

The Digitalisation of Islamic Religious Counselling: Counsellors' Preventive Communication Strategies for Reducing Divorce Rates in the Digital Age

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ARTICLE INFO	ABSTRACT
Article history: Received: June 24, 2026 Revised: July 25, 2026 Accepted: August 18, 2026 Available Online: September 10, 2026	Digital issues, such as the negative impacts of social media, online gambling and online lending, have now become a major driver of the rise in divorce cases. This study aims to analyse the prevention strategies implemented by Islamic religious counsellors in the Bangka Belitung Islands Province to minimise divorce in the digital age. This study employs a qualitative field study methodology. Data were collected through in depth interviews with 15 Islamic religious counsellors (Functional, PPPK, and noncivil servants), media observation, and case documentation, and were subsequently analysed using the Miles and Huberman model. The research findings indicate that Islamic religious counsellors (PAI practitioners) apply a hybrid counselling model: (1) optimising structured face to face services through marriage counselling, community groups, Majelis Ta'lim, and KUA counselling; and (2) activating online outreach services via WhatsApp, YouTube, Facebook, and TikTok. However, these strategies are hampered by disparities in digital competence across generations of counsellors, as well as infrastructure limitations. This study concludes that there is an urgent need to standardise the curriculum for online counselling based outreach services in order to strengthen family resilience in this era of disruption.
Keywords: Digital Disruption; Islamic Religious Counsellors; Divorce Family Resilience; Preventive Strategies.	
Please cite this article: Cholid, N., Sari, N. S., Bohhori, & Rudini. (2026). The digitalisation of Islamic religious counselling: Counsellors' preventive communication strategies for reducing divorce rates in the digital age. Integrasi: Jurnal Studi Islam dan Humaniora, 4(3), 196–209.	ABSTRAK Gangguan digital, seperti dampak negatif media sosial, perjudian daring, dan pinjaman daring, kini telah menjadi pendorong utama meningkatnya kasus perceraian. Penelitian ini bertujuan untuk menganalisis strategi pencegahan yang diterapkan oleh konselor agama Islam di Provinsi Kepulauan Bangka Belitung guna meminimalkan perceraian di era digital. Penelitian ini menggunakan metode kualitatif bersifat studi lapangan. Data dikumpulkan melalui wawancara mendalam dengan 15 informan konselor agama Islam (Fungsional, PPPK, Non Pegawai Negeri Sipil), observasi media, dan dokumentasi kasus, kemudian dianalisis menggunakan model Miles dan Huberman. Temuan



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	penelitian menunjukkan bahwa praktisi PAI (Penyuluh Agama Islam) menerapkan model bimbingan hibrida: (1) optimalisasi layanan tatap muka terstruktur melalui bimbingan perkawinan, kelompok masyarakat, Majelis Ta'lim, dan konseling KUA; serta (2) aktivasi layanan perpanjangan jangkauan daring melalui WhatsApp, YouTube, Facebook, dan TikTok. Namun, strategi-strategi ini terhambat oleh ketimpangan kompetensi digital antar generasi konselor serta keterbatasan infrastruktur. Studi ini menyimpulkan bahwa terdapat kebutuhan mendesak untuk menstandarkan kurikulum layanan perpanjangan berbasis konseling daring guna memperkuat ketahanan keluarga di era disrupsi ini.
Page: 196-209	This is an open acces article under the CC-BY-SA lisencc (https://creativecommons.org/licenses/by-sa/4.0/)

A. Introduction

This study aims to analyze the preventive counseling communication strategy of Islamic Religious Counselors (*Penyuluh Agama Islam* or PAI) in Bangka Belitung Islands Province, identify institutional factors influencing the effectiveness of PAI extension services, map the utilization of digital media in religious education, and formulate a hybrid counseling and extension model as a theoretical and practical breakthrough for decision-makers at the Ministry of Religious Affairs. The primary motivation for this study is driven by the rising phenomenon of marital breakdowns resulting from digital disruption, alongside an institutional gap where PAI overwhelmingly relies on conventional extension methods that lack adaptability. Utilizing a descriptive qualitative method, this study explores PAI counseling practices and the integration of new media platforms. The findings indicate an urgent need to reconstruct propagation (*da'wah*) and extension strategies into a hybrid framework that fuses spiritual religious approaches with digital media such as WhatsApp, YouTube, Facebook, and TikTok to enhance family resilience in the digital era.

Marriage within both Islamic legal structures (*fiqh*) and Indonesian positive law is understood not merely as an ordinary civil contract, but as a solemn and sacred covenant (*mitsaqan ghalizhan*) (Dahlia et al., 2023). This legal and spiritual construction establishes the institution of marriage as the fundamental foundation for fostering family resilience (Wahid, 2025). A strong family serves as both the smallest

unit and a social microcosm that determines the overall quality of a nation's civilization (Nasaruddin & Alifah Muthmainnah, 2026). Consequently, a nation's success in maintaining its social, economic, and moral stability hinges on the capability of every married couple to preserve household harmony and integrity against potential breakdowns (Mofid et al., 2024)

Nevertheless, within the contemporary landscape, Muslim family resilience in Indonesia faces unprecedented multidimensional challenges (Nasrullah & Naim, 2025). Indonesia's internet penetration rate, which has reached a significant 78%, offers clear advantages amidst the rapid developments of Industry 4.0 and Society 5.0. On one hand, digitalization facilitates easier access to information and communication; on the other hand, it catalyzes a surge of new destructive phenomena within the private sphere (Oktaviani & Puspito, 2025). Cyber affairs, online gambling, predatory illegal online loans, as well as social media and gaming addictions, have shifted the primary determinants of divorce in Indonesia (La ajiri et al., 2025). While domestic dynamics during the conventional era were dominated by direct physical conflicts or third party interference, digital media-driven disharmony has currently become the primary trigger for marital discord.

In this context, digital media can address asymmetric anonymity and comfort, lowering psychological barriers for the public to seek consultation regarding private issues, such as domestic disharmony (Yulista, 2021). Thus, the adoption of new media by religious agents is an imperative requirement to reach communities exposed to fast-paced and complex modern lifestyles. Within religious and social services, digital media offers high accessibility for individuals experiencing psychosocial crises to seek intervention without requiring direct physical interaction.

Leveraging digital media as an instrument for family education has become vital amid rising divorce rates triggered by domestic conflict and the disruption of social values (Baidowi, 2025). Integrating online platforms into family counseling expands advocacy outreach, yet its effectiveness relies heavily on improving couples' digital literacy to mitigate the risks of virtual communication that can lead to infidelity or

misunderstandings. Consequently, online based counseling serves as a strategic mechanism to bridge communication gaps and strengthen emotional bonds through systemic and holistic intervention techniques (Sofiatul Khusnah, 2025).

This disparity and family vulnerability driven by the digital era are empirically evident in Bangka Belitung Islands Province. Court records from the local Religious Courts show a significant escalation in divorce cases over recent years. Cases brought before the bench are dominated by relational breakdowns caused by communication impasses triggered by social media interactions as well as economic instability resulting from illegal online loans and gambling (Hardiansyah et al., 2025). These conditions indicate that the psychological and spiritual endurance of families in the region is not yet fully prepared to withstand rapid digital disruption.

At the institutional level, the Ministry of Religious Affairs of the Republic of Indonesia mandates Islamic Religious Counselors (PAI) to act as grassroots agents of change. Under the Regulation of the Minister of Administrative and Bureaucratic Reform (Permenpan RB) No. 9 of 2021, PAI is tasked with integrating modern information technology into religious guidance and extension services. Counselors are expected to transform from traditional preachers into proactive digital counselors. The informative, educational, and consultative/preventive functions of PAI play a vital role. Through a preventive counseling approach, religious interventions are designed to anticipate and minimize potential moral degradation, social dysfunction, and domestic breakdown prior to massive crises. In the digital era, fulfilling these functions requires a reconstruction of propagation strategies toward cyber *da`wah* (Fahrurrozi & Haji Munir, 2021).

The efficient use of digital media by Islamic Religious Counselors directly impacts the mental, moral, and spiritual fortification of the community. In accordance with community-based education theory, digital extension innovation involves more than just reuploading lecture content onto social media platforms; it demands designing an interactive and responsive educational ecosystem (Irawan, 2025). Through strategic digital guidance, counselors act as facilitators in building family resilience. Cultivating

a faithful, righteous, and virtuous community in the digital age can only be achieved if religious guidance adapts to modern information consumption patterns (Sutopo et al., 2026). Thus, integrating counselors' IT literacy with preventive communication strategies serves as the primary foundation to reduce moral decline and mitigate divorce escalation.

However, field facts reveal a substantial institutional gap. Most Religious Affairs Offices (*Kantor Urusan Agama* or KUA) and local extension units still rely heavily on conventional, one-way lecturing methods. These traditional approaches have proven unadaptive and fail to address the psychosocial needs and dynamic issues of modern families exposed to boundaryless digital information (Suryadin et al., 2024).

Beyond these empirical and institutional challenges, existing academic literature exhibits notable limitations (a research gap). Prior studies on divorce prevention have largely focused on two main domains: pre-marital courses (*BINWIN*) for prospective couples offline, or formal court mediation within Religious Courts (Auliya et al., 2025; Faridati Zen et al., 2022). Existing discussions rarely explore how Islamic Religious Counselors restructure and reconstruct their propagation and preventive counseling strategies through a synthesis of conventional face-to-face methods and new media platforms like WhatsApp, YouTube, Facebook, and TikTok ("Pre-Marital Education for Prospective Brides and Grooms in Realizing Harmonious Families in Muslim Communities," 2024). The absence of a comprehensive study on integrating digital media into preventive counseling risks hindering the creation of effective and relevant religious intervention models for modern society. Therefore, this study aims to bridge these empirical and academic gaps. Specifically, it analyzes the preventive counseling communication strategies applied by PAI in the Bangka Belitung Islands, maps the use of digital media in religious education, and identifies the key institutional factors influencing implementation.

The scholarly novelty of this research lies in formulating a Hybrid Counseling and Extension Model that systematically integrates spiritual-religious approaches with digital media communication. The reconstructed model aims to offer theoretical

contributions to Islamic communication and family law (*ahwal syakhsiyyah*), while providing practical guidance for Ministry of Religious Affairs policymakers to formulate divorce prevention strategies responsive to digital disruption (Ahmad Nafhani & Yulianiva Maulida, 2025).

B. Methods

This study employs a qualitative approach with a descriptive analytical design to explore the phenomenon of preventive strategies implemented naturally and in depth by Islamic Religious Extension Officers in the field. The research is designed as a multi site field study conducted across three administrative regions in Bangka Belitung Islands Province with the highest social vulnerability and divorce rates: Bangka Regency, Central Bangka Regency, and South Bangka Regency.

Informants were selected using a purposive sampling technique to obtain relevant and information rich data. The informant criteria comprised Functional Islamic Religious Extension Officers (civil servants/PNS and government employees with work agreements/PPPK) as well as non civil servant PAI who actively manage fostered community groups and demonstrate innovations in digital media based guidance, along with Heads of the Islamic Community Guidance Section (*Kasi Bimas Islam*) within the Regional Office of the Ministry of Religious Affairs of Bangka Belitung Islands Province as structural policy stakeholders. The total key informants in this study consisted of 15 Islamic Religious Extension Officers.

Data collection was carried out through three primary techniques. First, semi structured in depth interviews were conducted to examine program planning designs, family counseling techniques, digital platform utilization patterns, and technical field constraints. Second, passive participant observation focused on monitoring online activities on both official and personal social media accounts of the extension officers, tracking digital guidance materials, and observing discussion dynamics within targeted WhatsApp groups. Third, documentation studies were utilized to collect secondary data, including divorce case statistics from local Religious Courts, Ministry of Religious

Affairs marital guidance regulations, counseling syllabi, and PAI monthly performance reports.

Data trustworthiness was tested using triangulation techniques, encompassing method triangulation (comparing interview results, digital footprint observations, and official documents) and source triangulation (verifying statements from extension officers with information from the Head of the Islamic Community Guidance Section and Religious Court case data). Furthermore, data analysis applied the interactive model of Miles, Huberman, and Saldana, which consists of three simultaneous stages: data condensation, data display (in the form of logical narratives and matrices), and conclusion drawing and verification.

C. Result and Discussion

Divorce figures for the jurisdiction of the Sungailiat Religious Court (PA), which covers the three main research areas (Bangka Regency, Central Bangka Regency and South Bangka Regency), based on aggregated case data from the Religious Court and the Central Statistics Agency (BPS), are as follows: Field research conducted in the three administrative jurisdictions of Bangka Regency, Central Bangka Regency and South Bangka Regency (which fall under the jurisdiction of the Sungailiat Religious Court) successfully gathered data on fluctuations in divorce rates and mapped the various communication and counselling strategies implemented by Islamic Religious Counsellors (PAI). Statistical data on trends in the handling of divorce cases over the last three years are presented at a macro level in Table 1.

Table 1. Divorce Cases in the Regencies of Bangka, Central Bangka and South Bangka (2023-2025)

No	Regency / Legal Jurisdiction	Year 2023	Year 2024	Year 2025*
1	Bangka Regency	542	598	456
2	Central Bangka Regency	231	265	212
3	South Bangka Regency	258	276	200
Total	Total Cases Based on Locus (Sungailiat Religious Court Jurisdiction 3 Regencies)	1,031	1,139	868

Based on the data in Table 1, a 10.4 per cent surge in the volume of cases was recorded from 2023 to 2024, before eventually showing a significant downward trend by the end of 2025. The results of tracking case documents indicate that the shift in the factors triggering domestic conflicts was dominated by domestic economic instability, exacerbated by online gambling addiction, online debt traps (pinjol) incurred without a partner's consent, and digital infidelity (cyber affairs). To mitigate these vulnerabilities within Muslim families, the PAI at the research site implemented two broad hybrid guidance models: the restructuring of face to face (offline) programmes and the activation of new media based counselling (cyber extension).

Dynamics and Analysis of Divorce Rate Trends

Divorce rates in Bangka, Central Bangka and South Bangka Regencies during the period 2023-2025 fluctuated, influenced by economic and technological factors, as well as the effectiveness of preventive education. In 2023-2024, the total number of cases rose significantly from 1.031 to 1.139 due to a domestic financial crisis exacerbated by online gambling addiction and the trap of online lending. However, by 2025, this figure fell sharply to 868 cases as the economic stability of local commodities improved and there was a massive expansion of the marriage counselling (Binwin) movement and the cyber extension programme run by Islamic religious counsellors. Geographically, Bangka Regency consistently recorded the highest number of cases, as its population density and heterogeneous mobility made the area more vulnerable to negative digital phenomena such as cyber affairs. Based on these phenomena, the researchers categorised their field findings into three main pillars of analysis offline preventive strategies, digital initiatives, and evaluation of institutional structures to emphasise the importance of adaptive religious counselling in maintaining family resilience.

The Development of Offline Preventive Strategies: Restructuring Traditional Programmes

Despite the rapid pace of digitalisation, Islamic Religious Counsellors (PAI) in Bangka Belitung continue to optimise face to face communication by restructuring four pillars of in-person counselling to reduce divorce rates. Firstly, through the Marriage

Counselling Programme (BINWIN) for prospective couples at the KUA, PAI act as interactive facilitators who instil the “Four Pillars of a Strong Family” (Mitsaqan Ghalizhan, Zawaj, Mu’asyarah bil Ma’ruf, and Musyawarah), although this programme still faces the challenge of being limited to a two day duration, which is often viewed merely as a formality to fulfil administrative requirements. Secondly, at the grassroots level, PAI has initiated the “Gen Anda” Community to educate teenagers and university students on mitigating early marriage in order to reduce the risk of future divorce. Thirdly, PAI incorporates family resilience material into Majelis Ta’lim sessions by providing persuasive education on social media ethics so that members do not air domestic conflicts online. Finally, for couples on the brink of divorce, PAI provides non-directive, client centred counselling services integrated with Islamic spiritual values through five systematic clinical stages at the KUA (building rapport, problem exploration, fostering understanding, decision-making, and follow up evaluation) with the aim of achieving reconciliation.

The Activation of New Media as a Means of Cyber Extension

This study reveals a paradigm shift in religious outreach in Bangka Belitung, where Islamic Religious Counsellors (PAI) are now actively engaging in digital da’wah (cyber extension) by utilising four new media platforms to promote family resilience. Firstly, PAI utilise “WhatsApp Groups” as a real-time, interactive channel for their target groups, delivering short sermons, anonymous Q&A sessions, and discussions on current case studies such as the impact of online gambling. Secondly, “YouTube channels” are used as asynchronous audio-visual repositories to provide in-depth conceptual guidance on conflict management and family finances, accessible at any time. Thirdly, “Facebook” is optimised to target the mature age group (30-50 years) through the distribution of visually affirming “flyers” and in-depth reflective articles on the dangers of online gaming to domestic harmony. Finally, the youth wing of PAI is implementing adaptive innovations via “TikTok”, using 60 second short videos, comedic situation parodies, “green screen” effects and interactive “live streaming” to

convey premarital educational messages that are fresh, modern and easily accepted by Gen Z.

Comparison Matrix of Digital Platform Effectiveness

To facilitate mapping, the following is a matrix showing the functional differentiation and effectiveness of new media used by Islamic Religious Counsellors in Bangka Belitung as part of the divorce prevention campaign:

Tabel 2. Digital Media & Audience Mapping

Digital Platform	Primary Target Audience	Content Characteristics	Key Advantages	Weaknesses / Limitations
WhatsApp Group	Housewives & Prospective Brides/Grooms	Text, Voice Notes, Interactive Discussions	Real time two way communication, maintained privacy	Limited only to invited group members
YouTube	General Public & Academics	Long form Videos (15-30 Mins), Conceptual Lectures	In depth explanations, replayable at any time	Requires high internet data usage & advanced video editing skills
Facebook	Mature Couples (Ages 30-50)	Infographic Flyers, Long form Narrative Articles	Very broad local community reach, easily shareable	Organic algorithm declines if content is not interactive
TikTok	Teenagers & Young Adults (Gen Z / Millennials)	Short form Videos (60 Secs), Live Streaming, Parodies	Highly viral, appealing to youth, instant interaction	Extremely limited duration, prone to meaning distortion if clips are cut

Analysis of Competence Barriers and Institutional Structural Factors

Although the adoption of digital media by Islamic Religious Educators (PAI) in Bangka Belitung has shown positive progress, there are significant structural barriers resulting from a digital skills gap (digital divide). The majority of senior PAI, aged over 50, experience a technological lag when operating design applications, editing videos, or understanding social media algorithms, meaning the burden of digital innovation falls entirely on younger counsellors. This situation is exacerbated by classic obstacles such as limited operational budgets and a lack of supporting infrastructure at the sub district KUA level, such as the absence of mini-studios or computers with sufficient specifications to produce high-quality educational content. Furthermore, digital training provided by the Religious Training Centre remains theoretical and superficial, failing to address the clinical aspects of standardised Cyber Counselling methods; consequently, current online counselling interventions remain superficial, limited to general religious advice, and do not utilise measurable and scientific psychometric instruments for family counselling.

D. Conclusion

This study concludes that divorce prevention strategies led by Islamic Religious Extension Officers in Bangka, Central Bangka, and South Bangka Regencies have successfully transitioned from conventional monologue approaches to a hybrid counseling extension model. Integrating reconstructed offline services (andragogy based BINWIN optimization, the “Gen Anda” Community, *Majelis Ta’lim* education, and Non Directive Client Centered Counseling at KUAs) with cyber-extension efforts (WhatsApp Groups, Facebook, YouTube “*Ngopi Dakwah*”, and TikTok) contributed to a reduction in divorce cases within the Sungailiat Religious Court jurisdiction from 1.139 cases in 2024 to 868 cases by late 2025. Digital outreach reduced bureaucratic rigidity and expanded Islamic family resilience education (*mitsaqan ghalizhan* and *mu’asyarah bil ma’ruf*) across Gen Z and midlife demographics. However, this hybrid preventive movement faces structural institutional barriers, including a pronounced

digital divide between senior and junior PAI, limited digital infrastructure at district level KUAs, and superficial cyber counseling practices resulting from a lack of standardized clinical procedures and measurable family psychometric tools.

Recommendations for the Ministry of Religious Affairs: policy formulations should revise the duration of offline BINWIN from two days to periodic support programs, provide digital infrastructure at the district KUA level, and implement standardized clinical Cyber Counseling training for PAI. Recommendations for Future Research: Given that this study focuses on grassroots sociological dynamics, future research should quantitatively measure the efficacy of Islamic psychometric based Cyber Counseling tools and evaluate long term knowledge retention regarding family resilience among young couples.

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