Development of Digital Counseling Media in Preventing Family Disintegration in the Era of Disruption

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Abstract: The rapid changes brought about by the era of digital disruption have had a significant impact on the harmony of Muslim families, including an increased risk of conflict, disintegration, and communication challenges between family members. This study aims to design an interactive, applicable, and Islamic value-based digital da'wah-counseling content model as a preventive strategy in family counseling. The approach used is qualitative with a library research method, with data collected from journals, books, scientific articles, and relevant documents on family, Islamic counseling, and digital da'wah. The analysis was conducted through data reduction, theme categorization, theory synthesis, and identification of best practices for content design. The results of the study show that Muslim families face challenges in the form of ineffective communication, a lack of Islamic digital literacy, and the influence of negative digital content. Islamic counselors play a strategic role by providing preventive and educational guidance through digital content, which is presented in a personalized and flexible manner. The content model developed through the WhatsApp channel includes material introduction, mentoring classes, and evaluation and reflection, using text, voice notes, videos, infographics, and interactive quizzes. In conclusion, the development of Islamic value-based digital counseling content is effective in strengthening the spiritual, moral, and family resilience of Muslims. As a result, this model can serve as a practical guide for Islamic counselors to provide preventive and applied support to families in the digital age, while also enhancing Islamic digital literacy and family communication skills.
Keywords: Development of Da'wah Content; Digital Counseling; Family Disintegration; Digital Disruption.

INTRODUCTION

Family can be defined as a small group bound by blood ties, consisting of a husband, wife, and children who live in the same place, share the same family goals or values, and can work together economically (Cepi Ramadani, Ujang Miftahudin, and Abdul Latif 2023:12–13). However, in recent years, the phenomenon of family disintegration in Indonesia has shown significant numbers. According to the Indonesian Statistics report cited in the weekly issue report by (Fahham 2023), the number of divorce cases in Indonesia reached 516,334 cases in 2022, an increase of 15.31% compared to 2021, which reached 447,743 cases. This phenomenon proves that the divorce rate is still quite high and is a serious concern in the context of family relationships.

One of the factors triggering family disintegration is the development of digital technology, which currently dominates almost all aspects of human life. (Novianti, Hukmi, and Maria 2019) show in their research results that currently, not only adults have access to technology, but children and adolescents also have a fairly high intensity of internet use. This statement is supported by data released by the Central Statistics Agency (BPS) 2025:16 from the results of the 2024 Susenas Survey, which shows that 72.78 percent of Indonesia's population had accessed the internet in 2024 and 69.21 percent in 2023.
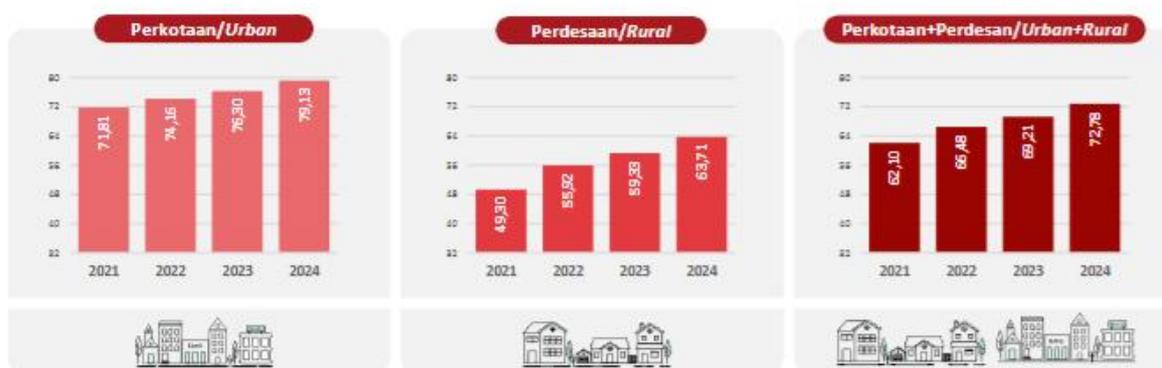
Sumber/*Source* : Badan Pusat Statistik, Survei Sosial Ekonomi Nasional/ *BPS-Statistics Indonesia, National Socioeconomic Survey*

Gambar **9** **Persentase Penduduk yang Mengakses Internet Menurut Klasifikasi Daerah, 2021–2024**
Figure *Percentage of the Population Who Accessed the Internet by Classification Areas, 2021–2024*

Figure 1. Percentage of Internet Usage Based on Regional Classification
(Source: Indonesian Telecommunications Statistics Report (BPS) 2025)

The high number of internet users in Indonesia today shows that people in Indonesia are increasingly dependent on digital media, both in terms of interacting, obtaining information, and building social relationships. In terms of terminology, major changes that shift or replace existing systems, such as those currently occurring, are referred to as disruption (Radinal 2021:9). The changes or disruptions resulting from technological developments can be positive or negative, depending on the individual experiencing them. To date, the greatest challenges and impacts of the phenomenon of digital disruption are likely to occur within the family, because it is in this smallest sphere that individuals are easily influenced if they do not have a strong sense of self or understanding of commitment. This statement is supported by research (Sabenih 2025) which shows that the unwise use of social media and digital technology, as well as a lack of communication between couples, can trigger disharmony and even lead to divorce.

In facing the challenges of this era of disruption, the role of Islamic counselors becomes very important in providing guidance based on religious values to help families overcome the problems they face. However, counselors will be greatly assisted by the availability of digital da'wah and counseling content that utilizes the latest technology, so that counselors can effectively convey da'wah and counseling messages to families, especially in facing the challenges of the digital era. Well-designed digital content can be a means of strengthening family relationships and preventing disintegration.

Various previous studies have discussed the role of Islamic preaching and counseling in strengthening family resilience. For example, research on "the implementation of family preaching in the digital era" conducted by (Ridwan and Edwin Rewira 2022) shows that the use of digital

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platforms is effective in reaching a wider audience, but the content presented is still not interactive enough and digital literacy is a barrier for the audience. In addition, research conducted by (Iti et al. 2025) on "family education studies from the perspective of Dr. Aisah Dahlan" emphasizes the importance of Islamic values through video content, but digital content strategies are still not interactive enough and the program system has not been fully integrated.

Based on these findings, there are still shortcomings in the design of interactive, structured, and specific digital counseling content to assist Muslim families in facing challenges in the digital era. These shortcomings form the basis of this study, which is to conceptually design a digital counseling content model based on Islamic values that is not only educational but also interactive and applicable. This model concept is expected to serve as a guide for Islamic counselors, strengthen family relationships, and help deal with the impact of digital disruption in a preventive and constructive manner.

METHOD

This study uses a qualitative approach with a library research method, which aims to understand phenomena in depth through holistic experiences obtained from research subjects in the form of behavior, perceptions, motivations, actions, and descriptive language in the form of words with specific natural contexts, utilizing various scientific methods. The data collection procedure was carried out by compiling and analyzing documents related to the research topic. This process aimed to identify theories, concepts, and previous findings relevant to the design of Islamic value-based digital counseling content (Sari & Asmendri, 2020, p. 44).

The analysis technique used was descriptive analysis, which was carried out by reading and understanding the text data in detail, identifying themes, categories, and main concepts, coding the text data based on themes, categories, and concepts, analyzing the text data to identify patterns, meanings, and relationships, interpreting findings related to the text data research questions, and drawing conclusions and research implications. This study uses data obtained from national journal articles published in the last 10 years through databases such as Google Scholar and Publish or Perish, as well as e-books that we accessed through Google Books. The data collection technique was carried out through a literature search using keywords such as "development of da'wah media," "family disintegration," "digital disruption," and many more.

RESULTS AND DISCUSSION
Analysis of Family Challenges in the Era of Disruption

The era of disruption, characterized by fundamental and rapid changes, presents a major challenge for Muslim families in Indonesia. These changes not only affect social interaction patterns but also have a direct impact on the structure and function of families in everyday life. One of the main challenges lies in the effort to maintain and internalize Islamic values amid the rapid flow of information, global culture, and the penetration of digital technology, which often brings new values that are not in line with Islamic teachings (Rahmawati et al. 2018).

In such conditions, Muslim families are required to be more adaptive and selective in utilizing technology. The presence of digital media actually opens up great opportunities to strengthen religious education, communication, and family-based counseling. However, without proper management, technology also has the potential to weaken the role of the family as the main bastion for instilling faith, character, and morals. Therefore, the era of disruption demands the creation of

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new strategies in the development of digital da'wah-counseling content that is able to meet the needs of Muslim families.

Such content not only serves as a means of spreading Islamic values, but also as an instrument of spiritual, psychological, and social support for each family member to remain steadfast in the face of the dynamics of the times. Conceptually, Muslims in general still face limitations in responding quickly to the revolutionary changes occurring in the era of disruption.

This can be seen from the lack of optimal ability to control and utilize information technology as an instrument to strengthen da'wah and community development. Many Muslim families still play a passive role as consumers of digital information, so they are more often exposed to content that is not in line with Islamic values than actively producing and managing Islamic-oriented content (Takim 2025).

This situation gives rise to an ethical dilemma, in which Islamic principles such as ethics, trust, and personal property rights are required to adapt to modern technological developments. Rapid digital progress presents new problems, one of which is related to issues of privacy, data security, and misuse of personal information. This challenge requires Muslims not only to use technology as a means of learning, but also to be selective and cautious in using technology.

Digital developments have changed the way Muslims access religious literature. Many people now prefer to seek religious knowledge through digital platforms rather than directly referring to religious scholars (Ichwan et al. 2024). As a result, there is a tendency to understand Islamic teachings quickly and practically, but often superficially because there is no in-depth guidance. This situation has two sides. On the one hand, digitalization makes it easier for Muslims to obtain religious information anytime and anywhere. But on the other hand, this can lead to misunderstandings or the spread of interpretations that are not in accordance with Islamic teachings.

This situation requires parents to be more involved in guiding their children so that they are able to deal with the negative influences of digital content. However, many parents are still confused about determining the appropriate Islamic education methods or strategies for the digital era (Isnaini 2019). Many of them simply restrict their children's access to gadgets, but are unable to provide proper guidance on how to use technology wisely and in an Islamic manner.

In fact, the role of parents is very important as the first and primary educators in the family. Children need role models, guidance, and direct supervision to be able to distinguish between digital content that is beneficial and that which contradicts Islamic values. Therefore, an Islamic education strategy based on the family that is in line with technological developments is needed, for example by introducing Islamic digital literacy, utilizing religious-themed educational applications, and encouraging family discussions about Islamic values found in the virtual world.

With this approach, parents not only function as supervisors but also become active mentors who instill critical awareness and Islamic values in their children. This is in line with the urgency of developing a digital da'wah-counseling model that can help Muslim families carry out their roles more effectively amid the rapid flow of information in this era of disruption.

The Role of Da'i and Islamic Counselors in Mentoring

Advances in information and communication technology, such as the internet and social media, which now dominate people's daily lives, offer new opportunities for da'i and counselors to spread religious moral messages more quickly and reach a wider audience (Nawaffani 2023). The phenomenon of digital disruption has had a significant impact on Muslim family life, including an

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increased risk of conflict, disintegration, and communication challenges. In this context, Islamic counselors have a strategic role to play in assisting families through digital da'wah-counseling content. Islamic counselors not only convey moral messages, but also provide spiritual, psychological, and social guidance in an interactive and personalized manner. There are three strategies that counselors can implement:

1. Preventive Strategy: Islamic counselors act preventively by providing Islamic value-based education and guidance before problems develop. They help families understand the principles of the Qur'an and Hadith regarding husband-wife relationships, parenting, and conflict management. This approach is important for strengthening family resilience in the face of digital pressures.

2. Educational Strategy through Digital Content: Islamic counselors use various digital platforms—such as videos, podcasts, interactive modules, webinars, and messaging apps—to deliver counseling materials. These materials teach effective communication skills, conflict management, healthy use of technology, and strengthening Islamic digital literacy. The content is designed to be interactive and personalized, allowing family members to learn and participate actively.

3. Personalized and Flexible Approach: Counseling materials are tailored to the age of family members, emotional needs, and level of digital literacy. Counselors also facilitate positive online interaction through discussion groups, question-and-answer forums, or collaboration with Islamic influencers, so that families have a safe space to share problems and receive personal guidance. This approach has proven effective in maintaining Islamic identity and increasing the spiritual resilience of families in the digital age (Nawaffani 2023).

Meanwhile, digital da'wah is very strategic and important in responding to the challenges of the era of disruption for Muslim families. In addition to serving as an effective means of spreading Islamic values widely and accurately, digital da'wah also serves as a means of spiritual, psychological, and social assistance that helps families remain steadfast in the face of rapid changes in the modern era. The main role of digital counseling da'wah in the context of these challenges is to strengthen Islamic digital literacy, and da'wah messages must be conveyed in a friendly, inclusive, and moderate language.

Extreme or provocative messages must be avoided in preaching because they can cause arguments and differences of opinion. In addition, be creative in conveying information by using various formats such as short videos, infographics, podcasts, webinars, or stories. Furthermore, preachers have the ability to form positive communities in the virtual world through activities such as discussion groups, question and answer forums, or collaborations with influencers. The goal of these efforts is to create a space for interaction that allows for the dissemination of religious values (Naufal Taufikul Hakim Azhar et al. 2024) as spiritual and moral guidance. Digital preaching not only spreads Islamic teachings but also provides an interactive space to help people meet their emotional and spiritual needs.

Through digital platforms such as social media, podcasts, messaging apps, and videos, counseling da'wah offers flexible, personal, and confidential religious guidance and counseling to help people overcome their life problems with a strong Islamic values approach. This helps people maintain their Islamic identity in a fast-paced and diverse information age. Thus, digital counseling da'wah responds to challenges by providing interactive counseling and da'wah services based on Islamic values, increasing people's awareness of digital literacy, and enhancing spiritual and moral resilience amid rapidly changing global cultural and technological trends.

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Designing a Counseling Da'wah Content Model in an Era of Disruption

To address the challenge of family disintegration in the era of disruption, the author chooses to use digital platforms as a means of counseling-da'wah as a relevant prevention strategy. One effective channel is WhatsApp (WA), because it is easily accessible and allows two-way communication between counselors and families. Through the WA Channel, Islamic counselors can deliver counseling and da'wah material in a gradual, structured, and interactive manner. The material is presented in various formats, such as short texts, voice notes, infographics, or multimedia links, making it easier for family members to understand and apply. In addition, this channel allows counselors to provide personal feedback, answer questions, and facilitate flexible family reflection and discussion.

The three components of the material that can be developed are:

1. **Introduction to general and Islamic material**
   a. The output of this component is: initial education on the psychological aspects of family conflict, using taglines such as "Recognize and Avoid!" or "Recognize and Face," "Recognize and Monitor," and so on.
   b. Material delivery strategy: video content or infographics that will be shared three times a week.

2. **Mentoring Classes**
   a. The output of this component is: listening and providing intervention for problems that require therapy.
   b. Material delivery strategy: in the form of seminar classes for group counseling or in the form of appointments for individual counseling. It can be scheduled as a seminar class or individual counseling class once or twice a month.

3. **Evaluation and Reflection**
   a. The output of this component is to ensure the extent of members' understanding within the channel regarding their psychological and spiritual conditions. In addition, this component also aims to evaluate how suitable the material is for members in the channel, and what other material will be presented starting next month.
   b. Delivery strategy: interactive websites such as quizzes
   4. With this approach, the delivery of content is not only educational but also preventive and applicable, helping families improve their Islamic digital literacy, communication skills, and spiritual and moral resilience amid the dynamics of the information and technology era.

CONCLUSION

Based on the results of this study, it can be concluded that Muslim families face significant challenges in the era of digital disruption, including an increased risk of conflict, disintegration, and difficulties in communication and children's education. The high intensity of internet use by all family members, coupled with a lack of Islamic digital literacy, requires adaptive and targeted intervention strategies to maintain family harmony and spiritual resilience. In this context, Islamic counselors play a strategic role by providing preventive, educational, and personalized spiritual, psychological, and social guidance. Through digital counseling content, counselors can convey Islamic values, teach communication and conflict management skills, and facilitate flexible family interactions, thereby strengthening Islamic identity and moral resilience amid the flow of digital information.

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The use of WhatsApp as a medium for delivering content is expected to be effective because it allows material to be delivered in a gradual, interactive, and personalized manner. The content structure, which includes an introduction, mentoring classes, and evaluation and reflection, helps family members understand challenges, practice Islamic principles, and evaluate their understanding and application of the material on an ongoing basis. The delivery strategy through text, video, infographics, and interactive quizzes increases the effectiveness of education and counseling guidance. Thus, this Islamic value-based digital counseling-da'wah content model makes a real contribution to strengthening family relationships, increasing Islamic digital literacy, and developing communication and conflict management skills. This model can serve as a practical guide for Islamic counselors in designing adaptive, applicable, and preventive digital da'wah and counseling programs, so that Muslim families are better prepared to deal constructively with the impact of technological disruption, maintain harmony, and strengthen spiritual and moral resilience.

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