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TRANSFORMATION OF BPI SERVICES IN THE DIGITAL ERA: A CASE STUDY OF GENERATION Z STUDENTS AT THE FACULTY OF DA'WAH

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ABSTRACT

This study examines the digital transformation of Islamic Guidance and Counseling (Bimbingan Penyuluhan Islam/BPI) services among Generation Z students at the Faculty of Da'wah and Communication, UIN Sumatera Utara Medan. Employing a qualitative case study approach, data were collected through in-depth interviews, participant observation, and document analysis of the university's digital service ecosystem. The findings indicate that BPI services have shifted from conventional counseling toward an integrated digital service ecosystem. This transformation is supported by application-based infrastructure, including *Portal SIA*, *Si-Selma*, a *Digital Queue Application* using a location-based barcode system within a 500-meter radius, *SipatuhEdu*, the *Journal House Application*, *Nonton Semhas*, as well as communication channels such as WhatsApp, Zoom, and social media. The services are implemented through two primary approaches: digital education aimed at strengthening Islamic values and *cyber-counseling* integrated with the BPI Counseling Laboratory for private cases. The study further reveals that the service process begins with screening by study program staff, the establishment of official service hours from 07:30 to 16:00 Western Indonesian Time (WIB) to mitigate delayed responses, and the use of automatic digital records to support Internal Quality Audits (AMI) and accreditation processes. The novelty of this study lies in demonstrating that the digital transformation of BPI constitutes an integrative service model that combines precise bureaucratic governance, digital literacy, and Islamic spiritual intervention. The main challenges include students' local network disruptions, limited access to nonverbal cues, and the urgent need to establish standardized Standard Operating Procedures (SOPs) for cyber ethics.

Keywords: Digital Transformation; Islamic Guidance and Counseling; Generation Z; Cyber-Counseling; Digital Services

1. INTRODUCTION

Generation Z has grown up within a digital ecosystem that shapes how they interact, access information, express themselves, and respond to social and academic pressures. The intensive use of social media, visually oriented communication, and almost uninterrupted connectivity has created lifestyles that differ substantially from those of previous generations. On the one hand, digital spaces provide opportunities for learning, networking, and self-actualization; on the other hand, the same environment increases exposure to cyberbullying, fear of missing out (FOMO), social anxiety, and performative pressures that may affect students' psychological and academic well-being (Hidayat et al., 2024; Nofita Rahmawati, 2025). In this context, students' problems can no longer be understood solely as individual issues, but should also be viewed as social phenomena shaped by digital culture.

From an Islamic perspective, inner tranquility, emotional balance, and the individual's ability to maintain harmony among reason, emotion, and spirituality are of fundamental importance. Addressing students' problems therefore cannot rely exclusively on general and technical approaches, but also requires the strengthening of faith-based values, a sense of life meaning, and spiritual awareness as sources of psychological resilience (Ariadi, 2019; Hasyim, 2024). Islamic Guidance and Counseling (Bimbingan Penyuluhan Islam or BPI) is particularly relevant in this context because it functions not only as a means of resolving problems after a crisis has occurred, but also as an instrument of spiritual assistance and self-development grounded in Islamic values.

Nevertheless, BPI services in higher education institutions are still frequently implemented through conventional models that rely heavily on formal face-to-face interaction, physical space, and limited service hours. Such models are not always compatible with the communication characteristics of Generation Z, who are generally more familiar with digital media, more comfortable expressing personal concerns through virtual spaces, and more likely to avoid situations perceived as socially stigmatizing. In this context, digital transformation creates new possibilities for BPI services through cyber-counseling, social media, instant messaging applications, and online conferencing platforms that offer greater flexibility, responsiveness, and accessibility (Nurrohman & Mujahidin, 2022; Yulia, 2023). This transformation requires BPI not merely to shift from one communication medium to another, but also to adapt its communication strategies, forms of intervention, and counselor–counselee relationship patterns.

Previous studies have demonstrated the importance of religious approaches and the potential of online services in supporting student well-being. Aqilah (2023) emphasizes that Islamic religious counseling helps final-year students develop emotional stability through the internalization of patience (*sabr*), trust in God (*tawakkul*), and remembrance of God (*dhikr*). Mulawarman et al. (2022) show that online counseling offers advantages in terms of accessibility, temporal flexibility, and counselee openness. Meanwhile, Muslimah et al. (2024) found that Islamic guidance and counseling can effectively assist students in addressing stress, anxiety, and low self-esteem through spiritual reinforcement and emotional support. However, these studies generally examine Islamic counseling or online counseling in a partial and generalized manner and have not specifically investigated the transformation of BPI services as an integrated institutional model within the digital ecosystem of higher education.

Based on this gap, there is an academic need to examine how the transformation of BPI services is implemented in actual higher education settings, particularly within a Faculty of Da'wah. The Faculty of Da'wah at UIN Sumatera Utara provides an important research setting because it is situated at the intersection of da'wah value reinforcement, the preparation of prospective Islamic counselors, and the growing demand to adapt to students' digital communication realities. Accordingly, the central research problem concerns how BPI services are transformed in the digital era, how these services are implemented among Generation Z students, and what factors support or hinder their effectiveness in practice.

The novelty of this study lies in its effort to position the digital transformation of BPI not merely as a shift in communication channels from face-to-face interaction to online media, but as an integrative service model that brings together Islamic da'wah and counseling within a framework that is contextually relevant to Generation Z. Therefore, this study aims to analyze the transformation of BPI service forms in the digital era, examine their implementation among university students, and identify the supporting and inhibiting factors that influence their sustainability.

2. RESEARCH METHOD

This research is a qualitative study using a case study approach. This approach was used to gain a deeper understanding of contextual social phenomena, particularly regarding the transformation of Islamic Guidance and Counseling (BPI) services in the digital era in addressing the mental health of Generation Z students. Through the case study, researchers were able to holistically explore empirical realities based on the experiences, perceptions, and interactions of informants within the Faculty of Da'wah and Communication. This approach enabled a more in-depth analysis of the dynamics of digital BPI service implementation, including methods, media, and their impact on preventive and curative student mental health efforts.

The research data sources consisted of primary and secondary data. Primary data were obtained through in-depth interviews with key informants: active students of the Faculty of Da'wah representing Generation Z who have or are currently accessing digital BPI services, as well as lecturers or practitioners of Islamic guidance and counseling who play a role in the implementation of these services (Faulkner and Trotter 2017). Secondary data were collected through a documentary study that included archives of counseling services, digital-based mental health educational content on the faculty's official platform, and scientific literature relevant to the study's focus. Data collection techniques included participant observation of digital counseling activities such as discussion groups on instant messaging apps or social media, structured interviews to explore students' experiences, perceptions, and psychological needs, and documentation in both physical and digital formats.

The collected data were analyzed using the Miles and Huberman interactive analysis model, which includes data reduction to identify relevant and essential information, presenting the data in the form of thematic descriptive narratives, and drawing interpretive and credible conclusions (Miles et al. 2021). Data validity was ensured through triangulation techniques, including source triangulation by comparing student

and lecturer perspectives, and technical triangulation by confirming interview results with digital observation findings and supporting documents. This methodological procedure is expected to produce a comprehensive picture of the effectiveness of BPI's service transformation in carrying out preventive and curative functions for student mental health issues in the digital era.

3. RESULT AND ANALYSIS

Digital Ecosystem and Transformation of BPI Service Delivery

The findings show that BPI services at the Faculty of Da'wah and Communication, UIN Sumatera Utara (UINSU), have transformed from a rigid conventional system into an integrated digital ecosystem. This transformation extends beyond the use of social media or private instant messaging and is supported by an interconnected architecture of official digital applications. The main website of the BPI Study Program functions as a portal hub that connects students to various service instruments:

1. SIA Portal & Si-Selma: Used for academic data management, Study Plan Card (Kartu Rencana Studi or KRS) submission, and independent administrative document requests without requiring students to queue physically at the study program office.
2. Barcode-Based Digital Queue Application: A self-service innovation requiring students to scan a barcode within the campus area, limited to a maximum radius of 500 meters from the BPI office. The application automatically issues a transparent queue number directly to the student's mobile phone, thereby reducing physical crowding.
3. SipatuhEdu Application: An online service for validating the integrity of academic work through plagiarism checking using Turnitin, with the results issued in the form of a digital certificate equipped with a QR code.
4. Journal House Verification Application: A platform used to verify the eligibility of students' scientific journal publications as a requirement for registering for the munaqasyah or undergraduate thesis examination.
5. Nonton Semhas Application: A registration and audience-management system for undergraduate thesis result seminars, with a maximum attendance quota of 20 participants.
6. WhatsApp, Zoom, & Google Meet: Used as channels for personal communication, rapid response, and interactive individual or group guidance and counseling.
7. Instagram & TikTok: Utilized as preventive public education media containing infographics and short-form videos on stress management, spiritual resilience, and Qur'anic motivation.

The shift from manual to digital services was confirmed by the Head of the BPI Study Program:

"The transformation toward digital services is no longer merely an option, but a necessity in responding to the characteristics of Generation Z students. Today, many students feel reluctant or hesitant to come directly to a lecturer's office. Through digital

media, rigid barriers and bureaucratic procedures can be reduced. Students feel that they receive assistance more quickly without having to depend entirely on official service hours on campus.”

1. Administrative Issues: These are handled directly by administrative staff or redirected to self-service applications such as Si-Selma or the SIA Portal.
2. Academic Issues: These are referred to Academic Advisors (Dosen Penasihat Akademik or PA) or thesis supervisors through scheduled online or face-to-face consultation sessions.
3. Personal and Psychological-Spiritual Issues: Digital contact through WhatsApp or short messaging is used only for registration, preliminary requirements, and initial assessment. When a case requires more intensive assistance, students are directed to private online consultation sessions or referred to the BPI Counseling Laboratory.

The BPI Counseling Laboratory functions as a hybrid service space designed in accordance with professional counseling standards. It facilitates individual counseling, group counseling, microcounseling, and psychological assessment that require a high degree of confidentiality and a calm environment, conditions that cannot be fully accommodated through brief text-based communication alone.

Faculty Working-Time Management and Mitigation of Slow Response

One of the main challenges of digital service delivery is the potential for delayed responses and the blurring of boundaries between lecturers’ professional and personal time. To address this issue, the BPI Study Program implements time-management policies designed to align student expectations with lecturers’ availability.

Official Institutional Service Hours: Institutional services are provided from Monday to Friday, from 07:30 to 16:00 Western Indonesian Time (WIB). Messages sent outside these hours are still received but are followed up on the next working day.

Differentiation between Initial and Substantive Responses: Lecturers are encouraged to provide an initial acknowledgment, such as confirming receipt of a message or arranging a consultation schedule. This gives students a sense of certainty without requiring lecturers to provide complex substantive responses immediately.

Open Consultation Schedules: Lecturers announce their available consultation hours, while students are required to provide their identity, purpose of consultation, and relevant supporting materials in detail before requesting an appointment.

Emergency Referral or Reassignment Mechanism: When a lecturer is unavailable due to official duties, illness, or a high workload, the Secretary of the Study Program coordinates with the Head of the Study Program to formally reassign academic assistance to another lecturer, ensuring that students do not experience service disruption.

Automated Archiving, Digital Records, and Quality Assurance (AMI and Accreditation)

A fundamental advantage of the digital transformation of BPI services at UINSU is the availability of an automatically generated digital audit trail. All student activities related

to service access—including access time, date, and detailed transaction timestamps down to the minute and second—are automatically recorded in the system database.

This automated archiving system provides two strategic benefits:

1. **Documentary Evidence for Accreditation and Internal Quality Audits (AMI):** Complete service histories can be exported as authentic data to demonstrate the performance of the study program's public services during quality evaluation and accreditation processes.
2. **Performance Monitoring without Compromising Confidentiality:** Study program administrators can monitor the status of service delivery, including whether a request has been responded to, scheduled, or completed, using administrative indicators without accessing or disclosing the confidential content of counseling interactions between counselors and students.

Supporting Factors, Inhibiting Factors, and Contingency Resilience

Table 1. Supporting and Inhibiting Factors in the Transformation of Digital BPI Services

Category	Key Factors
Supporting Factors	• Commitment of study program leaders and lecturers' openness to innovation. • Availability of an integrated application ecosystem, including SIA, Si-Selma, Digital Queue, SipatuhEdu, and Journal House. • High levels of digital literacy among Generation Z students. • Availability of the Counseling Laboratory to support confidential and private cases. • Automated archiving through a <i>log-based system</i> to support Internal Quality Audit (AMI) processes.
Inhibiting Factors	• Limitations in students' personal internet connectivity in certain locations. • Reduced access to nonverbal cues and emotional expressions in text-based communication. • Absence of formally approved Standard Operating Procedures (SOPs) governing cyber ethics and data confidentiality. • Risk of <i>communication fatigue</i> among lecturers due to messages sent outside official working hours.

This study also documents the resilience of the BPI digital service system under emergency conditions. When flooding and extreme weather affected the campus area in November 2025, the BPI Study Program was able to shift all lectures, thesis supervision, and administrative services to a fully digital format. This experience demonstrates that BPI's digital infrastructure functions not merely as a supplementary facility, but as an instrument for ensuring academic business continuity during crisis situations.

Discussion

The Dialectics of Technology and Da'wah: Integrating CMC and Irsyad Al-Nafsy

The transformation of BPI services at the Faculty of Da'wah, UIN Sumatera Utara, reflects an adaptation of da'wah instruments to the communication culture of contemporary students. The use of digital platforms and specialized applications is consistent with the theory of Computer-Mediated Communication (CMC), in which digital media function as effective intermediaries for delivering guidance and counseling

messages. From the epistemological perspective of BPI, this development may be understood as a modernization of the *Irsyad Al-Nafsy* approach, or spiritual guidance of the self.

The integration of technical applications, such as the digital queue system and SipatuhEdu, with personalized guidance channels has helped reduce the “bureaucratic barriers” that have often discouraged Generation Z students from seeking assistance. Digital media can reduce feelings of embarrassment and perceived stigma associated with psychological difficulties or academic problems, thereby enabling students to access spiritual and academic support more flexibly.

Relevance of Islamic Methods: Digital Mau'idzah Hasanah and Tazkiyatun Nafs

The implementation of digital education through social media platforms such as Instagram and TikTok represents a contemporary application of *Mau'idzah Hasanah*, or constructive and compassionate religious instruction, within digital spaces. Educational content addressing stress management, patience, and gratitude functions as a form of cognitive-spiritual protection (*Tahshun*) intended to strengthen students before they experience more severe emotional distress.

At the stage of online counseling or cyber-counseling, counselors employ *Tazkiyatun Nafs* techniques, referring to the purification and strengthening of the self, through Qur'anic-based motivation, including reflections on *Surah Al-Insyirah* and *Surah Al-Baqarah* verse 286, the provision of recorded Qur'anic recitations (*murattal*), and guidance in prayer. These spiritual interventions were found to contribute to inner tranquility (*tuma'ninah*) and to strengthen the emotional resilience of Generation Z students in coping with academic pressures.

Evaluating Professionalism: Toward Standardized Institutional Digital Counseling

Despite the positive impact of this transformation, the empirical findings indicate that digital BPI services remain in a practical-organizational adaptation phase. The absence of written Standard Operating Procedures (SOPs) regarding cyber-counseling ethics, personal data protection mechanisms or privacy policies, and guidelines for handling urgent crisis situations through an emergency protocol constitutes a critical issue that requires further institutional development.

Within the theoretical framework of BPI, empathy (*tafahum*) is developed through emotional connection and the interpretation of body language between counselor and counselee. The absence of nonverbal cues in text-based communication may reduce the emotional warmth and relational depth of counseling interactions. Therefore, a hybrid model—in which initial contact and screening are conducted digitally while complex cases are handled directly through the BPI Counseling Laboratory—represents an appropriate approach that should be formalized within faculty-level institutional regulations.

4. CONCLUSION

The transformation of Islamic Guidance and Counseling (BPI) services in the digital era for students of the Faculty of Da'wah and Communication at UINSU shows a significant shift from conventional counseling models to Computer-Mediated Communication-based

cyber-counseling practices that are more adaptive to the characteristics of Generation Z. The use of digital platforms such as social media and communication applications not only expands service access but is also effective in reducing psychological stigma and accelerating emotional support through the integration of spiritual values in preventive and curative mental health efforts. The high digital literacy of students and the openness of educators are the main supporting factors for the success of this transformation, although still faced with challenges such as limited service response, minimal non-verbal communication, and the lack of structured standard operating procedures and data security systems. These findings emphasize that institutional strengthening and methodological innovation are key to optimizing the effectiveness of digital BPI services as a strategy for sustainable student mental health development.

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