



## INTEGRATION OF CYBER COUNSELING AND MAQASID SYARIAH IN GUIDANCE AND COUNSELING SERVICES FOR GENERATION Z

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### **Abstract**

The development of digital technology has encouraged guidance and counseling services to shift to cybercounseling, which is more accessible, flexible, and aligned with Generation Z's communication patterns. As digital natives, Generation Z faces various challenges, such as anxiety, social pressure, identity crises, cyberbullying, digital media dependency, and privacy vulnerabilities. However, studies on cyber counseling generally emphasize technical effectiveness and online communication, while the integration of spiritual values, ethics, dignity protection, and character building has not been systematically discussed. This study aims to develop a conceptual model for integrating cyber counseling and maqasid sharia in guidance and counseling services for Generation Z. The study used a qualitative approach with a systematic literature review design. Literature was collected from Google Scholar, Scopus, and accredited national journals between 2015 and 2024, selected according to the PRISMA principles, and analyzed using thematic analysis. The results show that maqasid sharia can serve as a normative framework to guide cyber counseling toward protecting life, mind, religion, lineage, and dignity. This integration results in a service model oriented towards mental health, digital literacy, strengthening spirituality, character building, online communication ethics, and protecting data confidentiality. The implication is that this model can help Islamic educational institutions provide safe, ethical, adaptive digital counseling services that support the well-being of Generation Z.

**Keywords:** Cyber Counseling; Maqasid Sharia; Generation Z; Islamic guidance and counseling.

### Abstrak

Perkembangan teknologi digital mendorong layanan bimbingan dan konseling beralih ke cyber counseling yang lebih mudah diakses, fleksibel, dan sesuai dengan pola komunikasi Generasi Z. Sebagai digital native, Generasi Z menghadapi berbagai tantangan, seperti kecemasan, tekanan sosial, krisis identitas, cyberbullying, ketergantungan pada media digital, serta kerentanan terhadap privasi. Namun, kajian cyber counseling umumnya masih menekankan efektivitas teknis dan komunikasi daring, sementara integrasi nilai spiritual, etika, perlindungan martabat, dan pembentukan karakter belum dibahas secara sistematis. Penelitian ini bertujuan untuk mengembangkan model konseptual integrasi cyber counseling dan maqasid syariah dalam layanan bimbingan dan konseling bagi Generasi Z. Penelitian ini menggunakan pendekatan kualitatif dengan desain systematic literature review. Literatur dikumpulkan dari Google Scholar, Scopus, dan jurnal nasional terakreditasi pada rentang 2015–2024, diseleksi menggunakan prinsip PRISMA, dan dianalisis secara tematik. Hasil penelitian menunjukkan bahwa maqasid syariah dapat menjadi kerangka normatif untuk mengarahkan cyber counseling dalam perlindungan jiwa, akal, agama, keturunan, dan martabat. Integrasi ini menghasilkan model layanan yang berorientasi pada kesehatan mental, literasi digital, penguatan spiritualitas, pembentukan karakter, etika komunikasi daring, serta perlindungan kerahasiaan data. Implikasinya, model ini dapat membantu lembaga pendidikan Islam menyediakan layanan konseling digital yang aman, etis, adaptif, serta mendukung kesejahteraan Generasi Z.

**Keywords:** *Cyber Counseling; Maqasid sharia; Generation Z; Bimbingan Konseling Islam.*

### Introduction

The development of digital technology has transformed how students interact, learn, seek information, and express personal concerns. These changes have also impacted guidance and counseling services, which can no longer rely solely on conventional face-to-face approaches. Generation Z, as digital natives, grew up in an environment closely connected to social media, messaging apps, websites, and various other digital platforms. This proximity presents an opportunity to develop more flexible, faster, and more accessible guidance and counseling services. In this context, cyber counseling is a relevant form of service innovation because it can reach students through communication media closely related to their daily lives (Sari & Herdi, 2021).

However, Generation Z's proximity to digital spaces also presents psychological, social, and moral challenges. Digital media is not only a means of communication, but also a space for identity formation, social comparison, self-validation, and emotional expression. This situation can give rise to various problems, such as anxiety, social pressure, identity crises, digital media dependency, cyberbullying, and weakened social relationships. Students need not only easily accessible counseling services, but also services that can help them manage their emotions, understand themselves, build character, maintain digital ethics, and develop a meaningful life orientation.

Several studies have shown that cyber counseling significantly increases the accessibility, flexibility, and effectiveness of guidance and counseling services. Haryati (2020) emphasized that online counseling can be an alternative counselor service strategy in the Industry 4.0 era. Sari and Herdi (2021) demonstrated that cyber counseling is a solution for counseling services in situations where face-to-face services are limited. Nelyahardi et al. (2023) also demonstrated that Instagram, WhatsApp, and websites can support e-counseling services in higher education settings. These findings demonstrate that digital technology can expand the reach of counseling services and provide a more adaptive communication space for students.

However, these studies still tend to position cyber counseling as a technical service innovation, particularly in relation to media, access, flexibility, and effectiveness of online communication. Aspects related to integrating spiritual values, character building, digital ethics, dignity protection, and welfare orientation have not been systematically incorporated into digital guidance and counseling service models. However, Generation Z's issues in the digital space are not only technical or psychological, but also related to values, morality, identity, social relations, and responsibility in using technology. Therefore, cyber counseling requires a value framework that guides the use of technology, ensuring it is not only effective but also ethical, holistic, and student-centered.

In the context of Islamic education, guidance and counseling services are understood not only as psychological assistance but also as a process of developing the whole person. Islamic education views students as individuals with physical, intellectual, emotional, social, and spiritual dimensions. Therefore, counseling services should focus on developing a balanced, moral personality capable of making responsible decisions. Afifa (2021) emphasized that Islamic guidance and counseling help students overcome behavioral issues while strengthening their religious dimension. Anwar (2019) also noted that da'wah and spiritual counseling can serve as a medium for developing an individual's inner and moral character. This perspective suggests that counseling services in Islamic education should go beyond addressing immediate problems and focus on strengthening students' life values.

One framework that can strengthen value orientation in cyber counseling is the maqasid al-shariah. Maqasid sharia emphasizes the primary objective of sharia in maintaining human welfare through the protection of religion (hifz al-din), life (hifz al-nafs), reason (hifz al-'aql), progeny (hifz al-nasl), and human dignity or honor (hifz al-'ird). In the context of digital counseling services, hifz al-nafs relates to protecting students' mental health and emotional resilience. Hifz al-'aql refers to digital literacy, critical thinking, and self-control in the use of technology. Hifz al-din relates to strengthening spirituality and moral orientation. Hifz al-nasl concerns character building and healthy social relationships, while hifz al-'ird concerns protecting privacy, data confidentiality, and the dignity of clients in online services (Muttaqin, 2023; Rosidi et al., 2022).

The integration of cyber counseling with the maqasid sharia (Islamic principles) is crucial, as digital counseling services face significant ethical challenges. In online practice, counselors confront issues of data confidentiality, communication security, professional boundaries, the depth of counseling relationships, and the potential for misuse of digital media. Utami et al. (2023) emphasize the importance of maintaining client confidentiality and privacy in counseling services in the digital era. Saifuddin (2020) also asserts that ethics in Islamic psychotherapy require protecting clients as subjects whose dignity must be respected. Thus, the maqasid sharia can serve as a normative framework to ensure that the use of technology in counseling remains directed toward the protection, guidance, and well-being of students.

Based on the description, this study aims to develop a conceptual model integrating cyber counseling and maqasid sharia into guidance and counseling services for Generation Z. This research focuses on Islamic educational institutions, such as Islamic schools, madrasas, Islamic boarding schools, and religious universities. This study uses a systematic literature review to synthesize research on digital counseling, Generation Z mental health, Islamic counseling, online service ethics, and maqasid sharia. The novelty of this study lies in the development of an integrative model that positions cyber counseling as a digital service medium and maqasid sharia as a value framework to produce holistic, ethical, spiritual, adaptive, and student-benefit-oriented guidance and counseling services.

## Method

This study uses a qualitative approach with a systematic literature review design to examine the integration of cyber counseling and maqasid sharia in guidance and counseling services for Generation Z. This design was chosen because the study aims to develop a conceptual model based on a synthesis of literature relevant to digital counseling, mental health of the younger

generation, Islamic guidance and counseling, and the maqasid sharia approach in the educational context.

The literature search was conducted using Google Scholar, Scopus, and accredited national journals, covering the publication period 2015–2024. The keywords used included “cyber counseling,” “digital counseling,” “online counseling,” “Islamic counseling,” “maqasid sharia,” “maqasid sharia,” “digital mental health,” “Generation Z,” “Islamic counseling guidance,” and “digital literacy.” These keywords were used singly or in combination, such as “cyber counseling AND Generation Z,” “digital counseling AND Islamic values,” “Islamic counseling AND maqasid sharia,” and “Islamic counseling AND Generation Z.”

**Table 1: Literature Search Strategy**

<i>Publication range: 2015–2024</i>	
<b>Component</b>	<b>Information</b>
Research design	Systematic literature review with a qualitative approach
Database	Google Scholar, Scopus, and accredited national journals
Publication range	2015–2024
Literature focus	<i>Cyber counseling</i> , digital counseling, Islamic counseling guidance, maqasid sharia, mental health of Generation Z, digital literacy, and online counseling ethics
Main keywords	“cyber counseling”, “digital counseling”, “online counseling”, “Islamic counseling”, “maqasid sharia”, “maqasid syariah”, “digital mental health”, “Generation Z”, “Islamic counseling guidance”, and “digital literacy”
Keyword combination	<i>“cyber-counseling AND Generation Z”; “digital counseling AND Islamic values”; “Islamic counseling AND maqasid sharia”; “Islamic counseling guidance AND generation Z”</i>
Analysis techniques	Thematic analysis
Purpose of analysis	Identifying key concepts, research gaps, and formulating a conceptual model for the integration of cyber counseling and maqasid sharia

Inclusion criteria for this study included articles published between 2015 and 2024 that discussed cyber counseling or technology-based guidance and counseling services, were relevant to mental health or the challenges of Generation Z, incorporated Islamic counseling perspectives or the maqasid sharia, and had a clear academic structure and methodology. Articles were excluded from the analysis if they were irrelevant to the research focus, were popular opinion pieces, lacked a clear methodology, were not fully accessible, or did not address the relationship between counseling, digital technology, and Islamic values.

**Table 2: Literature Inclusion and Exclusion Criteria**

<i>Systematic literature review</i>	
<b>Inclusion Criteria</b>	<b>Exclusion Criteria</b>
Articles published between 2015 and 2024	Articles outside the 2015–2024 year range
The article discusses cyber counseling, digital counseling, or technology-based guidance and counseling services.	The article does not discuss digital counseling or guidance and counseling services.

Articles discussing mental health, digital literacy, character, or challenges of Generation Z	The article is not relevant to Generation Z or students.
The article presents perspectives on Islamic counseling, spiritual values, and maqasid sharia.	The article does not contain an Islamic perspective, spiritual values, or maqasid sharia.
The article has a clear academic structure and methodology.	The article is based on popular opinion or lacks a clear method.
The article is fully accessible.	The article cannot be fully accessed.

The literature selection process followed the PRISMA principles through four stages: identification, screening, feasibility assessment, and inclusion. During the identification stage, 124 articles were identified from Google Scholar, Scopus, and accredited national journals. After removing 16 duplicate articles, 108 articles remained for screening based on their titles and abstracts. From this screening process, 63 articles were excluded for being irrelevant to the research focus. Next, 45 articles were read in full to assess their eligibility according to the inclusion and exclusion criteria. At this stage, 26 articles were excluded because they did not specifically discuss cyber counseling or digital counseling, did not include an Islamic perspective or maqasid sharia, were not relevant to Generation Z, lacked a clear methodology, or were not fully accessible. Based on these factors, 19 articles were analyzed in depth in this study.

**Table 3: Literature Selection Flow Based on the PRISMA Principle**

Selection Stage	Selection Process	Number of Articles
Identification	Articles found from Google Scholar, Scopus, and accredited national journals	124
De-duplication	Duplicate articles removed	16
Initial screening	Articles remaining after duplication are removed	108
Title and abstract screening	The article was excluded because it is not relevant to the research focus	63
Feasibility assessment	Articles were read in full to assess their suitability for inclusion.	45
Full-text exclusion	The article was excluded because it did not meet the inclusion criteria	26
Final inclusion	Final article analyzed in depth	19

**Table 4: Reasons for Article Exclusion at the Full-Text Stage**

Reasons for Exclusion	Number of Articles
Does not discuss cyber counseling or digital counseling specifically	8
Does not contain an Islamic perspective, spiritual values, or maqasid sharia	6
Not relevant to Generation Z or learners	5
The article is opinion-based or does not have a clear method	4
The article cannot be fully accessed.	3
<b>Total</b>	<b>26</b>

Data from selected articles were analyzed using thematic analysis. The analysis consisted of in-depth reading of the articles, identifying key concepts, grouping findings by theme, and developing a conceptual synthesis. The main themes analyzed included the transformation of

digital guidance and counseling services, the psychological and social challenges of Generation Z, ethical issues in cybercounseling, Islamic values of guidance and counseling, and the dimensions of maqasid al-sharia (objectives of sharia) in counseling services. The results of the thematic analysis served as the basis for formulating a conceptual model to integrate cyber counseling and maqasid sharia.

*Table 5: Focus of Thematic Analysis*

Main Theme	Focus of Analysis
Transformation of digital guidance and counseling services	Identifying changes in BK services from face-to-face models to technology-based services
Generation Z Challenges	Examining anxiety, social stress, identity crisis, cyberbullying, and digital media abuse
Ethics in cyber counseling	Examining issues of confidentiality, privacy, data security, professional boundaries, and the quality of online counseling relationships
The value of Islamic counseling guidance	Examining the integration of spiritual values, moral development, and benefit orientation in BK services
Dimensions of maqasid sharia	Examining the protection of life, mind, religion, lineage, and dignity in the context of digital counseling
Integrative conceptual model	Compiling a synthesis of the relationship between cyber counseling and maqasid sharia as a model of guidance and counseling services for Generation Z.

To maintain the quality of the analysis, each article was evaluated based on topic relevance, methodological clarity, alignment with the research focus, and contribution to the development of the conceptual model. The validity of the synthesis was ensured through source triangulation, including comparisons of international literature, accredited national articles, and conceptual studies in the field of Islamic guidance and counseling. Based on this, the developed model not only relies on the technical aspects of digital services but also considers the ethical, spiritual, and welfare dimensions within the framework of the maqasid sharia.

## Results

### Characteristics of the Literature Analyzed

Based on the literature selection process using the PRISMA principle, this study analyzed 19 articles relevant to the focus of integrating cyber counseling and maqasid sharia in guidance and counseling services for Generation Z. The articles analyzed were published in the 2015–2024 period and were selected because they were related to three main issues, namely digital-based guidance and counseling services, Islamic guidance and counseling or spiritual values, and psychological, ethical, and social challenges faced by Generation Z in the digital space.

In general, the analyzed literature shows that studies on cyber counseling are developing along two main trends. First, studies emphasize the use of digital technology in guidance and counseling services, such as social media, websites, messaging apps, and online platforms, to increase accessibility and flexibility. Second, studies emphasize the importance of spiritual values,

ethics, and an Islamic approach in counseling. Both trends indicate a potential for integrating digital service innovation with an Islamic value approach.

The distribution of publications by year shows that the majority were published between 2020 and 2023. This demonstrates that studies on digital counseling, mental health, and the ethics of technology use are growing as digital media use in education and counseling services increases. The literature from 2019–2021 primarily discusses the conceptual foundations of Islamic counseling, online counseling, spirituality, and the challenges of guidance and counseling services in the digital era. Meanwhile, the literature from 2022 to 2024 is increasingly focusing on social media ethics, adolescent mental health, digital counseling applications, and approaches to religious values in cyber counseling.

Based on the study's focus, the analyzed articles can be grouped into three major themes. The first theme is the transformation of digital guidance and counseling services, which includes discussions of online counseling, cyber counseling, counseling applications, and the use of social media and websites. The second theme is Islamic guidance and counseling and spiritual values, which covers the role of religious values, spirituality, and moral development in the counseling process. The third theme is ethics, mental health, and maqasid sharia, covering privacy protection, digital literacy, mental health, and a community-oriented approach to technology use.

**Table 6: Characteristics of Literature Based on Study Focus**

No.	Focus of Study	Reference Examples	Findings Orientation
1	Cyber counseling and digital BK services	Haryati (2020); Sari & Herdi (2021); Nelyahardi et al. (2023); Mawarni et al. (2023)	Digital services increase accessibility, flexibility, and reach of counseling.
2	Opportunities and challenges for guidance and counseling services in the digital era	Kusumawati (2020); Permana & Yunita (2019)	Digital transformation demands readiness of counselors, service media, and adaptive strategies.
3	Islamic counseling and spiritual guidance	Afifa (2021); Anwar (2019); Istati & Hafidzi (2020); Miharja (2020); Othman & Mohamad (2019)	Islamic counseling emphasizes spiritual development, morals, and psychological balance.
4	Character, morality, and challenges of the younger generation	Azharita (2020); Muttaqin (2023); Zulkarnain & Wati (2019); Nursakinah (2024)	The younger generation needs character strengthening, resilience, and value orientation.
5	Ethics, privacy, and digital media use	Saifuddin (2020); Utami et al. (2023); Rosidi et al. (2022); Pratama et al. (2023)	Digital counseling services require adherence to ethical principles, confidentiality, protection of dignity, and respect for religious values.

### Transformation of Digital Guidance and Counseling Services

The results of the literature synthesis indicate that the development of digital technology has driven significant changes in guidance and counseling services. Services that were previously primarily delivered face-to-face are evolving toward technology-based services, including cyber counseling, online counseling, messaging apps, social media, websites, and other digital

communication platforms. This transformation not only reflects changes in service media but also changes in how counselors understand the needs of students who are increasingly connected to the digital space.

The literature on digital guidance and counseling services indicates that cyber counseling offers several key advantages. First, it increases accessibility, as students can receive assistance without being physically present in the counseling room. Second, digital services offer flexibility in time and space, better aligning with the characteristics of Generation Z, who are accustomed to communicating online. Third, the use of digital media enables counselors to develop more responsive, preventative, and sustainable services, for example, through mental health education, digital literacy, and online psychosocial support (Haryati, 2020; Sari & Herdi, 2021).

Literature findings also show that Generation Z tends to be more open to digital communication than rigid formal communication. Therefore, social media- and website-based guidance and counseling services are considered relevant for reaching a wider audience. The use of digital platforms allows counselors to build communication spaces that are more closely connected to students' daily lives. In this context, cyber counseling not only serves as a substitute for face-to-face services but also serves as an innovative strategy to expand the reach of guidance and counseling services in educational settings.

Several articles have shown that the use of messaging apps, Instagram, websites, and other digital media can support more adaptive counseling services. Nelyahardi et al. (2023), for example, emphasized that e-counseling applications based on Instagram, WhatsApp, and websites can support counseling services in higher education settings. These findings reinforce the view that digital media can be an important tool in building more flexible counseling communication, especially for students who face barriers to accessing in-person counseling services.

However, the literature synthesis also shows that the transformation of digital services brings not only opportunities but also challenges. Some challenges that arise in cyber counseling include limitations in nonverbal communication, the risk of misinterpretation, data security, confidentiality, and the quality of the relationship between counselors and clients. Kusumawati (2020) emphasized that, in the era of disruption, guidance and counseling services require counselors to be prepared to navigate technological changes, both in terms of digital competence and service ethics. This shows that the success of cyber counseling depends not only on the availability of digital media but also on the counselor's professional readiness to manage services safely, ethically, and responsibly.

From the perspective of Generation Z, security, ethics, and psychological well-being are crucial elements in the transformation of digital guidance and counseling services. Generation Z tends to be more familiar with online communication. However, this familiarity is not always

accompanied by adequate awareness of data security, communication boundaries, privacy, and the psychological consequences of digital interactions. Therefore, cyber counseling needs to be designed as a service that is not only easily accessible but also able to provide clients with a sense of security. This sense of security includes ensuring the confidentiality of conversations, protecting clients' identities, using appropriate platforms, and maintaining clear professional boundaries between counselors and clients in online communication.

Furthermore, cyber counseling for Generation Z should focus on strengthening students' psychological well-being. Digital services should not only provide a space for consultation when students experience problems, but also serve as a space for prevention and self-development. Through ethical and targeted services, counselors can help students manage anxiety, social pressure, identity crises, cyberbullying, and excessive digital media use. Thus, safe and ethical cyber counseling can be a supportive medium that promotes mental health, emotional resilience, digital literacy, and responsible digital behavior.

Based on this, the results of the literature synthesis indicate that the transformation of digital guidance and counseling services has two main aspects. On the one hand, cyber counseling provides opportunities to increase accessibility, flexibility, and service reach. On the other hand, this service presents serious ethical, technical, and relational challenges that must be managed. Therefore, digital transformation in guidance and counseling services requires a value framework that ensures the use of technology is not only technically effective but also safe, ethical, and oriented towards the well-being of Generation Z.

### **Generation Z's Challenges in the Digital Space**

The literature synthesis shows that Generation Z faces complex psychological, social, and moral challenges in the digital space. As a generation that grew up with technology, Generation Z is highly familiar with social media, messaging apps, online learning platforms, and various forms of digital communication. This familiarity makes it easy to obtain information and build social networks. However, it also increases the risk of psychological distress, identity crises, digital dependency, and ethical issues in interacting in virtual spaces.

One of the main challenges frequently raised in the literature is the increasing psychological stress among the younger generation. Intensive digital media use can exacerbate anxiety, stress, feelings of insecurity, and social pressures stemming from the culture of comparison on social media. Students face not only academic demands but also social expectations formed through digital spaces. In this context, guidance and counseling services play a crucial role in helping students manage their emotions, build self-awareness, and develop mental resilience. Nursakinah (2024) emphasized the importance of guidance and counseling strategies in developing students'

emotional intelligence as part of efforts to strengthen their ability to cope with psychological stress.

In addition to psychological pressure, literature also indicates an identity crisis among Generation Z. Social media has become a space where students form, display, and compare their identities. This process can have positive impacts when directed towards healthy self-expression. However, it can also cause problems when students become overly dependent on external recognition, digital validation, and the self-image constructed through social media. In this context, digital counseling should help students understand themselves more holistically, not only through digital representations but also through values, character, and meaningful life goals.

Another challenge identified in the literature is the emergence of negative behaviors in digital interactions, such as cyberbullying, the spread of negative content, aggressive communication, and low social empathy. Pratama et al. (2023) demonstrated that religion-based cyber counseling can be an effort to improve adolescent mental health amid rapid, uncertain social change. These findings demonstrate that addressing Generation Z's challenges in the digital space requires not only a psychological but also a values-based approach that fosters ethical awareness, social responsibility, and the ability to manage digital relationships healthily.

The literature also shows that Generation Z needs to strengthen its digital literacy. Digital literacy is not only about using technology, but also about sorting information, recognizing hoaxes, maintaining privacy, controlling oneself in social media use, and understanding the ethical consequences of digital actions. Kusumawati (2020) emphasized that the era of disruption requires guidance and counseling services to help students adapt to technological changes while strengthening their readiness to navigate the increasingly complex flow of information. Therefore, digital guidance and counseling services need to play a role in shaping students who are not only competent in using technology but also responsible in its use.

From a moral and spiritual perspective, several sources confirm that Generation Z requires support that goes beyond resolving psychological issues to strengthen life values. Zulkarnain and Wati (2019) demonstrated that spirituality can help prevent negative behavior and strengthen life orientation. Meanwhile, Muttaqin (2023) emphasized the importance of addressing the moral degradation of the younger generation in the digital age through an educational and values-based approach. This suggests that counseling services for Generation Z need to integrate psychological, social, moral, and spiritual dimensions in a balanced manner.

Based on this synthesis, Generation Z's challenges in the digital space can be grouped into five main areas: psychological stress, identity crisis, negative behavior in digital interactions, weak digital literacy, and the need to strengthen spiritual values. These five aspects demonstrate that digital guidance and counseling services are not sufficient to provide communication access

between counselors and clients. These services should be designed as a mentoring space that strengthens mental health, builds character, maintains digital ethics, and fosters students' spiritual awareness. Therefore, Generation Z's challenges provide an important basis for an integrative model between cyber counseling and the maqasid sharia.

### **Dimensions of Maqasid Syariah in Cyber Counseling Services**

The results of the literature synthesis indicate that maqasid sharia can serve as a normative framework for directing cyber counseling services, ensuring they are not only oriented towards technological effectiveness but also towards students' welfare. In the context of digital guidance and counseling services, maqasid al-shariah provides a value framework for balancing psychological needs, cognitive skills, spirituality, character, and individual dignity. The five main dimensions of maqasid sharia, namely *hifz al-nafs*, *hifz al-'aql*, *hifz al-din*, *hifz al-nasl*, and *hifz al-'ird*, can be integrated into the orientation of cyber counseling services for Generation Z.

First, *hifz al-nafs*, or soul protection, relates to efforts to maintain students' mental health and emotional well-being. In cyber counseling services, this dimension is evident in the function of digital counseling as a psychological support medium that helps students manage anxiety, academic stress, social pressure, and other emotional issues. Easily accessible services through digital platforms enable counselors to provide support more quickly and flexibly. Therefore, cyber counseling can serve as a preventive and curative tool in maintaining the psychological stability of Generation Z.

Second, *hifz al-'aql*, or the protection of reason, involves strengthening critical thinking, digital literacy, and self-control in the use of technology. Generation Z lives amidst a rapid flow of information, including the risk of hoaxes, negative content, and excessive social media use. In this context, cyber counseling services can help students develop digital awareness, the ability to evaluate information, and self-control when interacting in virtual spaces. This dimension demonstrates that digital counseling serves not only to resolve emotional problems but also to foster cognitive skills and ethical thinking in the use of technology.

Third, *hifz al-din*, or religious protection, relates to strengthening students' spiritual, moral, and life-orientation values. In Islamic guidance and counseling, spirituality serves as a source of resilience, meaning in life, and moral direction in the face of challenges. Integrating this dimension into cyber counseling can be achieved by strengthening religious values, fostering self-reflection and moral development, and developing an awareness that technology use must remain within ethical and responsible boundaries. Therefore, digital counseling services can provide a space for spiritual development relevant to the lives of Generation Z.

Fourth, *hifz al-nasl*, or the protection of offspring, can be understood in the context of character formation, healthy social relations, and responsibility in digital interactions. Generation Z faces complex social relationship challenges, including digital bullying, aggressive communication, social media misuse, and a lack of social empathy. Cyber counseling services tailored to *hifz al-nasl* can help students build character, maintain good manners in digital communication, and develop healthy, responsible social relationships. This dimension positions counseling as a means of fostering social behavior rather than merely solving individual problems.

Fifth, *hifz al-'ird*, or the protection of individual dignity and honor, is closely related to ethics, privacy, and confidentiality in online counseling services. In cyber counseling, issues of data security, confidentiality of personal information, and professional boundaries are crucial. Students can only feel safe using digital services if counselors maintain privacy, treat clients with dignity, and use communication media ethically. Therefore, *hifz al-'ird* is an important foundation for building trust between counselors and clients in the digital space.

Based on the synthesis results, integrating the five dimensions of the *maqasid sharia* into cyber counseling suggests that digital counseling services can be developed holistically. *Hifz al-nafs* directs services to mental health; *hifz al-'aql* to digital literacy and critical thinking; *hifz al-din* to strengthening spirituality; *hifz al-nasl* to character building and social relations; and *hifz al-'ird* to protecting students' privacy and dignity. Therefore, *maqasid sharia* not only serves as a normative foundation but can also be translated into operational principles in developing cyber counseling services for Generation Z.

**Table 7: Dimensions of Maqasid Syariah and Cyber Counseling Orientation**

Dimensions of Maqasid Sharia	Main Meaning	Orientation in Cyber Counseling	Service Implementation Example	Relevant References
Hifz al-nafs (protection of the soul)	Maintaining the mental health, psychological safety, and emotional well-being of students.	Services are aimed at helping clients manage anxiety, stress, social pressures, and emotional problems.	Individual online counseling, initial psychological assessment, mental health education, and referrals if needed.	Haryati (2020); Sari & Herdi (2021); Nursakinah (2024)
Hifz al-'aql (protection of reason)	Develop critical thinking skills, digital literacy, and self-control in the use of technology.	Services aim to build digital awareness, information sorting skills, and self-control in virtual spaces.	Digital literacy psychoeducation, reflection on social media use, strengthening self-control, and education on the dangers of hoaxes/negative content.	Kusumawati (2020); Permana & Yunita (2019)
Hifz al-din (protection of religion)	Strengthening spiritual values, morality, meaning of life, and religious orientation of students.	Services aim to ensure that digital counseling not only resolves psychological problems but also strengthens spirituality.	Reflection on religious values, moral development, spiritual counseling, and strengthening the meaning of life in online sessions.	Afifa (2021); Anwar (2019); Othman & Mohamad (2019); Zulkarnain & Wati (2019)

Hifz al-nasl (protection of offspring/social relations)	Building character, social responsibility, and healthy relationships in both direct and digital interactions.	Services are aimed at preventing negative behaviors such as cyberbullying, aggressive communication, and social media abuse.	Online group guidance, digital communication ethics education, anti-cyberbullying campaigns, and strengthening social empathy.	Pratama et al. (2023); Muttaqin (2023); Azharita (2020)
Hifz al-'ird (protection of dignity)	Maintaining the honor, privacy, confidentiality of data, and dignity of clients in online services.	Services are designed to ensure that the digital counseling process is safe, ethical, and respects the client's rights.	Data confidentiality standards, informed consent, professional boundaries of online communication, and secure platform use.	Saifuddin (2020); Utami et al. (2023); Rosidi et al. (2022)

### 3.5 Synthesis of the Integrative Model of Cyber Counseling and Maqasid Syariah

The results of the literature synthesis indicate that integrating cyber counseling with the maqasid sharia (objectives of sharia) can be formulated into a conceptual model for digital guidance and counseling services oriented toward students' well-being. This model is built on three main components: the characteristics and challenges of Generation Z, cyber counseling services as an intervention medium, and maqasid sharia as a value framework that guides digital counseling practices.

The first component is Generation Z as the service subject. The literature analyzed shows that Generation Z lives in a digital ecosystem that shapes their communication patterns, identity formation, mental health, and social relationships. Challenges that arise include anxiety, social pressure, identity crises, cyberbullying, digital media abuse, weak digital literacy, and the need to strengthen spiritual values. This situation suggests that guidance and counseling services need to be tailored to the characteristics of a generation that is close to technology but still requires psychological, moral, and spiritual support.

The second component is cyber counseling as a form of service intervention. In this model, cyber counseling is understood as a guidance and counseling service that utilizes digital media, such as websites, social media, messaging apps, and online communication platforms. This service increases the accessibility, flexibility, and responsiveness of counseling. Through digital media, counselors can provide preventive, curative, and developmental services, such as mental health education, online consultations, psychosocial support, strengthening digital literacy, and character building.

The third component is the maqasid al-sharia as a normative framework guiding the implementation of cyber counseling. In this model, maqasid sharia is not positioned as an additional element, but as a principle that moderates and provides value direction for digital counseling services. The five dimensions of maqasid sharia are translated into service orientations: hifz al-nafs for mental health protection, hifz al-'aql for strengthening digital literacy and critical thinking, hifz al-din for strengthening spirituality, hifz al-nasl for character building and healthy

social relations, and *hifz al-'ird* for protecting the privacy, dignity, and confidentiality of client data.

Based on the relationship between these three components, this integrative model positions cyber counseling as the primary service medium, while the *maqasid sharia* serves as the ethical and spiritual foundation that ensures digital services remain oriented toward the welfare of the community. Therefore, counseling services are not only aimed at resolving students' psychological problems but also at fostering moral awareness, strengthening spirituality, fostering digital responsibility, and maintaining individual dignity in the virtual space.

Conceptually, this model yields five service orientations. First, services are oriented toward mental health through emotional support and stress prevention. Second, services are oriented toward digital literacy by fostering critical thinking, self-control, and information selection. Third, services are oriented toward spirituality by strengthening religious values, fostering self-reflection, and encouraging the search for meaning in life. Fourth, services are oriented toward character building through fostering communication skills, empathy, social responsibility, and healthy digital relationships. Fifth, services are oriented toward ethics and the protection of dignity by maintaining privacy, confidentiality of data, and professional boundaries in online counseling.

To clarify the operationalization of the model, the integration of cyber counseling and *maqasid sharia* needs to be translated into service materials or content that are in accordance with the main issues of Generation Z. Service materials are an important component because cyber counseling not only provides online communication media, but must also contain guidance substance that is relevant to the psychological, social, moral, spiritual, and digital needs of students. Thus, every issue faced by Generation Z needs to be addressed through appropriate service materials, guided by the *maqasid sharia* dimension, implemented through appropriate cyber-counseling methods or techniques, and aimed at developing students' well-being.

This integrative model can be visualized as a conceptual flow that begins with Generation Z's challenges in the digital space, then responds through cyber counseling services, and is guided by the five dimensions of the *maqasid sharia*. The result of this integration is a digital guidance and counseling service that is holistic, ethical, spiritual, adaptive, and oriented toward the well-being of students.

*Table 8: Mapping Generation Z Issues, Service Materials, and Dimensions of Maqasid Syariah in Cyber Counseling*

Key Issues for Generation Z	Service Material/Content	Dimensions of Maqasid Sharia	Cyber Counseling Methods/Techniques	Service Objectives
Anxiety, academic stress, social pressure, and feelings of insecurity	Mental health education, stress management, emotional regulation, self-care, and strengthening resilience	Hifz al-nafs	Online individual counseling, initial assessment, psychoeducation, emotional reflection, and referrals if needed	Improving the well-being, emotional resilience, and psychological safety of students
Identity crisis, dependence on digital validation, and confusion about life orientation	Self-reflection, strengthening self-concept, searching for the meaning of life, and internalization of spiritual values	Hifz al-din	Spiritual counseling, reflective journaling, value dialogue, and meaning-based guidance	Strengthening self-identity, life orientation, and spiritual awareness
Weak digital literacy, exposure to hoaxes, digital distractions, and excessive use of social media	Digital literacy, self-control, information ethics, digital footprint awareness, and content sorting skills	Hifz al-'aql	Digital literacy psychoeducation, monitoring social media use, digital behavior reflection, and self-development assignments	To create students who are critical, aware of digital risks, and responsible in using technology.
Cyberbullying, aggressive communication, low digital empathy, and unhealthy social relationships	Digital communication ethics, social media etiquette, empathy, anti-cyberbullying, and social responsibility	Hifz al-nasl	Online group guidance, case discussions, positive digital campaigns, and assertive communication training	Building character, social empathy, and healthy digital relationships
Privacy vulnerabilities, data misuse, communication insecurity, and fear of disclosure	Informed consent, data confidentiality, communication boundaries, platform security, and protection of client dignity	Hifz al-'ird	Online service protocols, digital counseling contracts, use of secure platforms, and education on client rights	Ensuring students' sense of security, trust, privacy, and dignity in cyber counseling services

The mapping shows that the integrative model of cyber counseling and the maqasid of sharia does not stop at the normative level, but can be translated into operational service materials. Each Generation Z issue has a different maqasid orientation, but is interrelated. Issues of anxiety and social pressure are directed towards protecting the soul; identity crises are directed towards strengthening spirituality; weak digital literacy is directed towards protecting the mind; negative behavior in digital relationships is directed towards character building and social relations; while privacy vulnerabilities are directed towards protecting the dignity of the counselee. Thus, the maqasid of sharia function as a value framework that guides the selection of materials, methods, techniques, and objectives for cyber counseling services for Generation Z.

## Discussion

### Transformation from Technology-Based Counseling to Value-Based Counseling

The research findings indicate that cyber counseling is an important response to the changing characteristics of Generation Z, who live in a digital ecosystem. This service offers accessibility, flexibility, and a faster response time, better suited to the communication patterns of today's students. However, the research findings also indicate that digital transformation in

guidance and counseling services cannot be understood simply as a shift from face-to-face to online media. If digital counseling services only emphasize technical aspects, such as the use of applications, social media, websites, or communication platforms, they risk losing the ethical, relational, and spiritual dimensions that are at the heart of the counseling process.

In this context, cyber counseling needs to be understood as a mentoring space that not only facilitates communication between counselors and clients but also shapes students' digital awareness, character, and responsibility. Generation Z requires not only easily accessible services but also services that can help them understand themselves, manage psychological stress, build healthy social relationships, and use technology wisely. Therefore, the orientation of digital guidance and counseling services needs to expand beyond effective communication to encompass holistic human development.

The integration of *maqasid sharia* (Islamic principles) is crucial because it provides valuable guidance for cyber counseling practices. Five dimensions of *maqasid sharia* can address the weaknesses of overly technical digital counseling approaches. *Hifz al-nafs* (the principle of self-determination) guides services to protect students' mental health and emotional well-being. *Hifz al-'aql* (the principle of self-determination) emphasizes the importance of digital literacy, critical thinking, and self-control in the use of technology. *Hifz al-din* (the principle of *din*) strengthens the spiritual dimension, thereby fostering a meaningful life orientation among students. *Hifz al-nasl* (the principle of self-determination) directs services toward character development and healthy social relationships. In contrast, *Hifz al-'ird* (the principle of self-determination) emphasizes the importance of maintaining the dignity, privacy, and confidentiality of client data.

Therefore, integrating cyber counseling with the *maqasid sharia* (Islamic principles) represents a paradigm shift from technology-based to values-based counseling. Technology remains an important medium, but it is not the primary objective. The primary goal of the service is the well-being of students, namely, maintaining mental health, reason, spirituality, character, social relationships, and individual dignity. From this perspective, the success of digital counseling services is measured not only by how quickly the service is delivered or how easy the platform is to use, but also by the extent to which it helps build ethical awareness, self-resilience, and balance in students' lives.

This shift is relevant to the needs of Islamic educational institutions, which are responsible not only for students' academic development but also for their moral and personality development. Islamic schools, madrasas, Islamic boarding schools, and religious universities require a counseling service model that adapts to technological developments while remaining rooted in Islamic values. Therefore, cyber counseling based on the *maqasid sharia* (objectives of *sharia*) can be an alternative approach that connects digital innovation with the goals of Islamic

education: to develop mentally healthy, morally mature, digitally competent, and spiritually strong students.

### **Implementation of Models in Guidance and Counseling Services for Generation Z**

The implementation of an integrative model of cyber counseling and the maqasid sharia in guidance and counseling services for Generation Z needs to be understood as a counseling process that combines digital media, client needs, counselor competencies, service materials, intervention methods, and counseling objectives. This model not only positions technology as a means of online communication but also as a space for mentoring that must be managed safely, ethically, professionally, and oriented towards the welfare of students. Therefore, the implementation of this model can be explained through five main components: the counselor, client, service materials/content, counseling approaches and techniques, and service objectives.

First, the counselor component. In this model, counselors not only serve as providers of psychological support but also as digital literacy facilitators, spiritual guides, character-building facilitators, and guardians of online service ethics. Counselors need to possess professional competence in understanding the psychological issues of Generation Z, skills in using digital media, the ability to build empathetic counseling relationships online, and an understanding of the maqasid sharia. With these competencies, counselors can ensure that cyber counseling services are not only technically sound but also safe, meaningful, and in accordance with Islamic counseling principles.

Second, the counselee component. The counsees in this model are Generation Z, who live in a digital ecosystem and are characterized by a close relationship with social media, messaging apps, online learning platforms, and various forms of virtual communication. This close relationship makes them more open to digital-based counseling services, but also makes them more vulnerable to anxiety, social pressure, identity crises, cyberbullying, digital distractions, and privacy vulnerabilities. Therefore, cyber counseling services need to be designed to meet the needs and communication patterns of Generation Z, without neglecting security, the depth of counseling relationships, and the development of values.

Third, the service content component. Service materials need to be structured based on the main issues facing Generation Z and guided by the five dimensions of the maqasid sharia. Issues of anxiety, stress, and social pressure are addressed in mental health, emotional management, and self-resilience as an implementation of *hifz al-nafs*. Issues of weak digital literacy, distraction, hoaxes, and excessive social media use are addressed in digital literacy, self-control, and information ethics as an implementation of *hifz al-'aql*. Issues of identity crisis and loss of meaning are addressed in spiritual reflection, strengthening self-concept, and life orientation as

an implementation of *hifz al-din*. Issues of cyberbullying, aggressive communication, and low digital empathy are addressed in communication etiquette, empathy, and healthy social relations as an implementation of *hifz al-nasl*. Meanwhile, issues of privacy vulnerability and data security are addressed in informed consent, confidentiality, communication boundaries, and dignity protection as an implementation of *hifz al-'ird*.

Fourth, the components of the counseling approach, methods, and techniques. This model can be implemented through online individual counseling, online group counseling, psychoeducation, self-reflection, digital journaling, case discussions, positive digital campaigns, and monitoring social media usage. In the context of Islamic counseling, these techniques can be combined with spiritual approaches, value dialogue, moral development, and strengthening the meaning of life. The choice of method needs to be tailored to the type of problem, the client's level of vulnerability, and the counselor's service capacity. For problems requiring more serious treatment, cyber counseling services should also be equipped with a referral mechanism to authorized parties or related professionals.

Fifth, the service objective component. The primary goal of this model is to provide digital guidance and counseling services that support the well-being of Generation Z. These goals include maintaining mental health, increasing digital literacy, strengthening spirituality, developing character, fostering healthy social relationships, and protecting clients' privacy and dignity. Therefore, the success of the service is measured not only by ease of access or the intensity of online communication, but also by the extent to which it helps students become psychologically healthy, morally mature, digitally competent, and spiritually strong individuals.

In addition to these five components, implementing this model also requires support for service governance. Islamic educational institutions need to provide a secure, official platform; operational standards for cyber counseling services; informed consent procedures; a data protection system; communication boundaries between counselors and clients; and a referral mechanism for cases requiring further treatment. This service governance is crucial to ensure that cyber counseling is conducted in accordance with ethical standards, rather than informally, and becomes a professional service that is academically, ethically, and Islamically accountable.

Thus, the implementation of an integrative model of cyber counseling and the *maqasid sharia* (Islamic principles) in guidance and counseling services for Generation Z does not rely solely on digital platforms. This model requires integration between counselor competency, client characteristics, relevant service materials, adaptive counseling methods, well-being-oriented service objectives, and safe and ethical service governance. Through this integration, cyber counseling based on *maqasid sharia* can become a model of Islamic guidance and counseling

services that is responsive to digital challenges while remaining rooted in the values of community welfare.

### **Advantages of the Integrative Model**

The integrative model of cyber counseling and the maqasid sharia (Islamic principles) offers several key advantages in developing guidance and counseling services for Generation Z. The first advantage lies in its ability to connect digital service needs with value orientations. Cyber counseling addresses Generation Z's need for services that are easily accessible, flexible, and closely aligned with their digital communication patterns. Meanwhile, the maqasid sharia ensures that technology use remains directed toward the common good, protecting dignity, and developing a balanced personality. Therefore, this model is not only technologically adaptive but also has ethical and spiritual foundations.

The second advantage is its ability to expand the function of guidance and counseling services. In conventional approaches, guidance and counseling services are often seen as problem-solving spaces for students experiencing specific difficulties. Through this integrative model, guidance and counseling services can be expanded to include preventive, curative, and developmental services. Preventively, counselors can use digital platforms to provide education on mental health, digital literacy, social media ethics, and cyberbullying prevention. Curatively, counselors can provide support to students experiencing anxiety, stress, social pressure, or identity crises. Developmentally, services can be directed at character building, strengthening spirituality, and fostering social responsibility.

The third advantage relates to strengthening students' mental health. The *hifz al-nafs* dimension within the maqasid sharia (Islamic principles) provides the basis for counseling services to safeguard mental safety, inner peace, and emotional well-being. In the context of Generation Z, this is crucial because digital spaces often amplify social pressure, anxiety, and self-comparison. Through cyber counseling, students can find a safe space to express their concerns more flexibly. Integration with Islamic values helps counselors direct the mentoring process not only toward alleviating psychological symptoms but also toward strengthening meaning, hope, and resilience.

The fourth advantage is its contribution to ethical digital literacy. The *hifz al-'aql* dimension views reason as an aspect that must be protected and developed. In digital counseling services, this can be translated into fostering critical thinking skills, sorting information, recognizing digital risks, controlling social media use, and understanding the consequences of actions in the virtual space. Based on this, this model helps students become not only technology users but also conscious, critical, and responsible subjects in the digital space.

The fifth advantage lies in strengthening spirituality and character. The dimensions of *hifz al-din* and *hifz al-nasl* direct that counseling services must focus on the formation of values, morals, and healthy social relationships. In the context of Islamic education, this is crucial because guidance and counseling services are not only tasked with helping students resolve individual problems but also guiding them to develop personalities of integrity. This model allows counselors to integrate spiritual reflection, fostering communication etiquette, strengthening empathy, and social responsibility into digital counseling services.

The sixth advantage relates to protecting students' privacy and dignity. The *hifz al-'ird* dimension emphasizes the importance of maintaining individual dignity, data confidentiality, and communication security in online services. In cyber counseling practice, this aspect is crucial because students will only be willing to open up if they feel safe and protected. This integrative model provides a normative basis that maintaining confidentiality is not only a professional requirement but also part of moral and religious values. In this regard, privacy protection becomes an integral part of service quality, not simply a technical procedure.

Another advantage of this model is its relevance for Islamic educational institutions. Islamic schools, madrasas, Islamic boarding schools, and religious colleges require counseling services that address digital challenges without compromising their values. The cyber counseling model, grounded in Sharia principles, provides a framework that aligns with the character of these institutions, combining service innovation, psychological development, digital literacy, ethics, and spirituality. Therefore, this model can serve as an alternative for developing more contextually grounded guidance and counseling services in Islamic educational environments.

With these advantages, the integrative cyber counseling and *maqasid sharia* model can be understood as an approach that strengthens comprehensive guidance and counseling services. This model not only addresses the need for access and flexibility in digital services but also supports mental health, intellectual development, spiritual strengthening, character building, and the protection of students' dignity. These advantages distinguish this model from digital counseling approaches that focus solely on technical aspects.

### **Implementation Challenges**

Although the integrative model of cyber counseling and the *maqasid sharia* (Islamic principles) holds great potential for developing guidance and counseling services for Generation Z, its implementation still faces several challenges. These challenges relate not only to the technical aspects of technology use but also to counselor readiness, service ethics, data security, institutional support, and the ability to integrate Islamic values into the digital counseling process appropriately.

The first challenge is the readiness of counselors' digital competencies. Cyber counseling services require counselors not only to possess basic guidance and counseling skills but also to use digital media professionally. Counselors need to understand the characteristics of digital platforms, online communication ethics, the management of written messages, social media use, and professional boundaries in virtual interactions. Without these competencies, digital counseling services risk being ineffective, unstructured, or even leading to misunderstandings in communication between counselors and clients. Kusumawati (2020) emphasized that the era of disruption requires guidance and counseling services to adapt to technological developments, including through improving counselor readiness.

The second challenge relates to the limitations of nonverbal communication in online services. In face-to-face counseling, counselors can directly read clients' facial expressions, voice intonation, body language, and emotional responses. Meanwhile, in cyber counseling, especially text-based or instant messaging, some of these nonverbal cues are limited. This can affect the depth of the counseling relationship and the counselor's ability to understand the client's psychological state accurately. Therefore, counselors need specialized skills in gathering information, building trust, and ensuring that the client's messages are accurately understood.

The third challenge is protecting privacy and data security. Digital counseling services involve the exchange of sensitive personal information, making confidentiality a crucial issue. The risk of data leaks, misuse of screenshots, unauthorized access to conversations, and the use of unsafe platforms can threaten students' trust in counseling services. Utami et al. (2023) emphasize the importance of maintaining client confidentiality and privacy in counseling services in the digital era. Within the framework of maqasid sharia, this challenge is directly related to *hifz al-'ird*, namely the protection of individual dignity, honor, and confidentiality.

The fourth challenge is the uneven distribution of institutional support. Implementing cyber counseling requires clear internal policies, digital infrastructure, service procedures, ethical standards, and referral mechanisms. Not all schools, madrasas, Islamic boarding schools, or religious colleges have adequate digital service systems. Some institutions may have social media or websites, but have not yet incorporated them into a structured guidance and counseling service system. As a result, digital services can operate informally, are poorly documented, and lack clear data protection standards.

The fifth challenge concerns integrating Islamic values into the digital counseling process. Maqasid sharia should not be understood merely as a normative label attached to digital services, but needs to be translated into operational principles in the counseling process. Counselors need to understand how the values of *hifz al-nafs*, *hifz al-'aql*, *hifz al-din*, *hifz al-nasl*, and *hifz al-'ird* are applied in assessment, counseling communication, intervention, educational content

development, and client protection. If value integration is carried out superficially, services risk becoming symbolically normative, without truly helping students address psychological, social, and digital issues in concrete ways.

The sixth challenge is the difference in students' digital literacy levels. Although Generation Z is known for its close relationship with technology, this proximity does not necessarily indicate strong digital literacy. Some students may be skilled at using social media, but they may not understand data security, digital communication ethics, self-control, or the psychological impacts of excessive technology use. Therefore, the implementation of cyber counseling should be accompanied by digital literacy education to ensure students use services safely, responsibly, and in accordance with counseling goals.

The seventh challenge is the potential dependency on digital media. While online counseling services offer flexibility, not all student issues can be resolved through digital communication. Some more complex cases, such as severe psychological disorders, violence, risk of self-harm, or serious family conflict, still require in-depth assessment, face-to-face counseling, or referral to other professionals. Therefore, cyber counseling needs to be positioned as part of an integrated service system rather than as the sole service.

Therefore, implementing an integrative model of cyber counseling and the maqasid sharia (Islamic principles) requires comprehensive preparation. This preparation includes strengthening counselor competencies, providing a secure platform, developing ethical standards for online services, supporting institutional policies, strengthening students' digital literacy, and fostering a deep understanding of the maqasid sharia principles. Without such preparation, this integrative model will be difficult to implement optimally. Conversely, if these challenges can be managed effectively, cyber counseling based on maqasid sharia can become a guidance and counseling service that is not only adaptive to technology but also safe, ethical, spiritual, and oriented towards students' well-being.

### **Theoretical and Practical Implications**

The integration of cyber counseling and the maqasid of sharia has theoretical and practical implications for the development of guidance and counseling services in the digital age. Theoretically, this model broadens the understanding of cyber counseling, which has previously been positioned as a technical innovation in counseling services. Through integration with the maqasid of sharia, cyber counseling is understood not only as a digital media-based service but also as a space for students' psychological, moral, spiritual, and social development.

This model also contributes to the development of the Islamic guidance and counseling paradigm. Within this paradigm, counseling is not only aimed at helping clients resolve

psychological problems but also at guiding individuals to maintain self-balance, strengthen morals, develop spiritual awareness, and make responsible decisions. Implicitly, the maqasid of sharia can be understood as a normative framework that strengthens the direction of Islamic guidance and counseling services amidst the development of digital technology.

Conceptually, the five dimensions of the maqasid sharia can be translated into service principles in cyber counseling. Hifz al-nafs reinforces the service's orientation toward mental health and emotional well-being. Hifz al-'aql focuses on digital literacy, critical thinking, and self-control. Hifz al-din emphasizes the importance of spirituality as a source of meaning and resilience. Hifz al-nasl supports character building and healthy social relationships. Meanwhile, hifz al-'ird reinforces the principles of protecting dignity, privacy, and data confidentiality in online services. This framework demonstrates that maqasid sharia can be operationalized in digital counseling practices, rather than positioned as a normative concept.

Another theoretical implication is the opening of interdisciplinary research opportunities between guidance and counseling, Islamic education, psychology, digital technology, communication, and ethics. This integrative model demonstrates that Generation Z's challenges in the digital space cannot be addressed solely through psychological or technological approaches. An approach that simultaneously connects the mental, digital, moral, social, and spiritual dimensions is needed. Therefore, this research can serve as a basis for further studies on digital Islamic counseling models that are better contextualized to today's learners' needs.

Practically, this model can serve as a reference for Islamic schools, madrasas, Islamic boarding schools, and religious universities in developing technology-based guidance and counseling services. Educational institutions can use social media, websites, messaging apps, and official digital platforms to provide counseling, mental health education, digital literacy, character development, and psychosocial support. However, the use of these media must be accompanied by ethical standards, data protection, and clear service procedures to avoid creating new risks for students.

For guidance and counseling teachers or counselors, this model emphasizes the importance of strengthening professional competencies in the digital age. Counselors need digital literacy, online communication, an understanding of online counseling ethics, and the ability to integrate Islamic values into the mentoring process. These competencies are crucial not only for counselors to use technology effectively but also to ensure that the services they provide remain safe, empathetic, meaningful, and oriented toward clients' well-being.

For students, this model provides a service space more suited to the characteristics of Generation Z. Students can access counseling services more flexibly, receive education on mental health and digital literacy, and receive mentoring that addresses spiritual and character

dimensions. Therefore, digital guidance and counseling services serve not only as a means of consultation but also as a means of self-development, enabling students to navigate digital pressures in healthy, responsible ways.

For education policymakers, this model demonstrates the need for regulations and technical guidelines to implement cyber counseling in educational institutions. These guidelines could cover digital platform standards, student data protection, online communication ethics, service documentation mechanisms, referral procedures, and counselor training. Without policy support, digital counseling services risk operating informally and failing to meet adequate protection standards.

Therefore, the main implication of this integrative model is the need to develop digital guidance and counseling services that are not only technologically adaptive but also rooted in ethical and spiritual values. Cyber counseling based on the maqasid sharia can be an alternative service model for Islamic educational institutions to address the challenges of Generation Z. This model emphasizes that digital transformation in counseling services should be directed toward protecting the soul, developing the mind, strengthening religion, building character, and maintaining students' dignity.

## Conclusion

This study shows that integrating cyber counseling with maqasid sharia can be formulated into a conceptual and operational model for digital guidance and counseling services for Generation Z. This model positions cyber counseling as a service medium that offers accessibility, flexibility, and responsiveness. In contrast, maqasid sharia functions as a value framework that guides services to remain safe, ethical, spiritual, and oriented towards students' welfare.

The results of the literature synthesis indicate that Generation Z's challenges in the digital space are not only psychological, but also include digital literacy, identity crises, social relationships, spirituality, privacy, and the protection of dignity. Therefore, digital guidance and counseling services are not sufficient to provide an online communication space between counselors and clients. These services need to be designed as a mentoring space that strengthens students' well-being, emotional resilience, moral awareness, digital skills, and character.

The five dimensions of the maqasid sharia can be translated into the orientation of cyber counseling services. Hifz al-nafs directs services towards protecting mental health and emotional well-being. Hifz al-'aql strengthens digital literacy, critical thinking skills, and self-control in technology use. Hifz al-din emphasizes the importance of strengthening spirituality, the meaning of life, and moral orientation. Hifz al-nasl supports character development, empathy, and healthy

social relationships. At the same time, *hifz al-'ird* emphasizes protecting dignity, privacy, data confidentiality, and the client's sense of security in online services.

This integrative model also demonstrates that implementing cyber counseling in accordance with the principles of sharia requires attention to the main components of counseling services: counselors, clients, service materials/content, counseling approaches and techniques, service objectives, and service governance. Counselors need to possess professional, digital, ethical, and spiritual competencies. Clients are understood as Generation Z, who are close to technology but vulnerable to psychological stress, digital distractions, cyberbullying, and identity crises. Service materials need to be developed based on these issues. At the same time, counseling methods and techniques can be implemented through online individual counseling, online group guidance, psychoeducation, self-reflection, digital journaling, case discussions, positive digital campaigns, and spiritual approaches.

Thus, the primary contribution of this research lies in developing a digital Islamic guidance and counseling service model that connects technological innovation with the values of the *maqasid sharia*. This model can serve as a foundation for Islamic educational institutions, such as Islamic schools, madrasas, Islamic boarding schools, and religious colleges, in developing cyber counseling services that are not only adaptive to digital developments but also support mental health, digital literacy, character building, spiritual strengthening, privacy protection, and the well-being of Generation Z.

### **Research Limitations**

This research has limitations because the developed integrative model remains conceptual and is based solely on literature synthesis. Therefore, the effectiveness of the cyber counseling model based on the *maqasid sharia* has not been empirically tested in the practice of guidance and counseling services in Islamic educational institutions. Furthermore, the articles analyzed were limited to publications from 2015 to 2024 and to literature relevant to digital counseling, Islamic guidance and counseling, and the *maqasid sharia*. Therefore, further research is needed to test the application of this model in the context of Islamic schools, madrasahs, Islamic boarding schools, and religious universities.

### **Recommendations**

Based on the research findings, Islamic educational institutions such as Islamic schools, madrasas, Islamic boarding schools, and religious colleges need to develop structured, safe, and values-oriented digital guidance and counseling services. These services can be developed through

official websites, social media, messaging apps, or institutionally managed online counseling platforms. These platforms should be directed not only to student consultations but also to mental health education, digital literacy, character development, spiritual strengthening, and the prevention of negative behavior in the digital space.

Guidance and counseling teachers or counselors need to improve their competencies in implementing cybercounseling. These competencies include the ability to use digital technology, online communication skills, an understanding of online counseling ethics, personal data protection, and the integration of the maqasid sharia values into the service process. Counselors also need to understand that digital services aim not only to expedite access to counseling but also to safeguard students' mental health, intellect, spirituality, character, and dignity.

Educational institutions need to develop technical guidelines and ethical standards for implementing cyber counseling. These guidelines should include service registration mechanisms, client consent, communication deadlines, media used, data storage procedures, confidentiality protection, referral mechanisms, and the handling of cases requiring further intervention. These standards are crucial to ensuring that digital counseling services operate in a clear, secure, and accountable manner, not as an informal process.

The development of digital guidance and counseling service content also needs to be tailored to the challenges of Generation Z. Service materials can cover stress management, anxiety, identity crises, cyberbullying, digital communication ethics, social media usage management, information literacy, and strengthening spiritual values. The content should be structured communicatively and tailored to the learner's character, while maintaining the depth of values and guidance goals.

Further research is recommended to empirically test this conceptual model using quantitative, qualitative, and mixed-methods approaches. Empirical testing is needed to determine the effectiveness of the integrated cyber counseling and maqasid sharia model in improving mental health, digital literacy, character, spirituality, and students' sense of security in online counseling services. Furthermore, further research can develop evaluation instruments for cyber counseling services based on maqasid sharia so that this model can be applied and measured more systematically.

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