Islamic Counseling in the Digital Space: Opportunities and Ethical Challenges for Improving Family Well-Being

Rosya Samhariyyah[1], Yuwana Dwi Puspita[2], Amirotun Nabila[3]
[1,2]UIN Sunan Ampel Surabaya
rosya.ocha158@gmail.com, yuwanadwipuspita@gmail.com,
nabilaamirotun568@gmail.com

Abstract: Digital technology has transformed the way humans interact, including in the field of counseling. In Indonesia, with internet penetration exceeding 78%, the digital space offers vast opportunities for the development of Islamic counseling that supports the well-being of Muslim families. This study used a qualitative approach based on literature review (2019–2025) to explore the ethical opportunities and challenges of digital Islamic counseling. The results indicate that digital counseling can expand access, provide flexible methods, protect client privacy, and support family programs such as Islamic parenting and conflict management. However, ethical challenges remain, including data security, limitations of non-verbal communication, counselor legitimacy, and compliance with Islamic principles. This study suggests that digital Islamic counseling can strengthen family communication, address modern parenting issues, and reinforce moral-spiritual values. Therefore, digital Islamic counseling has the potential to become an effective, ethical, and sharia-compliant family counseling model in the digital era.

Keywords: Islamic Counseling; Digital Counseling; Family Well-being

INTRODUCTION

People around the world have experienced major changes in the way they communicate, live their lives, and interact with one another due to advances in digital technology in the modern era. The digital space is no longer seen merely as a source of entertainment and information, but also plays an important role in various aspects of life, such as health and counseling (Fahyuni et al., 2020). This phenomenon indicates a major change; counseling services are now shifting to digital platforms that are more flexible and accessible to the public (Malelak et al., 2024).

In Indonesia, this development appears increasingly relevant given the high penetration of the internet. Based on data from the Indonesian Internet Service Providers Association (APJII, 2025), more than 78% of Indonesia's population is connected to the internet. This figure reflects that the digital space has become an integral part of people's lives, including Muslim families, who are the majority in Indonesia. This situation provides opportunities for families to utilize technology to strengthen communication and access counseling services. However, on the other hand, it also poses risks such as family conflicts, changing parenting patterns, and moral challenges due to digitalization.

The well-being of Muslim families encompasses spiritual, moral, and resilience aspects in addition to material aspects. In the digital age, the challenges that arise are increasingly complex. These include an increase in cases of cell phone addiction, communication gaps between generations, and the possibility of family breakdown due to a lack of direct interaction. This shows that Muslim families need counseling methods that meet psychological needs and instill Islamic values as the basis for maintaining family harmony (Nurselly et al., 2023).

Islamic counseling is a form of guidance based on the values of the Qur'an and Sunnah, which aims not only to improve mental health but also to guide the client towards spiritual balance (Ilham et al., 2025) . Islamic counseling must be able to adapt to current technological advances in order to remain relevant, accessible, and effective in the digital age. Using digital platforms provides many opportunities, such as expanding the reach of services, providing flexible methods through text, audio, and video, and increasing client privacy (Alhaji Rabiu et al., 2025). However, these changes pose complex ethical challenges, such as maintaining data confidentiality, maintaining a good relationship between counselor and client, and ensuring that services comply with Islamic law.

Previous studies have highlighted the issue of digital counseling from various perspectives, emphasizing the opportunities and limitations of online counseling during the pandemic, especially regarding the effectiveness of therapeutic communication (Hayati & Titdoy, 2024). (Permatasari et al., 2021) discusses innovations in technology-based counseling services, but focuses more on practical aspects of general counseling guidance rather than specifically on Islamic counseling. Meanwhile, (Rosyidi & Ahmad Nafi, 2025) emphasizes the importance of integrating Islamic values into counseling practice, but has not examined how this is applied in the digital space.

Similarly, (Sofiatul Khusnah, 2024) highlights ethical issues in digital counseling, but has not yet linked them to Islamic counseling and the welfare of Muslim families. Thus, there is still a research gap that needs to be filled, namely a study that integrates Islamic counseling, the use of digital space, and an analysis of ethical opportunities and challenges that focus on improving the welfare of Muslim families.

Based on this phenomenon, research on Islamic counseling in the digital space has become increasingly urgent. Although there has been a lot of research on technology-based counseling, there is still limited research that specifically highlights the ethical opportunities and challenges of Islamic counseling in relation to efforts to improve the welfare of Muslim families. Therefore, this article aims to examine in depth the ethical opportunities and challenges of Islamic counseling in the digital space, while providing perspectives for the development of adaptive, ethical, and family-strengthening Islamic counseling services in the digital era.

METHOD

This study uses a qualitative research method with a library research approach. Library research is a research activity conducted by collecting information and data from various written sources available in libraries or digital platforms. These sources can be reference books, relevant previous research results, scientific articles, notes, and journals related to the issues being studied. This method aims to obtain a strong theoretical basis in an effort to understand and solve the problems being studied.

The technique used in data collection in this study uses secondary data, namely by examining objects indirectly through written documents (Pringgar & Sujatmiko, 2020). Data was obtained from national journal articles published between 2020 and 2025 through databases such as Google

80

UIN Sunan Ampel Surabaya
Jl. Jend. A. Yani 117 Surabaya

Scholar, Publish or Perish, and e-books accessed through Google Books. Literature searches were conducted using keywords such as "Islamic counseling"; "digital counseling"; "Muslim families"; "ethics"; and other relevant terms.

RESULTS AND DISCUSSION

The Concept of Islamic Counseling in the Digital Era

Islamic counseling is the process of providing assistance to individuals or groups with an approach based on Islamic values, namely the Qur'an and Sunnah (hadith), covering the principles of monotheism, worship, morals, and spiritual and psychological goals (Damayanti & Anudin, 2023). This counseling does not only focus on solving psychological problems, but also aims to guide clients to be in harmony with Islamic teachings so that spiritual and psychological well-being can be achieved. Its distinctive feature is the use of sharia principles in interactions and solutions provided, including instilling values of faith and piety in the counseling process.

As times change, Islamic counseling has evolved in the digital era with the advent of telecounseling, web-based counseling applications, and social media. For example, online Islamic counseling applications provide chat services, video calls, and materials based on Sharia values to facilitate access and service effectiveness. Technology enables real-time interaction between counselors and clients without geographical limitations, including session reminders and ongoing guidance. However, challenges such as user digital literacy, data security, and maintaining ethics in the use of technology are also important focuses in the development of these services (Junaedi et al., 2024).

The development of Islamic counseling in the digital space is closely related to efforts to achieve the well-being of Muslim families. This is done by strengthening religious values within the family, improving interactions between family members, and helping to resolve conflicts that arise. This counseling facilitates families in achieving inner peace (sakinah), harmony, and happiness based on the guidance of the Qur'an and Hadith. The counseling process helps family members understand their duties, rights, and responsibilities according to Islam, thereby achieving spiritual, psychological, and social well-being in family life (Harahap & Irman, 2024).

Opportunities for Islamic Counseling in the Digital Space

Digital Islamic counseling provides easy access to services anytime and anywhere without physical location restrictions. This allows clients to get help quickly, especially in areas that were previously difficult to reach by conventional counseling services. Online services also enable real-time responses and follow-ups, so that counseling needs can be met more effectively (Rosyidi & Ahmad Nafi, 2025).

The use of digital technology also provides various communication media such as text (chat), audio (telephone), video calls, mobile applications, and online discussion groups, which facilitate a variety of counseling methods according to the client's needs. In the context of Islamic counseling, these digital platforms can be developed with various additional features such as session reminders and ongoing guidance, which also help maintain consistency in interactions, so that counseling can be more practical, focused, and relevant to Islamic teachings. This flexibility allows counselors and clients to choose the most comfortable and effective method, while adjusting the time and communication style as desired (Soleha et al., 2023).

In addition, digital Islamic counseling allows clients to feel more comfortable and secure in sharing their personal problems without fear of being judged due to its more private and sometimes

UIN Sunan Ampel Surabaya
Jl. Jend. A. Yani 117 Surabaya

81

anonymous nature. Data security and privacy features that can be implemented in digital platforms increase user trust in this service. In addition, digital Islamic counseling platforms are also effective in supporting the independence of clients through strengthening motivation, self-control, and the integration of Islamic values, so that the counseling process is safe, focused, and relevant to the needs of the client (Fahyuni et al., 2020).

The digital space allows counseling services to reach rural communities, Muslim diasporas abroad, and families with very busy schedules who have difficulty accessing face-to-face services. This opens up opportunities to expand the positive impact of counseling on broader and more diverse communities, both geographically and socially. Overall, digital technology has proven to be an effective means of Islamic counseling that has the potential to become a key solution in supporting the mental health of Muslim communities globally (Rosyidi & Ahmad Nafi, 2025).

Digital Islamic counseling has the potential to be integrated with various Muslim family support programs, such as Islamic parenting, marriage guidance, and conflict management based on Islamic values. The family counseling process is based on Islamic teachings with an orientation towards peace and tranquility in life, both in this world and the hereafter. This program can be conducted online through modules, webinars, and group counseling sessions to support overall family well-being (Alawiyah, 2023).

Ethical Challenges in Digital Islamic Counseling

Islamic counseling in the online space faces many ethical challenges in addition to opportunities. In face-to-face counseling, closed direct interaction maintains the confidentiality of the client's data. However, because interactions take place through platforms or applications that are vulnerable to hacking, the possibility of data leaks is much greater in digital counseling. The client's personal data and issues can result in significant psychological and social harm (Nadhiroh, 2023). Therefore, data protection is a top priority in the implementation of digital-based Islamic counseling.

Building a good relationship between the counselor and the client is the next challenge. Observing the client's facial expressions, body language, and voice intonation during face-to-face conversations allows the counselor to understand the client's emotional state. This non-verbal dimension is very limited in the digital space, especially text-based ones. This can reduce the empathy built between the counselor and the counselee (Himmatun 'Aliah et al., 2024). This requires Islamic counselors to be more creative and adaptive in building rapport and ensuring that communication remains effective.

Additionally, there are questions about the legitimacy of counselors in the digital space. It is not uncommon for people to receive "counseling" services from individuals who lack the official skills or qualifications to be counselors. This phenomenon has the potential to mislead clients and damage the reputation of Islamic counseling as a whole. Therefore, there needs to be specific regulations and certifications to ensure that Islamic counseling services in the digital space are carried out by professionals who have academic competence and understand Islamic law (Utami et al., 2023).

Compliance with Islamic sharia principles presents an additional ethical challenge. In the digital space, counselors and clients must observe modesty boundaries, communication etiquette, and avoid slander. This is important because Islamic ethics remain relevant in real interactions even when they occur in the virtual world. Additionally, the relationship between counseling and technology leads to digital dependency, meaning that counseling can only be conducted if the client

82

UIN Sunan Ampel Surabaya
Jl. Jend. A. Yani 117 Surabaya

has sufficient devices and network access to do so (Firman Maulidna et al., 2025). This can hinder access, especially for Muslim families living in areas with limited technological infrastructure. Therefore, to address the ethical challenges associated with digital Islamic counseling, clear guidelines are needed regarding technical procedures, regulations, and the integration of Islamic values so that the services offered can truly improve the well-being of Muslim families.

Implications for the Well-being of Muslim Families

The use of Islamic counseling in the digital space improves the well-being of Muslim families. First, online counseling can help families communicate better. Counselors can help families develop more open, productive, and harmonious communication patterns through their online services. This is very important because one of the main factors causing family disharmony is the lack of healthy communication between family members, especially between parents and children in the era of technology (Adeni & Harahap, 2025).

Second, digital counseling can help address contemporary family issues such as gadget addiction, excessive social media use, and digital parenting issues. Islamic counselors help parents understand how to keep technology use at home balanced and instill Islamic manners in their children's digital activities. Therefore, digital counseling can help families overcome modern parenting problems influenced by technology (Putri et al., 2024). In addition, online Islamic counseling can help instill Islamic moral and spiritual values through online platforms. Counselors can gain strength in their faith and morals through counseling materials based on the Qur'an and Sunnah. Digital counseling serves two functions: aiding mental recovery and educating the spirit, thereby enhancing the resilience of Muslim families.

Digital counseling promotes the emergence of an ideal model of Islamic counseling that is digital-based, ethical, safe, and in accordance with Sharia law. Digital counseling offers a promising path to strengthen the well-being of Muslim families in the digital age. By combining effective counseling practices with Islamic values and ensuring ethical standards and confidentiality, the digital-based Islamic counseling model can support family communication, conflict resolution, and instill ethical and spiritual principles in the next generation.

CONCLUSION

Islamic counseling in the digital age is a form of counseling service adjustment based on the Qur'an and Sunnah by utilizing technology. So, it is not only about overcoming psychological problems but also encouraging the client to continue living in accordance with Islamic teachings. The existence of telecounseling, Islamic counseling applications, and social media platforms makes these services more accessible anytime and anywhere, even for people who previously had difficulty accessing direct counseling.

Digital Islamic counseling is not without its challenges. These range from data security issues and the limitations of non-verbal communication to issues of Sharia ethics. Therefore, it is very important to have clear rules and truly competent counselors so that these services can remain safe, professional, and in accordance with Islamic teachings.

For Muslim families themselves, digital counseling brings many benefits. It can help improve communication within the family, deal with modern parenting issues, and teach moral and spiritual values in the digital age. In essence, if carried out in an ethical, safe, and Sharia-compliant manner, digital Islamic counseling can be an effective way to improve the welfare of Muslim families.

UIN Sunan Ampel Surabaya
Jl. Jend. A. Yani 117 Surabaya

83

REFERENCES

Adeni, S., & Harahap, M. A. (2025). Islamic Values and Digital Media Ethics in Santri-Family Communication in the Digital Era. *INJECT (Interdisciplinary Journal of Communication)*, *10*(1), 681–694. https://doi.org/10.18326/inject.v10i1.4536

Alawiyah, T. (2023). Implementasi Konseling Keluarga Berbasis Nilai-Nilai Islam. *Quanta Journal (Kajian Bimbingan Dan Konseling Dalam Pendidikan)*, *7*(1), 7–14.

Alhaji Rabiu, A., Murad Bin, A., Noor Merican, M., & Murshidi, G. Al. (2025). Ethics in the Digital Age: Exploring the Ethical Challenges of Technology. *Journal of Information Systems and Digital Technologies*, *7*(1), 2025.

Damayanti, S., & Anudin. (2023). Analisis Praktik Bimbingan Konseling Islami Sebagai Upaya Peningkatan Kepercayaan Diri Belajar Siswa Pada Pendidikan Agama Islam Di Smp Al-Multazam Sepatan Kabupaten Tangerang. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, *19*(1), 32–39. https://doi.org/10.31000/rf.v19i1.8167

Fahyuni, E. F., Akbar, D., Hadi, N., Haris, M. I., & Kholifah, N. (2020). Model Aplikasi Cybercounseling Islami Berbasis Website Meningkatkan Self-Regulated Learning. *Jurnal Inovasi Teknologi Pendidikan*, *7*(1), 93–104. https://doi.org/10.21831/jitp.v7i1.34225

Firman Maulidna, Khairatul Ulfi, Annisa Mulia, Ahmad Zuhri Ramadhan, & Muhammad Saleh. (2025). Etika Dakwah di Media Digital: Tantangan dan Solusi. *Jurnal Manajemen Dan Pendidikan Agama Islam*, *3*(2), 315–336. https://doi.org/10.61132/jmpai.v3i2.1005

Harahap, J. S., & Irman. (2024). Konseling Keluarga Persfektif Q.S At-Tahrim Ayat 6 (Tafsir Al-Misbah, Ibnu Katsir, Kementerian Agama RI). *Conseils: Jurnal Bimbingan Dan Konseling Islam*, *4*(2), 31–40. https://doi.org/10.55352/bki.v4i2.1027

Hayati, R., & Titdoy, M. T. (2024). Tantangan Bimbingan Konseling Di Era Teknologi Informasi. *JUANGA: Jurnal Agama Dan Ilmu Pengetahuan*, *10*(1), 27–36.

Himmatun 'Aliah, V., Budiman, N., & Aulia Nadhirah, N. (2024). Masalah Etika Privasi Digital: Kebocoran Informasi Konseli Dalam Setting Konseling Komunitas. *Jurnal Bimbingan Konseling Dan Psikologi*, *4*(1), 39–47. https://doi.org/10.56185/jubikops.v4i1.581

Ilham, Sirait, R. A., Nurhasanah, Ariska, C., & Surya, B. (2025). Peran Komunikasi Islam dalam Meningkatkan Moral dan Etika di Era Masyarakat Digital. *Khazanah: Journal Of Islamic Studies*, *11*(1), 1–14.

Junaedi, M., Mahyuddin, Sura, H., & Sulaiman, F. (2024). Kajian Revolusi Konseling Islam Dalam Pembentukan Pendidikan Karakter Era Revolusi Mental 4.0. *Jurnal Review Pendidikan Dan Pengajaran*, *7*(3), 6927–6935.

Malelak, E. O., Taneo, J., & Riwu, V. (2024). Penggunaan Teknologi Digital pada Generasi Z dan Alpha serta Implikasinya dalam Layanan Bimbingan dan Konseling. *JAMBURA Guidance and Counseling Journal*, *5*(2), 93–106. https://doi.org/10.37411/jgcj.v5i2.3293

Nadhiroh, F. A. (2023). Mengatasi Tantangan dalam Bimbingan dan Konseling di Era Digital pada Sekolah Menengah Atas. *Al-Irsyad: Jurnal Bimbingan Konseling Islam*, *7*(2), 107–115.

Nurselly, Nabilla, C. A., Sari, I. P., & Brhawijaya, B. (2023). Keharmonisan Keluarga Ditinjau dari Perspektif Psikologi Dakwah. *ISTISYFA: Journal of Islamic Guidance and Counseling*, *2*(2), 274–

282. https://doi.org/10.29300/istisyfa.v2i2.2435

Permatasari, Y., Suhaili, N., & Firman, F. (2021). Inovasi Program Layanan Bk Berbasis Digital Pada Masa Pandemi Covid-19. *Jurnal Al-Taujih : Bingkai Bimbingan Dan Konseling Islami*, *7*(1), 38–44. https://doi.org/10.15548/atj.v7i1.2921

Pringgar, R. F., & Sujatmiko, B. (2020). Penelitian Kepustakaan (Library Research) Modul Pembelajaran Berbasis Augmented Reality pada Pembelajaran Siswa. *IT-Edu : Jurnal Information Technology and Education*, *5*(1), 317–329.

Putri, M. R., Hermatasiyah, N., & Amrina, P. (2024). Nilai-Nilai Bimbingan dan Konseling Keluarga Islam (Analisis Buku Wonderful Family Karya Cahyadi Takariawan). *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *7*(7), 6918–6925. https://doi.org/10.54371/jiip.v7i7.4807

Rosyidi, F., & Ahmad Nafi. (2025). ALOn BKI: Developing Digital Innovation for Islamic Counseling Services. *Edu Consilium : Jurnal Bimbingan Dan Konseling Pendidikan Islam*, *6*(1), 87–97. https://doi.org/10.19105/ec.v6i1.18003

Shabrina, S. (2025). *APJII Rilis Data Terbaru 2025: Pengguna Internet di Indonesia Capai 229 Juta Jiwa*. Teknologi.Id. https://teknologi.id/tekno/apjii-rilis-data-terbaru-2025-pengguna-internet-di-indonesia-capai-229-juta-jiwa

Sofiatul Khusnah. (2024). Bimbingan Konseling Islam Dalam Menangani Kesenjangan Komunikasi Dalam Keluarga. *PROGRESIF: Jurnal Dakwah, Sosial, Dan Komunikasi*, *1*(1), 45–56. https://doi.org/10.63199/progresif.v1i1.7

Soleha, S., Hartini, & Rizal, S. (2023). Peran Media dan Teknologi Dalam Layanan Bimbingan dan Konseling di SMA Negeri 1 Rejang Lebong. *At-Taujih Bimbingan Dan Konseling Islam*, *6*(2), 17–29.

Utami, C. A., Agustina, S., Nasution, T. M. S., & Humairoh, S. M. (2023). Sosialisasi Etika Konseling: Menjaga Kerahasiaan Dan Privasi Klien Di Era Digital. *PENDALAS: Jurnal Penelitian Tindakan Kelas Dan Pengabdian Masyarakat*, *3*(3), 262–287. https://doi.org/10.47006/pendalas.v3i3.505

UIN Sunan Ampel Surabaya
Jl. Jend. A. Yani 117 Surabaya

85