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Examining the Influence of Digital Culture on Da'wah and Counseling Methods

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Abstract: This study looks at how digital culture affects counseling services and da'wah procedures in the current era, which is marked by advancements in information and communication technologies. The methodology is a qualitative literature review that examines secondary data from multiple sources about counseling and da'wah in the digital age. Digital culture has transformed the paradigm of da'wah communication from a face-to-face model to a more dynamic and widespread interaction through digital platforms, according to the study's findings. However, this has brought about a number of challenges, including the potential for misinformation to spread, polarization, and a shift from scientific authority to the authority of popularity. Digital technology improves accessibility and flexibility in counseling services, but it also presents challenges with regard to professional ethics, data security, and nonverbal communication. It is thought to be crucial to adapt the fundamental principles of counseling and da'wah to digital culture in order to preserve the message's integrity and service quality. Strategic solutions to these problems include the use of Islamic communication ethics and tabayyun principles, as well as digital-based counselor training. In conclusion, even though the digital world increases the effectiveness and reach of da'wah and counseling, the importance of ethics and the content of the message must not be overlooked in order to prevent the demands of instant gratification and false popularity in the digital culture from undermining these services' purposes.

Keywords: Cyber Counseling, Digital Counseling, Digital Culture, Digital Da'wah, Islamic Digital Ethics

INTRODUCTION

The development of digital technology has brought significant changes to various aspects of human life, including in the fields of religious outreach and counseling. Digital culture has given rise to a new culture characterized by the speed of information, global openness, interactive communication, and active participation from digital media users. (Sari, 2022) For counseling services and da'wah methods that have historically relied on face-to-face meetings and step-by-step procedures, this phenomenon presents both opportunities and challenges. The challenge that arises from this development is how counseling and da'wah can change to adapt to the digital society without sacrificing the core ideas and deep meaning of the message. (Rahmawati et al., 2024)

Beyond being a new medium, digital culture has transformative power that influences authority, trust, and communication patterns in society, making this research highly significant. Maintaining scientific credibility and reaching a wider audience using widely recognized formats,

such as podcasts and short films, is a challenge in the context of digital da'wah. However, issues such as the limitations of nonverbal communication and the need for personal data security in cyberspace present difficulties in digital counseling. Therefore, the purpose of this study is to explore how digital culture influences da'wah methods and counseling services, and how both can adapt effectively while still prioritizing the core values and substance of the message. The main focus of this study is how counselors and preachers can make the best use of digital technology, uphold the morality and integrity of their messages, and overcome risks such as polarization and the spread of false information.

According to Wahyunisa, online preaching is said to be very effective today. Based on research by Usman with 200 participants, it is known that people typically use smartphones for internet-connected activities for more than 18 hours every day, including sending messages and making phone calls. Meanwhile, the success of using online media as a tool for preaching shows that smartphones are widely used today, opening up a lot of potential for preaching through online media. In fact, 100% of smartphone owners have applications for prayer reminders such as the Athan, Islamic Finder, and Qur'an and translation applications, as well as other applications such as daily prayers, dzikir counters, qibla direction indicators, and others. Up to 47% of respondents very often use their smartphones to search for religious information. (Wahyunisa, 2023)

METHOD

This study uses a descriptive qualitative approach, employing a library research method that aims to examine the influence of digital culture on methods of preaching and counseling. The data used is secondary data, which is data that is not collected directly by the researcher, but is obtained from existing sources, such as journals, articles, and other publications. The objects of this study are preaching and counseling. These two objects are analyzed to understand how their practices and implementation are influenced by the phenomena and characteristics of digital culture.

Through the interpretation of relevant literature, a content analysis approach was used to analyze the data in this study. To determine the relationship between digital culture, preaching, and counseling, the collected data were categorized into main topics and then analyzed. First, Arianto (2021) discusses the features of digital culture and emphasizes that digital literacy is very important for healthy interactions in the digital ecosystem, because without this ability, it would be impossible for someone to manage and evaluate information critically. This shows that digital literacy is not only a technical skill but also a crucial foundation for da'wah and counseling to prevent the misuse of digital media or the twisting of words. Second, Tasruddin & M (2025) found that social media has evolved into a powerful tool for preachers to interact directly with their audience through online discussions, question and answer sessions, and comments. In terms of digital counseling services, Astuti et al. (2019) found that cyber counseling through instant messaging applications increases the accessibility of services, especially for students who are reluctant to meet in person or have time constraints. By connecting different findings, this study shows that digital culture has two sides: on the one hand, it expands the audience for counseling and preaching, but on the other hand, it presents significant problems such as polarization, false information, and security and ethical issues. To ensure that preaching and counseling remain viable in the digital age, it is essential to use adaptation strategies based on digital literacy, Islamic ethics, and professional counseling.

This study uses source triangulation techniques, which compare data from multiple relevant literature and cross-check with other studies addressing related issues to ensure data validity. First, by comparing findings from several studies on the same subject, validity is maintained. For

example, Zhafira et al. (2024) support Arianto's (2021) findings on the importance of digital literacy as a critical skill by stating that it is important for predicting the negative impacts of digital culture, such as social polarization and the phenomenon of fear of missing out (FOMO). The findings from these two studies are consistent, supporting the idea that digital literacy is an important component in digital counseling and preaching. Second, referring to relevant research on digital preaching strengthens validity. While Wibowo (2021) highlights the dangers of preaching without adequate scientific authority, Tasruddin & M (2025) emphasize that social media offers opportunities for direct engagement between preachers and congregations. This comparison shows a balance: while digital media does increase the accessibility of teaching, it also presents challenges of authority. Third, Mansyur et al. (2020) remind us that online counseling services face significant challenges related to professional ethics and personal data leaks, while Astuti et al. (2019) show that cyber counseling via WhatsApp effectively increases students' self-disclosure. The validity of the conclusion that digital counseling is beneficial but does not guarantee data security is supported by the consistency of these two studies. The triangulation of sources in this study ensures that the results are not only descriptive but also supported by various complementary and consistent academic and normative literature.

RESULT AND DISCUSSION

Digital Culture in Da'wah and Counseling

According to Arianto, digital culture is defined as norms, behaviors, and activities carried out by individuals or groups using digital technology. It is an ecosystem that encompasses every aspect of life, including online socializing, communication, and work. Digital literacy, or the ability to critically obtain, manage, analyze, and evaluate information and use technology as a communication tool, is essential for modern society. Without this ability, it would be difficult for individuals to engage in healthy interactions in the digital world (Arianto, 2021).

Digital culture differs from previous periods mainly because of its extraordinary speed and real-time interaction capabilities. Social media and instant messaging applications facilitate faster and simpler social contact, and information can spread in seconds. Unlimited openness and global connectivity are the second feature. Geographical barriers have been eliminated by this culture, allowing people to interact with people around the world. Without the need for face-to-face meetings, the internet has emerged as a new force driving flexibility and collaboration. Another important feature is the participatory element, where online platforms enable active user participation and two-way interaction, a model that is very different from the one-way communication of the past. Ultimately, the phenomenon of virality allows content to spread quickly and widely, a dynamic that offers both great power and danger.

A thorough analysis reveals that digital culture is a fundamentally revolutionary force rather than just a collection of new tools. Radical change is now possible due to digital transformation, which requires adjustments to business models, processes, and even interpersonal interactions. In this digital ecology, humans are positioned as “agents of change” who actively promote harmony. The digital revolution leads to a dominant digital culture, which requires drastic changes in social and professional models. This is a clear chain of cause and effect. (Idayani & Purwanto, 2017)

The potential for polarization is revealed by the other side of viralization. Sensationalism and controversy often form the basis of social media algorithms rather than the quality or content of the content itself. This can lead to a phenomenon called the “filter bubble,” a state of intellectual or ideological isolation in which people only interact with those who share their opinions and

beliefs because algorithms can present us with information that supports our beliefs based on our search history and past behavior. This phenomenon has the potential to undermine healthy and objective social dialogue, posing a serious challenge to preaching and counseling aimed at spreading messages of peace and inclusivity.

The way people interact and build relationships has been completely transformed by digital technology. Social media, instant messaging apps, and other communication tools have accelerated and simplified interactions, allowing individuals to connect with people around the world. Access to information has also become easier and faster thanks to this convenience. By eliminating the limitations of traditional media such as newspapers and television, we can find out what is happening in other parts of the world in real time.

However, these changes also present difficult problems. Although technology makes it possible to connect with millions of people around the world, there is a paradox in that it can also make people prefer virtual communication to face-to-face meetings. Because non-verbal cues such as body language and facial expressions are often lost in digital communication, these changes have an impact on the quality of interactions. Excessive use of digital communication can also lead to social isolation by reducing face-to-face interactions. (Firman Maulidna et al., 2025)

In addition, there are a number of problems and dangers associated with the openness and accessibility of digital culture. Personal information is exposed to misuse and leaks. Data security is at risk of cyber attacks such as ransomware, malware, and phishing. In some cases, user data is also collected and sold to uninformed third parties for market research and advertising, which violates privacy laws. On the other hand, a new threat that can accurately replicate a person's voice and face is deepfake, or synthetic content generated using artificial intelligence. This type of content has the ability to spread misleading information and damage a person's reputation. The high risks in this digital culture emphasize the need for digital literacy that goes beyond technological capabilities. People with high digital literacy are usually better able to use technology efficiently, understand its advantages and disadvantages, and protect themselves from online threats. Good digital literacy is essential for interacting in an increasingly complex and dangerous world.

Meanwhile, according to Zhafira, digital culture is not a passive entity but a dynamic ecosystem that is constantly evolving and in which people are essential “agents of change.” The public's perception of what it means to have a decent life is influenced by digital culture. Among the most common symptoms is an increase in FOMO, or the fear of missing out on information. Programs to improve digital literacy are increasingly important to anticipate negative effects and ensure the appropriate use of technology (Zhafira et al., 2024). A deep understanding of the causal relationship between expectations and digital culture shows that digital tools actively influence the audience's expectations and mindset regarding all forms of information and services.

Dakwah and counseling, which are essentially progressive processes, are immediately affected by consumer lifestyles that have emerged as a result of people's need for speed and preference for fast goods. This causes a fundamental mismatch between the content of the process and the expectations of the digital market. Conversely, a more polarized society may emerge from increased access to knowledge that is not accompanied by adequate literacy. (Herman, 2024) “Filter bubbles” are generated by platform algorithms and people's tendency to remain within an “echo chamber.” This can limit the spread of communication to audiences who do not share their opinions and even encourage extreme beliefs.

Table 1. Digital Culture in Da'wah and Counseling

Aspects	Arianto's Perspective (2021)	Zhafira's Perspective (2024)
Definition of Digital Culture	Defined as a series of activities, norms, and practices carried out through digital technology. Emphasizes an ecosystem that encompasses various aspects of life.	Defined as a dynamic ecosystem in which humans act as “agents of change.” Influences how society defines “the good life.”
Key & Urgency	Digital literacy is key to healthy interaction. Without this literacy, individuals will find it difficult to interact effectively	Strengthening digital literacy is essential to anticipate negative impacts and ensure responsible use of technology.
Key Characteristics	Speed, real-time interaction, global connectivity, active participation, and the phenomenon of virality.	Observing symptoms such as Fears of Missing Out (FOMO) and the need for speed that gives rise to a consumptive lifestyle.
Key Challenges	Polarization and “filter bubbles” due to algorithms based on sensationalism. The paradox where connecting technology can actually cause social isolation and a loss of face-to-face communication.	Polarization and echo chambers that limit the reach of religious messages. The need for instant gratification conflicts with the essence of gradual religious guidance and counseling.
Relevance in Preaching & Counseling	The phenomenon of “filter bubbles” poses a serious challenge to preaching and counseling that aims to spread messages of peace and inclusiveness.	The audience's need for speed conflicts with the process of preaching and counseling. Filter bubbles reinforce extremist views and limit the spread of messages.

The Impact of Digital Culture on Da'wah Practices

A major paradigm shift has occurred in da'wah, moving from a traditional pulpit-centered approach to more dynamic and engaging digital platforms. Da'wah communication was one-way in the pre-digital era and could only be done in person, by mail, or through sermons delivered from pulpits in mosques and Islamic boarding schools. There was relatively little interaction between the congregation and the preacher in this context. (Garcia et al., 2023)

According to Tasruddin, the digital era has brought about major changes, with da'wah communication patterns now shifting to digital platforms such as Facebook, Instagram, TikTok, and YouTube. This change has enabled Islamic teachings to be disseminated more widely and effectively, reaching various audiences without being limited by time or place. With just one post, a preacher can now reach millions of people around the world. In addition, communication has become more dynamic and participatory. Congregations can interact directly with preachers through features such as comments, question and answer sessions, and online conversations.

This enhances relationships and allows for the clarification of misunderstandings about Islamic teachings. (Tasruddin & M, 2025) Meanwhile, Wibowo highlights the danger of the emergence of preachers who lack sufficient scientific authority. The dynamics of power and authority have changed radically because of these changes.

Anyone can produce and share da'wah content thanks to the accessibility of internet media. (Wibowo, 2021) Although this democratizes the da'wah process and provides a platform for new voices, it also risks undermining the authority of established scholars and producing preachers who lack sufficient scientific authority.

Instant preaching is a phenomenon that has emerged from digital culture. In this situation, popularity is prioritized over scientific validation, where preaching content is often presented briefly without clear citations. The low level of hadith literacy among social media users is a major problem, which is very concerning. False (maudhu') or weak (dha'if) hadiths can sometimes spread widely because many people take da'wah content at face value without checking the validity of the hadiths cited. False information and misunderstandings of Islamic law can arise as a result of this problem. Religious material is often presented in an attractive way with music or striking images for viral purposes, but it is not supported by reliable scientific data. When this happens, scientific authority gives way to popular authority, creating a credibility challenge. Preachers may be encouraged to modify their messages to go 'viral' when platform algorithms favor emotional or dramatic content. The choice between sacrificing depth for wider reach or maintaining scientific integrity and facing the risk of being ignored is a fundamental ethical conundrum. This practice damages the reputation of preaching as a whole by undermining the foundations of Islamic learning and creating opportunities for the spread of misguided beliefs.

There are many benefits to digital da'wah in terms of accessibility and reach. It can now enter the more flexible world of the internet, which is available anywhere, anytime, and is no longer limited to physical locations. Preachers can now reach people from all walks of life, even those who live in remote locations or have busy schedules. In addition, da'wah messages can be delivered in more attractive and varied formats thanks to digital platforms such as YouTube, Instagram, and TikTok. It is possible to create a variety of innovative da'wah content ideas, such as short lecture videos, infographics explaining religious concepts, studies, easily accessible reels, or podcasts discussing religious issues relevant to everyday life.

Dakwah messages are highly vulnerable to the speed and density that define digital culture. Digital media encourages the production of short and engaging content, which may make dakwah messages less impactful and more 'instant'. The focus on virality and reach can sacrifice quality, simplifying the complex teachings of Islam into mere inspirational quotes or shallow short videos. In addition, the problem of hoaxes and misinformation spreading has become a significant concern. Platforms can be misused to spread hate speech or ideas that contradict Islamic principles. This requires digital media practitioners and users to consider ethical issues very seriously. (Safitri et al., 2021)

Table 2. The Impact of Digital Culture on Da'wah Practices

Aspect	Perspective Tasruddin & M (2025)	Perspective Wibowo (2021)
Main Focus	Emphasizes the opportunities and benefits brought about by the digital era, especially in terms of spreading Islamic teachings more widely and effectively.	Highlights the risks and challenges of the paradigm shift in da'wah, particularly in relation to the authority and credibility of preachers.
Shift in Communication Patterns	Highlights the shift in da'wah communication from conventional pulpits to digital platforms such as YouTube, Instagram, and TikTok.	Pay attention to fundamental shifts in the dynamics of power and authority. Digital platforms allow anyone to create content, which can

	This transformation allows for wider reach and more active interaction (Q&A, online discussions).	erode the authority of traditional scholars.
Impact on Preachers	Digital platforms allow a preacher to reach millions of people around the world with just one upload. The relationship between the preacher and the congregation can be stronger due to direct communication.	The emergence of preachers without adequate scientific authority. This creates tension between broad accessibility and the credibility of religious authority.
Challenges & Risks Emphasized	Generally views it as an effective and interactive tool without explicitly highlighting the negative risks. Focuses more on the benefits of dissemination.	The emergence of the “instant preaching” phenomenon, which prioritizes popularity over scholarly verification. The risk of spreading false (maudhu') or weak (dha'if) hadiths due to low hadith literacy.
Ethical Dilemmas	Does not specifically discuss ethical dilemmas, but focuses on convenience and effectiveness.	The emergence of credibility dilemmas, where scholarly authority shifts to popularity authority. Preachers may be motivated to tailor content to go “viral,” sacrificing scientific depth.

The Impact of Digital Culture on Counseling Services

In the context of digital counseling, Astuti proves that cyber-counseling via WhatsApp effectively increases students' openness. The instant culture that has developed in the digital age has triggered expectations where clients want quick solutions to complex problems. This demand contradicts the core of counseling services, which are essentially a patient and gradual therapeutic process.

However, cyber counseling, also known as online counseling, has become a flexible solution to the demands of this fast-paced era. Counseling can be done anywhere and anytime thanks to the flexibility and simplicity of this service (Astuti et al., 2019). Digital technology-based counseling services, including those provided through chat or instant messaging, offer both benefits and challenges.

On the positive side, digital counseling can increase accessibility by reducing time and space barriers, allowing counselors to connect with clients in remote areas or in situations where face-to-face meetings are not possible. In addition, because shy clients may feel safer and more comfortable sending messages about sensitive or intimate matters without face-to-face interaction, this service can help reduce the stigma often associated with seeking psychiatric help. With a more economical, useful, and accessible experience, this service also offers freedom and convenience for its users. (Chintyasari, 2025) However, there are a number of challenges, including the limitations of text-based nonverbal communication, which limits understanding of the client's emotional nuances and makes it more difficult for counselors to build strong therapeutic relationships. The effectiveness of the services offered may be affected by the lack of training for many counselors who are unfamiliar with digital platforms.

According to Mansyur, online counseling services face challenges in protecting client privacy and confidentiality. Counselors need to have strong rules and infrastructure in place to ensure the protection of sensitive data in a digital age where cyberattacks and personal data breaches are frequent occurrences (Mansyur et al., 2020). Online counselors are specifically required to adhere to professional ethics that include data confidentiality, legal compliance, and telecommunications licensing. (Marjo & Sodiq, 2022)

In addition, building meaningful relationships in a virtual environment presents unique challenges. According to research, counseling via the internet presents difficulties due to professional limitations and the potential for misunderstanding. Without physical presence, counselors must rely on verbal and, if possible, visual communication to foster empathy and trust. This requires different skills compared to face-to-face therapy.

Table 3. The Impact of Digital Culture on Counseling Services

Aspect	Perspective of Astuti et al. (2019)	Perspective of Mansyur et al. (2020)
Main Focus	Highlighting opportunities and adaptation of counseling services to the needs of the digital era. Emphasizing effectiveness and accessibility.	Emphasizing the challenges and risks faced by online counseling, especially regarding data security and professional ethics.
Opportunities for Digital Counseling Services	Proven effectiveness in increasing client openness. Online counseling is an adaptive response to the demands of a fast-paced lifestyle.	Does not explicitly discuss opportunities, but focuses on risks that must be overcome.
Challenges of Digital Counseling Services	Client expectations for quick solutions are contrary to the essence of counseling as a gradual process. There are also challenges in the limitations of non-verbal communication and the lack of counselor training on digital platforms.	Client confidentiality and data privacy are major challenges. There are risks of personal data leaks and cyber attacks that are common in the digital era.
Emphasized Aspects	Accessibility and flexibility, allowing counseling anytime and anywhere. It can reduce stigma because clients feel safer sharing problems through text.	Data security and professional ethics are top priorities. Emphasizing the importance of strong policies and infrastructure to ensure the security of sensitive information.
Counselor Skills	This implies the need for training for counselors who are unfamiliar with digital platforms to ensure the effectiveness of services.	This implies the need for training for counselors who are unfamiliar with digital platforms to ensure the effectiveness of services.

Adapting Preaching and Counseling Values to Digital Culture

Strengthening fundamental values must be the basis of any adaptation to digital culture. In the Islamic framework, social media ethics are governed by the Qur'an and Hadith, which serve as protectors to maintain the quality of information and preserve the original purpose of social media.

One of the most important principles is *tabayyun*, which is to carefully examine every piece of information before sharing it. This principle is emphasized in QS. Al-Hujurat verse 6, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحِّحُوا عَلَيَّ مَا فَعَلْتُمْ نُدْمِينَ ﴿٦﴾

Meaning: O you who believe, if a wicked person comes to you with important news, examine its truthfulness so that you do not harm a people out of ignorance, which will cause you to regret your actions.

In this verse, Allah warns believers not to accept news from wicked people without first carefully considering its accuracy. Do not believe news from wicked people without first conducting a thorough investigation, because someone who does not care about their wickedness will not care about the inaccuracy of the report. It is very important to be careful when consuming news so that you do not regret unreliable or inaccurate information. Being extra careful can actually prevent regret from occurring. This verse advises all believers to be cautious when they receive news, especially if it comes from an inaccurate source. The purpose of this verse is to investigate the truth before making an analysis. Regret is the only consequence of believing news reports without checking their accuracy, which can lead to nothing but regret.

According to Surah Al-Hujurat verse 6, verification is very important to prevent the spread of misleading information that can be regretted. The best strategy to reduce the spread of false information and fake news is to follow this approach. This study also emphasizes the importance of speaking politely and positively in the virtual world, avoiding slander or hostility, and only providing useful information. One aspect of a Muslim's values is to control their speech and words in all situations, especially on social media.

It is important for technology to be incorporated into counseling to improve the effectiveness of services. However, a strong commitment to professional ethics must be balanced with this. Online counselors are required to maintain client confidentiality, develop positive online relationships, and comply with relevant legal and licensing requirements. (Tumanggor et al., 2022)

To that end, counselors must undergo extensive training, and curricula must be updated to include instruction on digital skills. To prevent misunderstandings with clients who use online counseling services, counselors need to be skilled communicators, especially when writing texts. Furthermore, in the context of global digital communication, counselors must develop cultural competence in order to understand the cultural diversity of their clients.

The main emphasis should remain on the content of the message despite shifts in communication style in both counseling and preaching. (Sukirno, 2019) This shows that it is the significance or content of the message that is important, not just the format or method of distribution. In order for the audience to easily understand and accept the message, it must be conveyed in the most effective way. In addition, the message must be accurate (based on facts), contextual (appropriate to the needs of the community and current circumstances), and authentic (unique and honest).

This is very important because messages must be relevant and contextual given the complex and rapidly changing issues faced by modern society. Profound messages must be presented in

formats that are familiar and preferred by people, such as reels (short, interesting films) and podcasts (audio that can be listened to at any time), in order to engage a digital audience that widely uses social media and digital platforms. (Zahra & Pratiwi, 2024) However, even when delivered in a clear and engaging manner, the importance of the message should not be underestimated or compromised. As a result, communication must remain valuable and meaningful while being delivered in a contemporary manner that suits today's digital lifestyle.

Table 4. Adapting Preaching and Counseling Values to Digital Culture

Aspects	Sukirno's Perspective (2019)	Zahra & Pratiwi's Perspective (2024)
Main Focus of Adaptation	Emphasizes the importance of message substance as the top priority, not just the form or medium of delivery.	Highlights the in-depth packaging of messages in formats preferred by digital audiences (reels and podcasts).
Key Principles	Messages must be authentic (genuine and honest), factual (based on facts), and contextual (tailored to the current needs of society).	Messages must remain meaningful and substantial, even when presented in a concise and engaging format.
How to Deliver the Message	Messages must be delivered in a way that is most suitable for the audience so that they are easy to understand and accept.	Use formats that are familiar to digital audiences, such as reels (short videos) and podcasts (easy-to-listen-to audio).
Relevance of the Message	Messages must be relevant and appropriate to the complex issues faced by modern society.	Profound messages must be packaged in a popular and interesting form to reach social media audiences.
Similarities in Concept	Both Sukirno and Zahra agree that the essence of the message should not be sacrificed for the sake of the medium of delivery. Both emphasize the importance of maintaining the depth of meaning of the message.	Both Zahra and Sukirno suggest that the message delivered must be appropriate for the audience and their context.

CONCLUSION

Based on the analysis in this article, it can be concluded that, although digital culture offers significant benefits, it also poses serious problems in counseling and preaching practices. On the one hand, digital technology has completely changed the way counseling and preaching are carried out. Although counseling has become more flexible, accessible, and able to reduce stigma, preaching can now directly interact with a much wider audience through social media. However, digital culture also brings new problems. A phenomenon known as “instant da'wah” occurs in da'wah when people prioritize popularity over understanding, leading to the spread of inaccurate or superficial information. Just like counseling, digital services carry ethical and technical dangers, including the loss of crucial nonverbal communication and the security of clients' personal data, even though they are more practical.

Therefore, rather than just concentrating on the use of technology, effective adaptation strategies must also emphasize the strengthening of core values. To protect themselves and their audiences from fraud and false information, da'wah practitioners and counselors must place

technical and essential digital literacy as a top priority. In the digital age, the Islamic concept of *tabayyun*, or verification, becomes highly relevant as a code of ethics. To avoid sacrificing depth of meaning for speed and virality, *da'wah* and counseling must ultimately maintain authentic, accurate, and contextual message content, even when presented in a contemporary and engaging manner.

Several useful suggestions and implications can be applied based on the findings of this study. First and foremost, it is very important for *da'wah* practitioners to create content strategies that focus on both scientific depth and virality. Creating engaging short video content (reels) as an 'introduction' or opener and then directing viewers to other platforms, such as podcasts or YouTube channels, that offer more in-depth studies is one way to achieve this. To ensure the accuracy of the information conveyed, cooperation with hadith experts or other respected academics must also be strengthened.

Second, it is essential for counselors to invest in specialized training in digital counseling. In addition to a deep understanding of ethics and data protection, this training should cover how to build relationships through text-based nonverbal communication beyond the use of platforms. Given that counselors currently work with a more diverse global clientele, educational institutions and professional associations can provide courses that focus on digital and cultural competencies.

Third, more generally, community-level efforts to improve digital literacy are essential. Both governmental and non-governmental organizations should support educational initiatives that teach students how to utilize technology, but also how to think critically, verify information (*tabayyun*), and protect their privacy. Digital literacy is more than just a technical skill; it is an ethical foundation for navigating the complex digital environment. *Dakwah* and counseling can remain relevant and successful in meeting the spiritual and psychological needs of contemporary society by integrating basic principles such as integrity, ethics, and substance into digital activities.

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