

FROM MOSQUE TO SMARTPHONE: THE DIGITAL TRANSFORMATION OF ISLAMIC DA'WAH AND COUNSELING

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Abstract: This study explores the transformation of Islamic da'wah and counseling from traditional mosque-based practices to digital platforms in the era of technological advancement. Historically, mosques have served not only as centers of worship but also as hubs of education, moral guidance, and social development within Muslim communities. The traditional roles of scholars, kiai, and local preachers as authentic sources of Islamic knowledge have been gradually complemented and, in some cases, redefined by digital preachers, influencers, and online educators. The rise of the "virtual mosque" phenomenon, supported by platforms such as YouTube, Instagram, TikTok, and podcasts, has expanded the reach of Islamic teachings, offering flexible, accessible, and creative forms of communication that transcend geographical boundaries. Using a qualitative library research approach, this paper analyzes 35 scholarly articles that discuss the evolution of da'wah and Islamic counseling in the digital era. The findings reveal significant transformations in three main aspects: the preacher's role, audience engagement, and the adaptation of religious content. Digital counseling, meanwhile, emerges as an alternative form of spiritual and psychological support that integrates Islamic values into modern communication systems. Despite offering wide accessibility, cost efficiency, and interactivity, digital da'wah and counseling also face challenges such as misinformation, lack of emotional depth, ethical dilemmas, algorithmic bias, and the risk of misinterpreting Islamic teachings. This study concludes that the digital transformation of da'wah and Islamic counseling requires a balanced approach that preserves the authenticity, ethics, and spiritual essence of traditional Islamic teachings while embracing the opportunities of digital innovation to reach contemporary audiences more effectively.

Keywords: Islamic Da'wah; Digital Transformation; Virtual Mosque; Islamic Counseling; Social Media; Religious Communication; Online Preaching; Digital Ethics

INTRODUCTION

Digital platforms have fundamentally transformed the way Islamic preaching (*da'wah*) and counseling are delivered, accessed, and received by society. This transformation brings both opportunities for broader reach and new challenges related to authority, content depth, and interaction. In the past, the call to prayer (*adzan*) invited people to come to the mosque and attend sermons, whereas today, the buzz of notifications in WhatsApp groups or a series of short videos on TikTok and YouTube often serve as signals of ongoing religious lectures. This illustrates how technology has reshaped the landscape of Islamic preaching and counseling.

The transformation of *da'wah* from traditional to digital forms has brought significant changes in how religious messages are conveyed. Traditional *da'wah* was usually conducted face-to-face through sermons at pulpits, *majelis ta'lim* (religious gatherings), and *tabligh akbar* (mass preaching events), all of which had limited reach and interaction. In the digital era, *da'wah* has expanded to social media platforms such as YouTube, Instagram, TikTok, and Facebook, allowing messages to be delivered through various formats such as short videos, podcasts, infographics, and live broadcasts (Fauzan & Adam, 2025).

Effective *da'wah* strategies in the digital era include producing useful and engaging content, adapting to current social issues, and fostering synergy among *da'wah* communities or organizations to maintain content quality. Furthermore, digital *da'wah* must prioritize Islamic values of peace and inclusivity by avoiding radicalism and maintaining the credibility of both the preacher's knowledge and moral integrity. While digital media offers advantages in accessibility and reach, it must be managed carefully to prevent negative effects such as misinformation or misinterpretation.

The shift in the roles of preachers (*da'i*) and audiences (*jamaah*) during the evolution of *da'wah* from traditional to digital formats has been significant, encompassing several key aspects. Previously, *da'i* were dominant as direct, one-way communicators through sermons, mosque lectures, Islamic boarding schools, and *majelis ta'lim* with face-to-face systems (Ahlan, 2022). They typically employed classical, formal, and structured methods, holding clear scholarly authority within local communities. In contrast, in today's digital era, *da'i* are required to master information technology and digital communication skills. They must be capable of creating engaging and creative content on social media platforms such as YouTube, Instagram, and others. Their roles have become more multifaceted not only as preachers but also as influencers and content creators who deliver messages in a lighter, more interactive, and youth-friendly manner.

In addition to the preacher's role, the audience's role has also evolved. Traditionally, *jamaah* acted as passive listeners who physically attended religious activities at places of worship, with limited interaction occurring only during brief Q&A sessions after the sermon. However, in the digital era, their role has become more active and dynamic. They no longer merely receive messages but also directly interact with the *da'i* through comments, private messages, live chats during broadcasts, and by sharing *da'wah* content (Ahlan, 2022). This shift in the roles of *da'i* and *jamaah* reflects the transformation of *da'wah* paradigms from linear communication to a more open, two-way, and digitally based model. A *da'i* must now serve as both a communicator and a creative facilitator, while the *jamaah* has transformed into an active, participatory digital community that helps expand the *da'wah* network on a broader scale.

METHOD

A qualitative approach was employed in this research on the transformation of Islamic *da'wah* and counseling into digital forms. Qualitative research involves the analysis and interpretation of literature texts with the aim of discovering the meaning behind a particular phenomenon. The research method used in this study is the library research method. Library research refers to a series of activities related to the collection of data from library sources, reading, note-taking, and managing research materials.

According to Kaelan, library research may have both descriptive and historical characteristics. This method was also used to identify the various forms of digital transformation that have occurred in the context of Islamic *da'wah* and counseling. Data were obtained from 35 national journal articles discussing the transformation of Islamic *da'wah* and counseling in the digital era. Several case studies were included to strengthen the researchers' arguments. A case study is defined as a series of scientific activities carried out intensively, in detail, and in depth regarding a particular program, event, or activity whether at the individual, group, institutional, or organizational level in order to gain comprehensive understanding of the phenomenon being studied. The analysis was conducted thematically to identify opportunities, challenges, strategies, and solutions presented within the reviewed literature.

RESULTS AND DISCUSSION

The Face of Traditional Da'wah – Pulpit, Assembly, and Face-to-Face Interaction

Since the time of Prophet Muhammad (peace be upon him), the mosque has not only functioned as a place of worship but has also served as the center of intellectual and educational activities. The Prophet made the mosque the primary learning space where his companions studied the Qur'an, exegesis (*tafsir*), hadith, and practical life knowledge (Fauzan & Adam, 2025). This tradition gave birth to an educational system deeply rooted in Islamic culture, forming the foundation of Islamic civilization throughout history. The mosque played a vital role as a center for teaching religious sciences and general knowledge. It hosted Qur'anic studies, scholarly discussions (*halaqah*), and intellectual forums that strengthened the community's understanding. The mosque also served as a library hub, enriching both religious and worldly knowledge. History records that many universities and schools originated from mosques for instance, Al-Qarawiyyin in Morocco, which became a major center for Islamic and general sciences (Ahmad Bayhaqi et al., 2025).

Beyond its educational formalities, the mosque also functioned as a medium for *da'wah* spreading Islamic values and religious advice through preachers (*da'i* or *muballigh*). Friday sermons, regular study gatherings, and community discussions reinforced social cohesion among Muslims. The mosque became a space for intergenerational and intercultural communication, serving as a bridge for dialogue and promoting inclusive, moderate dissemination of information.

In the digital era, the role of the mosque as a center for spreading knowledge has expanded through the use of information technology and social media. Many mosques now broadcast religious lectures live, use *da'wah* applications, and manage online learning platforms. However, technological challenges persist particularly in remote areas which require innovation to ensure that mosques remain relevant as centers of education and *da'wah*. Mosques also play a profound role in shaping moral and social character (Abdullah, Fahrudin, & Faqihuddin, 2024). Through educational processes integrated with worship and social activities, mosques foster moral development and

strengthen communal solidarity. This makes the mosque a foundational pillar of Islamic civilization, contributing to the development of social, economic, and cultural structures within Muslim communities. Mosques have become venues that strengthen community bonds through religious, social, and cultural events, while also serving as public spaces for discussion and productive learning (Awaluddin Hidayat et al., 2024).

Mosques continue to evolve as centers for disseminating knowledge through social media and digital technology, maintaining their relevance as educational and *da'wah* hubs amid the challenges of modernity. Entering the digital era, mosques have undergone significant transformation in their role as centers of community empowerment, touching on various aspects of life such as education, economy, and health (Hasan & Al Fajar, 2025).

The central role of *kiai*, *ulama*, and local *ustadz* as verified sources of Islamic knowledge is crucial in spreading Islamic teachings to society. These figures are not only preachers but also educators and intellectuals who play a key role in maintaining the authenticity and integrity of the knowledge being taught. *Kiai*, *ulama*, and local *ustadz* acquire their scholarly competence through traditional education such as *pesantren* (Islamic boarding schools) and deep study of classical and modern texts (Achidsti, 2014). They act as the main filters ensuring that information and knowledge align with Islamic law and authentic sources. As heirs of the Prophets, their teachings are considered verified and trustworthy by the community, as they are grounded in rigorous methodology and scholarly lineage (*sanad*). They also actively teach religion through sermons, regular mosque lectures, and informal education in *pesantren*. Through locally contextualized approaches, their role includes character building, providing Qur'anic exegesis, *hadith* interpretation, *fiqh*, and other disciplines (Rojak, Solihin, & Naufal, 2021).

Although *kiai*, *ulama*, and local *ustadz* play a vital role as verified sources of Islamic knowledge, their influence remains limited by geography and time. They generally operate within their local communities or *pesantren* areas, making them more effective in spreading knowledge directly within accessible communities, such as specific villages or towns. Consequently, their influence is often concentrated in local areas, exerting strong impact on nearby communities (Abidin, 2024).

Time also serves as a limiting factor. *Kiai* and *ulama* typically deliver lectures, sermons, and teachings at specific times such as weekly study sessions, routine classes, or during major Islamic events. As a result, the knowledge they impart is not always accessible as flexibly as it is in today's digital era. Their teaching and *da'wah* activities must follow fixed schedules, thus limit the frequency and reach of knowledge dissemination (Abidin, 2024). The direct relationship between teacher and student in Islamic education especially in traditional *pesantren* allows for deep and personal mentorship. This bond is not only academic but also emotional and spiritual, creating strong familial connections. Teachers know each student's strengths and weaknesses personally, enabling them to tailor their teaching to individual needs. This familial relationship nurtures profound respect and obedience from students toward their teachers. Learning occurs not only in formal settings but also informally, such as during communal living in dormitories, congregational prayers, and other religious activities (Rojak, Solihin, & Naufal, 2021).

Therefore, building strong social bonds (*ukhuwah*) among congregants particularly in traditional *pesantren* contexts is one of the primary functions that positively impacts the religious and social life of Muslims (Fauzan & Adam, 2025). Strong *ukhuwah* unites communities in shared goals and values, enhances cooperation in *da'wah* and community empowerment, and preserves

social harmony amid diversity. These values also serve as a defense against potential conflicts and radicalism, fostering an inclusive and tolerant community.

The Digital Revolution and the Birth of the “Virtual Mosque”

The shift from the use of traditional media to digital media has now permeated various aspects of communication (Baran & Davis, 2010). The needs and interests of society particularly among young people to gain a better understanding of Islamic teachings have encouraged them to utilize social media as an easily accessible medium that provides information quickly. The digital literacy skills possessed by youth have become an effective method for adapting to various internet-based new media (Tjahyadi, 2007).

The Digital Revolution, marked by the explosion of internet penetration, the massive adoption of social media (YouTube, Instagram, TikTok, Facebook), and the ease of smartphone access, has become a fundamental catalyst in transforming religious practices. This change has significantly given rise to a phenomenon referred to as the “Virtual Mosque” (Zulkifli, 2022). This concept refers to a non-physical digital space functioning as a center for *da’wah* dissemination and religious interaction, shifting the old paradigm that revolved around the physical mosque. This transformation is not merely a replication but a strategic evolution that utilizes the unique characteristics of each digital platform to reach a broader and more diverse audience (Luthfi, 2018). An analysis of the “Virtual Mosque” phenomenon shows a diversification of *da’wah* forms that adapt to the characteristics of digital platforms (A. Syaiful, 2021). YouTube, for instance, has become a home for more substantial *da’wah* content, allowing preachers (*da’i*) to deliver long-form lectures and thematic studies in depth. This format provides opportunities for audiences to learn in a structured way at any time, removing the temporal and spatial limitations of conventional study gatherings.

Meanwhile, platforms such as Instagram and Facebook are utilized for concise and visually engaging *da’wah*. Through infographics, quotes, posters, and short videos (Reels), religious messages are conveyed in ways that are easy to digest and share. This approach is highly effective in capturing the attention of audiences who consume information quickly, transforming *da’wah* into content that integrates seamlessly into their social media timelines.

Furthermore, the emergence of TikTok has opened a new arena for instant *da’wah*, specifically targeting Generation Z. With video durations as short as 15–60 seconds, *da’wah* on this platform often takes the form of “Q&A” or practical tips, using language and trends relevant to their digital culture. This demonstrates an extraordinary adaptation in message delivery to remain relevant and appealing to specific audience segments.

Beyond visual media, podcast platforms also provide options for audiences who prefer audio-based studies. This format allows users to listen to *da’wah* materials while engaging in daily activities, integrating religious education into their routines without being tied to a screen (Nuraini & Muhtarima, 2016). Finally, specialized learning applications and educational platforms represent the most structured form of the “Virtual Mosque,” offering features such as study schedules, archived materials, and interactive tools, creating a more personal and organized learning ecosystem.

Overall, the “Virtual Mosque” reflects the adaptation of the Muslim community to the contemporary communication landscape. It not only broadens the reach of *da’wah* but also creates new models of interaction between *da’i* and audiences. This phenomenon presents tremendous

opportunities for democratizing access to religious knowledge but also brings challenges related to information validity and the depth of social interaction.

1. Transformation of the *Da'i* (Preacher)

In the digital era, the role of a *da'i* is no longer exclusive to graduates of *pesantren* or Islamic universities. Anyone with internet access and communication skills can become a *da'wah* content creator, leading to a democratization of preachers. This phenomenon has given rise to new figures such as “millennial ustaz” and “hijrah influencers,” whose presence has transformed the face of *da'wah* (Hidayatullah & Kamali, 2022). Their success is often determined not only by the depth of their knowledge but also by their ability to build strong personal branding, distinctive delivery styles, and active interaction with audiences on social media. This personal branding includes how they present themselves, choose topics, and engage with followers ultimately shaping a digital persona that influences their appeal and credibility in the eyes of their audiences (Kamaludin, 2021).

2. Evolution of the *Jamaah* (Audience)

The audience of *da'wah* has undergone significant behavioral shifts. They are no longer passive listeners who merely receive one-way information. Instead, they have become active seekers who independently find preachers and materials that align with their preferences, needs, and current issues. This behavior is driven by the abundance of *da'wah* content across various platforms. The phenomenon has also given birth to “online congregations” (*jamaah online*) that form virtual communities beyond geographical boundaries (Siti Qonitah, 2024). However, the personal bonds within these communities are often weaker than those in traditional *majelis taklim* (religious gatherings). As a result, there is audience fragmentation based on platforms and content preferences for example, those who prefer visual content on Instagram may differ from those who enjoy long-form videos on YouTube (Muhammad Rizqy, 2023).

3. Adaptation of *Da'wah* Material

The demands of digital audiences have driven the adaptation of *da'wah* materials. The heavy and lengthy content from classical texts is now simplified into concise, digestible, and visual formats such as infographics, short videos, or quotes. This approach makes *da'wah* feel more personal and directly relevant to the issues faced by audiences. Additionally, *da'wah* topics have become more relatable to daily life, focusing on contemporary issues such as mental health, Islamic finance, parenting, and halal lifestyle. This shift demonstrates that *da'wah* aims not only to teach Islamic law (*syariah*) but also to provide practical solutions for modern challenges faced by the Muslim community

Islamic Counseling at Your Fingertips

Da'wah media functions as a means for preachers (*da'i*) to communicate religious messages. Along with the advancement of the times, *da'wah* media today has not only shifted in platform, but preachers have also become increasingly creative in delivering Islamic teachings through social media platforms that are easily accessible via smartphones. With the rising use of smartphones as communication tools, the function of mobile phones has evolved to offer a variety of features beyond simple calls and SMS. Unlike in the past when Yahoo Messenger (YM) was the only means for online communication today, all such functions can be accessed easily with a single touch, without even needing a home computer (Gunawan, Aryani, & MG, 2024).

These digital platforms provide opportunities for the public to access counseling services in a more flexible manner through text, voice, or video allowing them to receive assistance anytime and anywhere. This greatly helps individuals who may find it difficult to access conventional counseling services. On the other hand, these platforms also offer professionals opportunities to expand their service reach, providing more efficient and affordable solutions while supporting the mental and spiritual well-being of users. Thus, digital platforms do not only focus on resolving psychological problems but also strengthen the spiritual dimension of Muslims in their daily lives.

The main goal of developing these digital platforms is to address challenges related to distance and the lack of human resources in Islamic guidance and counseling services. By incorporating Islamic values into every service offered, these platforms strive to provide a holistic approach encompassing psychological, emotional, and spiritual aspects. It is hoped that this will improve the quality of life for Muslims, expand access for those seeking guidance, and enable professionals to reach more people through services that are easily accessible and tailored to community needs.

Digital platforms have now become highly beneficial tools in providing easily accessible services for users, including in the fields of counseling and religious education. One rapidly growing sector is Islamic counseling, which offers methods based on Islamic teachings to help individuals face various life challenges. Islamic counseling is a guidance service provided by counselors or *ustadz* with deep knowledge of Islamic law, aiming to offer direction, advice, and solutions aligned with religious principles. Through this approach, individuals receive not only practical support in handling life's problems but also a stronger connection with God, which enhances peace of mind and self-confidence (Sari, Waston, & Rohmani, 2024).

The use of information technology in guidance and counseling practices has shown a positive impact on effectiveness, interaction, and client satisfaction. Technologies such as digital applications, video conferencing, and video-based media make it easier for counselors to reach clients flexibly, enhance understanding of counseling methods, and support more interactive communication. In educational contexts, creative media such as educational videos and story-based simulations have proven effective in increasing student engagement, while applications with Islamic value-based content provide meaningful and relevant counseling experiences. The accessibility of technology also gives clients greater satisfaction, allowing them to choose the timing and medium of counseling according to their needs.

Information technology has been proven to increase the effectiveness of guidance and counseling services. It enables counselors to reach clients in distant locations or in situations where face-to-face meetings are not possible (Ayub et al., 2022). The use of technologies such as e-counseling and video-based applications allows counseling sessions to be conducted more flexibly and efficiently, without the limitations of time and distance. Furthermore, technology enhances efficiency through the use of digital tools for client assessment and evaluation, as emphasized in studies highlighting the importance of video-based media in improving client understanding of counseling techniques (Setiawan et al., 2024; Chintyasari, 2025).

A counselor determines the appropriate approach in providing guidance services based on the circumstances and situation. Initially, counseling services were conducted in person, where the counselor and client met physically. However, with technological advances and increased internet use, counseling can now be conducted online, where the counselor and client meet virtually. Digital counseling offers several advantages. According to Pratama and Nur (2023):

1. Flexibility of time and location, as sessions can be held anytime and anywhere according to mutual agreement between counselor and client;
2. Time efficiency, as there is no need for physical meetings; and
3. Improvement in digital literacy, since both parties become more adept at using technology.

Similarly, Mayasari (2022) noted that clients can engage in counseling sessions with their counselors at any time if faced with urgent situations requiring immediate assistance.

However, no method is entirely free from weaknesses when providing counseling services whether conducted face-to-face or through digital media. Counseling using digital platforms also faces several challenges, such as unequal access to fast internet, which can be particularly disruptive during live sessions. Additionally, the application of empathy and psychological interaction in digital counseling is not as effective as in-person sessions, as digital counseling tends to focus more on problem-solving, limiting the emotional connection between counselor and client (Saphira, 2022).

Similarly, Ursula (2021) highlighted several weaknesses in digital counseling, including: (1) Counselors are unable to observe clients' body movements; (2) Forms of empathy such as touch or other nonverbal communication cannot be applied; (3) Inadequate devices may hinder the counseling process; (4) In group counseling contexts, data confidentiality requires extra attention; and (5) Not all issues can be effectively addressed through digital-based counseling (Ammi Prayoga, Bakhrudin Al Habsy, & Budi Purwoko, 2025).

Opportunities and Challenges

Opportunities in Digital Da'wah

1. Extensive Reach

The internet provides vast accessibility, allowing *da'wah* to reach a more diverse audience, including those in remote or hard-to-reach areas through traditional means. With such broad access, there is a significant opportunity for audiences to obtain a variety of information that aligns with their needs. In the digital era, creativity in content creation enables *da'wah* to present innovative and engaging materials such as videos, podcasts, and social media platforms. This helps attract greater attention and facilitates better understanding of religious messages.

2. Interactivity

Active engagement on social media platforms allows two-way communication between *da'i* (preacher) and listeners. This provides the audience with the opportunity to ask questions, engage in discussions, and gain deeper understanding of religious teachings. With active interaction between *da'i* and *mustami'* (listeners), the absorption and comprehension process becomes more holistic rather than partial. Therefore, it is essential to develop these platforms as spaces to explore Islam and *da'wah* more broadly. The internet also opens opportunities for interfaith collaboration and intercultural dialogue. *Da'wah* can serve as a bridge to promote understanding and tolerance among different religions. Interfaith dialogue becomes an important step in fostering mutual understanding and cooperation among religious communities, ultimately creating tolerance and collaboration across diverse faith groups (Abdurrahman & Badruzaman, 2023).

3. Cost Efficiency

Unlike conventional *da'wah* that requires significant operational costs, digital *da'wah* can be carried out with minimal resources while having a substantial impact.

4. Creativity and Delivery

Various content formats such as videos, podcasts, and infographics can be used to capture audience attention and enhance the effectiveness of message delivery.

Challenges in Digital Da'wah

The implementation of *da'wah* ethics in digital media faces various complex and diverse challenges. The following are some of the main challenges that need to be addressed:

1. The Spread of Inaccurate Information

One of the main obstacles in digital *da'wah* dissemination is the emergence of false or misleading information. With the ease of accessing data, much content circulating on social media platforms lacks adequate verification, allowing misinformation to spread rapidly. This can harm the credibility of *da'wah* and cause confusion among the public. For instance, false news or hoaxes about religious teachings can lead to serious misconceptions regarding Islamic values.

2. Negative and Provocative Content

Negative and provocative content often attracts more attention than educational and positive content. This presents a challenge for *da'i* in delivering accurate and constructive *da'wah* messages amid an ocean of unethical information. Hate-filled and discriminatory content can quickly go viral, disrupting the efforts of *da'wah* aimed at spreading compassion and tolerance. One of the major challenges in digital *da'wah* efforts is the circulation of misinformation and fake news. With the abundance of false reports on social platforms, *da'i* must exercise extra caution in selecting and delivering information to avoid misleading the public. Furthermore, negative or provocative content tends to attract more engagement than educational or uplifting messages. This situation poses obstacles for *da'i* striving to communicate accurate and meaningful messages amidst the flood of unfiltered information.

3. Lack of Regulation

The absence of adequate regulation in the digital sphere is also a significant issue. Without clear guidelines, monitoring *da'wah* content becomes challenging. Without well-defined boundaries, *da'i* may struggle to determine appropriate methods of message delivery, potentially leading to ideological conflicts or debates. Such situations can cause divisions among communities, especially when *da'wah* messages fail to consider the social and cultural contexts in which they are delivered. Additionally, social media algorithms tend to prioritize sensational or controversial content, causing meaningful and educational *da'wah* messages to be overlooked.

4. The Influence of Social Media Algorithms

Algorithms on social media platforms play a crucial role in determining what type of content appears on users' feeds. Sensational or controversial content is more likely to attract attention and be shared compared to educational content. This creates challenges for preachers in ensuring that positive *da'wah* messages remain visible amidst the overwhelming flow of digital information.

5. Misinterpretation of Religious Teachings

The dissemination of information through digital media can also lead to misinterpretation of religious teachings. When *da'wah* messages are delivered without proper context or explanation, there is a risk that the public may misunderstand Islamic

teachings. This can be dangerous, as it may foster negative stereotypes about Islam and further damage its image in the eyes of the public (Firman Maulidna et al., 2025).

CONCLUSION

This article discusses the transformation of Islamic da'wah from a traditional mosque-based approach to the utilization of digital technology in spreading religious teachings. Since the time of the Prophet Muhammad (peace be upon him), the mosque has played a central role as a hub for worship, education, da'wah, and moral as well as social development. Local scholars (ulama) and clerics (kiai) have held important roles as educators and legitimate transmitters of authentic knowledge through personal and emotional face-to-face interactions, particularly within pesantren (Islamic boarding schools) and majelis taklim (religious study assemblies).

However, in the digital era, there has been a significant shift in how da'wah is conducted. The concept of the "virtual mosque" has emerged as a response to the advancement of information technology and social media. Platforms such as YouTube, Instagram, TikTok, podcasts, and Islamic learning applications now enable the dissemination of religious knowledge more broadly, flexibly, and creatively. Da'wah today reaches audiences across regions and generations, with styles of delivery tailored to the characteristics of each platform and the needs of the digital congregation.

The role of the da'i (preacher) has also undergone transformation. The rise of "millennial preachers" (ustaz milenial) and hijrah influencers demonstrates that personal branding, engaging communication styles, and active interaction have become key factors in the success of da'wah in the digital realm. Congregants have also evolved into active seekers who form virtual communities, although their social bonds tend to be weaker compared to traditional communities. In addition, Islamic counseling services are now available digitally, addressing the spiritual and psychological guidance needs of society with greater flexibility. Although digital counseling offers high efficiency and accessibility, it also faces challenges such as limited empathy, technical barriers, and the risk of reduced emotional depth in counselor–client interactions.

Digital da'wah presents tremendous opportunities, including wide outreach, cost efficiency, high interactivity, and diverse content formats. However, it also faces serious challenges, such as the spread of inaccurate information, negative or provocative content, lack of regulation, the influence of social media algorithms, and the potential for misinterpretation of religious teachings. Therefore, a balance between the depth of traditional da'wah and the adaptability of digital approaches is necessary to ensure that the message of Islam remains authentic, inclusive, and relevant amidst the challenges of the modern era.

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