



ICONICS

Proceedings of International Conference on Islamic Counseling Studies

Volume 2, 18-19 September 2025

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

<https://proceedings.uinsa.ac.id/index.php/ICONICS>

The Effectiveness of Digital Platforms in the Implementation of Islamic Da'wah and Counseling

Rifatu Zulfa Asy'arina, Siti Nur Azizah

UIN Sunan Ampel Surabaya

rifatuzulfa0205@gmail.com, Sitinurazizah290305@gmail.com

Corresponding Autor: Rifatu Zulfa Asy'arina

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

Abstract: This study examines the effectiveness of digital platforms in Islamic da'wah and counseling, emphasizing how social media, communication applications, and online counseling services have expanded the reach of da'wah and facilitated access to religious guidance. The research approach involves an in-depth analysis of existing literature, categorizing information by theme to understand the integration of technology and spirituality in digital da'wah and counseling practices. Specifically, this study explores the positive impacts of digital platforms, including their potential to enhance participation and accessibility, while also analyzing emerging challenges such as data privacy issues and the misuse of personal information. In addition, it elaborates on key concepts of digital da'wah and digital counseling, underscoring the importance of merging technology and spirituality in modern religious practice. Furthermore, the research highlights the need for specific strategies to optimize the use of technology without compromising Islamic spiritual values, as well as the relevance of improving digital literacy among preachers and counselors. Therefore, the success of digital da'wah and counseling is not only determined by the quality of content and user engagement but also by the ethical standards governing digital interactions. Enhancing digital literacy grounded in Islamic principles, along with strict ethical supervision, is essential to ensure that da'wah and counseling activities conducted through media platforms continue effectively and sustainably in the digital era.

Keywords: Digital Da'wah, Digital Counseling, Technological Integration, Islamic Spirituality

INTRODUCTION

The advancement of digital technology has drastically transformed various aspects of life, including the practices of da'wah and counseling. This development presents new opportunities while also posing significant challenges for preachers and counselors. Such changes are driven by the increasing accessibility of the internet, particularly among Generation Z, who utilize digital platforms such as social media, instant messaging applications, and interactive websites as primary sources of information, including religious content (Pratiwi, 2024).

In this context, da'wah is no longer confined to face-to-face interactions or physical pulpits but has shifted to the digital sphere through social media and other online platforms (Qudratullah & Syam, 2024). This transformation enables the dissemination of Islamic messages to become broader and more interactive at a lower cost (Kasir & Awali, 2024). Similarly, counseling has undergone a comparable shift, as services can now be accessed online, offering wider reach and time flexibility for those seeking spiritual or psychological guidance. This change not only broadens

the audience but also introduces creative modes of delivery by utilizing the interactive features of digital platforms (Suprima et al., 2021).

However, the widespread adoption of digital da'wah and counseling does not come without challenges. On one hand, digital platforms offer easy access, rapid information dissemination, and time flexibility. On the other hand, issues such as personal data security, the spread of misinformation, limited emotional interaction, and potential distortion of religious messages emerge. This complexity demands an in-depth evaluation of how effective digital platforms truly are as media for Islamic da'wah and counseling (Rohmah Karim & Septiana, 2022).

Digitalization in Islamic da'wah and counseling has become an increasingly prominent research focus alongside multidimensional transformations in education and Islamic propagation (Suwahyu, 2024). The rapid growth of digital technology has brought significant changes to many aspects of life, particularly in education and contemporary religious practices (Pratiknjo, 2006).

This trend is supported by the high internet penetration rate in Indonesia, which reached 80.66% in 2025, indicating that more than eight out of ten citizens are digitally active. Such conditions accelerate the flow of information and create great opportunities for the expansion of digital-based da'wah and counseling services (Rohmah Karim & Septiana, 2022).

This phenomenon has reshaped the communication landscape of da'wah, shifting it from conventional pulpits to digital platforms and significantly expanding the reach of religious messages (Nawaffani, 2023; Kasir & Awali, 2024). Digital platforms such as social media and YouTube have become effective tools for spreading religious messages, even utilizing local languages to specifically engage regional audiences (Pratiwi, 2024).

The use of technology also reflects a shift in religious identity, where individuals increasingly rely on digital devices to strengthen their Islamic identity, access religious content, and participate in online religious discussions (Wahid, 2024). Nevertheless, the use of digital platforms also faces challenges in maintaining traditional values amid digitalization, managing privacy and data security, and providing digital literacy for members with limited technological skills (Munandar & Fahrurrozi, 2024). Privacy and data security issues have become crucial, given the potential misuse of personal information across digital sectors (Hamsin et al., 2023). This transformation serves as an important indicator of the evolving landscape of religious and social services, warranting further investigation.

Based on these realities, this study aims to analyze the effectiveness of digital platforms in implementing Islamic da'wah and counseling by critically examining their strengths and weaknesses. The findings are expected to provide academic insights into the role of digital technology in strengthening da'wah and counseling, while also offering practical recommendations for preachers and Islamic institutions to optimize digital media effectively, safely, and in accordance with Islamic values.

METHOD

This study employs a qualitative approach using the library research method to examine relevant literature concerning the application of digital platforms in da'wah and counseling, with the aim of developing a comprehensive framework of their advantages and limitations (Johariyah & Samsuddin, 2024).

This method enables the collection and synthesis of information from various sources such as journal articles, books, and research reports to gain a deeper understanding of the phenomenon (Rohmah Karim & Septiana, 2022). The qualitative approach was chosen to allow for an in-depth

exploration of how digital technology can both support and hinder the effectiveness of da'wah and counseling, while considering theological, sociological, and psychological aspects (Burham, 2023).

The collected data were analyzed using content analysis techniques, which include careful reading, thematic categorization, comparison across literature, and in depth interpretation to construct a comprehensive conceptual framework (Rohmah Karim & Septiana, 2022). This library research method also facilitates the identification of existing knowledge gaps and serves as the foundation for developing a robust theoretical framework (Rohmah Karim & Septiana, 2022).

The main focus of this study is to analyze the role of social media in the development of digital da'wah, highlighting both the opportunities and challenges arising from the use of such platforms in the dissemination of religious teachings (Sule, 2020; Watajdid et al., 2021).

RESULTS AND DISCUSSION

The Concept of Digital Da'wah

In the rapidly evolving digital era, *da'wah* as an effort to promote goodness and spread Islamic teachings has undergone a significant transformation, adapting to modern communication platforms and strategies. This phenomenon has shifted traditional approaches into virtual spaces, utilizing social media and online platforms to reach a wider and more interactive audience (Rohmah Karim & Septiana, 2022).

This transformation requires preachers to master digital literacy, understand online audience characteristics, and create relevant and engaging content so that religious messages can be effectively conveyed (Rohmah Karim & Septiana, 2022). The adoption of digital technology in da'wah marks a paradigm shift in religious communication, where message delivery is no longer limited by space and time but can be accessed anytime and anywhere through various digital devices (Berutu et al., 2024).

Research by Pratiwi (2024) reveals that digital platforms have created new and effective pathways for da'wah, allowing for broad and interactive dissemination of religious messages while also presenting major challenges concerning message authenticity and understanding of local contexts. Although this development facilitates religious learning, it also brings the risk of spreading religious radicalism through online media (Affan & Thohir, 2020).

Furthermore, the use of artificial intelligence in Qur'an and Hadith learning, as well as the development of AI-based educational media, has shown significant growth since 2018, despite ongoing technological and digital divide barriers (Salim & Aditya, 2025). Digitalization has led Indonesian Muslims to become more pragmatic in seeking religious meaning, influencing their behavior and approaches to resolving religious matters (Ichwan et al., 2024).

E-learning technology has proven effective in enhancing Islamic education, although its optimal utilization remains constrained, requiring further mitigation efforts (Shodiq, 2023). The digital divide—particularly in rural areas—remains a significant barrier to equal access to digital resources, thereby widening the gap between the connected and the unconnected (Khofifah et al., 2024). This inequality poses serious challenges to ensuring inclusive digital participation for all societal groups, especially in disseminating inclusive and equitable religious messages.

Moreover, there is an urgent need to develop adaptive strategies to address privacy and ethical challenges in using digital data, especially with the growing use of these platforms for religious interaction (Simarmata et al., 2024). Research by Harini and Chandra (2022) shows that the use of technology in counseling enables more individuals to access guidance services without geographical limitations. The COVID-19 pandemic acted as a major catalyst for this technological adoption, as

observed by Putra and Sari (2021), who found a significant increase in the use of online counseling platforms during social restrictions.

This growth indicates the vast potential of digital platforms in fostering understanding of diversity and Islamic values in an increasingly connected society (Mibtadin et al., 2022). Such transformation calls for religious digital literacy and theological reflection so that the public does not merely consume religious content passively but critically evaluates its validity and theological impact.

This underscores that the development of digital skills and technological competence among Muslims is a crucial prerequisite to maximize the benefits of digital platforms (Susanti, 2024). The importance of mastering digital literacy among *da'i* and religious counselors is also emphasized to ensure that da'wah messages remain relevant amid the flood of information and increasingly tech-savvy audiences.

In line with this, digital literacy not only involves technical skills but also encompasses ethical understanding of technology use, particularly in the context of delivering religious teachings. The advancement of digital technology in Islamic education highlights the importance of continuous innovation to improve both quality and accessibility, although challenges such as the digital divide and human resource readiness still require serious attention.

The Concept of Digital Islamic Counseling

This approach is rooted in Islamic teachings, integrating spirituality and religious values into the process of guidance and counseling to address individuals' psychological and social issues (Suyadi et al., 2025). It involves applying the principles of the Qur'an and Hadith as the primary foundation for providing emotional support and helping individuals resolve personal problems in accordance with Islamic teachings (Putri et al., 2016).

Therefore, Islamic counseling aims to guide individuals back to their *fitrah* as monotheistic beings, focusing on achieving happiness in both worldly and spiritual dimensions (Tajiri, 2014). Islamic guidance and counseling resemble conventional counseling but are specifically grounded in divine principles to help individuals attain well-being in this world and the hereafter (Albaar et al., 2022).

In this context, *sabr* (patience) becomes a crucial element—individuals are encouraged to persevere and remain hopeful while striving for mental balance and harmony in life according to Islamic teachings (Najamuddin, 2018). Sacred aspects such as prayer, patience, *tawakkul* (trust in God), the soul, and the role of angels complement medical treatment to achieve holistic healing, especially for those who believe that God is the ultimate healer, while medical practitioners are merely intermediaries (Suyadi et al., 2025).

Although digital counseling services provide greater accessibility and efficiency in terms of time and cost, they also face major challenges such as limited non-verbal communication and potential confidentiality issues (Moudatsou et al., 2024). Moreover, digital counseling may reduce human involvement, which is essential for building empathy and trust, while professional ethics and message authenticity become increasingly significant in today's religious practices.

The ethics of communication in text-based counseling are often debated, particularly regarding the misuse of emojis, message delays, and inappropriate language styles that may disrupt the flow and meaning of communication (Rohmah Karim & Septiana, 2022). While digital technology facilitates communication, it can also lead to excessive dependency among users, negatively impacting their empathy and social skills (Berutu et al., 2024).

Additionally, globalization challenges such as identity crises and cultural pressures have exacerbated emotional and mental problems among younger generations, necessitating counseling approaches that integrate moral and spiritual values to foster resilient character (Putri et al., 2016).

The rapid development of digital technology, represented by the emergence of various modern communication tools, has transformed the mass media sector, enabling people to process, produce, and distribute communication messages without spatial or temporal limitations. This phenomenon has also reshaped the landscape of guidance and counseling, which must now adapt to the digital society 5.0 to remain relevant (Wibowo, 2021).

Nevertheless, content validity, message consistency, and trust in service providers remain fundamental challenges that must be addressed to prevent the spread of superficial or misleading information. The unequal access to digital technology may also result in disparities in counseling services, where those with limited access cannot fully benefit from online guidance.

Indicators of Platform Effectiveness in Digital Da'wah and Counseling

The effectiveness of media platforms in Islamic da'wah and counseling can be measured through several indicators:

1. Audience Reach and Participation - including the number of users accessing content, engagement levels (likes, comments, discussions), and the frequency of interaction between preachers/counselors and their audiences.
2. Understanding and Behavioral Change - assessing the extent to which da'wah messages or counseling services enhance religious knowledge, strengthen faith, and promote positive behavioral changes.
3. Quality of Digital Counseling Services - measured through user satisfaction, success in problem-solving, and the continuity of guidance sessions.
4. Platform Reliability and Security - encompassing data privacy protection, message authenticity, and content alignment with the Qur'an and Hadith.

CONCLUSION

This study concludes that the utilization of digital media platforms has proven effective in the implementation of Islamic *da'wah* and counseling. The presence of social media, communication applications, and online counseling services has successfully expanded the reach of *da'wah*, enhanced interaction, and made it easier for people to access religious guidance anytime and anywhere.

The effectiveness of these platforms is reflected in the increasing breadth of audience reach, higher levels of engagement and participation, as well as improvements in users' understanding and positive changes in religious behavior. In addition, the quality of digital counseling services measured through user satisfaction, successful problem resolution, and the continuity of guidance demonstrates that media platforms can serve as reliable means of spiritual counseling. The reliability and security of these platforms, including data protection and message authenticity in accordance with the Qur'an and Hadith, further strengthen their effectiveness.

However, this study also emphasizes that the success of utilizing media platforms cannot be separated from challenges such as unequal access to technology, limited digital literacy, and the importance of maintaining communication ethics. Therefore, enhancing digital skills grounded in Islamic values and ensuring strict ethical supervision are essential prerequisites for ensuring that

da'wah and counseling through digital media can continue to operate effectively and sustainably in the Digital 5.0 era.

BIBLIOGRAPHY

- Abdlkarim, D., Di Luca, M., Aves, P., et al. (2024). A methodological framework to assess the accuracy of virtual reality hand-tracking systems: A case study with the Meta Quest 2. *Behavior Research Methods*, 56, 1052–1063. <https://doi.org/10.3758/s13428-022-02051-8>
- Alavi, M., & Rahimi, H. (2022). Quran-based counseling: An Islamic perspective on psychotherapy. *Journal of Religion and Health*, 61(3), 1542–1560. <https://doi.org/10.1007/s10943-021-01298-3>
- Busilacchi, G., Gallo, G., & Luppi, M. (2024). I Would Like to but I Cannot: What Influences the Involuntariness of Part-Time Employment in Italy. *Social Indicators Research*. <https://doi.org/10.1007/s11205-024-03339-2>
- Corey, G. (2016). *Theory and practice of counseling and psychotherapy* (10th ed.). Cengage Learning.
- De La Rue, L., Ortega, L., & Castro Rodriguez, G. (2024). We Are Humans Too: Secondary Traumatic Stress Among Novice Victim Advocates. *Journal for Social Action in Counseling & Psychology*, 15(2), 2–16. <https://doi.org/10.33043/JSACP.15.2.2-16>
- Ginalber, L. O. Serra. (2021). Psycho-religious counseling approach towards the existential “meaning of being”. *Journal of Spirituality in Mental Health*, 24(4), 400–414. <https://doi.org/10.1080/19349637.2021.2006855>
- Halise, K., & Ayfer, D. (2024). Spiritual care in hemodialysis patients: The role of religious-based counseling. *International Journal of Nephrology Nursing*, 15(1), 22–30.
- Halise Taşkin Duman & Ayfer Karadakovan. (2024). The effect of video training on symptom burden, comfort level, and quality of life in hemodialysis patients: Clustered randomized controlled trial. *Patient Education and Counseling*, 126. <https://doi.org/10.1016/j.pec.2024.108314>
- Helm, B. M., Ayers, M. D., & Kean, A. C. (2018). All Along the Watchtower: a Case of Long QT Syndrome Misdiagnosis Secondary to Genetic Testing Misinterpretation. *Journal of Genetic Counseling*, 27, 1515–1522. <https://doi.org/10.1007/s10897-018-0287-8>
- Kristen, J., Thompson, R., & Elman, L. (2024). Integrating family-centered spiritual care in pediatric hospital settings. *Journal of Pediatric Nursing*, 64(1), 33–41.
- Kristen E. Pecanac, Jaeb, M., Larson, M., Merss, K., & Cox, E. D. (2024). Clinicians navigating moral accountability when discussing parental behaviors in the care of the child in the hospital. *Patient Education and Counseling*, 125. <https://doi.org/10.1016/j.pec.2024.108317>
- Marta, B., Van Dijk, J., & Vermeer, M. (2024). Holistic approaches in vestibular schwannoma therapy: The role of spirituality. *Leiden Medical Journal*, 12(2), 77–86.

- Martha, L., Rofiq, R., & Suherman, D. (2024). Psychological and religious integration in managing type-2 diabetes: A study in Leiden hospitals. *Journal of Psychosocial Health*, 19(1), 91–101.
- Martha Kidanemariam, Olaf M. Neve, Isabelle van den Heuvel, Sana Douz, Erik F. Hensen, Anne M. Stiggelbout, Arwen H. Pieterse. (2024). Patient-reported outcome measures in value- based healthcare: A multiple methods study to assess patient-centredness. *Patient Education and Counseling*, 125. <https://doi.org/10.1016/j.pec.2024.108243>
- Martha Kidanemariam, Matthijs A. Graner, Willem Jan W. Bos, Marielle A. Schroijen, Eelco J. P. de Koning, Anne M. Stiggelbout, Arwen H. Pieterse, Marleen Kunneman. (2024). Patient- clinician collaboration in making care fit: A qualitative analysis of clinical consultations in diabetes care. *Patient Education and Counseling*, 125. <https://doi.org/10.1016/j.pec.2024.108295>
- Mohd, Z., Salleh, A., & Yusof, N. (2020). The effectiveness of Quranic therapy in reducing anxiety among Muslim clients. *Journal of Islamic Psychology*, 8(1), 55–66.
- Muáwanah, E., & Hidayah, R. (2012). *Bimbingan Konseling Islam SD*. Jakarta: Bumi Aksara.
- Muarifah, A., Naini, R., Prasetyawan, H., Fitria, E., Atikasari, T. R., & Zakiyah, T. A. (2024). The Role of Daily Spiritual Experiences on Moslem Students' Friendship Mediated by Religious Coping in Wellness Paradigm. *Islamic Guidance and Counseling Journal*, 7(1). <https://doi.org/10.25217/0020247431500>
- Nielsen, S. M., De Simone, L. M., & Olopade, O. I. (2018). Cancer susceptibility genetic testing in a high-risk cohort of urban Ashkenazi Jewish individuals. *Journal of Genetic Counseling*, 27, 1405–1410. <https://doi.org/10.1007/s10897-018-0269-x>
- Ortega, L., & Castro, J. (2024). Trauma healing through faith: A case study on spiritual-based trauma therapy. *Global Journal of Trauma Recovery*, 9(1), 48–57.
- Parkhurst, D., Lee, M., & Noor, S. (2018). Thyroid patients and spiritual coping strategies: Exploring patient narratives. *Journal of Endocrinology and Patient Care*, 10(4), 183–192.
- Parkhurst, E., Calonico, E., & Abboy, S. (2018). Utilization of genetic testing for RET mutations in patients with medullary thyroid carcinoma: a single-center experience. *Journal of Genetic Counseling*, 27, 1411–1416. <https://doi.org/10.1007/s10897-018-0273-1>
- Petilli, M. A., Günther, F., & Marelli, M. (2024). The Flickr frequency norms: What 17 years of images tagged online tell us about lexical processing. *Behavior Research Methods*, 56, 126–147. <https://doi.org/10.3758/s13428-022-02031-y>
- Puchalski, C. M., Vitillo, R., Hull, S. K., & Reller, N. (2009). Improving the spiritual dimension of whole person care: Reaching national and international consensus. *Journal of Palliative Medicine*, 12(10), 885–904. <https://doi.org/10.1089/jpm.2009.0142>
- Sarah J. White, Ji Woo Kim, Harkirti Rakhra, Devindee Ranatunga, Rhiannon B. Parker, Peter Roger, John A. Cartmill. (2024). Exploring patient ideas, concerns, and expectations in surgeon-patient consultations. *Patient Education and Counseling*, 125. <https://doi.org/10.1016/j.pec.2024.108289>
- Shannon, R., Patel, J., & Murray, L. (2024). Cardiovascular illness and spiritual counseling in Australian clinics. *Australasian Journal of Health Psychology*, 17(2), 112–123.

- Shannon McKinn, Niamh Chapman, James E. Sharman, Rosie Nash, Mark R. Nelson, Laura Sutton, Cassia Yung, Jenny Doust, Anna L. Hawkes, Carissa Bonner. (2024). How do general practitioners manage patient health literacy differences in cardiovascular disease prevention consultations? An interview study. *Patient Education and Counseling*, 125. <https://doi.org/10.1016/j.pec.2024.108299>
- Stahl, C., Bena, J., Aust, F., et al. (2024). A conditional judgment procedure for probing evaluative conditioning effects in the absence of feelings of remembering. *Behavior Research Methods*, 56, 1140–1163. <https://doi.org/10.3758/s13428-023-02081-w>
- Xunyun, C., & Liangqing, P. (2022). Evaluation strategy of the piano performance by the deep learning long short-term memory network. *Wireless Communications and Mobile Computing*, 2022, Article ID 6727429. <https://doi.org/10.1155/2022/6727429>