

Integration of Islamic Da'wah and Counseling Based on Social Media as an Effort to Overcome Student Problems

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Abstract: This study aims to analyze the integration of da'wah and Islamic counseling based on social media as a holistic solution to the spiritual and psychological problems of students. The method used is library research with descriptive-interpretative analysis techniques. Data were obtained from literature sources such as scientific journals, books, and articles related to the research theme. The results of the study indicate that the integration of da'wah and counseling through digital platforms such as social media, chat applications, and specialized websites can address students' needs for spiritual-psychological assistance that is accessible, contextual, and transformative. Service models proven to be effective include Islamic-based digital counseling, interactive da'wah sessions with counseling features, and integrative platforms that combine religious education and psychosocial support. The study's conclusion emphasizes that this approach represents a modern actualization of the principle of Amar Ma'ruf Nahi Munkar while also serving as a strategic medium for guiding students in facing the challenges of the quarter-life crisis in the digital era.

Keywords: Counseling Integration, Social Media, Students, Spiritual-Psychological Guidance, Digital

INTRODUCTION

The rapid advancement of digital technology has fundamentally transformed how societies access information and communicate. According to the latest report from We Are Social (2024), internet users in Indonesia have reached 221.6 million, with 191.4 million actively using social media. This phenomenon not only affects daily communication patterns but also creates new avenues for delivering da'wah (Islamic propagation) and counseling services. Social media has become a new public sphere, enabling more dynamic and participatory religious interactions (Rumata & Iqbal, 2022).

Empirical evidence shows that students, as digital natives, are highly dependent on social media. A survey by Santosa & Wahyuni (2022) of 1,200 students at 10 state universities revealed that 85.7% of respondents spend 4-8 hours daily on social media platforms, with 73.2% following at least three Islamic content accounts. However, despite this intense usage, students face increasingly complex spiritual and psychological challenges. Data from the Indonesian Ministry of Health (2023) indicates that the prevalence of anxiety disorders among students is 32.4%, while 28.7% experience mild to moderate symptoms of depression.

Theoretically, the integration of da'wah and counseling has a strong philosophical foundation in Islam. This is rooted in the Qur'anic principles of da'wah bil hikmah (propagation with wisdom), mau'izhah hasanah (good counsel), and jidal billati hiya ahsan (arguing in the best way). These principles align closely with core humanistic counseling values such as empathy, unconditional acceptance, and respect for client dignity. This integration is considered synergistic, where da'wah acts as a medium for transforming spiritual values and counseling provides the necessary empathetic psychological support.

This approach has proven effective in various applications. For instance, research has demonstrated the success of counseling-based da'wah content on platforms like TikTok in helping a significant majority of students manage academic anxiety. Similarly, the transformation of da'wah through Islamic counseling has been shown to not only change behavior but also build spiritual resilience. Supporting this, digital platforms have successfully provided integrated counseling services grounded in Islamic values to tens of thousands of users in a short period.

Based on these observations, this research analyzes the specific forms of integrating da'wah and Islamic counseling on social media and their implications for addressing student issues. Social media was chosen as the medium for this integration due to its interactive and easily accessible nature, making it highly relevant to the lives of students as digital natives. This approach is particularly urgent given data showing that a large percentage of Indonesian students experience a quarter-life crisis. Therefore, the evolution of social media is not only changing the methods of da'wah but also creating new opportunities to merge it with Islamic counseling. This integration is crucial for holistically addressing the intertwined spiritual and psychological needs of modern society in the digital age.

METHOD

The research method employed in this study is qualitative, utilizing a library research approach. This approach focuses on an in-depth analysis of texts and documents concerning the integration of da'wah and Islamic counseling on social media. The data for this study is drawn from two main categories: primary data sources, which include fundamental works in the study of da'wah and Islamic counseling, and secondary data sources, such as accredited scientific journals, seminar proceedings, and related research reports.

Data collection was carried out through systematic documentation. This involved searching journal databases using specific keywords like "digital da'wah," "Islamic counseling," "social media," and "quarter-life crisis." The search was confined to publications from a recent ten-year period to ensure the data's relevance and currency.

For data analysis, content analysis techniques were applied, following a process that involved three key stages: data reduction, data display, and verification. The analytical process specifically aimed to identify integration models, assess implementation effectiveness, and pinpoint the development challenges associated with digital da'wah-counseling services.

To maintain the validity of the data, the study employed source triangulation. This was achieved by comparing findings across various literature sources and holding analytical discussions with experts in the fields of da'wah and Islamic counseling.

DISCUSSION

The Integration of Da'wah and Counseling

The digital integration of da'wah and counseling represents a unified approach that combines the communicative-educative function of da'wah with the therapeutic-empathetic function of counseling within a single service framework for the community. In this context, da'wah is not merely about proclaiming Islamic teachings but also about creating a space for spiritual guidance that addresses an individual's psychological aspects. Conversely, Islamic counseling is expanded with da'wah values so that it does not only resolve psychological issues but also guides individuals toward faith and character transformation.

This integration is increasingly urgent given the complex psychosocial conditions of modern society, characterized by the pressures of a fast-paced life, digital alienation, and existential anxiety. Here, digital da'wah serves as an effective medium for disseminating religious messages broadly, while the counseling function provides empathetic depth in addressing inner turmoil. Through this integration, da'wah becomes more healing, and counseling becomes more spiritual, merging educational religious messages with meaningful psychological support.

In the digital era, this integration is also an adaptation to modern communication media. Social media, chat applications, video platforms, and other online spaces have become new channels for the synergy between da'wah and counseling. Utilizing digital platforms allows for more interactive da'wah delivery and enables psychosocial services to reach a wider, more personal audience. Therefore, the digital integration of da'wah and counseling is not merely a technical trend but a strategic necessity to ensure community services remain relevant in a constantly evolving era.

The integration of da'wah and counseling is rooted in fundamental Islamic principles that place human values at the core of da'wah. The principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) is understood not only as a moral call to action but also as an invitation to build consciousness and inner well-being. From an Islamic perspective, da'wah must not be conducted coercively but through gentle, compassionate approaches that respect an individual's psychological state (Qur'an, Surah An-Nahl [16]:125). This principle aligns with the concept of humanistic da'wah, which is oriented toward human values and the development of spiritual and psychological potential.

Theoretically, the alignment between the da'wah *bil hikmah* (wisdom) approach and an empathetic counseling approach forms a crucial foundation for this integration. The *bil hikmah* approach prioritizes wisdom, patience, and the ability to understand the psychological context of the *mad'u* (the recipient of da'wah). This is analogous to the core principles of counseling, which emphasize empathy, unconditional positive regard, and communication that builds trust.

Furthermore, the core values underpinning this integration include compassion (*rahmah*), guidance (*hidayah*), dialogue (*hikmah*), and self-purification (*tazkiyatun nafs*). These values are derived directly from the Qur'an and Sunnah, which teach the importance of humane interaction in conveying messages of goodness. Compassion forms the basis of the relationship between the da'i (preacher) and the *mad'u*, much like the relationship between a counselor and a client. Guidance and dialogue are methods that emphasize two-way communication rather than one-sided instruction. Meanwhile, self-transformation is the ultimate goal of both da'wah and counseling: to bring about behavioral change, inner peace, and closer spiritual proximity to God.

Thus, theoretically and normatively, the digital integration of da'wah and counseling can be viewed as an effort to contextualize Islamic teachings within modern psychosocial services. This approach not only bridges the spiritual and psychological aspects but also realizes the mission of

Islam as a mercy to all worlds (*rahmatan lil 'alamin*) through more empathetic, reflective, and timely methods.

Models of Integrated Digital Da'wah and Counseling Services

The development of information technology has opened new avenues for da'wah and counseling activities to transform into the digital realm. Their integration has created forms of religious service that are more adaptive to the needs of modern society. In this context, various models of digital da'wah and counseling services have emerged in response to the demands of the era and the psychosocial dynamics of the Muslim community.

The first model is interactive da'wah services with integrated counseling features, such as private Q&A spaces, da'wah chats, or online consultation sessions organized by religious institutions and professional preachers. These services not only convey general Islamic messages but also provide space for individuals to express personal issues requiring an empathetic and confidential approach. An example includes digital da'wah channels that offer "Islamic Consultation" features via WhatsApp or Telegram, where an *ustadz* or Islamic counselor provides advice based on spiritual and psychological values. This model is relevant as it can reach younger generations who are more comfortable interacting online.

The second model is digital counseling based on Islamic spiritual values. This refers to online counseling services that integrate modern psychological approaches with Quranic principles and Hadith. In practice, counselors utilize media such as video calls, chat, or specialized Islamic counseling applications while instilling values like patience (*sabr*), reliance on God (*tawakka*), and gratitude (*shukr*) as part of religious therapy. Research indicates that an existential-humanistic approach in Islamic counseling can be developed online through empathy, self-reflection, and spirituality as the core of the healing process.

The third model is digital platforms that combine Islamic education and psychosocial support services. These are websites or applications that provide da'wah articles, Islamic motivational videos, and features for mental-spiritual consultation. An example of its implementation can be found on platforms developed by institutions, which offer religious education alongside online Islamic counseling services. This model demonstrates that digital da'wah is no longer merely informative but also transformative, capable of helping individuals achieve a balance between spiritual and emotional needs.

Through these models, the digital integration of da'wah and counseling becomes a tangible form of innovation in community service. Da'wah not only serves to convey teachings but also to heal and foster self-awareness, while Islamic counseling exists not only to solve problems but also to strengthen an individual's faith and spiritual resilience. This synergy demonstrates that the digital approach can serve as a new medium for Islam to provide more relevant, gentle, and meaningful solutions for modern life.

Student Issues and the Relevance of Digital Da'wah-Counseling Integration

Focusing this research on student issues is significant because students are a demographic group often experiencing a quarter-life crisis, facing multidimensional pressures related to academics, social life, and identity formation. From an Islamic perspective, youth is a period of intense turmoil (*hamm al-shabab*) that is vulnerable to spiritual and psychological crises. The problems faced by students are not limited to academic stress and career uncertainty but also

encompass existential issues such as a loss of life's meaning, identity confusion, and moral degradation, reflected in behaviors like plagiarism, promiscuity, and the misuse of social media.

The complexity of these issues demands a holistic intervention approach that addresses not only psychological aspects but also revitalizes and strengthens spiritual foundations. This is where the integration of da'wah and counseling via social media finds its strategic relevance. Social media, being the primary habitat of modern youth, can be transformed from mere entertainment spaces into accessible, non-threatening, and contextual platforms for guidance.

For instance, research has shown that counseling-based da'wah content on platforms like TikTok, which discusses themes such as managing pre-exam anxiety through the concept of *tawakkal* (reliance on God) or building healthy relationships in accordance with Islamic values, has proven effective and well-received by students. Such content fulfills the function of *amar ma'ruf* by offering positive solutions (like patience and trust in God) while simultaneously performing *nahi munkar* preventively by curbing potential negative behaviors (like cheating or despair) stemming from psychological pressure.

Thus, this integration addresses students' need for a safe space to share their stories and seek solutions without feeling judged. A *da'i*-counselor present on social media does not merely deliver normative sermons but acts more as a mentor who listens empathetically and provides responses that combine religious wisdom with psychological insight. This approach aligns with the principle of *rahmatan lil 'alamin*, where guidance is given with compassion, understands the students' psychosocial context, and aims to restore and empower them (*tazkiyatun nafs*).

The Principle of Amar Ma'ruf Nahi Munkar in the Integration of Digital Da'wah and Counseling

The principle of *Amar Ma'ruf Nahi Munkar* (enjoining good and forbidding evil) is a fundamental foundation of Islamic da'wah. This principle is not merely a moral exhortation but also contains psycho-spiritual dimensions relevant to the counseling approach. In the context of digital da'wah and counseling integration, this principle is actualized as a humanistic, educational, and transformative approach.

Linguistically, *amar ma'ruf* means commanding good deeds, while *nahi munkar* means prohibiting evil deeds. However, from a broader perspective, this principle encompasses efforts to guide individuals toward self-awareness and positive behavioral change, both spiritually and psychologically. As emphasized in the Qur'an: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..." (Qur'an, Surah An-Nahl [16]:125). This verse underscores the importance of a wise approach (*hikmah*), good communication (*man'izhab hasanah*), and courteous debate (*judal bi allati hiya ahsan*)—values that are also central to empathetic counseling.

Implementing *amar ma'ruf nahi munkar* in the digital space requires adaptive strategies, given the diverse and complex characteristics of the audience. Several applicable methods include:

1. An Educational and Wise Approach: Digital da'wah should not only convey normative messages but also provide a deep understanding of the reasons behind a command or prohibition. For example, da'wah content explaining the psychological impacts of gratitude and patience, or the dangers of stress and anxiety from both Islamic and psychological viewpoints.
2. Counseling as a Preventive and Curative Medium: Through digital counseling features, a *da'i* or counselor can identify the psychological issues underlying "munkar" behavior, such as low self-

esteem, addiction, or depression, and then provide guidance that is not only moral but also therapeutic.

3. Interactive Dialogue via Social Media: Q&A features, live sessions, or discussion forums on platforms like Instagram, YouTube, or specialized applications enable constructive two-way dialogue. This aligns with the principle of *hiwar* (dialogue) in da'wah and reflects the client-centered approach in counseling.
4. Use of Content that Touches Hearts and Minds: Visual, audio, or written content designed with a narrative and empathetic approach such as stories of self-transformation (*tazkiyatun nafs*) can be more effective in touching the audience's hearts and motivating change.

Benefits of Integration within the Framework of Amar Ma'ruf Nahi Munkar

Integrating this principle into digital da'wah and counseling services offers several significant benefits, including:

1. A Holistic Approach: It combines spiritual and psychological aspects into a single service, enabling individuals not only to understand religious obligations but also to overcome mental barriers hindering their positive change.
2. Early Prevention and Intervention: With integrated counseling services, psychological problems that potentially trigger "munkar" behavior can be detected and addressed earlier.
3. Sustainable Self-Transformation: The principle of *tazkiyatun nafs* (purification of the soul) becomes a shared goal of da'wah and counseling, ensuring that change is not superficial but reaches the level of consciousness and faith.
4. Relevance to the Digital Generation: This approach makes da'wah more adaptive to the technology-saturated lifestyle of modern society while maintaining the essence of Islam as *rahmatan lil 'alamin*.

Previous research has confirmed the relevance of the *amar ma'ruf nahi munkar* principle to modern counseling approaches. For instance, studies affirm that transforming da'wah through Islamic counseling not only changes behavior but also builds spiritual resilience. Meanwhile, other research highlights how the existential-humanistic approach in Islamic counseling aligns with the values of hikmah and *mau'izhah hasanah* in da'wah.

Therefore, integrating the principle of *amar ma'ruf nahi munkar* into digital da'wah and counseling services is not merely a technical innovation but a tangible manifestation of actualizing Islamic teachings in a relevant, empathetic, and transformative manner for the modern era.

CONCLUSION

Based on the results of the study and the discussion elaborated, it can be concluded that the integration of da'wah and Islamic counseling via social media is both a necessity and a strategic response to the complex spiritual-psychological problems faced by students in the digital era. This integration does not merely combine two service disciplines—the communicative-educative function of da'wah and the therapeutic-empathetic function of counseling—but is also rooted in the fundamental Islamic principle of Amar Ma'ruf Nahi Munkar (enjoining good and forbidding evil), implemented through a wise approach (*bil hikmah*), good counsel (*mau'izhah hasanah*), and respectful dialogue.

Conceptually, this integration is supported by the convergence of the da'wah *bil hikmah* approach and humanistic counseling principles, both of which emphasize empathy, unconditional positive regard, and respect for individual dignity. Islamic values such as *rahmah* (compassion),

hidayah (guidance), hiwar (dialogue), and tazkiyatun nafs (self-purification) serve as the unifying spirit of these two approaches, resulting in a service that is holistic, humane, and oriented toward sustainable change.

On a practical level, this research identifies at least three effective integration models: (1) interactive da'wah services with integrated counseling features via chat or online sessions; (2) digital counseling based on Islamic spiritual values that blends psychology and Islamic principles; and (3) integrative digital platforms that provide religious education alongside psychosocial support services. These models leverage social media and digital applications such as WhatsApp, Instagram, TikTok, and specialized platforms to expand reach, enhance interaction, and provide services that are accessible, personal, and contextual.

Despite the opportunities it presents, this integration also faces several challenges. These include the need for dual qualifications and competencies for facilitators (acting as both a da'i and a counselor), maintaining digital communication ethics, and establishing professional boundaries between spiritual guidance and psychological issues requiring specialized intervention.

In summary, the integration of da'wah and Islamic counseling through social media not only broadens the scope of da'wah but also transforms it into a model of community guidance that is humanistic, adaptive, and transformative. This approach does not just convey religious messages; it also touches hearts, heals emotional wounds, and strengthens an individual's spiritual resilience—a genuine actualization of Islam as a mercy to all worlds (rahmatan lil 'alamin) amidst the increasingly complex challenges of the times.

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