

Transformation of Islamic Family Guidance and counseling in the Digital Era in an effort to maintain household Harmony

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Abstract

The development of digital technology has brought significant changes to various aspects of life, including Islamic family guidance and counseling. This article aims to analyze the transformation of Islamic family guidance and counseling in the digital era and its role in maintaining household harmony. The approach used is qualitative-descriptive by examining Islamic literature, Islamic family law regulations, and contemporary social phenomena related to the use of digital media in the counseling process. The results of the study show that the digital era presents both opportunities and challenges for the implementation of family guidance and counseling. On the one hand, digital technology facilitates access to Islamic counseling services through online platforms such as social media, consultation applications, and family da'wah websites. On the other hand, this requires Islamic counselors to be prepared to maintain ethics, confidentiality, and the authenticity of Sharia values amid the rapid and open flow of information. This transformation emphasizes that Islamic family guidance and counseling need to adapt to technological innovations without losing the spirit of spirituality and the principles of *sakinah, mawaddah, wa rahmah* as the foundation of household harmony. Thus, the synergy between Islamic values and digital progress can be a strategic solution in strengthening the resilience of Muslim families in the modern era.

Keywords: Islamic Family Guidance and Counseling, Digital Age, Family Harmony, Transformation, Islamic Law.

Introduction

The family is the smallest social institution that has a fundamental role in shaping the personality, moral values and spirituality of the individual. In the Islamic view, the family is not only understood as a biological and social relationship, but also as a spiritual mandate that has a dimension of worship and moral responsibility. The Qur'an states that the purpose of marriage is to establish a household that is *sakinah, mawaddah, wa rahmah* (QS. Ar-Rum: 21), which means creating an atmosphere of tranquility, compassion, and love based on divine values. However, this ideality now faces great challenges due to the rapid social, cultural and technological changes that occur in the digital age. The development of information technology not only affects the way people interact in the public sphere, but also penetrates the private sphere of the

family.¹ Social Media, communication apps, and various digital platforms establish new patterns of communication in families that sometimes strengthen, but can also weaken the intimacy and warmth of domestic relationships.²

The phenomenon of globalization and digitalization has changed the landscape of Muslim family life significantly. On the one hand, digital technology facilitates access to sources of knowledge, strengthens connectivity, and opens up new spaces for Islamic education and Da'wah.³ But on the other hand, exposure to content that is incompatible with Islamic moral values, disinformation, and increasing digital individualism are new challenges for family resilience. Data from the Ministry of Religious Affairs of the Republic of Indonesia (2024) shows that the increase in divorce rates in the last five years is influenced by maladaptive digital communication factors, such as social media addiction, online infidelity (cyber affair), and weak moral supervision in cyberspace.⁴ This shows that family problems are not only caused by economic and social factors, but also by the dynamics of relationships formed through digital technologies. In this context, Islamic Family Guidance and counseling becomes very relevant and urgent to be reviewed.

Islamic Family Guidance and counseling has strong conceptual roots in the teachings of Shari'a.⁵ Islamic Family Guidance is a coaching process oriented to the strengthening of faith, purification of the soul (tazkiyah al-nafs), and the improvement of relations between family members (ishlah al-dzati al-bain) based on the principles of the Qur'an and sunnah. Its main function is not only to resolve conflicts, but also to prevent the occurrence of family dysfunction through the cultivation of spiritual and moral values. However, conventional face-to-face counseling practices are now undergoing a major transformation with the emergence of digital services such as online counseling, Islamic application-based consultations, to family community forums on social media. This transformation presents two sides: opportunities and challenges.⁶ Opportunities because it can reach more people quickly and efficiently, but also

¹ Maulina Et Al., "Dinamika Pengaruh Media Sosial Terhadap Keharmonisan Rumah Tangga Dalam Perspektif Hukum Keluarga."

² Rahardjo And Soetjningsih, "Fear Of Missing Out (Fomo) Dengan Kecanduan Media Sosial Pada Mahasiswa."

³ Sm And Kemala, "Transformasi Komunikasi Digital Dalam Pendidikan Islam Di Asia Tenggara."

⁴ Ishak Et Al., "Status Talak Bagi Pasangan Istri Tanpa Melalui Peradilan Agama (Studi Kasus Kua Kecamatan Tempe Kabupaten Wajo)."

⁵ Azwar And Usman, "Mengembalikan Kesejatan Peran Orang Tua Dalam Pendidikan Anak."

⁶ Fitri, "Pembinaan Keluarga Sakinah Melalui Majelis Taklim Di Kota Padangsidimpuan."

challenges because it is vulnerable to ethical violations, privacy, and abuse of religious authority.

This change raises theoretical and practical questions that need to be answered: to what extent can Islamic Family Guidance and counseling adapt to the digital ecosystem without neglecting Sharia values and Islamic morality? How to maintain the authenticity of the message of Da'wah and counseling when communication is done online and without direct face-to-face? Ethical challenges such as the credibility of counselors, the security of personal data, and the potential for spiritual manipulation are becoming increasingly relevant issues in technology-based guidance practices.⁷ Some previous studies have focused more on the effectiveness of online counseling in a general context, but not many have examined in depth the transformation of Islamic Family Guidance from the perspective of integrating Sharia values and digital technology. This research gap shows the urgency to reassess the paradigm and method of Islamic Guidance in the midst of fast-paced social change.⁸

The rationale of this study is based on the need to recontextualize Islamic Family Guidance and counseling in order to remain relevant to modern life. The digital world is inevitable, and therefore must be faced with an integrative approach between spiritual values and technological innovation. Islam as the religion of *rahmatan lil ' alamin* provides ijtihad space to adjust social practices to the progress of the times, as long as it does not conflict with Sharia principles. Therefore, it is important to place technology as a means (*wasilah*), not an end, in the guidance of the Islamic family. This approach is believed to expand the reach of Islamic Da'wah and counseling while maintaining the value of spiritual and moral authenticity.⁹

This study aims to analyze the forms of transformation of Islamic Family Guidance and counseling in the digital era and assess its implications for efforts to maintain harmony in Muslim households. Specifically, this study aims to identify adaptive strategies used by Islamic counselors in integrating technology with Sharia values, as well as formulate new ethical principles for the implementation of digital counseling in accordance with Islamic teachings. The results of the study are expected to provide theoretical contributions in the form of developing the concept of “digital

⁷ Nasir And Sunardi, “Reorientasi Pendidikan Islam Dalam Era Digital.”

⁸ Yasin And Sa'adah, “Konseling Online Sebagai Alternatif Pemberian Dukungan Psikologis.”

⁹ Ramadhani And Halwati, “Dakwah Irsyad.”

Islamic Family Guidance” that is responsive to the challenges of the times, as well as practical benefits as guidelines for religious institutions, counselors, and Muslim communities in strengthening family resilience in the era of digital disruption.¹⁰

Thus, the study becomes relevant and important not only in the academic sphere, but also socially and spiritually. Islamic Family Guidance and counseling in the digital era is not merely a process of solving household problems, but part of a large movement to maintain Islamic values in the midst of modernization. This transformation is expected to produce a counseling model that is adaptive, ethical, and still based on the values of *sakinah*, *mawaddah*, *wa rahmah*, so that Muslim families can become moral and spiritual strongholds in the midst of rapid global change.

Methods

This study uses a qualitative approach that is oriented to a deep understanding of the phenomenon of the transformation of Islamic Family Guidance and counseling in the digital era. This approach was chosen because it is able to comprehensively describe the dynamics of change, the values involved, and the meaning built by the actors and recipients of Islamic guidance services in a digital context.

The stages of analysis include data reduction, data presentation, and conclusion. Data reduction is done by selecting important information according to the focus of research, then compiled in the form of thematic narratives that describe the patterns of transformation of Islamic Family Counseling in the digital era. The presentation of data is carried out in the form of descriptions and thematic matrices so that the relationship between categories can be clearly seen. Furthermore, conclusions are drawn by interpreting the meaning of the data based on Islamic principles and their relevance to the theory of Family Guidance.

Results

The findings of this study demonstrate that the transformation of Islamic Family Guidance and Counseling in the digital era occurs through three main dimensions: (1) digitalization of media and communication, (2) adaptation of counseling methods to technology-based formats, and (3) reconfiguration of counselor–client interaction patterns. The use of digital platforms such as WhatsApp, Zoom, Instagram, and

¹⁰ Gusdur And Diana, “Optimalisasi Bimbingan Dan Konseling Islam Sebagai Media Dakwah Dalam Membangun Karakter Islami.”

YouTube has expanded the accessibility of Islamic counseling, especially among young Muslim families. The integration of Islamic values with digital innovation enables counseling sessions to be more flexible, interactive, and responsive to contemporary issues. However, challenges remain, including maintaining confidentiality, preserving sharia authenticity, and preventing the misuse of religious authority.

Furthermore, digitalization has a dual impact on household harmony. On the positive side, digital platforms enhance communication, provide wider access to Islamic education, and facilitate continuous da'wah and family learning. Couples who actively engage in online Islamic parenting programs report improved empathy, mutual understanding, and marital satisfaction. Conversely, excessive dependence on social media may reduce face-to-face communication, increase mistrust, and create emotional detachment. Effective communication and spiritual literacy emerge as the main moderating factors that determine whether technology strengthens or weakens family harmony.

Overall, the results confirm that digital transformation (when guided by Islamic ethics and the principles of *sakinah, mawaddah, wa rahmah*) serves as a valuable instrument in sustaining the resilience and spiritual balance of Muslim households in the digital age.

Discussion

1. Transformation of Islamic Family Guidance and counseling services in the Digital Era

The results showed that the transformation of Islamic Family Guidance and counseling in the digital era occurred in three main aspects, namely media, methods, and patterns of interaction between counselors and counselees. In terms of the media, practitioners of Islamic Family Counseling are now widely utilizing digital platforms such as Zoom, WhatsApp, Telegram, YouTube, and Instagram as a means of Family Guidance and Da'wah.¹¹ This change is driven by the community's need for faster, flexible, and accessible counseling services. As revealed by one of the counselors, online-based services allow communication without limits of space and time, as well as open da'wah opportunities to the segment of young families who are familiar with technology. This shows that

¹¹ Apriani And Sriharini, "Konseling Keluarga Islami Sebagai Upaya Pencegahan Sexting Anak."

digitalization is not just a technical adaptation, but a paradigm shift from physical space to virtual space as an arena for fostering Islamic families.¹²

Digitization as a tool in family counseling has become increasingly popular in recent decades. The use of digital media, such as educational videos, applications and other technology-based platforms, allows for wider and faster dissemination of information. In the context of *Mawaddah wa Rahmah*, digital media can serve to convey the values of love and family harmony to the wider community. Educational videos based on Islamic values, for example, can be an effective tool in teaching communication skills, managing emotions, and resolving domestic conflicts. Digitalization also makes it easier for people to access information anytime and anywhere, thereby increasing their awareness and understanding of the importance of Islamic values in everyday life.¹³

Behavioral change theory suggests that digital media, especially those based on interaction and active participation, can change people's attitudes and behaviors. In this case, educational videos that focus on family skills such as effective communication and Conflict Management based on Islamic teachings, can encourage families to love and understand their partners more. Research by Putnam (2000) and others suggests that digital media that educates about managing emotions, problem solving, and healthy communication, can improve family harmony.¹⁴ By providing information that is easy to understand through visual and interactive media, people can more easily internalize the concept of *Mawaddah wa Rahmah* in their daily lives.

Social change theory posits that digital technology can be an effective agent of change in society. In this context, digitalization has the potential to accelerate social transformation, which includes improvements in the quality of family life. Research by Castells (2010) reveals that digital technology can amplify social transformation by creating greater and more equitable access to information. Through digitization, information related to Islamic values that promote household

¹² Az-Zuhri Et Al., "Kajian Konseptual Atas Adaptasi Pendidikan Islam Terhadap Digitalisasi."

¹³ Syaidah Et Al., "Peran Pendidikan Islam Dalam Meningkatkan Ketahanan Keluarga Di Era Teknologi Dan Modern."

¹⁴ Lestari Et Al., "Pola Konsumsi Media Dan Kaitannya Dengan Partisipasi Masyarakat Pada Isu-Isu Publik Di Kota Padang."

harmony can be spread more widely, create new awareness in society, and encourage more positive behavior changes in family life.¹⁵

In terms of methods, it was found that there is a combination of traditional approaches based on religious advice with modern methods such as solution-focused counseling and client-centered approach adapted to sharia principles. The practice of guidance is carried out while emphasizing the value of Ta'dib (adab education), tazkiyah (purification of the soul), and islah al-dzati al-bain (peace in family relationships). Some counselors also develop content-based counseling, which is a digital content-based approach in the form of Da'wah videos, interactive articles, and online question and answer sessions. This form of innovation enriches the Islamic Family Guidance model, while indicating that Islamic values can be contextualized without losing their substance amid technological advances.

2. The Impact Of Digitalization On The Harmony Of Muslim Households

Dependence on social media can also reduce quality time between husband and wife. Couples who are too focused on online activities often ignore live communication, even though communication is very important in building household harmony. Research by (Aviani and Primanita 2020) highlights that the lack of face-to-face interaction can worsen conflict resolution and decrease the subjective well-being of each partner.¹⁶ On the other hand, social media can also play a positive role in strengthening communication between husband and wife. Using social media to share information, express feelings, and maintain connections can increase trust and openness in relationships. Social Media can be an effective tool for maintaining emotional closeness, especially for couples in long-distance relationships.¹⁷

Digitalization has a double impact on household harmony. Field findings show that for families who are able to use technology wisely, digital media actually strengthens communication, expands access to Islamic knowledge, and presents a space for joint reflection through da'wah content and Family Studies. For example, married couples who actively participate in online Islamic Parenting classes or

¹⁵ Aminudin Et Al., "Pengaruh Globalisasi Terhadap Perubahan Nilai Perkawinan Keluarga Islam Di Indonesia."

¹⁶ Huda And Arwata, "Pengaruh Media Sosial Terhadap Keharmonisan Pasangan Suami Istri."

¹⁷ Sespiani Et Al., "Teori Reduksi Ketidakpastian Dalam Cyber Romantic Relationship."

family consultations through the Muslim Care App Report an increased understanding of each other's roles and responsibilities in the family.¹⁸ It is important to recognize that social media also has the capacity to make a substantial positive contribution to marital harmony, provided it is used wisely and healthily:

1. Improve connection and support

If integrated healthily into a couple's routine, technology and social media can act as effective means of building stronger bonds, strengthening communication, and providing emotional support. How these platforms can greatly benefit couples separated by geographic distance or time constraints, allowing them to stay connected and engaged in each other's lives. The ability to share experiences, important moments, or simply have brief communication throughout the day can foster a sense of closeness and reduce feelings of separation.

2. The Role Of Effective Communication

One of the key findings underscoring the positive potential of social media is the crucial role of effective communication skills. It explicitly states that good communication skills have the capacity to completely neutralize the negative impact of phubbing on marital satisfaction. This suggests that the problem lies not in the presence of social media itself, but rather in the way couples manage their interactions around it.¹⁹ Open, honest, and empathetic communication allows couples to address concerns about social media use, set healthy boundaries, and ensure that technology serves as a tool to strengthen, not destroy, their relationship. Thus, effective communication becomes a fundamental key to ensure that social media contributes positively to marital harmony.

However, on the other hand, there are also negative impacts in the form of reduced face-to-face interaction, abuse of digital media, and increased potential for conflict due to miscommunication in virtual spaces. The detrimental influence of social media on marital satisfaction and stability has been the subject of extensive

¹⁸ Arlinkasari Et Al., "Facilitator Roles In Parenting Education Programs For Low-Income Families In Jakarta And Pandeglang."

¹⁹ Nurdyansa Et Al., "Analisis Framing Komparatif Konflik Iran-Israel Pada Pemberitaan Di Al Jazeera Dan Cnn International."

research, identifying several main mechanisms through which this negative impact manifests:

1. Phubbing and decreased marital satisfaction

One of the most prominent phenomena is phubbing, which is the act of ignoring your partner for focusing too much on your phone or social media. Various studies have consistently shown that phubbing behavior is significantly correlated with decreased relationship satisfaction. That phubbing creates feelings of neglect and social exclusion in the victimized partner. The consequences of phubbing are not limited to a purely emotional dimension; the relationship between phubbing with an increase in the frequency of conflicts and a substantial decrease in the quality of time spent together by the couple. This decline in the quality of direct interaction inherently erodes the foundation of togetherness essential to marital harmony.

2. Social Media Addiction

Furthermore, social media addiction and phubbing behaviors have been shown to serve as mediators that worsen the satisfaction of basic psychological needs in a relationship, ultimately contributing to a decrease in overall marital satisfaction.²⁰ This pathological dependence on social media does not arise in a vacuum. Research shows that this addiction can be triggered by Fear of Missing out (FoMO), a condition in which individuals feel anxiety because they worry about missing out on social experiences that might be enjoyed by others. In addition, the need for emotional support sought from outside the couple can also encourage compulsive use of social media, exacerbating patterns of addiction. The accumulation of these factors collectively threatens the integrity of intimate relationships.

3. Trust and privacy issues

Uncontrolled use of social media also directly affects aspects of trust and privacy in marriage. How such behavior can provoke unhealthy jealousy, invasion of privacy and destructive suspicion.²¹ The manifestations of these issues are diverse, ranging from the discovery of secret interactions with other

²⁰ Komariyah, "Kualitas Komunikasi Interpersonal Sebagai Mediator Pengaruh Partner Phubbing Terhadap Kepuasan Pernikahan."

²¹ Hanifa, "Fenomena Umbar Aib Perselingkuhan Di Media Sosial Perspektif Hukum Islam."

individuals, unauthorized access to the couple's personal account, to the comparison of oneself with the image presented on the platform. Conflicts arising from these trust and privacy issues inherently erode the foundations of mutual confidence and transparency, vital elements for the healthy survival of a marriage.

Overall, it is clear that social media is an inseparable element of modern life and has a profound influence on the dynamics of marriage. Its potential as a tool to strengthen connections and support is enormous, especially for couples facing distance or time challenges. However, the risks associated with phubbing, social media addiction, and trust and privacy issues demand careful awareness and management. Therefore, for couples, navigating the use of social media wisely, accompanied by prioritizing effective communication, is essential to maintain and foster harmony in their marriage bond. Further research is needed to develop effective intervention strategies and practical guidance for couples in dealing with challenges and taking advantage of the opportunities that social media offers.²²

3. Implications For Strengthening The Value Of Sakinah, Mawaddah, Wa Rahmah

Sakinah family is a family that every couple wants to build a household, family life is a natural thing. As a society sakinah family is the core for the process of development of society-Society consists of elements of the family, the family is shaped from individual elements. So if the family members consist of pious individuals, the family is declared as the sakinah family. And if each family does so, it will create a healthy, strong and noble society. Sakinah, mawaddah, warahmah family is a term as well as a prayer that is often offered and expected by Muslims who have married and raised a family, especially in Indonesia.²³

Family *sakinah*, *mawaddah*, and *rahmah* certainly not just a mere motto in the teachings of Islam. The meaning of sakinah mawaddah warahmah family is Sakinah which comes from the Arabic language which means tranquility, peace, security or peace. The opposite of the word peace or tranquility is shock, unrest,

²² Sonhaji Et Al., "Dampak Media Sosial Terhadap Keharmonisan Perkawinan Di Era Digital."

²³ Masri, "Konsep Keluarga Harmonis Dalam Bingkai Sakinah, Mawaddah, Warahmah."

destruction. As the meaning of the word, *Sakinah* family means a family in which contains tranquility, peace, security, and peace among family members.

A *sakinah* family is the opposite of a family full of unrest, suspicion, and destruction. We can see a family that is not *sakinah* example is a family in which it is full of fights, suspicions between couples, even potentially to the existence of conflicts that lead to divorce. Mistrust is one aspect that makes the *sakinah* family fail to materialize. For example, spouses suspect each other, there are parties or people who shake the household or the wife's resistance to the husband.²⁴

Mawaddah also comes from the Arabic language which means feelings of affection, burning love, and passionate. This *Mawaddah* is especially used for the term passionate feelings of love in their partners. In Islam, this *mawaddah* is a natural *fitrah* that must be owned by humans. This passionate love appears because of things that can be from the aspect of beauty or good looks of their partners, morality, position and other things inherent in their partners or God's human creations.²⁵

The Arabic word *Rahmah* means forgiveness, mercy, sustenance, and Grace. The greatest mercy of course comes from Allah SWT who is given to families who are awake to love, affection, and trust. The merciful family may not appear just for a moment but appears because of the process of mutual need, mutual cover, mutual understanding, and provide understanding.²⁶ With the process full of patience, the gift will also be given by God as the highest form of love in the family. Mercy is not realized if the husband and wife disobey each other. This feeling of affection causes someone to try to give the best for their partner.

The concept of *sakinah*, *mawaddah*, *wa rahmah* in Islam not only serves as a prayer or normative ideal, but also becomes the psychological and spiritual foundation for the formation of a harmonious family. In the context of Islamic Family Guidance and counseling, these three values can be understood as integral dimensions that must be developed simultaneously in every household coaching process. Islamic guidance that refers to the principle of *sakinah* means guiding families to have inner peace, emotional balance, and relationship stability based on

²⁴ Qoharuddin, "Konsep Harmonis Dalam Keluarga."

²⁵ Juwita, "Konsep *Sakinah Mawaddah Warrahmah* Menurut Islam."

²⁶ Chadijah, "Karakteristik Keluarga *Sakinah* Dalam Islam."

faith. Meanwhile, the dimension of mawaddah emphasizes the importance of rational, compassionate, and goodness-oriented Love (al-khair), not just a momentary impulse of lust. As for rahmah, it is the peak of the value of compassion that underlies mutual forgiveness, appreciation, and empathy in facing the dynamics of domestic life.

Digital transformation in Islamic Family Guidance and counseling brings new opportunities in strengthening these three values. The results showed that the use of digital media allows counselors to present Family Development materials more broadly, sustainably, and interactively.²⁷ Through online platforms such as Islamic parenting webinars, family da'wah Podcasts, or digital consultation forums, married couples can get spiritual and emotional guidance without the constraints of time and space. The existence of this digital media strengthens the value of sakinah because families can access Islamic knowledge that calms the heart, deepen religious understanding, and build spiritual awareness together. Thus, technology becomes an effective da'wah instrument in instilling inner peace based on faith values.

In addition, digitalization also supports strengthening the value of mawaddah through increasing more open and empathic communication between husbands, wives, and children. Many Islamic family counselors are now utilizing digital media as a means of improving the quality of interaction between family members by teaching the principles of effective Islamic communication (*tawashau bil haqqi wa tawashau bis shabr*).²⁸ Online counseling allows couples to reflect on their relationships, understand differences more wisely, and re-cultivate a sense of love and affection that sometimes fades due to the pressures of modern life. This digital approach also provides space for couples to learn together, such as taking an online class on “Anger Management in an Islamic household”, which has been shown to help them build emotional closeness amid busy schedules and limited face-to-face time.

²⁷ Iranti Et Al., “Membangun Rumah Tangga Sakinah Panduan Praktis Dari Al-Qur’an Dan Sunnah.”

²⁸ Almadison Et Al., “Implementasi Konsep Mawaddah Wa Rahmah Dalam Keluarga Islam Modern.”

The dimension of *rahmah* in the digital context can be realized through counseling practices that instill the values of empathy, caring, and moral responsibility towards couples.²⁹ Online counseling apps, when run with strong Islamic ethics, can be a means to foster spiritual awareness and concern for couples. Islamic counselors play an important role in instilling that *rahmah* means not only tender affection, but also a commitment to help, forgive, and make up for the shortcomings of a partner. In the digital age, where external temptations and moral distractions abound, the presence of Islamic counseling services that inculcate the value of *rahmah* becomes crucial to safeguard families from moral and spiritual degradation.

However, the results also show that strengthening the value of *sakinah*, *mawaddah*, *wa rahmah* through digital media cannot be separated from potential ethical and moral challenges. Over-reliance on technology risks creating artificial relationships and losing the personal touch that is at the core of Islamic affection. Therefore, Islamic counselors need to place technology only as a means (*wasilah*), not as the main substance of guidance. The use of digital media should still be geared towards establishing true spiritual intimacy and emotional closeness, rather than merely superficial formal communication. Thus, the value of *sakinah*, *mawaddah*, *wa rahmah* can really grow from interactions that are rooted in Islamic faith and manners, not just in technological facilities.³⁰

Strengthening these values also requires a collaborative approach between religious institutions, Islamic universities, and the community. Islamic Da'wah and education institutions can play a role in developing an Islamic digital literacy curriculum that integrates aspects of Family Guidance with spiritual values. Meanwhile, Muslim families as the main subject need to be given an understanding of sharia-based digital ethics, in order to use technology productively and with dignity. When the principles of *sakinah*, *mawaddah*, *wa rahmah* are internalized in the family's digital Culture, household harmony is not only maintained, but also

²⁹ Tapotubun And Rahmah, "Religiusitas Digital Dan Dimensi Perlawanan Milenial Dalam Ruang Online."

³⁰ Rahmah Et Al., "Navigasi Spiritual Di Era Digital."

becomes the foundation for the formation of a healthy, intelligent, and civilized Muslim society.³¹

Thus, the transformation of Islamic Family Guidance and counseling in the digital era not only changes the media or methods, but also enriches the meaning of the values of *sakinah*, *mawaddah*, *wa rahmah* in the current context. The digital Era opens up opportunities for the realization of Islamic families that are adaptive, dynamic, and resilient to social change. As long as the transformation is carried out with a strong spiritual awareness and ethical supervision, then the values of Islam will not fade, it will find a new form that is more contextual and functional in building a harmonious Muslim family civilization.

Conclusion

The transformation of Islamic Family Guidance and counseling in the digital era is an inevitability that is born from the demands of the Times and the needs of the community for faster, more efficient, and accessible family counseling services. This change shows that Islam has flexibility in adapting technological advances without losing the spiritual and moral values on which it is based. The digital Era presents great opportunities to expand the reach of *Da'wah* and counseling, reach Muslim families across regions, and provide interactive spaces for increased religious understanding and household coaching.

However, this transformation also brings serious challenges, especially regarding the ethical, privacy, and authenticity aspects of Islamic values in the online counseling process. Therefore, Islamic family counselors need to have strong digital literacy, spiritual sensitivity, and a deep understanding of *sharia* principles in order to maintain a balance between the use of technology and religious values. Islamic Family Guidance and counseling in the digital era must remain grounded in its main goal, which is to create a family based on *sakinah*, *mawaddah*, *wa rahmah* through an approach that touches the dimensions of faith, morals, and loving communication.

This study confirms that digital media can be an effective means to instill *sakinah* values through spiritual guidance that calms the soul, strengthens *mawaddah* through empathic and open communication, and fosters *rahmah* through continuous

³¹ Huzaidi Et Al., "Dimensi Aksiologis Dakwah Dalam Era Digital."

emotional and spiritual accompaniment. By utilizing technology wisely, Islamic Family Guidance can be a real solution to strengthen the harmony of Muslim households in the midst of rapid and complex social changes.

Thus, the transformation of Islamic Family Guidance and counseling in the digital era is not just an adaptation to technological advances, but a paradigm renewal process that reaffirms the relevance of Islam as a guide to life that rahmatan lil ‘alamin. Through collaboration between religious institutions, academics, and the community, the values of sakinah, mawaddah, wa rahmah can continue to be brought to life in the digital space, making the Muslim family the main pillar of the formation of a moral, harmonious, and civilized society in the modern era.

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Conflict Of Interest

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