

**RECONSTRUCTING ISLAMIC RELIGIOUS COUNSELING IN STRENGTHENING
RELIGIOUS MODERATION IN THE DIGITAL MEDIA ERA**

Musyarrifatul Hikmah Fasya

Universitas Muhammadiyah Surakarta,
Central Java, Indonesia.

<p>Received 03/12/26 Revised 04/25/26 Accepted 04/28/26</p> <p>License: Copyright (c) 2026 Musyarrifatul Hikmah Fasya</p>  <p>This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.</p> <p>Corresponding E-Mail: musyarrifatulhf@gmail.com</p> <p>To cite this Article: Fasya, M. H. (2026). Reconstructing Islamic Religious Counseling in Strengthening Religious Moderation in The Digital Media Era. <i>Jurnal Bimbingan, Penyuluhan, dan Konseling Islam</i>, 1 (1), 83-96.</p> <p>To link to this Article (DOI): https://doi.org/10.28918/adviseana.v1i1.15247</p>	<p>Abstract</p> <p>The rapid development of media technology has transformed patterns of religious life in Indonesian society while simultaneously creating challenges such as intolerance, polarization, and religious-based extremism on social media. In this context, religious moderation has become a strategic agenda for maintaining social harmony within Indonesia's multicultural society. This study aims to analyze the reconstruction of Islamic religious counseling in strengthening religious moderation through a literature-based study of religious policies and contemporary da'wah transformation. This research employs a qualitative approach using the library research method by analyzing books, journal articles, policy documents, and previous studies related to religious moderation, media transformation, and Islamic religious counseling. The findings reveal that Islamic religious counseling has shifted from a conventional model toward a more participatory and technology-oriented approach. Religious counselors are no longer positioned merely as transmitters of religious teachings, but also as communicators, social mediators, facilitators of moderation, and agents of religious literacy in virtual spaces. Furthermore, the religious moderation policies initiated by Kementerian Agama Republik Indonesia strengthen the institutional role of religious counselors in responding to intolerance and extremism in online environments. However, this transformation still faces challenges, including limited technological literacy, the dominance of provocative religious content, and insufficient institutional support. This study contributes by offering an integrative framework that connects Islamic religious counseling, religious moderation, and media transformation as an adaptive strategy for strengthening social cohesion in contemporary Indonesian society.</p> <p>Keywords: Islamic religious counseling, religious moderation, digital media, digital da'wah, religious policy.</p>
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INTRODUCTION

The development of digital innovation has become one of the significant forms of change in human life in the contemporary era (Nur & Siti, 2024). This change is not only related to the modification of tools, but also affects ways of thinking, working methods, learning processes, and daily social interactions. The existence of digital software and

hardware provides convenience for society in accessing information, communicating, and carrying out activities in the fields of education, economy, and social life (Lestari & Tito Persada, 2024). In the field of education, digital innovations such as learning media have been proven to increase students' enthusiasm and engagement in the teaching process. On the other hand, technology also supports teachers in delivering learning materials in a more efficient manner (Amory et al., 2025; Hermansah & Jakaria, 2025)

However, the advancement of digital media also brings significant challenges to the religious life of society. Cyberspace often becomes a medium for the spread of hatred, intolerance, radicalism, extremism, and religious identity-based division (Wahyudi & Hadi, 2021). This situation becomes worse because social media algorithms often promote emotional and provocative content to attract more user engagement. As a result, moderate religious messages are often less popular than sensational content (Kementerian Komunikasi dan Informatika RI, 2021). This kind of digital system eventually causes netizens to become trapped in an "echo chamber," where they only want to listen to information that supports the views of their own group (Badan Nasional Penanggulangan Terorisme, 2023). If this situation continues, religious content on social media can change the true role of religious scholars and leaders, and make people more easily influenced by rigid and narrow religious views that do not respect differences (Kementerian Agama RI, 2019).

Challenges in religious practices today have shifted from the physical world to the digital domain, where information technology plays a major role in shaping people's ways of thinking, especially among the younger generation (Sutrisno, 2019). Amid Indonesia's cultural diversity, the spread of extremist content on the internet has become a real threat to national unity and harmony (Setiawan et al., 2024). Therefore, strengthening religious moderation—a balanced, tolerant, and non-extreme perspective and practice of religion—has become an urgent necessity. Since the Ministry of Religious Affairs of the Republic of Indonesia published the book *Questions and Answers on Religious Moderation* in 2019, this concept has no longer been seen merely as a normative theory, but has been recognized as a national strategy and a public policy agenda that needs to be implemented in order to maintain social stability within a diverse society.

In carrying out this major agenda, it is necessary to optimize its contribution not only through religious lectures, but also through teaching, guidance, and interaction in order to promote moderate religious attitudes within constantly changing digital communities. However, with the rise of digital transformation, conventional preaching methods that rely solely on face-to-face sermons are considered no longer sufficient to face contemporary challenges. Religious counselors are required to adapt their approaches so they can enter the digital space as flexible communicators, mediators of moderation, and facilitators of virtual religious literacy (Alam et al., 2024)(Lutfi, 2021). Unfortunately, although studies on

religious moderation and Islamic counseling have developed rapidly, previous research generally still discusses these two aspects separately. Studies on religious counseling are still focused on traditional preaching contexts, while studies on religious moderation mostly emphasize conceptual policies without considering the real adaptation of religious counselors in the digital world.

Many studies on religious moderation have been conducted in the areas of Islamic education, social tolerance, and religious policy. For example, a study by (Rohman, 2021) shows that instilling religious moderation is very important for shaping an inclusive image of Islam within Indonesia's pluralistic society. On the other hand, a study by (Suhra et al., 2023) specifically highlights the role of religious counselors as important agents in building tolerance within society. Even so, many previous studies still focus on traditional approaches and pay little attention to the transformation of religious counseling in the context of digital media. Meanwhile, the development of social media has changed the way religious authority and da'wah dynamics operate in Indonesia's digital space.

To fill this gap in academic studies, this research aims to analyze the concept of religious moderation within Indonesian policies, explore changes in religious counseling patterns in the digital era, and reformulate the role of Islamic religious counselors in strengthening religious moderation. By using a qualitative approach and a library research method based on various sources, regulations, and relevant policy documents, this study emphasizes that the success of strengthening religious moderation in the digital era is strongly influenced by the reconstruction of Islamic religious counseling to become more responsive, participatory, and focused on digital media. It is expected that the results of this study will provide a new conceptual contribution that integrates the values of religious moderation, the actual role of Islamic religious counselors, and digital transformation within the context of contemporary Indonesian society.

LITERATURE REVIEW

Religious moderation has become one of the important issues in Indonesia's contemporary socio-religious life. This discourse has developed as a response to the increasing intolerance, radicalism, hate speech, and religious identity-based polarization within a multicultural society (Kafi et al., 2025). In the Indonesian context, which is characterized by religious, cultural, and ethnic diversity, religious moderation is understood as an approach that emphasizes balance, tolerance, non-violence, and respect for differences. The concept of religious moderation also has theological roots in Islam through the concept of *wasathiyah*, which refers to a middle and balanced attitude that rejects extremism and seeks to maintain social harmony. The Ministry of Religious Affairs of the Republic of Indonesia has made religious moderation a national strategic agenda to strengthen national life and maintain social stability. Religious moderation is not intended

to moderate religion itself, but rather to moderate religious perspectives and practices so that they do not become extreme. This phenomenon shows that religious moderation has developed not only as a normative and theological concept, but also as a social strategy and public policy in responding to the changes of modern and digital society.

The development of digital media has brought significant changes to communication patterns and religious practices in Indonesian society. The presence of social media platforms such as YouTube, TikTok, Instagram, Facebook, and digital podcasts has created a new public space that allows people to access religious knowledge quickly without geographical or institutional limitations. This condition has transformed religious authority from formal institutions to digital religious figures who gain legitimacy through social media popularity. This phenomenon has given rise to the practice of digital religion, a form of religiosity that takes place through digital media and creates new relationships between religion, technology, and society. On the one hand, digital media opens great opportunities for spreading moderate Islamic preaching and strengthening public religious education. On the other hand, digital media has also become a medium for the growth of intolerance, hate speech, and religious-based radicalism. Social media algorithms that prioritize user engagement make emotional and controversial content more likely to go viral than educational and moderate narratives. This condition shows that digital media is not neutral, but rather an arena for the contestation of ideologies and religious understandings in contemporary society.

In this situation, Islamic religious counseling has a strategic position as an instrument for the socio-religious development of society. Conceptually, Islamic religious counseling is a process of guiding and assisting communities through approaches such as preaching, education, consultation, and social assistance. In traditional practice, religious counselors mainly carried out the functions of delivering sermons and face-to-face religious guidance. However, the development of digital society requires a transformation in the role of religious counselors so that they can adapt to changes in communication patterns within society. Religious counselors are no longer only expected to deliver religious messages in a one-way manner, but also to become digital communicators, social mediators, facilitators of moderation, and agents of religious literacy in virtual spaces. Research by Sarifah Suhra and colleagues shows that religious counselors play an important role in building tolerance and maintaining social harmony within society. On the other hand, studies on digital da'wah show that social media can become a strategic instrument for spreading religious moderation through visual content, short videos, podcasts, and online interactive discussions. Therefore, the transformation of religious counseling has become an important part of responding to the digital cultural changes in Indonesian society.

Religious digital literacy is also an important aspect of strengthening religious moderation in the social media era. The high intensity of digital media use makes people

more likely to accept religious information without carefully verifying its sources and context. This condition creates challenges such as the spread of religious hoaxes, identity-based provocation, and extremist narratives in digital spaces. Research on social media and religious moderation shows that low digital literacy can strengthen social polarization and accelerate the spread of religious intolerance. On the other hand, radical groups also use social media as a tool for propaganda and ideological dissemination through emotional approaches and group identity. Therefore, digital literacy is not only related to the technical ability to use technology, but also to the ability to understand communication ethics, information validity, and the social impact of spreading digital content. This phenomenon shows that religious counselors have an important role as agents of digital literacy who help society build a moderate, tolerant, and critical understanding of religion in responding to the flow of information on social media.

Various studies on religious moderation, digital media, and Islamic religious counseling have made important contributions to understanding the dynamics of religiosity in contemporary society. Research on religious moderation generally focuses on Islamic education, social tolerance, and religious policy. Meanwhile, studies on digital da'wah mostly discuss social media communication strategies and the transformation of religious authority in virtual spaces. Other studies also highlight the important role of religious counselors in building social harmony and strengthening tolerance within society. However, most of these studies still discuss religious moderation, digital media, and religious counseling separately. Research on the reconstruction of Islamic religious counseling in the context of digital media remains relatively limited. In addition, previous studies tend to position religious counseling as a normative da'wah activity without examining the changing role of religious counselors in a participatory and interactive digital society. In fact, the development of social media has changed communication patterns in society while also creating new challenges for strengthening religious moderation in Indonesia.

Based on these studies, this research positions itself as an effort to integrate religious moderation, digital media transformation, and the reconstruction of Islamic religious counseling within one comprehensive analytical framework. This study is based on the assumption that strengthening religious moderation in the digital era cannot be achieved only through normative policy approaches or formal education, but also requires the transformation of religious counseling practices to become more adaptive to the digital culture of contemporary society. Unlike previous studies that tend to discuss these three aspects separately, this research specifically analyzes how Islamic religious counselors are reconstructed as digital communicators, social mediators, facilitators of moderation, and agents of religious literacy in virtual spaces. Therefore, this study is expected to provide a new conceptual contribution regarding the integration of Islamic religious counseling,

religious moderation, and digital media transformation within the context of contemporary Indonesian society.

METHODS

This research uses religious moderation policies, digital media transformation, and the reconstruction of Islamic religious counseling in the context of contemporary Indonesian society as its units of analysis. The focus of the study is directed toward the relationship between changes in digital communication patterns and the strengthening of religious moderation through the role of Islamic religious counselors. These units of analysis were chosen because the development of digital media has significantly changed patterns of social interaction and religious practices within society. This phenomenon shows that religious counselors no longer function only as conventional religious preachers, but are also required to adapt to increasingly complex digital spaces. This study focuses on how religious moderation is reconstructed through Islamic religious counseling in the era of digital media. Therefore, the research does not only view religious moderation as a normative concept, but also as a socio-religious practice influenced by the development of information technology and social media in Indonesian society.

This study uses a qualitative approach with a library research method. Library research is a study that utilizes journals, books, and magazines relevant to the research topic as the main data sources and references (Hadi, 1990). This approach was chosen because the study aims to understand socio-religious phenomena in depth through the interpretation of various literature sources, policy documents, and relevant previous studies. Meanwhile, the library research method is used because the focus of the study lies in the conceptual analysis of religious moderation, digital media transformation, and Islamic religious counseling. Library research allows the researcher to systematically examine various theories, concepts, and previous research findings in order to build a comprehensive analytical framework. In addition, this approach is considered relevant because the issues of religious moderation and digital media are social phenomena that are widely discussed in scientific publications, government regulations, and national policy documents. By using this method, the research is expected to produce a deeper conceptual synthesis regarding the reconstruction of Islamic religious counseling in strengthening religious moderation in the digital media era.

The data sources in this study consist of primary and secondary data. Primary data were obtained from official documents of the Ministry of Religious Affairs of the Republic of Indonesia, such as the books *Religious Moderation* and *Questions and Answers on Religious Moderation*, as well as regulations and policies related to strengthening religious moderation. In addition, this study also uses documents from the Ministry of Communication and Information Technology of the Republic of Indonesia and the National

Counterterrorism Agency related to digital literacy, radicalism, and social media transformation. Meanwhile, secondary data were obtained from national and international journal articles, academic books, conference proceedings, and previous studies discussing religious moderation, digital da'wah, media literacy, and Islamic religious counseling. The selection of data sources was carried out purposively by considering the relevance, credibility, and connection of the literature to the research focus. Through the combination of primary and secondary data, this study is expected to provide a more comprehensive analysis of the dynamics of Islamic religious counseling in the digital media era.

The data collection technique in this study was carried out through documentation studies and systematic literature reviews. The researcher collected various policy documents, scientific articles, books, research reports, and other literature sources related to religious moderation and digital media transformation. The data collection process was conducted by selecting literature based on theme relevance, year of publication, and its contribution to the research. Most of the literature used comes from publications within the last five years in order to reflect current developments in the issues of religious moderation and digital media. In addition, the researcher also categorized the data based on specific themes such as the transformation of religious authority, digital da'wah, religious literacy, and religious moderation policies. The documentation technique was chosen because this study focuses on conceptual analysis of various written sources directly related to the research object. Through this technique, the collected data could be systematically organized and support an in-depth research analysis.

The data analysis technique in this study uses the content analysis method. The analysis was carried out through several stages, namely data reduction, theme categorization, data interpretation, and conclusion drawing. In the data reduction stage, the researcher selected various literature sources and documents relevant to the research focus. Furthermore, the data were categorized based on main themes such as religious moderation, digital media transformation, and the reconstruction of Islamic religious counseling. The next stage was data interpretation, which involved understanding the relationships between concepts and explaining the dynamics of changes in religious counseling in the digital era. In this process, the researcher used a descriptive-analytical approach to explain the relationship between digital media and the strengthening of religious moderation. The final stage was drawing conclusions based on the synthesis of all data and interpretation results that had been conducted. This analysis technique was used to ensure that the study could produce a systematic, objective, and in-depth understanding of the reconstruction of Islamic religious counseling in strengthening religious moderation in the digital media era.

RESULT

The Shift of Religious Authority in the Digital Media Era

Changes in digital media have influenced the way Indonesian society obtains religious information. In the past, religious knowledge was mostly delivered by Islamic scholars, Islamic boarding schools, and religious study groups. However, today people increasingly rely on social media as the main source for understanding religious teachings. Platforms such as YouTube, TikTok, Instagram, and digital podcasts provide easy access for anyone to follow religious lectures quickly and conveniently. This situation has created the phenomenon of “social media preachers” who play a significant role in shaping people’s religious views and attitudes. As a result, digital spaces have become arenas for various religious narratives, ranging from moderate and conservative perspectives to extremist views.

This phenomenon cannot be separated from the way social media algorithms operate, as they tend to highlight content that receives high engagement and interaction (Tjasmadi & Christianto, 2025). Content that is filled with emotion, debate, or provocation usually attracts users’ attention more quickly and spreads widely in digital spaces. Meanwhile, educational and moderate da’wah often receives less attention because it is considered less appealing by some social media users. This situation has become a new challenge in strengthening religious moderation in Indonesia. The problem today is not only related to theological understanding, but also to the culture of digital communication that continues to develop within society. Therefore, religious counselors need to adapt their da’wah methods to technological and social media developments. Their presence in digital spaces is very important in providing religious information that is more calming, tolerant, and easier for the public to understand.

Reconstruction of the Role of Islamic Religious Counselors in Digital Society

The results of this study show that the role of Islamic religious counselors is no longer limited to delivering conventional religious sermons. The transformation of digital society requires the development of religious counselors’ roles toward a model that is more responsive, participatory, and oriented toward digital media. In the era of social media, religious counselors are expected not only to carry out da’wah activities in mosques and face-to-face gatherings, but also to appear in digital spaces as communicators who discuss socio-religious issues. The presence of digital platforms such as YouTube, TikTok, Instagram, podcasts, and live streaming has changed the way people communicate. Therefore, religious counselors need to utilize these media as tools for moderate and inclusive religious education.

In addition to serving as digital communicators, religious counselors also function as social mediators who help maintain balance and harmony within society (Nabilah &

Darmaningrum, 2023). This study shows that religion-related conflicts that emerge on social media platforms often lead to polarization and tension within communities. In this situation, religious counselors play an important role in creating social dialogue, reducing provocation, and strengthening the values of tolerance and harmony among religious groups. On the other hand, the development of digital media has also created challenges such as the spread of hoaxes, misleading information, and extremist religious content. Therefore, religious counselors must also serve as agents of religious digital literacy who help people evaluate information wisely and responsibly.

Religious Moderation as a Religious Policy Strategy

This study reveals that religious moderation in Indonesia is not only viewed as a theological idea, but also as a public policy approach to maintain unity and social harmony within a culturally diverse society. Through the Ministry of Religious Affairs of the Republic of Indonesia, the government has established religious moderation as a national priority through education, socialization programs, curriculum development, and community guidance. Within this policy framework, religious counselors play a role as the front line in strengthening religious moderation at the community level.

The findings of this study also indicate a transformation in the paradigm regarding the role of religious counselors. Religious counselors are no longer viewed merely as administrative officers responsible for spreading religious teachings, but also as key actors in maintaining social resilience within society. The policy of religious moderation has emerged as a response to the increasing polarization of identity, intolerance, and the spread of extremist ideologies in digital spaces. This phenomenon shows that religious counseling plays a crucial role in strengthening national narratives, tolerance, and inclusive religious life amid the development of digital media.

Challenges and the Ideal Model of Islamic Religious Counseling in the Digital Era

This study identifies several major challenges in the transformation process of Islamic religious counseling in the digital media era. These challenges include the low level of digital skills among some religious counselors, the dominance of viral culture on social media platforms, the unclear distribution of religious authority, and the lack of optimal institutional support and digital infrastructure. This situation causes moderate da'wah to often struggle in competing with religious content that is more sensational and provocative. On the other hand, the emergence of popular religious figures without adequate religious knowledge also influences the way people understand religious information on social media.

Based on the analysis, this study shows that the ideal model of Islamic religious counseling in the digital era needs to be constructed through an integrative approach that combines da'wah, digital literacy skills, and the principles of religious moderation. This

reconstruction includes improving the digital capabilities of religious counselors, creating moderation-oriented content for social media, developing innovative da'wah methods, and building collaboration with digital communities in society. Through the implementation of this model, Islamic religious counseling functions not only as a religious preaching activity, but also as a social strategy to strengthen tolerance, harmony, and social cohesion within Indonesia's digital society.

DISCUSSION

The development of digital media has drastically changed the way religious communication takes place in Indonesia. People no longer fully depend on formal institutions such as Islamic boarding schools, religious study groups, and local religious scholars to obtain religious knowledge. Instead, they increasingly use social media as the main source of religious information. Platforms such as YouTube, TikTok, Instagram, and digital podcasts make it easier for people to access religious lectures quickly, flexibly, and without geographical limitations. This condition shows a shift in religious communication patterns from traditional models to more interactive and participatory digital communication. In the context of digital communication theory, society today is no longer only the receiver of messages, but also acts as the creator and distributor of religious information in digital spaces. As a result, digital spaces have become new arenas for shaping opinions, identities, and religious practices in modern society.

This transformation has also affected the structure of religious authority in digital environments. Previously, religious legitimacy mostly came from formal education, scholarly lineage, and religious institutions. However, in the social media era, legitimacy has shifted toward digital popularity, number of followers, and audience engagement. The emergence of the "social media preacher" phenomenon shows that digital media has created a new form of religious reputation based on visibility. In this context, the theory of religious authority explains that social media not only functions as a tool for spreading da'wah, but also reconstructs the way religious legitimacy is formed in modern society. As a result, people are more easily influenced by popular religious figures than by traditional religious authorities. This situation presents a major challenge for strengthening religious moderation, because digital spaces are often dominated by emotional, provocative, and intolerant narratives that spread more easily than educational and moderate da'wah.

Changes in religious practices in the digital era show that social media platforms are no longer merely tools for delivering religious messages, but also influence how people understand and practice religious teachings. This is in line with the theory of the mediatization of religion, which explains that media has a significant impact on shaping religious life in modern society. In today's digital environment, social media algorithms tend to promote content that attracts attention and triggers users' emotions. As a result,

provocative and controversial religious content spreads more quickly than educational and moderate da'wah. This condition indicates that the challenge of religious moderation in the digital era is not only related to religious issues, but also to the influence of social media in shaping public mindsets.

Currently, the phenomenon of digital da'wah in Indonesia shows that social media has a very strong influence on how people understand religion. Short religious videos distributed through TikTok, Instagram Reels, and YouTube Shorts have become one of the most widely consumed forms of da'wah among young people because they are easy to access, practical, and suitable for digital communication patterns. However, the short-video format often oversimplifies complex religious discussions. Many viral sermon clips contain provocative statements, explanations taken out of context, or narratives that trigger debate on social media. In some cases, the popularity of content is determined more by sensation and controversy than by the quality of the religious substance being delivered. This condition shows that digital communication culture places greater emphasis on the speed of information spread and viral potential rather than depth of understanding. As a result, people often receive religious information instantly without proper verification. This phenomenon has become a new challenge for Islamic religious counselors in delivering moderate da'wah in the digital media era. Therefore, religious counselors need to understand the characteristics of social media, the way digital algorithms work, and the communication patterns of younger generations in order to deliver religious messages that are attractive, easy to understand, while still maintaining the values of moderation, tolerance, and scholarly substance.

From the perspective of the digital public sphere, social media now functions as a new public space where people can openly discuss various religious issues. However, digital spaces are often filled with debates, hate speech, and polarization based on religious identity. This condition makes social media an arena of competition between moderate and extremist narratives. In this situation, the role of Islamic religious counselors becomes very important as social mediators who can deliver religious messages through more peaceful, tolerant, and inclusive approaches. The presence of religious counselors on social media is also considered crucial in helping people become wiser in responding to religious information, so they can avoid hoaxes, provocation, and extremist ideologies in the digital world.

This study is in line with the research of (Sutrisno, 2019), which explains that religious moderation plays a crucial role in maintaining social harmony within a pluralistic society. The concept of religious moderation is understood as a balanced, tolerant, and non-extreme religious approach that is effective in preventing social conflicts rooted in religion. Furthermore, the findings of this study also strengthen the research of (Suhra et al., 2023) which highlights the important role of religious counselors in fostering mutual respect and

strengthening social harmony within society. However, this study offers a different perspective because it focuses more on the transformation of religious counseling in the context of digital media. Previous studies generally discussed religious counseling through traditional approaches such as face-to-face preaching and direct dialogue, while this research shows that the development of social media has changed the way people obtain religious knowledge and transformed the interaction patterns between religious counselors and the public. In this situation, religious counselors are no longer sufficient to function only as preachers, but are also required to become agile and innovative digital communicators who are able to adapt to the development of information technology.

In addition, this study also reveals that social media has become a new arena for shaping public opinion and religious understanding within society. The presence of platforms such as YouTube, TikTok, Instagram, and digital podcasts makes it easier for people to access religious information from various sources without geographical or institutional limitations. However, this condition also creates the risk of spreading narratives of intolerance, hate speech, and religious-based extremism in digital spaces. Therefore, strengthening religious moderation in the digital era cannot be achieved only through government policies or formal education, but also requires the transformation of religious counseling to become more responsive to the development of social media. Religious counselors must possess digital communication skills, media literacy, and creative *da'wah* strategies in order to present moderate, inclusive, and easily accepted religious narratives among digital communities, especially younger generations. In this way, Islamic religious counseling in the digital era functions not only as a conventional preaching activity, but also as an important component in maintaining social cohesion, strengthening tolerance, and creating a more peaceful and harmonious Indonesian society amid the continuous transformation of digital media.

CONCLUSIONS

This study shows that the development of digital media has transformed the patterns of religious life in Indonesian society while also creating new challenges in the form of intolerance, identity polarization, hate speech, and social media-based extremism. In this context, religious moderation has become a strategic agenda in maintaining social harmony within Indonesia's multicultural society. Religious moderation is not only understood as a theological concept, but has also developed as a social approach and public policy aimed at strengthening tolerance, social harmony, and national stability. Changes in the communication patterns of digital society indicate that social media spaces have become the main arena for shaping public opinion and religious identity in contemporary society.

The findings of this study reveal that Islamic religious counseling has undergone a reconstruction from a conventional model toward a more adaptive digital-participatory

model in response to the development of digital society. Religious counselors no longer function only as formal religious preachers, but also as digital communicators, social mediators, facilitators of religious moderation, and agents of religious literacy. This transformation demonstrates an expansion in the role of religious counselors in responding to the dynamics of modern society, which is increasingly influenced by digital technology. In addition, the religious moderation policy developed by the Ministry of Religious Affairs of the Republic of Indonesia provides institutional support for the strategic role of religious counselors in maintaining social harmony and countering the spread of extremist narratives in digital spaces.

Nevertheless, this study also finds that the transformation of religious counseling in the digital era still faces several challenges, such as low levels of digital literacy, the dominance of extremist content on social media, and limited institutional support and technological infrastructure. Therefore, strengthening the digital literacy capacity of religious counselors is an important step in supporting the effectiveness of religious moderation in the digital media era. Furthermore, synergy between the government, educational institutions, religious organizations, and society is needed to build a moderate, inclusive, and socially oriented digital da'wah ecosystem. This study is expected to provide a conceptual contribution to the development of Islamic religious counseling that is more responsive to the changes occurring in contemporary Indonesian digital society.

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