

# ISLAMIC COMMUNICATION SKILLS IN ADOLESCENT COUNSELING: A THEORETICAL REVIEW OF THE CHALLENGES OF THE ERA OF MORAL DISRUPTION

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## Abstract :

*The development of digital technology in the era of disruption has presented complex moral challenges for Muslim youth. Phenomena such as identity crisis, value disorientation, and increasing deviant behavior arise due to the rapid flow of global culture and exposure to social media that has little spiritual value. This paper aims to theoretically examine Islamic communication skills in adolescent counseling practice in response to these challenges. This research uses a qualitative-descriptive approach with a library research method through the analysis of the latest scientific books and journals. The study focuses on elements of Islamic communication such as empathy, rahmah (compassion), active listening, tabayyun (clarification), and reflective communication based on the values of muhasabah and tazkiyatun nafs. The results of the study showed that Islamic communication skills are not only able to build a supportive relationship between counselors and counselees, but also strengthen the spiritual, emotional, and moral aspects of adolescents. The Islamic communication model offered is transformative, relational, and value-based, and can be effectively implemented in educational settings such as schools and Islamic boarding schools. This model is a strategic alternative in efforts to build character and mentor adolescents during an increasingly real value crisis.*

**Keywords :** Adolescent Counseling, Moral Disruption, Islamic Values

## Abstrak :

Perkembangan teknologi digital di era disrupsi telah menghadirkan tantangan moral yang kompleks bagi remaja muslim. Fenomena seperti krisis identitas, disorientasi nilai, dan meningkatnya perilaku menyimpang muncul akibat derasnya arus budaya global dan eksposur terhadap media sosial yang minim nilai spiritual. Tulisan ini bertujuan untuk mengkaji secara teoretis keterampilan komunikasi Islami dalam praktik konseling remaja sebagai respons terhadap tantangan tersebut. Penelitian ini menggunakan pendekatan kualitatif-deskriptif dengan metode studi kepustakaan (library research) melalui analisis terhadap buku dan jurnal ilmiah terkini. Kajian berfokus pada elemen-elemen komunikasi Islami seperti empati, rahmah (kasih sayang), mendengarkan aktif, tabayyun (klarifikasi), dan komunikasi reflektif berbasis nilai muhasabah dan tazkiyatun nafs. Hasil telaah menunjukkan bahwa keterampilan komunikasi Islami tidak hanya mampu membangun relasi yang suportif antara konselor dan konseli, tetapi juga memperkuat aspek spiritual, emosional, dan moral remaja. Model komunikasi Islami yang ditawarkan bersifat transformatif, relasional, dan berbasis nilai, serta dapat diimplementasikan secara efektif dalam setting pendidikan seperti sekolah dan pesantren. Model ini menjadi alternatif strategis dalam upaya pembinaan karakter dan pendampingan remaja di tengah krisis nilai yang semakin nyata.

**Kata Kunci:** Konseling Remaja, Disrupsi Moral, Nilai Islami



## INTRODUCTION

The development of the times marked by the advancement of digital technology has brought great changes in the social behavior of adolescents. Phenomena such as identity crises, increasing deviant behavior, and disorientation of religious values are real challenges faced by the young generation of Muslims. Unfettered access to information through the internet and social media is often not balanced with adequate moral and spiritual literacy skills. In this context, many adolescents' experience confusion in determining attitudes, lifestyles, and value systems that are in line with Islamic teachings. This condition is exacerbated by the lack of spiritual coaches or companions who can establish effective communication with an Islamic approach. Therefore, the urgency of strengthening Islamic communication skills in efforts to provide moral assistance to adolescents is becoming increasingly relevant (Lundeto, 2023).

In terms of literature, a few studies show that Islamic communication in counseling has great potential in developing the character of adolescents who are faithful, moral, and resilient. For example, research by Harahap et al (2024) shows that Islamic counseling that emphasizes spiritual approaches and moral values is effective in increasing students' self-awareness and integrity amid the pressures of globalization. Meanwhile, Romdiyah & Istati's research confirms that the systematic application of Islamic communication through counseling guidance can help adolescents understand communication ethics in the digital era which is often value-free. These findings confirm that the integration of Islamic values in counseling practice is a strategic step in overcoming the moral crisis that has hit the younger generation (Harahap et al., 2024; Romdiyah & Mufida Istati, 2018).

This paper aims to theoretically examine Islamic communication skills in the context of adolescent counseling, especially as a response to the challenges of moral disruption in the contemporary era. This study will outline the nature of Islamic communication, its skills in the context of counseling, and how the ideal model of Islamic communication can be implemented in adolescent mentoring. Thus, this article is expected to be a theoretical as well as practical contribution for counselors, educators, and youth coaches in developing communication strategies based on Islamic values. In addition, this paper also wants to strengthen the understanding that Islamic communication is not only a tool for conveying messages, but a path to character formation and spiritual healing of Muslim youth.

Based on the results and discussions described earlier, it can be proposed that Islamic communication skills, such as *rahmah*-based empathy, active listening with the intention of *taqarrub*, and the use of *muhasabah* reflection, have proven to be effective in strengthening the moral resilience of Muslim adolescents during value disruptions. Values such as *shidq*, *amanah*, *sabr*, *hikmah*, and *spiritual ittisāl* serve as pillars of Islamic communication that can build emotional and spiritual connections between counselors and counselors. Islamic communication models that combine relational and transformative approaches have proven to be effective in school and *pesantren* settings. Thus, this approach

not only solves adolescents' problems psychologically, but also strengthens their Islamic identity (Amelia S & Dasril, 2023).

## **RESEARCH METHOD**

This research uses a qualitative-descriptive approach with the type of library research, which aims to examine in depth the concept of Islamic communication skills in the context of adolescent counseling in the era of moral disruption. The study does not focus on empirical field data collection, but rather on theoretical exploration of various primary and secondary literature to produce a thorough understanding of the phenomena under study. This approach is considered relevant considering that the issue of Islamic communication and the moral challenges of adolescents require the elaboration of spiritual values, norms, and concepts that are sourced from strong textual and conceptual references. (Chu, 2015)

The data sources in this study consist of primary literature in the form of main books that discuss the concept of Islamic communication, adolescent development psychology, and the basic principles of counseling in an Islamic perspective, as well as secondary literature in the form of relevant national and international scientific journal articles published in the last 10 years. Several reference journals, such as *the Islamic Guidance and Counseling Journal*, *the Journal of Research and Innovation in Social Science*, and *HTS Theological Studies*, provide empirical and conceptual findings on Islamic communication practices in psychosocial guidance for adolescents.

In the analysis stage, content analysis is used as the main technique to interpret and categorize texts in data sources based on key themes and concepts. This analysis focuses on the identification of Islamic communication principles such as *shidq* (honesty), *amanah* (responsible), *rahmah* (empathy), *liyn* (gentleness), and *ittisal ruhani* (spiritual connection), which are relevant in the practice of counseling adolescents facing value crises and moral disorientation in the digital age. This approach allows researchers to extract deep meaning from texts and relate them to current social phenomena. (Krippendorff, 2018)

Furthermore, the results of the content analysis are synthesized through thematic synthesis techniques. This process aims to integrate the findings of the literature with the empirical context of Muslim adolescents who are experiencing moral disruption due to the influence of globalization, digital culture, and the decline of spiritual values. The synthesis was carried out by grouping the main conceptual themes into four pillars: the moral challenges of adolescents, the principles of Islamic communication, the application of Islamic communication skills in counseling, and the ideal model of Islamic communication. With this approach, the theory is not only explained, but also contextually adapted to answer the contemporary challenges of Muslim adolescents in their daily lives. This method is considered effective because it is able to present a synthesis of knowledge in depth and applicable to moral and spiritual problems faced by adolescents. By using a qualitative-descriptive approach based on literature, this research can make a theoretical and practical contribution in the development of

relevant Islamic communication models for the moral and spiritual assistance of Muslim adolescents in the era of disruption.

## **FINDINGS AND DISCUSSION**

### **Moral Challenges of Adolescents in the Era of Moral Disruption**

The phenomenon of digital disruption has had a significant impact on the moral development of adolescents. The fast-paced and unfiltered flow of information through digital media makes adolescents a vulnerable group to the internalization of negative values. During weak moral filters and weak social controls in cyberspace, many teenagers' experience confusion in distinguishing universal values from the instant value offered by popular culture. This condition creates a space for moral disorientation that is widening and widening that, if not addressed, will cause a continuous degradation of character (Singh et al., 2021)(Lutfya et al., 2024). Therefore, the role of effective communication between parents and adolescents is essential to guide them in facing these challenges and strengthen their moral education (Tibo & Sembiring, 2024).

A significant challenge facing Muslim youth is the crisis of their identity and values. The globalization of culture transmitted through social media creates a dichotomy between Islamic values and liberal and hedonistic values. Adolescents who do not yet have the maturity of critical thinking are easily influenced by trends that are contrary to religious teachings and social norms. Weaknesses in Islamic values-based character education have also worsened this condition, resulting in adolescents being trapped in moral relativism. This condition demands a more contextual and innovative approach to religious education in grounding Islamic values during the challenges of the times.(Lundeto, 2023)

Digital culture also exacerbates the shift in adolescent behavior. Exposure to violent content, pornography, and hate speech on social media contributes to decreased empathy, increased loneliness, and weakened ability of adolescents to build healthy social relationships. Studies show that deviant behaviors such as cyberbullying and loneliness tend to emerge as uncontrolled digital consumption increases. This shows that the transformation of adolescent behavior due to digital technology is not only a technical problem, but also a deep moral problem.( Dwistia and al., 2025)

On the other hand, the weak role of mentoring from the immediate environment such as family, schools, and religious communities also magnifies these challenges. In many cases, parents tend to leave moral education entirely to formal institutions, even though their direct involvement is crucial in shaping the character of adolescents. The lack of synergy between parents, teachers, and religious leaders leads to a void of values in the lives of adolescents who are vulnerable to the flow of negative information. Therefore, a collaborative and integral approach is needed in fostering adolescent morals to be in harmony with Islamic values.(Ilat & Martoyo, 2024)

Finally, the moral challenges of adolescents in the era of disruption cannot be separated from the need for the presence of companion figures who are able

to become role models and valuable communicators. Adolescent companions should ideally be figures who have empathic communication skills, understand the digital world, and are able to instill spiritual values contextually. In the context of Islamic counseling, this figure must be able to be a bridge between religious teachings and the reality of adolescents, so that the process of internalizing values is not indoctrinative, but transformative. Therefore, strengthening the capacity of value-based and technology-based adolescent counselors is a strategic step in answering this moral challenge. (Basaria and to the. , 2022)(Fadhila, 2024).

### **The Essence of Islamic Communication in the Perspective of Counseling**

Islamic communication in the context of counseling is not just an activity to convey a message, but is a manifestation of transcendental values based on the teachings of the Qur'an and Sunnah. This communication involves honesty (*shidq*), trust, *tabayyun*, patience (*ṣabr*), and kind words (the word *ṭayyibah*), all of which reflect an effort to build a trusting relationship between the counselor and the counselor. In Islamic communication, the main goal is not only the delivery of information, but also spiritual formation and moral improvement through a gentle and meaningful approach. Therefore, Islamic communication in counseling is a spiritual medium that unites the psychic and divine aspects in a single process. (Maslahah and to. , 2025)

From a counseling perspective, Islamic communication has a dual function: as a tool to explore clients' problems, and at the same time as a means to guide them back to *fitrah*. Islamic counselors are positioned not only as active listeners, but also as *murabbi* (soul educators) who build dialogue based on monotheistic values. This process prioritizes the approach of *wisdom* and *mau'izhah hasanah*, as emphasized in QS. An-Nahl:125. In addition, good communication according to Islam avoids prejudice (*su'udzan*) and encourages clarification through *tabayyun*, so that counseling relationships become more open and non-judgmental. The importance of effective communication in adolescent counseling cannot be overlooked, as it can help address the moral challenges they face in this era of disruption. (Iskandar and to the. , 2022)

Elements of Islamic communication such as *shidq* (honesty) and *amanah* (trustworthiness) function important in building a sense of psychological security for adolescents who are experiencing identity crises or inner conflicts. Communication guided by these values allows counselors to feel valued as individuals and motivated to open up. This is where the special feature of Islamic communication lies that balances the rational and emotional aspects of counseling. With this approach, the counselor directs not only worldly, but also spiritual solutions, according to the principles ( Romdiyah & Mufida Istati, 2018) of *al-nafs*, *al-aql*, and *l-ruh* in the concept of human personality according to Islam. ( Zubairi , 2023)

The main example in Islamic communication is the Prophet PBUH, who is known for his gentleness in speaking, patience in facing mistakes, and example in conveying the truth. He does not impose his will, but adapts the communication to the background, emotions, and psychological readiness of his

interlocutor. In counseling practice, this principle is translated into a non-directive approach that remains grounded in the values of revelation, such as encouraging introspection (*muhasabah*) and purification of the soul (*tazkiyatun nafs*). Thus, Islamic communication is not only a technical strategy, but also a dialogical ethics oriented towards inner change. (Angraini & Asmita, 2022)

Furthermore, Islamic communication in counseling is holistic because it includes spiritual, emotional, and social dimensions. This communication leads to the goal of peace of mind (*sakīnah*), self-awareness, and faith strengthening. The principle of "say good or be silent" from the hadith of the Prophet PBUH is an important ethical foundation in managing counseling dialogue so as not to hurt, degrade, or dictate counseling (Faizin, 2022) excessively. It emphasizes the importance of politeness, reflective silence, and self-control in the process of Islamic counseling.

Thus, the essence of Islamic communication in counseling is not only to convey a message, but also to form a safe and loving spiritual space. Islamic counseling builds interactions that lead to self-transformation, not just behavior improvement. In the context of adolescents living during a crisis of value in the era of disruption, Islamic communication has become a strategic medium in restoring the direction of their lives intact: mental, social, and spiritual. Therefore, mastery of Islamic communication skills is a major prerequisite for forming an effective Islamic counselor. (Abdurrahman, 2020).

### **Islamic Communication Skills in Adolescent Counseling**

Islamic communication skills in adolescent counseling are an integration of professional counseling techniques with Islamic spiritual values. Islamic communication does not only rely on verbal or non-verbal skills, but emphasizes sincerity of intention (*ikhlas*), affection (*rahmah*), and the intention to get closer to Allah (*taqarrub*). In the context of adolescents experiencing identity confusion and value crises, approaches rooted in Islamic values have become particularly relevant to foster trust and openness in the counseling process. Counselors who are able to practice (Kushendar & Fitri, 2018) *husnudzan* (good prejudice), *shabr* (patience), and *liyn* (gentleness) will find it easier to establish healthy emotional connections with adolescent counseling.

One of the main skills is Islamic empathy, which is the ability to understand adolescents' feelings with grace and wisdom. Empathy in Islam is not only emotionally based, but also spiritual. The counselor is not only showing sympathy, but also being spiritually present, providing a sense of security for the counselor to express feelings without fear of being judged. In practice, this empathy is reflected in QS Ali Imran:159, where the Prophet PBUH was instructed to be gentle towards his people as a form of effective and constructive communication. The value of Islamic empathy strengthens counseling relationships because it builds authentic trust and deep relationships. (Rosepti, 2023) (Faizin, 2022)

Active listening skills are a key element in Islamic counseling. In this context, listening is not just a passive activity, but includes spiritual awareness to fully listen to both the content and the inner meaning of the counseling

expressions. The Qur'an emphasizes the importance of *tabayyun* or clarification, which in counseling practice can be done through paraphrasing techniques, emotional reflection, and problem clarification. This is in accordance with the principles of Islamic interpersonal communication that are carried out by counselors in some Islamic universities such as UMY, where full listening is an indicator of the success of counseling. This skill prevents the counselor from being in a hurry to assess, so that the counseling process becomes more objective and supportive. (Suciati & Putri, 2024)

In addition, reflective communication based on *muhāsabah* (introspection) and *tazkiyatun nafs* (purification of the soul) is a typical approach in Islamic counseling. The goal is not just to solve momentary problems, but to direct counseling to spiritual self-awareness and long-term moral improvement. This technique encourages youth to rethink their decisions, behaviors, and moral consequences, as well as how they relate to their relationship with God. This process is crucial in shaping adolescents who are not only psychologically healthy but also spiritually strong (Harahap et al., 2024).

Values such as *hilm* (self-control) and *ittisāl rūḥānī* (spiritual connection) complement Islamic counseling skills by building a conducive spiritual space in the guidance process. In the psychosocial dynamics of adolescents, inner conflicts often arise due to the mismatch between internal values and external influences. This is where the importance of spiritual connections built through Islamic communication that invites, not forces, and touches the heart, not just logic. Thus, Islamic counseling offers not only solutions, but also calm and spiritual recovery. (Rubino Et al., 2023)

Overall, Islamic communication skills in adolescent counseling are an integral solution during the challenges of the era of moral disruption. The integration of spiritual values in counseling techniques such as empathy and mercy, active listening with the intention of *taqarrub*, reflective communication, and *bil hikmah* approach make counseling more humane and holistic. This skill not only helps youth solve momentary problems, but also guides them to become individuals of faith, noble character, and resilience in facing the challenges of the times.

### **Islamic Counseling Communication Model for Adolescents**

The communication model of Islamic counseling for adolescents ideally integrates three main aspects: Islamic values, graceful interpersonal relationships, and moral-spiritual educational goals. In counseling practice, this model should place communication as a means of transformation, not just the transfer of information. Effective Islamic communication must foster a sense of security, trust, and spirituality, with an empathetic approach rooted in the values of *rahmah*, *wisdom*, and *tazkiyah*. This approach has been shown to be able to increase the spiritual and moral awareness of adolescents, especially amid global and digital cultural pressures. (Harahap Et al. , 2024)

The Islamic communication framework in adolescent counseling can begin by building relationships (*ittisāl*) based on the values of *shidq* (honesty) and *amanah* (responsibility). Counselors must be authentic and trustworthy figures,

because adolescents often need a companion who is non-judgmental, but able to understand their inner struggles. As Kushendar & Fitri showed, the success of counseling is highly dependent on the personal quality of the counselor as an example of Islamic morality. This communication model demands the presence of a counselor in its entirety, both physically, emotionally, and spiritually. (2018)

The next step is spiritually active listening, which involves *tabayyun* (clarification) and *husnudzan* (good prejudice). In a counseling session, listening is not only listening to the content, but also understanding the emotional context and spiritual meaning of the counselor's statement. Through this approach, communication is not just a tool for diagnosing problems, but a comprehensive process of healing the soul. This model has been used effectively in both online and conventional counseling practices among Muslim adolescents. (Stuttgart Et al., 2023)

The next stage in this model is reflective communication based on *muhasabah* and *tazkiyatun nafs*. Adolescents are invited to consciously evaluate the values they adhere to and how they are in harmony with Islamic teachings. In this approach, the counselor acts as a spiritual facilitator who guides the counselor to find the meaning behind his or her life experience. As practiced in the classical hisbah model that has been adapted in modern educational settings, this process becomes a very effective medium of moral awareness. The importance of this communication model is to integrate a deep spiritual approach in counseling, so that adolescents can rediscover their identities and values in the midst of complex moral challenges. (Amelia S & Dasril, 2023)

This model also emphasizes the use of *bil hikmah* (with wisdom) and *mau'izhah hasanah* (good advice) methods in delivering moral interventions. This means that communication must be delivered with tenderness, not coercion. Islamic counseling should not be a space for judgment, but rather a space for spiritual dialogue that guides in a polite manner. In implementation in schools or pesantren, this approach has been proven to increase the effectiveness of character development and reduce social conflicts between students. Therefore, the application of a holistic and empathetic Islamic counseling communication model is essential to help adolescents overcome moral challenges in this era of disruption. (Riyadi, 2022)

Overall, the ideal model of Islamic counseling communication for adolescents is one that combines Islamic spiritual principles, interpersonal communication skills, and a humanist psychopedagogic approach. This model not only helps solve adolescent problems individually, but also builds character, strengthens faith, and builds moral resilience amid the tide of value disruption. By implementing this model consistently, Islamic educational institutions can play a strategic role in the formation of a moral and resilient generation. (Putri & Habibah, 2022).

## CONCLUSION

Based on the study of "Islamic Communication Skills in Adolescent Counseling: A Theoretical Review of the Challenges of the Era of Moral

Disruption," it can be concluded that Islamic communication skills have a very important role in assisting adolescents in the midst of increasingly complex value disruption challenges. The development of digital technology and unlimited access to information has created an identity crisis and disorientation of values in the younger generation, which demands a more contextual approach to counseling and based on Islamic values.

The research method used is qualitative-descriptive with literature studies, which allows researchers to delve into the concept of Islamic communication skills through exploration of primary and secondary literature. The results of the analysis showed that elements of Islamic communication, such as rahmah-based empathy, active listening with the intention of taqarrub, and muhasabah-based reflective communication, were proven to be effective in strengthening adolescents' moral resilience. In addition, values such as shidq, amanah, sabr, hikmah, and spiritual ittisāl are important pillars in building an emotional and spiritual relationship between counselors and counselors.

The ideal Islamic counseling communication model should integrate Islamic values with a relational and transformative approach, creating a space for safe and compassionate dialogue. The application of this model not only helps adolescents in overcoming psychological problems, but also strengthens their Islamic identity. Therefore, strengthening Islamic communication skills among counselors and educators is essential to guide the younger generation in facing moral challenges in this era of disruption. Overall, this research makes a theoretical and practical contribution to the development of communication strategies based on Islamic values, which is expected to foster the character of adolescents who are faithful, noble, and resilient in facing the challenges of the times.

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