated da'wah strategy. The strength of conventional da'wah is direct interaction, which allows da'is to read non-verbal cues and build authentic trust. The strength of digital da'wah is its unmatched scalability and accessibility. The most effective model is one that successfully combines the two. Figures such as Ustaz Abdul Somad and Ustaz Hanan Attaki are prime examples of this strategy. They use digital platforms to reach a wide audience and promote face-to-face events, while face-to-face events provide depth, legitimacy, and opportunities to build deeper relationships. Thus, digital da'wah serves as a "megaphone" to introduce da'is and their messages, while conventional da'wah serves as a "laboratory" for community strengthening and building strong relationships. This phenomenon of digital da'wah is also in line with the increase in digital literacy among Indonesians. (Kasir Ibnu & Awali Syahrol, 2024) These digital preachers utilize the interactive capabilities of these platforms to build closer relationships with their audience and answer questions about Islam in a direct and dialogical manner. In addition to , the podcast also demonstrates that Islamic outreach has a high level of engagement, with an audience that actively participates in discussions and provides feedback. (Nabila Djenar Kirana et al., 2024)

Definition of Digital Counseling

According to Haryati (2020), online counseling is understood as an alternative form of guidance and counseling (BK) services that can be preventive, curative, or rehabilitative in nature, utilizing virtual media or the internet. This service is divided into two types, namely non-interactive (asynchronous) such as forums or emails that focus on delivering information and self-help

(Wibowo, 2016), and interactive (synchronous) which allows real-time communication between counselors and clients through instant chat or video conferencing (Prasetyo & Djunaedi in Saphira, 2022). Its development is also marked by the emergence of paid digital counseling services in Indonesia, such as Ibunda.id, Satu Persen, Psikay, Bicarakan.id, KaLM, and Psylution, indicating the commodification of counseling practices (Prayoga et al., 2025).

In terms of benefits, digital counseling is considered more flexible, efficient, and accessible at any time, and has even been proven effective in treating certain cases such as anxiety (Pratama & Nur, 2023; Caraka Putra Bhakti et al., 2023). This service is also very relevant in special circumstances, such as during the COVID-19 pandemic, which has limited face-to-face interactions. However, the main drawback of online counseling lies in the loss of non-verbal cues—such as facial expressions, body language, and voice intonation—which are crucial for understanding the client's emotional state (Haryati, 2020). This limits the ability to build strong emotional bonds, requiring counselors to develop compensatory strategies, such as active listening or exploratory questioning. Other challenges include data security, confidentiality, and the depth of interaction (Prayoga et al., 2025).

Previous studies have shown that online counseling is effective for mild to moderate psychological problems, particularly those related to anxiety and depression. Recent meta-analyses and empirical studies have even concluded that its effectiveness can match that of face-to-face counseling in the short term (Fischer-Grote et al., 2024; Pratama & Nur, 2023; Caraka Putra Bhakti et al., 2023). However, limitations remain, particularly the absence of non-verbal cues, which makes counselors feel that their therapeutic skills are diminished in teletherapy (Haryati, 2020; Lin et al., 2024). Other challenges include the phenomenon of listening exhaustion and technical obstacles that have the potential to disrupt interactions (Vizza, 2025; Saphira, 2022).

In addition, issues of ethics, privacy, and data security are also a concern. Global literature emphasizes the use of encrypted platforms and informed consent procedures, but in the Indonesian context, research related to data security standards is still limited (Situmorang, 2020; Prayoga et al., 2025). Studies in Indonesia have focused more on user satisfaction with local applications such as Riliv and Bicarakan.id, with positive results despite their small scale (Diya, 2024). This situation opens up opportunities for research on practice standards, long-term effectiveness, and the impact of service commodification on the accessibility and quality of digital counseling. Thus, comprehensive and comparative research in the Indonesian socio-cultural context is needed to optimize the implementation of online counseling.

The Urgency of Digital Da'wah and Counseling in the Modern Era

Digital preaching and counseling have become very important in this day and age because they enable the dissemination of religious messages and psychological support more widely, quickly, and easily accessible to people living in a fully digital world. Digital preaching utilizes technology to reach more people, provide access to religious information anytime and anywhere, and reach various groups without geographical limitations. On the other hand, digital counseling is needed to help individuals face emotional and social challenges in this modern era, offering flexible services that can be accessed anytime, and helping to maintain a balance between life in the virtual and real worlds.

1. The Transformation of Digital Society Characteristics

The transformation of digital society characteristics shows social changes that occur along with advances in information and communication technology. Digital society relies on digital

technology in various daily activities, ranging from communication, obtaining information, to economic and social activities. Social interactions that were once carried out in person are now mostly carried out virtually, through various social media platforms, messaging applications, and online forums, which expand social networks without limits of place and time. The need for fast and accurate information is one of the main characteristics of the digital society, where individuals are more active in seeking and sharing information through various digital channels. However, (Bramantyo et al., 2024) . these changes also bring challenges such as technology addiction, a decline in the quality of direct interaction, privacy risks, and the possibility of social isolation due to dependence on the virtual world. Additionally, digitalization drives changes in lifestyle and consumption patterns, while opening new opportunities in innovation and the digital economy, where every individual has the chance to become an agent of change and contribute to a society based on digital networks. Thus, the digital society is a dynamic phenomenon that requires adaptation and a balance between technology use and the preservation of social and human values.

2. The Need for Technology-Based Da'wah and Counseling Services

The need for technology-based da'wah and counseling services in the digital age is significant in order to respond to social changes and the needs of modern society, which is increasingly dependent on information technology. Digital da'wah enables the more effective dissemination of Islamic messages through various platforms such as social media, blogs, podcasts, and video streaming, thereby reaching a wider audience without geographical limitations. Muslim preachers and influencers use various creative and interactive content strategies and utilize digital features to attract attention and maintain audience engagement, such as online lectures, question and answer sessions, and live streaming. However, digital da'wah also requires accurate and responsible content management to avoid misinformation, as well as the ability to understand the characteristics and needs of the audience so that the message is delivered in a relevant and acceptable manner. On the other hand, technology-based counseling is increasingly crucial to address various mental and social health issues that arise in the digital age. Digital counseling can provide more flexible and widespread access to services, assist in the early detection of mental health issues, equip individuals with emotional skills, manage technology addiction, and provide education about the risks that exist in the virtual world, such as cyberbullying (Nay et al., 2024) . These counseling services involve interactive communication that provides emotional support and practical solutions for individuals, especially children and adolescents who are vulnerable to the negative effects of excessive gadget use. Counselors also serve to help parents monitor their children's use of technology and support a balance between digital and real life. In general, religious outreach and counseling services that utilize technology require creative adjustments to methods and approaches, based on a deep understanding of the audience and the optimal use of digital technology, to provide maximum benefits in spreading religious teachings and supporting mental health and community well-being in the modern era.

3. The Role of Technology in Expanding the Reach of Messages and Services

The role of technology in increasing the reach of messages and services of da'wah is very important today. Digital technology, especially the internet and social media, enables faster, wider, and more interactive dissemination of da'wah, reaching various segments of society that were previously difficult to reach through conventional methods. Platforms such as Facebook, Instagram, YouTube, TikTok, and mobile applications can serve as key tools for disseminating da'wah messages in the form of text, images, videos, and live broadcasts. With interactive

features, technology also supports two-way communication between preachers and audiences, such as question and answer sessions and live discussions that are not bound by time and place. In addition, digital da'wah facilitates access to religious information anytime and anywhere, so that people can deepen their understanding of religion according to their needs. The application of this technology creates great opportunities to spread the message of Islam more effectively and efficiently in terms of cost and time. Dawah messages can spread virally through various social media networks, increasing the impact of these messages on a global audience, even in isolated areas (Nur Syafika et al., 2025) . However, there are also challenges, such as the need to manage content accurately in accordance with religious teachings, overcome hoaxes or misinformation, and improve digital literacy among preachers so that they can make good use of technology without reducing the essence of dawah.

Overall, digital technology not only expands access and the reach of da'wah messages, but also changes the way da'wah is conducted from face-to-face meetings to digital ones, while also requiring the development of new strategies and skills in da'wah communication so that messages can be conveyed effectively and relevantly in this technological era.

Challenges of Digital Da'wah and Counseling in the Digital Age

The acceleration of digitalization has changed almost every aspect of human life, including how people practice religion and preach. Modernization has encouraged changes to old traditions and shaped new patterns of behavior within society. On the one hand, digital preaching is expected to bring about a more flexible Islamic civilization, but on the other hand, it poses a serious challenge to scholarly authority. Authority is now measured based on the number of followers rather than expertise. This is what Tom Nichols refers to as the death of expertise or expertise. An American academic named Tom Nichols announced the death of skills and the death of expertise. The term "death of expertise" refers to criticism of human behavior in the contemporary era, according to Tom Nichols. This criticism is directed at modern society, which has a more limited mindset but considers itself knowledgeable without needing information from experts. In the digital age, the boundaries between experts and the general public are beginning to disappear. By observing the influence of their followers, the general public can act or speak like an expert. The phenomenon of losing expertise in digital communication is clearly a major challenge.

On the one hand, digital technology can help spread Islamic teachings, but on the other hand, the digital world brings a new shift in the authority of truth. Many ustadz or scholars whose sources of knowledge are unknown dare to issue fatwas based on their personal opinions in the media. Many fake clerics only have profile photos of themselves wearing robes and white turbans. Strangely, many people follow these interpretations without doing sufficient research. This causes confusion about Islamic teachings because people easily accept information without checking the source, even though a mujtahid who establishes laws must meet difficult standards.

In the same way, a preacher who conveys Islamic teachings cannot talk about religion carelessly without making clear references. In the end, ordinary people often underestimate the expertise of an expert, and they even prefer to follow people who are viral because they have many followers rather than people who are right because of their expertise (Wafa Ridwanulloh, 2023) . In addition, this shift in authority has created new problems for the sustainability of da'wah. Da'is are required to be more creative in packaging content so as not to lose out to digital entertainment. Trends such as short podcasts with good audio quality have become an effective strategy, but the success of da'wah is not only determined by the form of the content, but also by the quality of the

substance offered. The challenge becomes even more complex when the plurality of religions and cultures in modern society creates a space for interfaith interaction. Da'wah cannot be purely dogmatic, but must be able to engage in dialogue on contemporary issues such as human rights, gender equality, and climate change, without losing the integrity of Islamic values (A . Digitalization also has a major impact on Guidance and Counseling (BK) services in schools. On the one hand, technology expands access to counseling; however, on the other hand, various issues arise that need to be anticipated. First, the loss of face-to-face interaction reduces counselors' sensitivity to students' non-verbal cues, making it more difficult to build emotional connections and trust. Second, digital literacy gaps and limited access to devices and internet networks create service disparities, especially for students from rural areas or low-income families. Third, counselors' lack of technological competence results in procedural risks, ranging from miscommunication to data leaks. Fourth, privacy issues pose a serious threat because digital counseling involves highly sensitive personal information. Without a robust digital security system, the risk of data misuse can undermine the trust of students and parents. Finally, the resistance of some parents to online counseling services worsens the effectiveness of the service. This shows that digital transformation in counseling cannot rely solely on technology, but also requires the readiness of counselors' competencies, data protection policies, and education for parents and the community regarding the importance of counseling services for student development (Nadhiroh, 2014) .

DISCUSSION

Digital da'wah and counseling are forms of adaptation to technological developments that have brought about changes in the way people interact and convey messages. Da'wah is no longer understood solely as a conventional call to goodness, but also as a means of building authority, identity, and legitimacy in the virtual space. Similarly, online counseling has emerged as a flexible, easily accessible alternative to traditional guidance and counseling services, and has proven effective in addressing mild to moderate psychological issues.

However, both digital preaching and counseling still have limitations, particularly in terms of the loss of non-verbal aspects, potential credibility issues, and risks to privacy and commodification of services. Therefore, neither can completely replace face-to-face models, but rather should be viewed as complementary strategies. Thus, digital da'wah and counseling can address the needs of modern society, which is increasingly dependent on technology, without sacrificing the depth of interaction offered by conventional approaches.

CONCLUSION

The development of digital technology has had a significant impact on changes in preaching and counseling in the present day. Digital preaching has emerged as an extension of traditional methods, enabling the spread of Islamic messages to be more widespread, rapid, and interactive without the constraints of time and place. Meanwhile, digital counseling offers innovative solutions that can meet the needs of modern society for psychological services that are more flexible, accessible, and adaptable to social developments.

The purpose of this study is to analyze the basic concepts, urgency, and challenges of digital da'wah and digital counseling in responding to the transformation of modern society. The results of the study show that these two aspects play an important role in meeting the needs of the people in the digital age, both in terms of expanding access to Islamic teachings and providing relevant psychological support. However, digital da'wah and counseling face various challenges, such as the

digital literacy gap, data privacy issues, the risk of commercialization, and the phenomenon of losing expertise when popularity is prioritized over scholarship. This requires innovative, ethical, and responsible strategies so that digital da'wah and counseling can truly benefit the wider community.

Based on the findings of this study, in practical terms, digital da'wah and counseling need to be developed with a focus on improving digital literacy among preachers and counselors, maintaining the authenticity and quality of messages, and prioritizing professional ethics so that services are not trapped in commercial interests alone. Islamic educational institutions have an important role in preparing a generation of preachers and counselors who are not only competent in terms of knowledge, but also skilled in utilizing technology. Additionally, support from the government and religious organizations is needed to develop regulations and ethical standards that can protect the public from misleading information and misuse of personal data.

As for the implications for future research, this study is still limited to literature review, so further empirical research is needed. Future research can be directed at field studies to assess the effectiveness of digital da'wah and digital counseling strategies, explore the integration of the two in addressing the spiritual and psychological problems of society, and compare the effectiveness of different digital platforms in delivering religious messages and counseling services. Thus, the results of future research are expected to enrich the theoretical basis and make a real contribution to the development of more ethical, effective, and contextual digital da'wah and counseling in the modern era.

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