

Transformation of Da'wah and Counseling from the Traditional Era to the Digital Era

Nirinda Dwitasari, April Velicyela Arianto

UIN Sunan Ampel Surabaya

nirindaa495@gmail.com, aprilvelicyela@gmail.com

Corresponding Author: Nirinda Dwitasari

Article History: Recived: 2025, 08, 20; **Revised:** 2025, 09, 20; **Accepted:** 2025, 10, 30.

Abstract: This study discusses the transformation of da'wah and counseling from the traditional era to the digital era, which has brought significant changes to communication methods and the effectiveness of services. Da'wah, which was previously delivered through face-to-face sermons, has now evolved into digital platforms such as social media, podcasts, and video streaming, enabling a wider reach—especially among younger audiences. Meanwhile, counseling services have also undergone digitalization through online platforms that allow more flexible and efficient access for the public. This study employs a descriptive qualitative method with a library research approach, analyzing relevant literature from 2019–2025. The findings indicate that the use of communication technology plays a crucial role in enhancing the reach and effectiveness of both da'wah and counseling. However, it also presents challenges such as popularity orientation, limited emotional interaction, data privacy risks, and low digital literacy. Therefore, adaptive strategies are needed to balance technological innovation with spiritual values and professional ethics, ensuring that digital da'wah and counseling remain high-quality, relevant, and meaningful to society.

Keywords: Da'wah Transformation, Digital Counseling, Communication Technology, Digital Era, Online Services

INTRODUCTION

The current era of digitalization, whether realized or not, has brought society into a digital way of life. The development of communication technology has gradually changed social structures as well as the way humans interact with one another (Lase et al., 2025). Based on the *Digital 2025 Indonesia* report by DataReportal, at the beginning of 2025 there were 212 million internet users in Indonesia, equivalent to 74.6% of the total population (Kemp, 2025). In addition, 143 million active social media user identities were recorded, covering more than half of Indonesia's population (Riyanto, 2025). Communication technology today plays an important role due to the high demand for fast and accurate information exchange (Basit et al., 2022). On the other hand, technological advancement is an unavoidable challenge in human life. Therefore, technological development needs to be utilized wisely so that it can serve as a tool for developing one's potential.

Da'wah, which initially used only traditional media, has now evolved through the touch of modern technology. Digital media is one of the modern media that can be used for preaching in the present era. Digital media has one main objective — to attract people's attention to the values of the messages being conveyed. As a communication medium, digital media can play an appealing role as a means of delivering messages related to da'wah (Nurliana, 2020).

Along with the transformation of da'wah, technological development has also had a major influence in the field of guidance and counseling. Counseling services are now not only conducted face-to-face but can also be accessed through digital media. This change is absolute, because if guidance and counseling cannot keep up with technological progress, then da'wah and counseling services will fall behind and fail to adapt to the times (Kusumawati, 2020). This transformation requires adaptation so that da'wah and counseling can continue to reach the wider community effectively.

Several previous studies have also highlighted the transformation of da'wah and counseling in the digital era. Research conducted by Lestari and Mariska (2023) emphasized that traditional da'wah based on culture and art has now shifted toward the use of digital media. This change demands that preachers (da'i) become more creative in packaging da'wah messages, even though they are still faced with the challenge of popularity orientation. Similar findings were presented by Zaman, Robith Ilman, and Maulidi (2023), who examined the da'wah strategies of the millennial generation. Young generations familiar with technology tend to be more receptive to digital-based da'wah, but strategies are still needed to ensure that the conveyed messages do not lose their essence.

Meanwhile, research in the field of counseling has also shown a significant direction of transformation. Yulianti et al. (2024) found that the counseling profession in Indonesia faces major challenges, such as low digital literacy and the stigma surrounding mental health, even though the development of digital-based counseling services is considered essential to ensure that services remain relevant to society's needs. Similarly, Setyorini, Firman, and Nurfahanah (2025) compared the effectiveness of face-to-face counseling with online counseling. The results showed that online counseling is more accessible and flexible, yet face-to-face counseling remains superior in building a deep emotional connection between counselor and counselee. The same was revealed by Dewi (2021), who showed that the use of digital applications in counseling can reduce spatial and temporal barriers for both counselors and clients while improving the quality of their interactions (Permatasari, Suhaili, and Firman, 2021).

The findings of these studies indicate that both da'wah and counseling have undergone significant transformations in the digital era. Digital media has been proven to provide great opportunities to expand the reach of da'wah and counseling services; however, it also brings new challenges such as popularity orientation, limited digital literacy, and a decline in the quality of emotional interaction. Therefore, this study is important to further examine how the transformation of da'wah and counseling can continue to develop in order to remain relevant, effective, and in accordance with the needs of modern society.

The purpose of this study is to analyze the development of da'wah and counseling communication methods that are currently undergoing a transformation from the traditional era to the digital era. In addition, this research also aims to evaluate the impact of these changes on the overall effectiveness of da'wah and counseling. This study employs a library research approach by reviewing various literature related to the topic of da'wah communication. The sources used include books, scientific journals, and relevant reports. The researcher hopes that the results of this study will not only benefit preachers and counselors but also make a tangible contribution to expanding understanding of da'wah and counseling in the digital era. Furthermore, this study is expected to serve as an important reference for future research, particularly in exploring the potential and

responding to various challenges in delivering religious messages amid the advancement of communication technology.

METHOD

This study uses a qualitative research method with a descriptive qualitative approach in the form of a library research study, which is a research activity carried out by collecting information and data from various relevant written sources, such as reference books, previous research results, articles, notes, and scientific journals related to the problem being studied. This activity is conducted systematically through the stages of collecting, processing, and concluding data using certain techniques to find answers to the problems under investigation (Sari and Asmendri, 2020).

The data collection technique used is secondary data, namely data obtained indirectly through the examination of written documents. The literature search was conducted through platforms such as Google Scholar, Publish or Perish, and Google Books, with the publication range between 2019–2025. The keywords used include: “da’wah transformation, digital counseling, traditional era, digital era, online counseling services.”

RESULTS AND DISCUSSION

Definition of Communication Technology in the Context of Da’wah and Counseling

Communication technology is the application of knowledge used as a means for humans to transmit information or messages quickly and efficiently. The development of communication technology aims to help solve communication problems between humans (Mohamad Sudi, 2019). The development of technology has progressed rapidly every year, starting from the printing press used for the first time in 1455 as a form of communication technology, to the current era, where communication technology has advanced through the use of the internet and smartphones as one of the main communication tools (Baharuddin, Stiawan, and Amrozi, 2020).

Along with the rapid development of communication technology, scholars and knowledgeable individuals are required to be able to utilize it as a means to develop self-potential and disseminate knowledge. In the past, the delivery of knowledge was limited to oral and written methods through print media. However, today, the advancement of the internet allows the dissemination of knowledge to be carried out more broadly and efficiently. Information transmitted through communication technology can now be accessed globally (Aminullah and Ali, 2020).

This transformation also has a major impact on da’wah activities. If previously da’wah was conducted face-to-face through sermons in mosques, Friday khutbahs, or religious gatherings (majlis taklim), it has now expanded into the digital realm, such as social media, podcasts, and video streaming. Traditional da’wah excels in building emotional closeness with the audience but is limited by space and time. Meanwhile, digital da’wah can reach a wider audience, especially the younger generation who are familiar with technology. The development of communication technology provides a more interactive, personal, and targeted way of communication compared to traditional mass media. This presents a great opportunity for preachers (da’i) to convey da’wah messages to more people, particularly the younger generation who are deeply engaged in the digital world (Irawan, 2025).

In line with da’wah, guidance and counseling services have also undergone significant changes. Digital communication enables counseling to be conducted online, either through video calls or dedicated platforms, making services more accessible. However, similar to da’wah, digital

counseling also faces challenges such as limited ability to interpret nonverbal cues and issues of data privacy. The high mobility of society and the increasing need for fast and flexible information have created new challenges in the modern era (Rahmawati et al., 2024).

Types and Functions of Communication Technology in Da'wah and Counseling

The development of communication technology aims to provide convenience for humans. Considering that digital media as a source of information has become an inseparable part of human life, digital media serves as a highly effective persuasive communication tool and thus requires serious attention. Therefore, the use of media as a means for spreading Islamic teachings is an appropriate and progressive step (Nurliana, 2020).

Preachers (da'i) in the digital era have massively adopted information technology as a primary tool in delivering religious messages. This change involves various popular platforms such as YouTube, TikTok, Instagram, Twitter, and others. Through YouTube channels, da'i can upload content in the form of sermons and thematic studies. Da'wah videos allow messages to be conveyed in an audiovisual format, enhancing appeal and increasing audience engagement. Furthermore, the video format provides greater opportunities for da'i to utilize visual illustrations, infographics, and animations in explaining Islamic concepts. Instagram has also become an effective innovation for da'wah, particularly in reaching millennial and Gen Z audiences. Through features such as Instagram Stories, Reels, and Live Streaming, da'i can deliver da'wah in shorter, more visual, and interactive formats.

In addition to these platforms, instant messaging applications such as WhatsApp and Telegram are also used to distribute da'wah materials in the form of short texts, voice recordings, short videos, and Islamic e-books. Da'wah groups on these applications allow for two-way interaction between da'i and followers, thus forming digital communities that support each other in strengthening faith.

Not only in da'wah, communication technology also plays an important role in counseling services. For instance, the Peer Counseling Model using the WhatsApp application demonstrates that counseling services can be conducted more flexibly and foster closeness among peers without the need for face-to-face meetings (Romiaty et al., 2022). Moreover, technological advancements have led to the emergence of specialized counseling applications such as *Riliv* in Indonesia, which connects users with professional counselors or psychologists online. Such applications serve as a bridge between counselors and the wider community, particularly those who require quick access to psychological services (Handoko et al., 2024).

Integration of Communication Technology with Da'wah and Counseling Values

From the perspective of Islamic communication, it is essential to preserve the substance of da'wah messages so that they do not lose their spiritual meaning despite being presented in modern forms. This means that innovation in digital da'wah must remain grounded in the core values of Islam, such as honesty, courtesy, and sincerity. In the digital era, the effectiveness of da'wah greatly depends on the creativity of da'i in delivering messages and selecting the appropriate platforms to reach the audience. In this context, da'wah communication strategies need to be designed by considering the characteristics of digital audiences, patterns of new media consumption, and the basic principles of da'wah that remain rooted in Islamic values. The integration of traditional

approaches that emphasize exemplary conduct, mastery of knowledge, and proper manners with innovative, technology-based approaches is the key to successful da'wah in the modern era.

One characteristic of da'wah adaptation in the digital era is the shift in communication patterns from one-way lectures to interactive and responsive dialogues suited to the character of the younger generation (Rahmawati et al., 2024b). This can be seen in contemporary preachers who adopt everyday language, humor, and even popular culture references to make religious messages more relatable to Gen Z audiences (Royani, Rizal, and Kholik, 2024). In addition, digital formats such as short videos, storytelling, Instagram carousels, and podcasts have proven effective in reaching the digital generation because they align with their habits of consuming instant and visual content.

The contextualization of da'wah in the digital era requires preachers to apply the principle of *hikmah*, which means delivering messages according to the audience's condition through relevant and targeted media (Bintang Fadhlurrahman et al., 2022). In practice, the digitalization of da'wah must consider local cultural values so that religious messages remain connected to the community's social roots (Ar et al., 2023). A friendly, inclusive, and humanistic approach is also an important part of this strategy, as warm and ethical communication styles have proven effective in reaching diverse audiences without losing the core values of Islam (Muvid, 2023).

Beyond preachers, counselors also play a crucial role in supporting individual and community development. In Indonesia, changes in the field of counseling have become increasingly important in line with evolving social, economic, and cultural demands (Yulianti et al., 2024). Digital transformation has altered various aspects of life, including counseling and guidance services. Information and communication technology has become one of the main drivers of this transformation, creating new methods and tools that facilitate communication and interaction between counselors and clients. With the emergence of digital platforms, online counseling services have become a more common alternative, allowing broader access to guidance services without geographical limitations. This has led to a paradigm shift from conventional approaches to more technology-integrated methods (Chintyasari, 2025).

Technology in the field of guidance and counseling serves as a supporting tool in the implementation of services. Guidance and counseling media function to support, strengthen, and complement the service process for students or counselees. The presence of digital media allows the delivery of guidance and counseling messages that can develop the counselee's thinking, feelings, attention, and motivation. In addition, technology also facilitates the design, processing, and management of data related to the implementation of guidance and counseling services more effectively and efficiently (Hita Lafia Sarasvati and Rukiyati, 2024). The use of information and communication technology in counseling practices offers a more engaging and flexible approach compared to conventional guidance and counseling methods (Sulthoniyah et al., 2025).

Previous literature has shown that the use of technology in counseling has been identified in several studies. According to Turvey (2021), online counseling can improve service flexibility and accessibility while reducing the stigma often associated with individuals seeking psychological help. Furthermore, Wells and Papanicolas (2020) emphasize that digital applications and platforms can enhance the quality of interventions through more accurate data collection, such as counseling session histories, client communication patterns, and responses to interventions, thereby allowing for deeper behavioral analysis. In Indonesia, a study by Handika and Marjo (2022) showed that digital media-based counseling, such as through the Telegram application, can increase the

effectiveness of individual counseling services during the pandemic. Similarly, Dewi (2021) demonstrated that the use of digital applications in counseling can reduce spatial and temporal barriers for counselors and clients and improve the quality of their interactions (Permatasari et al., 2021).

Effectiveness of Communication Technology in Reaching Society

In the ever-evolving digital era, information and communication technology has transformed how humans interact and communicate in various areas of life, including da'wah and education (Rani, 2023). Da'wah communication is no longer limited to physical spaces such as mosques, prayer rooms, or religious gatherings but has expanded to various digital platforms (Rahmawati et al., 2024a). This role is increasingly important because da'wah serves as a strategic medium for strengthening religious identity while meeting the community's need to understand Islamic teachings more deeply.

Generation Z and Alpha, for instance, tend to seek religious information through television, smartphones, social media, and even artificial intelligence. This access allows anyone to obtain religious knowledge from simple worship practices to complex theological issues in a practical and instant manner (Jaya and Pratama, 2025). This phenomenon confirms that digital technology has opened new pathways for society to learn about religion according to their needs. social media has emerged as the most prominent medium due to its ability to transcend space and time boundaries. As a communication platform, social media not only facilitates interaction but also offers broad participation opportunities. The use of digital platforms such as YouTube, Instagram, TikTok, and podcasts represents the tangible integration of communication technology in contemporary da'wah (Melyna Mazlin et al., 2025). Religious messages can be packaged more flexibly, visually, and interactively, even incorporating humor or participatory features such as polls and live chats to keep da'wah engaging. Its effectiveness lies in two aspects: broad reach and active audience engagement.

Beyond preachers, counselors play a crucial role in assisting both individual and societal development. In Indonesia, changes in the field of counseling have become increasingly important along with evolving social, economic, and cultural demands (Yulianti et al., 2024). Digital transformation has changed many aspects of life, including counseling and guidance. Information and communication technology has become one of the main drivers of this transformation, creating new methods and tools that facilitate communication and interaction between counselors and clients. With the emergence of digital platforms, online counseling services have now become a more common alternative, enabling broader access to guidance services without geographical barriers. This has led to a paradigm shift from conventional to more technology-integrated approaches (Chintyasari, 2025).

Technology in the field of guidance and counseling functions as a supporting tool in service implementation. Guidance and counseling media function to support, reinforce, and complement the service process for students or counselees. The presence of digital media enables the delivery of guidance and counseling messages that can develop counselees' thinking, feelings, attention, and motivation. Furthermore, technology facilitates the design, processing, and management of data related to service implementation more effectively and efficiently (Hita Lafia Sarasvati and Rukiyati, 2024). The use of information and communication technology in counseling practice offers a more engaging and flexible approach compared to conventional methods (Sulthoniyah et al., 2025).

Challenges in the Use of Technology in Da'wah and Counseling

Challenges in da'wah are not new. Since classical times, preachers (da'i) have faced various obstacles such as rejection, ridicule, slander, and even threats (Lestari and Mariska, 2023). However, with the advent of the digital era, the nature of these challenges has transformed. Whereas in the past obstacles were more physical and social, now they arise from the overwhelming flow of information and the dynamics of digital media.

One major challenge is distraction and information overload. In today's digital life, people receive streams of information every second from the devices they hold. Not all information can be verified for accuracy; some are hoaxes or false information (Jaya and Pratama, 2025). This condition can blur authentic da'wah messages and create confusion among the public. Therefore, serious efforts are needed to verify the authenticity of information so that da'wah messages remain credible and trustworthy.

In addition, dependency on algorithms and popularity poses another challenge. Da'wah messages on social media often depend on the platform's algorithm systems, which prioritize popular and viral content over educational ones (Nikmah, 2020). As a result, deep and substantive da'wah messages can be overshadowed by lighter or sensational content. Without creativity and adaptation from preachers, the intended message risks losing consistency. Another challenge is the potential misuse of da'wah media for commercial or provocative purposes. Social media is often exploited by certain groups to spread hate speech, radical narratives, or even religious content mixed with purely commercial motives (Nay, Afiq, and Masruruh, 2025). This phenomenon not only tarnishes the image of Islam as a religion of peace but also risks diminishing the credibility of da'wah in society's eyes. In this context, preachers must be more careful in crafting content, ensuring source authenticity, and maintaining the purity of da'wah as a means of spreading Islamic values.

Technological advancement offers various conveniences, such as facilitating communication processes and reducing costs for conducting long-distance counseling sessions (Hayati and Titdoy, 2024). On the other hand, several challenges arise in counseling services within this digitalization context:

- 1. Limited face-to-face interaction:** In traditional counseling, direct interaction allows counselors to read facial expressions, body language, and client emotions more accurately. However, in digital-based counseling services, these nonverbal cues become blurred or even lost.
- 2. Lack of digital competence among counselors:** Many counselors have not yet fully mastered online counseling applications or even the ethics of digital communication. This lack of preparedness can make services less optimal and may lead to procedural errors such as data breaches or miscommunication.
- 3. Risks to client privacy and data security:** Counseling involves highly sensitive personal data such as family history, personal problems, or psychological disorders. Client privacy is one of the biggest challenges in digital counseling. The use of third-party applications or unsecured platforms can endanger client privacy (Nadhiroh, 2025).
- 4. Limitations in building deep rapport between counselor and client:** Online interaction often hinders emotional nuances that are easily captured in face-to-face communication. Although technology has advanced through video calls and chats, some aspects of empathy and warmth in therapeutic relationships may be lost. This can affect the effectiveness of counseling

sessions (Kabata, Labkoli, and Oematan, 2025). To address these challenges, counselors must develop competence in applying digital technology in counseling services. It is important for counselors to continually enhance their skills and knowledge in the use of technology for counseling while ensuring that the services provided remain relevant, effective, and secure in facing ongoing changes (Rimayati, 2023).

CONCLUSION

This study shows that the transformation of da'wah and counseling from traditional forms to digital ones has had a significant impact on their effectiveness. Da'wah, which was once limited by space and time, can now reach a wider audience through social media, video streaming, and various digital platforms. Similarly, counseling is no longer confined to face-to-face sessions but can now be accessed flexibly through online services, making it more aligned with the needs of contemporary society.

Although it provides many conveniences, this transformation also presents challenges. Digital da'wah is often trapped in the pursuit of popularity, which can diminish the depth of religious messages, while digital counseling faces limitations in building emotional closeness, risks of data privacy, and digital literacy barriers. Therefore, serious efforts are needed to ensure that digital da'wah and counseling remain of high quality and are able to preserve the values and essence of the messages being conveyed.

Thus, the use of technology in da'wah and counseling must be carried out wisely and purposefully. Creativity in message delivery, mastery of technology, and a commitment to upholding Islamic values and professional ethics are the keys to ensuring that both remain relevant and beneficial. This will ensure that da'wah and counseling in the digital era are not only modern in method but also strong in substance and impactful for society.

REFERENCES

- Aminullah, Muhammad, and Marzuki Ali. 2020. "Perkembangan Teknologi Komunikasi Era 4.0." *Komunike* Volume XII:1–23.
- Ar, Nirwan Wahyudi, Al Al-Mustla, : Jurnal, Ilmu-Ilmu Keislaman, Dan Kemasyarakatan, Nirwan Wahyudi Ar, Nurhidayat M. Said, Haidir Fitra Siagian, and Kata Kunci. 2023. "Digitalisasi Dakwah Berbasis Kearifan Lokal." *AL-MUTSLA: Jurnal Ilmu Dan Kemasyarakatan* 5(2):322–44. doi: 10.46870/JSTAIN.V5I2.637.
- Baharuddin, Harun, Agus Stiawan, and Yusuf Amrozi. 2020. "Masa Depan Teknologi Komunikasi Data, Menebak Arah Perkembangannya." *INTEGER: Journal of Information Technology* 5(2):1–5. doi: 10.31284/j.integer.2020.v5i2.915.
- Basit, Abdul, Eko Purwanto, Agus Kristian, Dewi Intan Pratiwi, Krismira, Intan Mardiana, and Gusri Weni Saputri. 2022. "Teknologi Komunikasi Smartphone Pada Interaksi Sosial." *LONTAR: Jurnal Ilmu Komunikasi* 10(1):1–12. doi: 10.30656/lontar.v10i1.3254.
- Bintang Fadhlurrahman, M., Rida Sopia Wardah, Muham-mad Mundzir Program Studi Ilmu Al Qur, an dan Tafsir, Fakultas Ushuluddin, dan Humaniora, and Uin ProfKH Saifuddin Zuhri Purwokerto. 2022. "Rekonstruksi Dakwah Di Media Online: Kontekstualisasi Makna Hikmah Dalam Q.S. Al-Nahl: 125 Aplikasi Pendekatan Ma'na-Cum-Maghza Ma'na-Cum-Maghza." *Jurnal Kajian Islam Interdisipliner* 7(1):19–44. doi: 10.14421/JKII.V7I1.1288.

- Chintyasari, Reysya. 2025. "Peran Teknologi Informasi Dalam Revolusi Digital Konseling Dan Dampaknya Terhadap Praktik Bimbingan Konseling." *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan* 5(2):4. doi: 10.17977/um065.v5i2.2025.4.
- Handoko, Fauziah, Ajib Atha, Syah Putra, and Sri Hajjah Purba. 2024. "Analisis Efektivitas Konseling Online Melalui Aplikasi Riliv Sebagai Alternatif Layanan Psikologi Pada Pengguna Di Indonesia." *Jikes : Jurnal Ilmu Kesehatan* 3(1):118–23.
- Hayati, Ria, and Muhammad Taufik Titdoy. 2024. "Tantangan Bimbingan Konseling Di Era Teknologi Informasi." *JUANGA: Jurnal Agama Dan Ilmu Pengetahuan* 10(1):27–36. doi: 10.59115/juanga.v9i0.
- Hita Lafia Sarasvati, and Rukiyati. 2024. "Peran Teknologi Sebagai Media Dalam Praktik Layanan Bimbingan Konseling." *Jurnal Ilmiah Bimbingan Konseling Undiksha* 15(3):348–61. doi: 10.23887/jibk.v15i3.87784.
- Irawan, Deni. 2025. "STRATEGI KOMUNIKASI DAKWAH (Studi Analisis Dakwah Tradisional Dengan Inovasi Digital)." *Syi'ar: Jurnal Ilmu Komunikasi, Penyuluhan Dan Bimbingan Masyarakat Islam* 8(1):1–16. doi: 10.37567/syiar.v8i1.3784.
- Jaya, Candra Krisna, and Lalu Muh Reza Pratama. 2025. "Dakwah Di Era Digital: Inovasi Media Sebagai Respon Terhadap Kebutuhan Umat Kontemporer." *Al-Idarah: Jurnal Manajemen Dakwah* 1(1):11–21.
- Kabata, Benyamin Ngongu, Meggi Dina Mariana Labkoli, and Irma Arianti Oematan. 2025. *No Title Strategi Sosial Bimbingan Dan Konseling Dalam Menghadapi Era Digital*. Jakarta: PT. Indonesia Delapan Kreasi Nusa.
- Kemp, Simon. 2025. "Digital 2025: Indonesia." *Datareportal*.
- Kusumawati, Eny. 2020. "Peluang Dan Tantangan Layanan Bimbingan Dan Konseling Di Era Disrupsi." *Counsnesia Indonesian Journal Of Guidance and Counseling* 1(02):64–71. doi: 10.36728/CIJGC.V1I02.1184.
- Lase, Citra Ningsih Mardalena, Michael Andrian Sirait, Nova Simbolon, and Theofilus Mandowally. 2025. "Transformasi Sosial Di Era Digital Dalam Perubahan Media Komunikasi Publik." *JPIM: Jurnal Penelitian Ilmiah Multidisipliner* 1(3):164–71.
- Lestari, Siti Kris Fitriana Wahyu, and Lisa Zulia Mariska. 2023. "Transformasi Gaya Dakwah Tradisional Ke Era Digitalisasi." *ASWALALITA (Journal Of Dakwah Manajement)* 2(1).
- Melyna Mazlin, Rosa, Luluk Fikri Zuhriyah, Nur Syam, and Najmy Hanifah. 2025. "Komodifikasi Dakwah Melalui Media Sosial Instagram." *Idarotuna: Jurnal Kajian Manajemen Dakwah* 7(1). doi: 10.24014/idarotuna.v7i1.36108.
- Mohamad Sudi. 2019. "Implikasi Perkembangan Teknologi Komunikasi Terhadap Peradaban Dan Komunikasi Antar Manusia." *Gema Kampus IISIP YAPIS Biak* 13(2):33–46. doi: 10.52049/gemakampus.v13i2.68.
- Muvid, Muhamad Basyrul. 2023. "Model Komunikasi Dakwah Berbasis Humanity Di Era Digital: Upaya Transformasi Nilai-Nilai Islam Rahmatan Lil Alamin." *Mediakita* 7(1):1–14. doi: 10.30762/MEDIAKITA.V7I1.952.

- Nadhiroh, Farisyah Ainun. 2025. "Mengatasi Tantangan Dalam Bimbingan Dan Konseling Di Era Digital Pada Sekolah Menengah Atas." *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* 7(1).
- Nay, Dinda Sofya Umbu, Muhammad Adib Afiq, and Sayidah Afyatul Masruruh. 2025. "Pemanfaatan Teknologi Digital Dalam Meningkatkan Akses Dakwah Di Kalangan Masyarakat." *Jurnal Kajian Agama Islam* 9(2).
- Nikmah, Faridhatun. 2020. "Digitalisasi Dan Tantangan Dakwah Di Era Milenial." *Muḍṣarab: Jurnal Kajian Islam Kontemporer* 2(1):45–52. doi: 10.18592/msr.v2i1.3666.
- Nurliana, Nurliana. 2020. "Televisi Sebagai Media Dakwah Islam Dalam Kehidupan Masyarakat Indonesia." *Jurnal Peurawi: Media Kajian Komunikasi Islam* 3(1):120–35.
- Permatasari, Yuli, Neviyarni Suhaili, and Firman Firman. 2021. "Inovasi Program Layanan Bk Berbasis Digital Pada Masa Pandemi Covid-19." *Jurnal Al-Taujih: Bingkai Bimbingan Dan Konseling Islami* 7(1):38–44. doi: 10.15548/atj.v7i1.2921.
- Rahmawati, Yulia, Farida Hariyati, Ahmad Zakki Abdullah, and Mia Nurmiarani. 2024a. "Gaya Komunikasi Dakwah Era Digital: Kajian Literatur." *Concept: Journal of Social Humanities and Education* 3(1):266–79.
- Rahmawati, Yulia, Farida Hariyati, Ahmad Zakki Abdullah, and Mia Nurmiarani. 2024b. "Gaya Komunikasi Dakwah Era Digital: Kajian Literatur." *Concept: Journal of Social Humanities and Education* 3(1):266–79. doi: 10.55606/CONCEPT.V3I1.1081.
- Rani, Samsul. 2023. "Transformasi Komunikasi Dakwah Dalam Era Digital: Peluang Dan Tantangan Dalam Pendidikan Islam Kontemporer." *AL MIKRAJ Jurnal Studi Islam Dan Humaniora* 4(1):207–16.
- Rimayati, Elfi. 2023. *Cyber Counseling: Inovasi Layanan Bimbingan Dan Konseling Di Era Digital*. Kalimantan Tengah: PT. ASADEL LIAMSINDO TEKNOLOGI.
- Riyanto, Andi Dwi. 2025. "Hootsuite (We Are Social): Data Digital Indonesia 2025 - Dosen, Praktisi, Konsultan, Pembicara/Fasilitator Digital Marketing, Internet Marketing, SEO, Technopreneur Dan Bisnis Digital." *Andi.Link*. Retrieved May 30, 2025 (https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2025/?utm_source=chatgpt.com).
- Romiaty, Dony Apriatama, Esty Pan Pangestie, Alfina Fira Syaharani, and Lois Hutajulu. 2022. "Model Konseling Teman Sebaya Untuk Mahasiswa Dengan Menggunakan Aplikasi WhatsApp." *JURNAL BASICEDU* 6(3):5157–65.
- Royani, Moch Imam, Moch. Ahsa. Shohifur Rizal, and Kholik. 2024. "Strategi Retorika Dakwah Gus Iqdam Untuk Menarik Minat Generasi Z." *Al-ITTISHOL: Jurnal Komunikasi Dan Penyiaran Islam* 5(2):211–25.
- Sari, Milya, and Asmendri. 2020. "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA." *NATURAL SCIENCE: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6(1):41–53.
- Setyorini, Ragil, Firman, and Nurfahanah. 2025. "Transformasi Bimbingan Dan Konseling Dalam Konteks Masyarakat Modern Dan Sederhana : Studi Perbandingan." *Socius: Jurnal Penelitian*

Ilmu-Ilmu Sosial 3(1):197–202.

Sulthoniyah, Imroatus, Sausanuz Zakiiyah Hamibawani, Chrisanta Kezia Yemima, Ari Hudrianto, and Tri Dewantari. 2025. “Pemanfaatan Sistem Digital Pada Pengelolaan Bimbingan Konseling Di Sekolah.” *Journal of Educational Research and Community Service (Jercs)* 1(special issue):131–39.

Yulianti, Nazila Syifa Thohiroh, Reski Raja Guk, Azzahara Ramadhania Putri, and Nurleni. 2024. “Transformasi Profesi Bimbingan Dan Konseling Di Indonesia.” *Innovative: Journal Of ...* 4(3):1651–63.

Zaman, Mujadiduz, Mohammad Robith Ilman, and Ilham Maulidi. 2023. “Transformasi Gaya Dakwah Islam Di Era Digital.” *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 4(2):165–77. doi: 10.19105/meyarsa.v4i2.9343.

