

# CATALYZING RELIGIOUS MODERATION AND GENDER EQUALITY USING DIGITAL ISLAMIC COUNSELLING GUIDANCE IN WEST JAVA ISLAMIC BOARDING SCHOOL

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**Abstract:** This study examines the implementation of counselling guidance to strengthen religious moderation and gender equality through digital counselling guidance in modern Islamic boarding schools in West Java. Using a qualitative-interpretive approach, this study involved Islamic boarding schools in seven districts/cities, focusing on female students aged 15-25. The results of the survey reveal the development of a digital counselling guidance framework that integrates Islamic moderation values and counter-narrative strategies for gender-based cyber violence. This framework includes four dimensions: digital connection skills, content access, contextual understanding, and interaction in digital space, referring to UNESCO and Kemenkominfo standards. The implementation of digital counselling guidance is carried out through the stages of instilling, coaching, mentoring, and competency development, and it is applied at the individual, interpersonal, and institutional levels. This process follows the connect-content-context-contact cycle, emphasizing the importance of building constructive and inclusive media literacy awareness. This study significantly empowers Islamic boarding school communities to face digital challenges, promoting moderate Islam and gender equality in the digital era.

**Keywords:** Digital Counselling Guidance, Religious Moderation, Gender Equality, Modern Islamic Boarding School.

## Introduction

Islamic Boarding School, the oldest Islamic educational institution in Indonesia, has played a vital role in shaping the character and

intellectuality of generations of Muslims for centuries<sup>1</sup>. Islamic boarding schools are not only a center of religious education but also a cultural fortress that maintains noble values and local wisdom. In its historical journey, Islamic boarding schools have proven themselves as adaptive institutions, able to survive and develop amidst various changes. Islamic boarding schools have succeeded in becoming centers for cultivating moderate ideas in multicultural Indonesian society.<sup>2</sup> Islamic moderation which encompasses all aspects of life is urgent need in this context, both in public<sup>3</sup> and private lives.<sup>4</sup> Deradicalization efforts should be at place in education institution like pesantren<sup>5</sup> and university<sup>6</sup> as elsewhere such as in correctional facilities including by employing da'wa programs.<sup>7</sup>

Entering the digital era, Islamic boarding schools are again faced with the challenge of adapting to information and communication technology development. The Industrial Era 4.0, as a phase of the technological revolution, has changed the way humans do activities in scale, scope, complexity, and transformation from previous life

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<sup>1</sup> See for instance Muhamad Yusuf et.al., "The Role of Anak Jalanan At-Tamur Islamic Boarding School in Internalizing the Values of Religious Moderation to College Students in Bandung," *Jurnal Ilmiah Islam Futura* 23 (2023), 132. See also Masturaini and Yunus, "Nilai-Nilai Moderasi Beragama di Pondok Pesantren Shohifatusshofa NW Rawamangun," *Tadarus Tarbany* 4, no. 1 (2022): 19–31, <http://dx.doi.org/10.31000/jkip.v4i1.6377>.

<sup>2</sup> D. Suryana, F. Hilmi, and I. Maryana, "Pembentukan Moderasi Beragama di Pondok Pesantren Syahida Tasikmalaya," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 3 (2023): 2561–2570, <https://doi.org/10.30868/ei.v12i03.4842>.

<sup>3</sup> Tarmizi M. Jakfar et.al., "Efforts to Moderate Islamic Law Understanding through Hadith Studies in Aceh and West Sumatra Mosques," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 20, no. 1 (2025).

<sup>4</sup> Fadil, et.al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarab: Jurnal Hukum Keluarga dan Hukum Islam* 8, no. 1 (2024), 236. [10.22373/sjhc.v8i1.19821](https://doi.org/10.22373/sjhc.v8i1.19821).

<sup>5</sup> Munajat and Sukron Ma'mun, "When Policies Miss Childhood: Rethinking Indonesia's Deradicalization Framework," *Al-Jami'ah: Journal of Islamic Studies* 63 (2025), 59-85.

<sup>6</sup> Sarbini et.al., "The Character Education Model as a Strategic Framework for Nurturing Religious Moderation Within State Islamic Higher Education Institutions in Indonesia," *QIJS (Qudus International Journal of Islamic Studies)* 13, no. 1 (2025)

<sup>7</sup> Abdul Syukur, et.al., "Empowering Islamic Community in Understanding Democracy and Shura through the Wasathiyah Da'wa Movement in Indonesia," *Journal of Indonesian Islam* 18, no. 1 (2024), 98-126.

experiences<sup>8</sup>. In the digital era, apart from being faced with challenges, there are also opportunities in the context of learning, because learners are not only required to be able to use technology, but must also be critical and creative in responding to and managing digital information<sup>9</sup>. Massive internet penetration in Indonesia, with 202 million active users or around 73.7% of the total population in 2021.<sup>10</sup> Demands Islamic boarding schools to respond proactively. This phenomenon is about adopting technology and preparing students to face the complexities of the digital world.

One of services that any education should provide is counselling for its students and community.<sup>11</sup> Counselling has been instrumental in the success of education.<sup>12</sup> in this note, Muslim students also beneficiary, both in western context<sup>13</sup> or in Muslim world.<sup>14</sup> In Addition to psychological or mental health, deradicalization counselling is also urgently conducted,<sup>15</sup> including in education

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<sup>8</sup> C. P. Bhakti, F. A. Rahman, and M. A. Ghiffari, "Strategy Guidance and Counseling Comprehensive Based Spiritual Intelligence for Student in the Digital Era," *IJISH (International Journal of Islamic Studies and Humanities)* 2, no. 2 (2019), <https://doi.org/10.26555/ijish.v2i2.950>.

<sup>9</sup> Luk Luk Ika Wijayanti and Sanyata, "Challenges and Opportunities for Adult Education in the Digital Era: The Role of Guidance and Counseling," *Jurnal Bimbingan dan Konseling Terapan* 8, no. 2 (2024), 304–313, <https://doi.org/10.30598/-jbkt.v8i2.1992>.

<sup>10</sup> We Are Social, *Digital 2021, Global Overview Report* (2021), <https://wearesocial.com>, accessed October 19, 2021.

<sup>11</sup> Stephen Chatelier and Mark Harrison, "Education and wellbeing beyond growthism: towards a degrowth approach in school counselling," *Cambridge Journal of Education* 55, no. 3 (2025), 311-331.

<sup>12</sup> Riza Amalia, Fatimah Setiani, and Henny Indreswari, "The Role of School Counselors in Gamified Puberty Education: A Preventive Strategy for Adolescent Health," *Journal of Pediatric and Adolescent Gynecology* 38, no. 6 (2025), 768.

<sup>13</sup> Regina Mustafa, "Exploring Counseling Student's Perceptions of Muslim-Americans," *Counseling and Values* 70, no. 2 (2025), 199-232.

<sup>14</sup> Ifdil et.al., "The Evolution of Islamic Counseling: A Bibliometric Analysis of Trends in Publications from 1981-2023," *Islamic Guidance and Counseling Journal* 6, no. 2 (2023).

<sup>15</sup> Muwaffiq Jufri, Mukhlis, Helmy Boemiya, and Saiful Abdullah, "Strategies for Preventing Religious Radicalism at the Village Level through Legal Counseling Optimizing Islamic Recitation Groups," *Jurnal Pengabdian Hukum Indonesia* 7, no. 1 (2024), 17-44.

institutions.<sup>16</sup> In this digital age, digital counselling guidance is an important key in this context.<sup>17</sup> It is not just the ability to operate digital devices but also critical thinking skills, online communication ethics, and digital security awareness. Ministry of Communication and Information of the Republic of Indonesia it was reported that Indonesia's digital counselling guidance index is still at a moderate level, with a score of 3.47 out of 5. This underlines the urgency of improving digital counselling guidance, especially in educational institutions such as Islamic boarding schools<sup>18</sup>.

Meanwhile, digital threats targeting internet users in Indonesia are in the form of contact risk, content risk, and context risk. All three are described in several indicators that have the potential to be vulnerable to internet abuse and lead to negative impacts in the form of cyberbullying, sexual harassment (online harassment)<sup>19</sup>, internet addiction among students<sup>20</sup>, human trafficking, illegal content, digital violence, online fraud, pornographic content, and content containing radical virtual terrorism. Kislyakov also mentioned that the risk factors of the digital transformation of society highlight three points, namely ethno-cultural risk, antisocial risk and cognitive-communication risk<sup>21</sup>. Digital threats go hand in hand with the potential for digitalization of Indonesian culture, which is recorded as the world's most significant active internet user. Therefore, mentoring and strengthening digital counselling guidance is an influential agenda that must be carried out

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<sup>16</sup> Syahbudin Z., et.al., "Developing Students' Religious Moderation through Group Counseling at Islamic Higher Education," *Jurnal Pendidikan Islam* 9, no. 1 (2023), 15 – 28.

<sup>17</sup> Dewaele A., et.al., "Help Is Just a Message Away: Online Counselling Chat Services Bridging Gaps in Youth Mental Health?," *European Journal of Investigation in Health, Psychology and Education* 15, no. 12 (2025), 257.

<sup>18</sup> Ministry of Communication and Information of the Republic of Indonesia, *Status Bimbingan Konseling Digital di Indonesia: Hasil Survei di 34 Provinsi* (Jakarta: Kominform and Katadata Insight Center, 2020).

<sup>19</sup> Muhammad Najib Wangid, "Cyberbullying: Student's Behavior in Virtual Worlds," *Guidena* (2016), 38-48.

<sup>20</sup> Eva Milková and Pavlova Ambrožová, "Internet Use and Abuse: Connection with Internet Addiction," *Journal on Efficiency and Responsibility in Education and Science* 11, no. 2 (2018), 22–28.

<sup>21</sup> P. A. Kislyakov, D. A. Meyerson, E. A. Shmeleva, and D. A. Aleksandrovich, "Personal Resilience to Socio-Cultural Threats in the Context of Digital Transformation of Society," *Obrazovanie* (2021), 142–168, <https://doi.org/10.17853/1994-5639-2021-9-142-168>.

to positively maintain the traffic of information dissemination in the digital space. One is strengthening digital counselling guidance activities as a role model for mentoring and strengthening digital counselling guidance in Indonesia<sup>22</sup>.

In the context of Islamic boarding schools, implementing digital counselling-based guidance and counselling is very relevant, especially in efforts to strengthen religious moderation and gender equality, because guidance and counselling are essential for a person's emotional intelligence<sup>23</sup>. Religious moderation in the digital era is challenging, considering the ease of spreading extremist and intolerant content through digital platforms. Meanwhile, the issue of gender equality also requires special attention, considering the gap in digital counselling guidance between men and women, as reported by the Ministry of Communication and Information (2020).

The urgency of counselling guidance in this context is to help students face personal challenges in the digital era and strengthen the understanding and practice of religious moderation and gender equality. Islamic boarding schools can equip their students with wise cyberspace navigation skills while improving their understanding of moderate and inclusive Islamic values through an integrated counselling guidance approach with digital counselling guidance.

Digital counselling guidance is related to the significant use of internet media to transmit Islamic messages and counter negative content narratives<sup>24</sup>. In this case, digital counseling guidance Counseling Guidance is encompassed by the spirit of *amar ma'ruf nahi munkar, naba bil-haqi, al-bikmah, mauidzah hasanah, tabayyun, and qaulan*

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<sup>22</sup> Moch Fakhruroji, *Dakwah di Era Media Baru* (Bandung: Simbiosis Rekatama Media, 2017). See also Moch Fakhruroji, Ridwan Rustandi, and Busro, "Bahasa Agama di Media Sosial: Analisis Framing pada Media Sosial @islampopuler," *Jurnal Bimas Islam* 13, no. 2 (2020), 203–234, <https://doi.org/10.37302/jbi.v13i2.294> and Ridwan Rustandi, "Cyberdakwah: Internet sebagai Media Baru dalam Sistem Komunikasi Dakwah Islam," *Nalar: Jurnal Peradaban dan Pemikiran Islam* 3, no. 2 (2019), 84–95, <https://doi.org/10.23971/njppi.v3i2.1678>.

<sup>23</sup> S. Hamidah, "The Urgency of Guidance and Counseling in Dealing with Students' Spiritual and Emotional Intelligence Problems," *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme* 5, no. 2 (2023) <https://doi.org/10.37680/scaffolding.v5i2.3009>.

<sup>24</sup> Ridwan Rustandi and Khoiruddin Mughtar, "Analisis Framing Kontra Narasi Terorisme dan Radikalisme di Media Sosial (Studi Kasus pada Akun @Duta-damaijabar)," *Jurnal Komunikatif* 9, no. 2 (2020): 134–153, <https://doi.org/10.33508/jk.v9i2.2698>.

*layyinan*.<sup>25</sup> Digital counselling guidance is the ability to use, inform, and create information through the internet network with the spirit of *amar ma'ruf nahi munkar*. Technically, this literacy targets the digital counselling guidance framework related to computer and information literacy. In other words, the digital counselling guidance literacy indicator can be determined based on four sub-indices and seven pillars of digital counselling guidance based on the formulation of UNESCO and the Ministry of Communication and Information of the Republic of Indonesia. The emphasis lies on the Counseling Guidance activity that contains the content of *amar ma'ruf nahi munkar* as one of the alternative role models for developing digital skills so that it can be used to build a positive trend in internet use for the community.

This study explores digital counseling guidance implementation in modern Islamic boarding schools across West Java, focusing on religious moderation and gender relations. It aims to formulate practical guidance and counseling models preparing students for digital era challenges while strengthening Islamic boarding schools as agents of moderation and equality.

The study was conducted in Islamic boarding schools across Bandung City, Bandung Regency, Cianjur, Bogor, Tasikmalaya, Ciamis, and Garut. Schools were randomly selected based on national strategic coverage representation regarding gender and religious moderation, affiliated with major Islamic organizations (Nahdlatul Ulama, Muhammadiyah, Persatuan Islam), and demonstrating openness toward gender and religious moderation concepts. The research explored digital counseling guidance for female students aged 15-25 years (Generation Z).

The conceptual framework references UNESCO's 2018 Global Framework of Reference on Digital Literacy Skills, formulated into four sub-indices and seven pillars: 1) information and data literacy (information literacy and critical thinking); 2) communication and collaboration (communication skills and technology ethics); 3) security (personal and device security); and 4) technology capability. Indonesia's Ministry of Communication and Information adapted these into four national digital literacy roadmap pillars: (1) Digital Skill; (2) Digital Culture; (3) Digital Ethics; and (4) Digital Safety.

This research was conducted to improve digital counselling guidance based on Islamic values in fostering an attitude of religious

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<sup>25</sup> A. S. Kahfi, "Informasi dalam Perspektif Islam," *Mediator* 7, no. 2 (2006), 321–328.

moderation for women in Islamic boarding schools. The study focuses on determining the framework of digital counselling guidance and literacy of gender-based digital counselling guidance and religious moderation in Islamic boarding school educational institutions. It was conducted in several modern Islamic boarding schools that understand and implement the concept of digital Guidance and Counseling based on religious and gender moderation. The research was conducted in several Islamic boarding schools in West Java Province with the category of modern Islamic boarding schools located in Bandung City, Bandung Regency, Cianjur Regency, Bogor Regency, Tasikmalaya Regency, Ciamis Regency, and Garut Regency.

An interpretive paradigm is used in this research. The paradigm views social reality as holistic, inseparable, dynamic, reciprocal, complex, and meaningful<sup>26</sup>. The interpretive paradigm is seen as a way to understand an event through a qualitative approach. This paradigm views social reality as formed by social construction through communication, joint interaction, and shared history that is owned and interpreted<sup>27</sup>. This study uses a qualitative approach, collected using words and not numbers. Qualitative research aims to systematically, factually, and accurately describe the facts and characteristics of the studied objects<sup>28</sup>. The qualitative approach places humans as the primary research instrument and prioritizes the process over the results. This approach puts forward an understanding that views reality as the result of communication and interaction<sup>29</sup>.

A qualitative approach describes the social reality of digital Guidance and Counseling literacy in Islamic boarding schools. In this case, the researcher attempts to explore the understanding of the research object regarding the concept of gender and religious moderation associated with the phenomenon of digital Guidance and Counseling activities. In addition, the researcher makes observations on the analysis unit to explore and map the implementation strategy of

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<sup>26</sup> John W. Creswell, *Research Design* (Yogyakarta: Pustaka Pelajar, 2008).

<sup>27</sup> Manuel Castells and Gustavo Cardoso, *The Network Society: From Knowledge to Policy* (Washington: Center for Transatlantic Relations, The Johns Hopkins University, 2000). See also Gibson Burrell and Gareth Morgan, *Sociological Paradigms and Organizational Analysis* (England: Ashgate Publishing Limited, 2007).

<sup>28</sup> Lexy J. Moeleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2010).

<sup>29</sup> Pawito, *Penelitian Komunikasi Kualitatif* (Yogyakarta: Pelangi Aksara, 2007).

digital Guidance and Counseling literacy through interaction and communication between research objects. Thus, role models can be formulated to instill, foster, assist, and develop digital guidance and counselling literacy as a strategy for implementing guidance and counselling in Islamic boarding schools.

The descriptive-analytical research method is used by mapping the framework, digital counselling competence, and digital Guidance Counseling literacy formulation to instill, foster, mentor, and develop values and attitudes of religious moderation for women in Islamic boarding schools. This method explores conditions, events, activities, forms, nature, characteristics, changes, relationships, similarities and differences in understanding the concept of gender-based digital Guidance Counseling literacy and religious moderation in several Islamic boarding schools so that it is expected to be able to describe and formulate formulations regarding the implementation strategy of digital Guidance Counseling literacy in Islamic boarding schools.

### **Islamic Boarding School: Religious Moderation, Gender Issues, and Digital Counseling Guidance**

Islamic boarding schools function as comprehensive Guidance and Counseling institutions, providing Islamic enlightenment not only for resident students but also for the broader community. Religious moderation activities strengthen national commitment through introducing national figures via history and *sirah* subjects, national songs, creativity weeks, outings, leadership training, and student organizations. Tolerance and anti-violence values are internalized through teaching manners, introducing anti-bullying concepts, counseling, and interfaith visit programs like "schools for peace." Cultural strategies include visits and guest sessions with cultural practitioners.

Islamic boarding school leadership plays a central role in transmitting religious moderation values. Open-minded, visionary leaders with broad social networks more readily embrace moderate, tolerant attitudes, enriching curricula with locality-based content that strengthens diversity awareness. This mindset strengthening implements Islamic Guidance and Counseling principles. Peace connection programs, mixing students from different religions, simultaneously instill tolerance values and introduce Islam as *rahmatan li al-'ālamīn*. Through social and humanitarian interactions, students

experience Islam's reality as mercy for all worlds, demonstrating religious teachings through lived experience rather than mere conceptual understanding.

Table 1 below shows the role of Islamic boarding schools as one of the centers for strengthening the values and attitudes of religious moderation. Islamic boarding schools, as Islamic educational institutions, are a strategic ecosystem in transmitting knowledge, internalising values, and actualising attitudes of religious moderation for the young generation of Muslims. The transmission, internalization, and actualization of values and attitudes of religious moderation involve many parties, carried out in various learning programs that are seen as being able to strengthen the spirit of Islam as a religion that spreads peace.

**Table 1.** The Role of Islamic Boarding Schools as the Epicenter of Religious Moderation

<b>Role</b>	<b>Orientation</b>	<b>Form of Activity</b>
<i>Conservator</i>	This role is carried out through motivators, facilitators, counsellors, and even becoming examples or figures that cause an imitation process from the Ustaz to the students. This role is also carried out by providing an original and basic understanding of religious moderation so students understand it.	This is done in the form of learning through studying yellow books, discussions, questions and answers, or by bringing in guest teachers or instructors from outside with the orientation of providing awareness to students regarding the dimensions of the diversity of Indonesian society.
<i>Innovator</i>	Able to provide innovation in building religious moderation. The innovation of a cleric in an Islamic boarding school cannot be separated from his role as a centre in personality development, especially character in building religious moderation. The values of religious moderation in	It is carried out in the form of co-curricular and extra-curricular activities that are oriented towards building the mindset and mentality of students as part of the Indonesian nation. Learning innovation is done through student activities that can strengthen national and humanitarian awareness, such as the leadership training program.

Role	Orientation	Form of Activity
<i>Transmitter</i>	<p>character development can be carried out in integrated spiritual and nationalist strengthening.</p> <p>Ustaz continues to convey the understanding of religious moderation in one way, namely by motivating or becoming a motivator for students at Islamic boarding schools.</p>	<p>They provide study materials related to the ethics of a Muslim's life in social interaction. These social etiquettes are not only taught but are applied in the pesantren environment through the implementation of specific rules that apply not only to students but also to all residents of the pesantren.</p>
<i>Transformator</i>	<p>The transformation carried out by the Ustaz in building religious moderation is the Ustaz becomes a figure (example/role model). They motivate and provide Counseling Guidance to continue the value system and give responsibility to Ustaz to behave well so that students do not make mistakes in accepting his attitude.</p>	<p>It is done through learning programs oriented towards providing students with direct experience about diversity. For example, the connecting school for peace program, a program to study with those of different religions with firm and clear boundaries, outing classes in several cultural institutions, and even environmental programs that bring students closer to their living ecosystem.</p>
<i>Organizer</i>	<p>Implementing the strengthening of the characteristics of students through the values of religious moderation. This role is carried out by planning the process of enhancing religious moderation through a series of planned, directed, and measurable activities.</p>	<p>Leadership programs or santri leadership training are routinely implemented. Cultural outing classes. Peace student exchanges. Seminars or workshops for Islamic students. and other programs that are an integral part of the learning process not only refer to the pesantren education curriculum but are also equipped with local and cultural content that can strengthen the tolerant, wise,</p>

Role	Orientation	Form of Activity
		and fair attitudes of santri in responding to various forms of differences or diversity.

Source: Author's Observation, 2022

Table 1 above shows the role of Islamic boarding schools in the internalization, transmission, diffusion, and transformation of values and attitudes of religious moderation. In this case, Islamic boarding schools become the epicenter that can strengthen the inclusive Islamic ecosystem to enhance Islamic Guidance and Counseling. Therefore, Islamic boarding schools, such as guidance and counselling institutions and educational institutions, have spiritual and social functions that are seen as realising the efforts of Islam *rahmatan li al-'alamīn*.

The multicultural and plural reality of Guidance and Counseling creates implementation dynamics where differences in religious views and expressions are inevitable. Strengthening religious moderation values becomes essential for moderate, wise, and responsible Guidance and Counseling practices. This approach aims to present Islam's harmonious and peaceful face amidst diversity.

Moderate Guidance and Counseling recognizes Indonesia's diversity as a miniature of human civilization. Practitioners must introduce Islamic teachings as foundational principles, presenting Islam as *rahmatan li al-'alamīn* - a universal teaching that comprehensively addresses humanity's interests, ensuring moderate, wise, and peaceful Guidance and Counseling implementation. Meanwhile, in terms of gender issues, Islamic boarding schools become an essential social ecosystem in understanding, fostering, and developing attitudes that are oriented towards harmonious interactions and relations between all parties involved, both among *asātidz*, santri, and society in general. Table 2 below shows the stages of strengthening gender issues in maintaining harmonious relations toward balance and justice between men and women.

**Table 2.** Stages and Agents of Pesantren Socialization in Strengthening Gender Issues

Stages	Socialization Agent	Activity Form
Strengthening the Exemplary Role of Central	Kiai, Head of Islamic Boarding School and	Kiai provides knowledge, understanding, experience, and examples regarding relational

Stages	Socialization Agent	Activity Form
Figures	Wife (Bu Nyai)	patterns between men and women. The kyai becomes a central figure in understanding manners or ethics in transactions through the typical teaching patterns and methods of Islamic boarding schools. Meanwhile, the kiai's wife (Bu Nyai) becomes a central figure, especially for female students, in strengthening understanding and harmonious relations between men and women. Unlike the kiai or the head of the Islamic boarding school, Bu Nyai provides knowledge through activities directly related to females, for example, through <i>tarbiyatummisa</i> study activities, culinary arts or other women's skills, including other privileged activities.
Interactional Role Model between Kyai/Islamic Boarding School Leader and His Wife	Kiai and his wife	Kyai and his wife become role models in the interactional process for both male and female students. These role models are good in institutional leadership, public leadership, and the scope of personal relations in household activities between the two.
Learning Process in Islamic Boarding School Environment	<i>Asatiz/asatizah</i> and peers	Learning programs in the form of intracurricular, co-curricular and extracurricular activities that involve participatory and interactive interactions between <i>asatiz</i> (male teachers) and <i>asatizah</i> (female teachers), between male and female students, between male teachers and female students, and between female teachers and male students.

<b>Stages</b>	<b>Socialization Agent</b>	<b>Activity Form</b>
Realization of Islamic Boarding School Friendly Environment	Kiai, his wife, asatiz/asatizah, peers and the general public	The previous stages of personal, interpersonal, and group interactions become capital to strengthen a friendly and harmonious relational ecosystem for men and women. In several Islamic boarding schools, this environment is realised through the learning curriculum, the application of regulations, and activities oriented towards character development based on relational harmony between men and women.

Source: Author's Observation, 2022

Table 2 above shows the process of stages and socialization agents that strengthen harmonious and dialogical relations between men and women in the Islamic boarding school environment. Islamic boarding schools are Islamic educational institutions that are seen as being able to strengthen a friendly gender ecosystem. Participatory involvement from various parties in Islamic boarding schools is a strength in realizing harmonious relations between men and women.

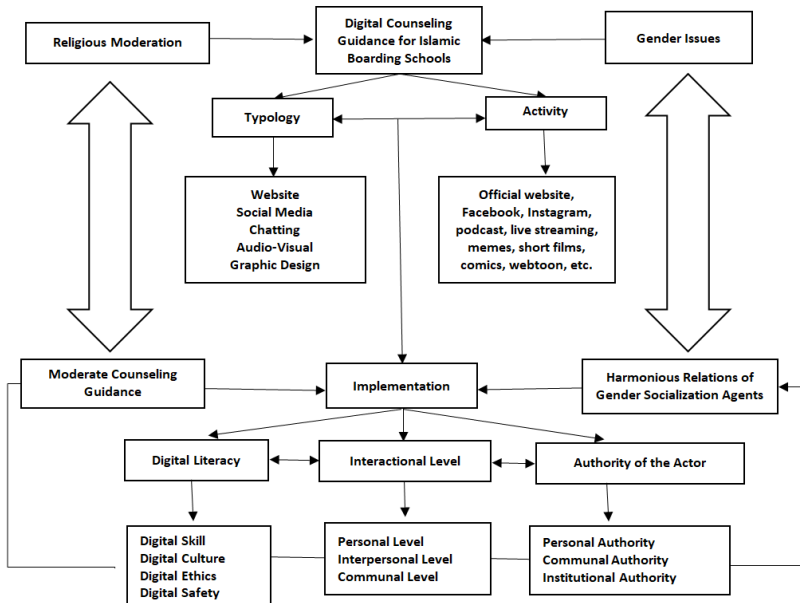
Islamic Guidance and Counseling views that Islamic teachings must be applied holistically across all life dimensions. As a teaching of truth, Islam should be conveyed comprehensively to humanity, placing humans as both conscious subjects and objects of Guidance and Counseling. These activities must build participatory and emancipatory awareness to draw closer to Allah.

Contemporary Guidance and Counseling must address emerging trends and challenges. Digital technology has become a platform increasingly utilized by Islamic boarding schools. Digital Guidance and Counseling management strengthens students' digital skills through various approaches. Although most Islamic boarding schools limit gadget use, internet access is permitted for skill development, knowledge expansion, and idea exploration. Modern Islamic boarding schools now prepare computer laboratories and technology facilities for learning activities.

Digital Guidance and Counseling activities include: live streaming religious lectures by *Kiai* and Islamic boarding school teachers; broadcasting yellow book teachings and *sorogan* traditions through YouTube and social media; establishing institutional websites; utilizing social media as information channels; and facilitating digital skill development through workshops, podcasts, digital seminars, and web and graphic design training. These initiatives demonstrate Islamic boarding schools' adaptation to digital advancement while maintaining educational values.

Digital Guidance and Counseling implementation in Islamic boarding schools occurs through staged processes: providing comprehensive digital technology overviews (skills, culture, ethics, safety), building positive individual habits, strengthening mindset and social skills, and ultimately creating a digital ecosystem broadcasting Islam as *rahmatan li al-'ālamīn* in virtual spaces responsibly. Suppose the implementation process of managing digital Guidance and Counseling in Islamic boarding schools and its relation to the issues of religious moderation and gender is described. In that case, it can be seen in chart one below:

**Chart 1.** Implementation of Digital Guidance and Counseling Management Based on Religious and Gender Moderation



Source: Author's Observation, 2022

Chart 1 above shows the implementation of the digital Guidance and Counseling management process related to the internalization, transmission, and transformation of religious moderation values. This implementation process is carried out through a series of stages of moderate Guidance and Counseling activities with various typologies of Guidance and Counseling digitalization, which aim to strengthen harmonious relations in the Islamic boarding school environment—in particular, strengthening understanding of the importance of building harmonious interactional role model relations between leaders and students, between teachers and students, and between male and female students.

Guidance Counseling based on religious moderation will create an inclusive educational environment. Namely, an academic space that places humans equally has the same role and position and is oriented towards developing humanist awareness. Practically, digital dissemination of Guidance Counseling messages is carried out as an alternative to conveying transformative Islamic messages. As a space for humanization, liberation, and transcendence, the Islamic boarding school environment has a strategic position as the epicenter of inclusive Islam towards an educational ecosystem that strengthens the understanding of Islamic boarding school residents in building harmonious and friendly gender-based social relations. In other words, all acts of injustice and anticipation of various forms of gender violence are minimized through the process of managing Guidance Counseling that is moderate, wise, and displays the face of Islam that is *rahmatan li al-'ālamīn*.

### **Digital Counseling Guidance Framework in Islamic Boarding School Educational Institutions**

Islamic boarding schools develop digital counseling guidance through cognitive (providing basic knowledge on virtual activities, religious moderation, and gender), emotional (personal counseling, supervision, and gadget usage restrictions), and social (reinforcing virtual ethics and awareness of boundaries in digital interactions) approaches to strengthen students' digital competencies. Table 3 below shows various personal and institutional approaches and activities in the Islamic boarding school environment in developing the digital counselling guidance framework.

**Table 3.** Approach to Developing Digital Counseling Guidance Framework in Islamic Boarding Schools

Essential Elements	Development Approach	Activity Target	Activity Form
Cultural	Emotional	Personal	Habituation of <i>muamalah</i> ethics; understanding and implementing Islamic boarding school cultural values.
	Operational	Institutional	Strengthening regulations; Development of the character of students.
Cognitive	Conceptual	Personal	Provision of guidebooks; seminars; training; workshops; and so on.
Constructive	Conceptual	Institutional	Strengthening regulations; developing a curriculum oriented towards digital guidance and counseling; strengthening the skills of students.
Communicative	Operational	Personal	Control and Filter digital content and activities.
	Social		Habituation of digital ethics.
Confidence Creative	Emotional	Personal	Counseling digital.
	Conceptual	Institutional	Formulate project-based learning for students that links and matches with digital skills.
	Operational	Personal	Digital skill training or workshop; Graphic design-based content production.
Critical	Conceptual	Personal	Strengthening regulations; Habituation of digital ethics and culture;
	Social		Understanding cyber law; Counter-narratives and actions against harmful content (hoaxes, hate speech, cyberbullying, illegal content, online

Essential Elements	Development Approach	Activity Target	Activity Form
Socially Responsible	Social	Personal	harassment, etc.). Monitoring and controlling digital activities including content, contact, and connection.
		Institutional	Strengthening regulations; Habituation of digital ethics; Understanding of digital security.

Source: Author's Observation, 2022

Table 3 above shows the orientation of the approach to developing a digital guidance and counselling framework in Islamic boarding schools. This indicates that there are efforts from Islamic boarding schools to establish aspects of digital guidance and counselling for all Islamic boarding school residents. This development is essential and strategic to strengthen the personality and institutional elements of the Islamic boarding school environment, which aims to build critical and wise awareness in digital platforms.

Digital counseling guidance strengthens individual character as intelligent, wise, and critical internet users. This involves skills in accessing, selecting, analyzing, and communicating media content positively and productively, fostering awareness for building a wise and peaceful digital ecosystem.

Instilling religious moderation values is integral to the digital guidance and counseling framework, countering harmful digital narratives like hoaxes, hate speech, and radical virtual terrorism. The Internet, especially social media, has become a major platform for religious information dissemination, making religious moderation messages essential for fostering openness, balance, criticality, and tolerance in building social harmony.

For the millennial generation, religious moderation strengthens appreciation and respect for different religious views. This builds counter-narratives against negative information exploiting religion to provoke disharmony. Religious moderation can be implemented by disseminating critical, open, and moderate religious content through digital platforms.

The challenges of digital counselling guidance in Indonesia include three main aspects that must be considered. The first is connected, which relates to internet users' connectedness (connection) in accessing content. The connection aspect relates to user awareness in responding to the level of internet technology security in terms of device and interaction security.

Second is content, which is related to the critical awareness of users when accessing internet content. To what extent do users have critical awareness in choosing, sorting, selecting, analyzing, producing, and distributing content on the Internet. Third, Contact, this aspect is related to strengthening the character of users when communicating and interacting via the Internet. This aspect is also associated with the wise attitude of users when responding to communication and interaction via the internet.

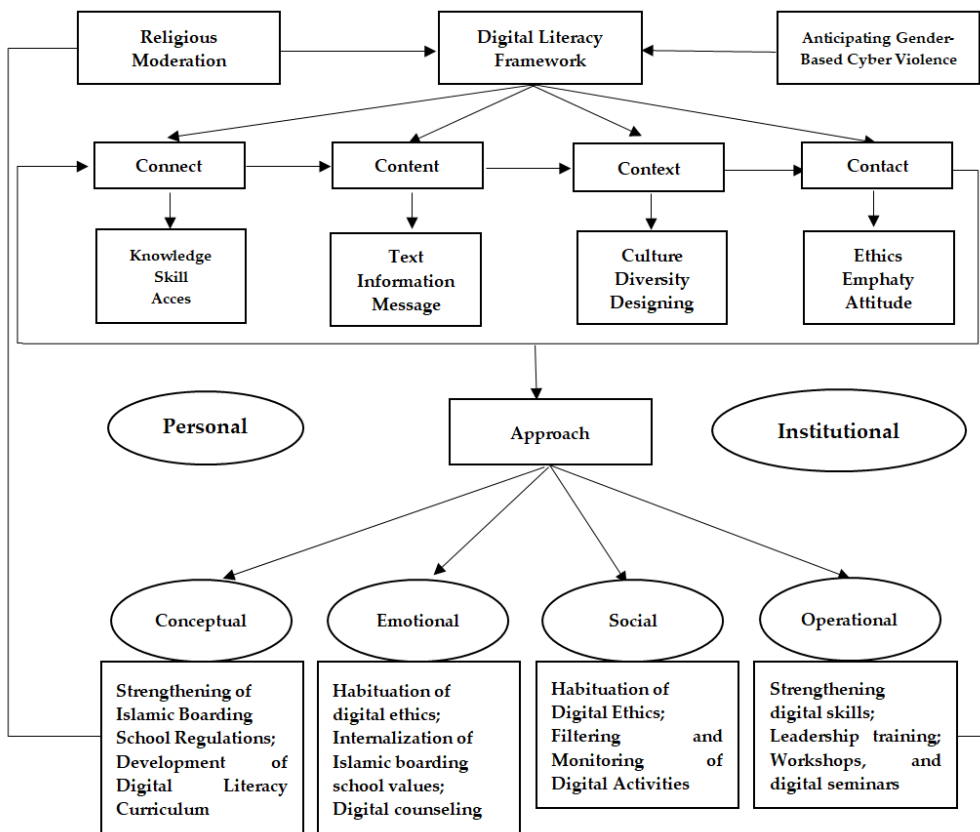
In terms of gender, the penetration of male internet users is more significant than female users. Male users' penetration rate reached 39.21 per cent, and female users reached 37.48 per cent. The significance of the penetration rate and internet usage in Indonesia allows for the potential for deviation, misuse, or even criminal acts. In this case, the internet becomes a media platform used to spread fake news, hate speech, online fraud, bullying, and sexual harassment. A national survey on the status of national digital counselling guidance conducted by the Ministry of Communication and Information of the Republic of Indonesia concluded that women's digital counselling guidance index was lower than men's. Female internet users are more vulnerable to becoming objects or victims of criminal acts than men.

Women are still victims of dominant cyber gender violence compared to men. Therefore, strengthening the concept of gender as an understanding of internet users in virtual space must continue to be carried out to build a positive culture and ecosystem in virtual space. Cyber gender violence behaviour can be seen as one of the behaviours that place women as a subordinate class in a particular social class. Women are still placed as objects of male desire, including in virtual space. Therefore, strengthening gender understanding in virtual space is a shared responsibility in responding to Indonesian culture's digitalisation trend. Thus, digital habituation and ecosystems are created that are oriented towards gender equality and justice.

The digital counselling guidance framework must also be carried out by considering the challenges of digitalising Counseling Guidance

regarding gender. This is based on the fact that Islamic boarding schools are an ecosystem that needs to be strengthened with an understanding of religious moderation and anticipation of cyber gender violence. Chart 2 below illustrates the digital counselling guidance framework in the Islamic boarding school environment.

**Chart 2.** Framework for Digital Counseling Guidance Based on Religious and Gender Moderation in Islamic Boarding Schools



Source: Author's Observation, 2022

The digital counselling guidance framework in Islamic boarding schools addresses religious moderation and counter-narratives against gender-based cyber violence. It encompasses four key aspects: connection (operational skills for safe internet access), content

(monitoring and filtering digital material), context (applying Islamic boarding school cultural values in virtual spaces and understanding diversity), and contact (ethical, responsible, critical, and wise digital behavior). This guidance operates at personal and institutional levels through multiple approaches: conceptual (regulations and curriculum development), emotional (digital ethics habituation and value internalization), social (content monitoring and filtering), and operational (training, workshops, and seminars).

The framework aims to strengthen students' mindset, mentality, and digital skills while building an inclusive ecosystem. By mapping digital competencies and institutional ecosystems, it disseminates Islamic messages universally, comprehensively, and transformatively, realizing Islam as *rahmatan li al-'ālamīn*.

### **Digital Guidance Counseling Literacy as an Alternative Strategy to Strengthen Religious Moderation and Gender Issues**

Guidance and Counseling activities in virtual space face various potential threats and digital challenges. In this case, efforts to increase Guidance and Counseling literacy are accompanied by the reality of Guidance and Counseling objects which do not smoothly accept Islamic Guidance and Counseling, sometimes even accompanied by rejection and threats. Therefore, guidance and counselling literacy must be carried out to counter various threats to guidance and counselling practitioners by strengthening a mentality based on faith and monotheism in Allah SWT.

In response to the reality of guidance and counselling in virtual space, there are at least several potential digital threats that can be described as follows: First, there are technological threats in the form of the development of super-sophistic devices. The sophistication of technology not only facilitates human life activities but is accompanied by negative potential in its use. In this case, digital changes in the format of Guidance and Counseling raise problems in transmitting Islamic messages. For example, there is no control over the use of technology that tends to be open and accessible to anyone.

Second, sociological threats in the form of changes in the process of interaction and communication between participants in Guidance and Counseling, both preachers and mad'u. In addition, sociological threats also occur with the deterritorialization of increasingly heterogeneous and mixed cultures. Thus, mapping the Guidance and

Counseling field becomes more complex because the reality of the mad'u or the object of Guidance and Counseling is heterogeneous with various backgrounds and social settings, including sociological threats in the aspect of transmitting Islamic messages that contain *ikhtilāf* (debate) but are conveyed openly through digital platforms. If not accompanied by maturity of thought and action, differences in religious understanding in responding to the Guidance and Counseling messages can lead to division, conflict, and even social disintegration.

Third, psychological threats affect the authenticity of the participants in Guidance and Counseling. Where this psychological threat is marked by the presence of post-truth symptoms that manipulate the content of the Guidance and Counseling so that it is difficult to distinguish between the real and the fake, between the sacred and the profane; at this point, the message of the Guidance and Counseling that has good values can be mixed with media content that is hoax, hate speech, even oriented towards slander and insults. So, the message conveyed manipulates the awareness of the Guidance and Counseling participants involved, especially if the participants are not critical Guidance and Counseling actors and do not have adequate religious literacy.

In addition, psychological threats can also occur in the form of identity anomalies. In the context of Guidance and Counseling, identity anomalies happen when there is indecisiveness in controlling and measuring the qualifications of Guidance and Counseling practitioners. In the digital space, anyone can act as a preacher through a specific packaging process that is considered to appeal to the audience. Thus, Guidance and Counseling activities are carried out openly and freely without considering particular qualifications and standards from the preacher's side.

Fourth, there is the threat of commodification of Guidance and Counseling messages in packaging. Guidance and Counseling messages are sourced from the Qur'an and Hadith and packaged using actual references. In this case, the threat of commodification of Guidance and Counseling messages occurs in the form of packaging messages that are popular and commercial. There are quite a few Guidance and Counseling contents in virtual spaces that invite anarchist, extremist, and even terrorist actions, so Islamic Guidance and Counseling messages are formatted brutally and even banally (wildly).

The format of the Guidance and Counseling message in virtual space must pay attention to the characteristics of digital technology, which is interactive and interconnected. Thus, the Guidance and Counseling message must be accepted by various groups of internet users. The Guidance and Counseling message format must be packaged intelligently, creatively, and innovatively. In other words, the format of religious and *tabligh* language on the internet is a convergence and combination of messages based on text, narrative, symbols, images, and visuals<sup>30</sup>. *Tabligh* language in internet media must pay attention to expressive logic (message packaging), conventional logic (message source), and rhetorical logic (style of delivery) of Guidance and Counseling messages that attract the attention of the audience both motivationally, rationally emotionally, and behaviorally<sup>31</sup>.

Guidance and Counseling practitioners in virtual spaces require scientific qualifications in Islamic teachings, law, and normative arguments, alongside actual and global knowledge. They must respond wisely to differing Islamic interpretations online, presenting Islam as *rahmatan li al-'ālamīn* with technical skills to package messages attractively and innovatively.

Digital literacy is essential for practitioners to design and disseminate Islamic messages effectively, creating societal transformation. Virtual Guidance and Counseling extends beyond explaining Islamic concepts to addressing digital threats, preserving humanity's dignity from technology that diminishes empathy and human awareness, ultimately presenting Islam as teachings that save humanity.

## Conclusion

Digital Guidance and Counseling Literacy can implement institutional Guidance and Counseling. One Islamic boarding schools

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<sup>30</sup> Lorne L. Dawson and Douglas E. Cowan (eds.), *Religion Online: Finding Faith on the Internet* (New York: Routledge, 2004). See also Fakhruroji, Rustandi, and Busro, "Bahasa Agama di Media Sosial", 203–234.

<sup>31</sup> A. Kusnawan and R. Rustandi, "Menemukan Moderasi Beragama dalam Organisasi Dakwah: Kajian pada Pemuda Persatuan Islam Jawa Barat," *Nalar: Jurnal Pemikiran dan Peradaban Islam* 5, no. 1 (2021), 41–51. See more R. Rustandi, "The Tabligh Language of the Millennial Generation in Social Media: Analysis of Popular Islamic Account Framing," *Jurnal Ilmu Dakwah* 42, no. 1 (2022), 1–21, <https://doi.org/10.2158/jid.42.-1.10731>.

strengthen religious moderation and gender relations values to create moderate, wise, tolerant, and inclusive educational environments. This process involves instilling, fostering, assisting, and developing values that realize a positive, harmonious, and responsible digital Guidance and Counseling ecosystem.

Digital guidance and counseling literacy implementation encompasses planting, coaching, mentoring, and developing digital competencies and transformation at personal, interpersonal, and institutional levels. The process involves accessing internet (connect), selecting information (content), designing messages (context), and sharing or communicating (contact).

Institutional Guidance and Counseling management ensures systematic implementation of regulations, establishing chronic values and strengths for educational environments based on religious moderation and gender relations. The implementation strategy relates to digital Guidance and Counseling frameworks understood by all Islamic boarding school stakeholders, developing abilities, attitudes, personalities, and social responsibilities with dimensions of justice, balance, equality, and tolerance. []

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