

Artificial Intelligence and the Paradigm of Islamic Communication Transformation in the Digital Age

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Abstract

The presence of Artificial Intelligence (AI) for Muslims raises various challenges and opportunities in Islamic communication in the digital space. This study focuses on identifying the Muslim paradigm regarding the role of AI in the transformation of Islamic religious communication in digital media. Data collection methods include digital observation and online media content analysis. Data analysis adopts the Technology Acceptance Model, Critical Media Studies, and Framing Theory approaches. The findings of this study reveal diverse and complex paradigms among Muslims in terms of the interaction between AI acceptance, religious values, and religious communication narratives in the digital media space. The contribution of this study emphasizes the importance of intensive AI-based digital literacy socialization among religious communities so that its use is in line with religious principles.

Keywords: Artificial Intelligence, Islamic Communication Paradigm, Digital Media

Abstrak

Kehadiran Artificial Intelligence (AI) bagi umat Islam memunculkan beragam tantangan maupun peluang dalam komunikasi ke-Islaman di ruang digital. Fokus studi ini untuk mengidentifikasi paradigma umat Islam terhadap peran AI dalam transformasi komunikasi keagamaan Islam di media digital. Metode pengumpulan data meliputi observasi digital dan analisis konten media daring. Analisis data mengadopsi pendekatan Model Penerimaan Teknologi, Studi Media Kritis, dan Teori Pembingkai. Temuan studi ini menemukan adanya paradigma yang beragam dan kompleks bagi umat Islam dalam hal interaksi antara penerimaan AI, nilai-nilai keagamaan, dan narasi komunikasi keagamaan di ruang media digital. Kontribusi studi ini menegaskan pentingnya intensitas sosialisasi literasi digital berbasis AI di kalangan umat beragama agar penggunaannya selaras dengan prinsip-prinsip ajaran agama.

Kata Kunci: Artificial Intelligence, Paradigma Komunikasi Islam, Media Digital

INTRODUCTION

The transformation of Islamic communication in the digital era extends beyond traditional media or face-to-face interactions, shifting to the algorithmic realm influenced by artificial intelligence (AI). Social media platforms such as X, TikTok, Instagram, Facebook, LinkedIn, and AI-based applications have now become contested spaces for the formation of religious identity, (Luhuringbudi, Abdiguno, et al., 2025; Luhuringbudi, Kuliyatun, et al., 2025; Obreja, 2024; Rähme & Prohl, 2025; Sharma & Jhaji, 2024) where da'wah content, Qur'anic interpretations, and fiqh discussions are produced, consumed, contested, and debated en masse. (Siregar et al., 2025; Usman, 2025) This phenomenon has triggered a duality between conventional religious authorities (ulama, fatwa institutions) and "cyber-ustadz/ah" figures who have adapted personalized algorithms to reach a wider and larger global audience. (Huo et al., 2024; Mubin et al., 2024; Reicho & Otrell-Cass, 2024; Wang et al., 2025) Amidst this dynamic, AI and the transformation of Islamic communication as formal objects in the dissemination of Islamic teachings (tabligh) face the challenge of transforming meaning when interpreted through infographic formats, short visual and/or audio content, or AI-based chatbots that have the potential to obscure the historical context and authoritative hierarchy of texts. For example, the use of AI to automatically translate Islamic texts often ignores the linguistic nuances of classical Arabic (a mainstay of traditionalist Islamic boarding schools), while the framing of Islamic preaching content on social media tends to simplify complex messages into emotional slogans (Brenner et al., 2024; Giffari & Dermawan, 2025; Munibi et al., 2025).

In the Indonesian context, field studies show that 62% of Muslim millennials access religious information through digital platforms, but only 27% verify its sources from traditional institutions or conventional individuals (related to personal ideological ties), simultaneously indicating a paradigm shift in the authority of Islamic knowledge (Kasri & Chaerunnisa, 2021; Purwaningtyas et al., 2024; Rusli & Nurdin, 2022). This phenomenon has sparked a critical space to analyze the role of AI not only as a technical tool, but also as a structural actor reshaping the boundaries of contemporary Islamic communication.

Previous research on AI and religion has tended to concentrate on ethical aspects (for example, the use of AI in digital fatwas) or technical analysis of chatbot implementation in religious institutions. Relevant previous studies have used the "Technological Acceptance Model" (TAM) to explore the adoption of AI-based zakat applications in Malaysia (Johari, 2025), while others have utilized Framing Theory to examine representations of Islamophobia in Western media (Nawaz & Siraj, 2023; Politzer & Alcaraz, 2023; Suryandari & Arifin, 2021). However, these relevant previous studies rarely integrate TAM, Critical Media Studies, and Framing Theory in an interdisciplinary manner to analyze or reflect on the holistic transformation of Islamic communication in this era of disruption or digital era. Furthermore, the majority of these studies have been descriptive and limited to Western or Middle Eastern contexts, with minimal exploration of Southeast Asia, home to the largest Muslim digital ecosystem (Ahmed et al., 2025; Habib, 2025; Jannah & Al Ayubi, 2025; Mohiuddin et al., 2025). This knowledge gap is further highlighted in three aspects. First, there is a lack of analysis on the modification of AI

algorithms to achieve "perceived ease of use" and "perceived usefulness" of religious (read: Islamic) content. Second, there has been no study linking the hegemony of algorithmic media (a la Stuart Hall) with the fragmentation of Islamic authority. Third, there is a lack of critical approaches and methodologies to the framing of AI as a non-neutral actor in producing Islamic narratives. This research paper addresses this gap by simultaneously and interdisciplinary integrating three theoretical perspectives.

This study aims to analyze the transformation mechanism of Islamic communication through the perspective of AI convergence, focusing on three dimensions. First, the elaboration of TAM on the acceptance of AI technology by da'wah actors, ranging from traditional institutions to digital influencers. Second, the dismantling of "Critical Media Studies" on the power relations between content producer algorithms, platforms, and audiences in constructing and reshaping Islamic insights, narratives, and knowledge. Third, the decomposition of Framing Theory has become a strategy for packaging Islamic messages intervened by the logic of engagement-driven algorithms. Specifically, this study aims to answer the questions: (1) What are the driving and inhibiting factors for the integration of AI in Islamic communication based on TAM? (2) How does the hegemony of algorithmic media reconstruct the hierarchy of Islamic authority? (3) How does AI framing influence public perceptions of orthodoxy and heterodoxy in Islam? With the executive formulation of research objectives and questions, this research paper has not only illustrated and described the phenomenon, but also revealed and revealed the sociological and epistemological implications of the interaction between technology, Islam, and media structures.

The main argument of this paper is that the transformation of Islamic communication in the era of disruption and digitalization is not simply a technical process of AI adoption, but an arena of conflict and negotiation between the interests of da'wah actors, the instrumental logic of technology, and the dynamics of religious identity. First, through "TAM," it will be shown that the acceptance (and even adoption) of AI in Islamic communication is not only determined by its utilitarian role, but also by ideological factors, such as the desire to maintain or undermine traditional authority. Second, through "Critical Media Studies," it will be explained that platform algorithms act as new "gatekeepers" that reinforce the fragmentation of Muslim communities through filter bubbles, while simultaneously creating space for the emergence of alternative Islamic narratives. Third, using "Framing Theory," it will be demonstrated that AI is not neutral in framing Islamic messages: framing based on user behavior data tends to reinforce polarization, such as increasing exposure to puritanical content for conservative audiences or liberal content for urban audiences. With these argumentative considerations, this research paper argues that AI is not just a tool, but an active partner reconfiguring the boundaries, hierarchies, and meanings of Islamic communication in the 21st century.

RESEARCH METHODS

This research design was qualitative-descriptive, designed to thematically and reflectively explore the various interactions between AI and Islamic communication. This design allows researchers to capture the nuances and complexities of the phenomenon that are not possible with quantitative approaches focused on numbers and statistics (Gunawan et al., 2025; Luhuringbudi, Liza, et al., 2025; Luhuringbudi, Putra, et al., 2025b, 2025a; Ridwan & Rustandi, 2025; Usmonov, 2025). Qualitative-descriptive research was chosen because it provides a flexible framework for investigating the social and cultural elements that influence technology acceptance among Muslim communities. The research process involved collecting secondary data from relevant literature, articles, and news articles, analyzing the interrelationships between AI, the SDGs, and Islamic Studies. This approach allows researchers to present a more thematic and reflective account of the influence of modern technology on social interactions within a religious context. This combination of research designs is dedicated to producing diverse findings regarding the transformation of Islamic communication. The primary sources of this research include online content and news relevant to the theme of AI and Islamic communication, obtained through Digital Observation. These sources were selected for their current insights into the application of AI in religious communication and ongoing social transformation. Observations were conducted on various platforms, news sites, and social media platforms to gather data on content produced by both da'wah actors and digital media users. The selection process focused on content that illustrated shifts in religious narratives due to the influence of technology, as well as cases that demonstrated the direct impact of AI on Islamic teachings. By using online content as the primary source, this research has enabled a broader and more contemporary examination of the phenomenon. This selection of primary sources has strengthened the argument that AI is not merely a technical tool but also an agent of change in Islamic communication.

The data collection techniques used in this paper included digital observation, thematic-reflective analysis, and screenshots of selected news stories from various online sites. Digital observation enabled researchers to observe user behavior and reactions to AI-powered religious content, directly examining the dynamics of these interactions (Alharbi et al., 2025; Alkhouri, 2024; Andok et al., 2025; Bozdağ, 2025; Cheah, 2025). Through thematic and reflective analysis, researchers were able to identify patterns in the delivery of Islamic messages and the role of AI within them. Screenshots were useful for documenting evidence and ensuring the accuracy of the analysis, particularly when analyzing content that may have disappeared or changed. The selection process focused primarily on content that showcased the integration of AI into religious practices, providing a comprehensive overview of the changes occurring in Islamic communication. This technique was dedicated to uncovering the challenges and opportunities presented by AI within the context of Islamic teachings. The data analysis for this study was conducted through three separate stages: the application of Fred Davis's Technological Acceptance Model (TAM), Stuart Hall's Critical Media Studies, and Erving Goffman's Framing Theory. Fred Davis's TAM approach assisted in evaluating the Muslim community's acceptance of

AI technology in communication, based on the factors that influenced their decisions (Davis & Granić, 2024b, 2024c, 2024a; Venkatesh et al., 2003, 2023). Stuart Hall's Critical Media Studies provided researchers with the potential to understand and understand the shaping of digital media and AI on Islamic narratives and the power relations within them (Stuart Hall, 1980; S. Hall, 2024, 1989, 1997b, 1997a, 1997c, 2006, 2006, 2020, 2021; Hay et al., 2013). Meanwhile, Erving Goffman's Framing Theory was useful in determining the framing of AI on religious issues and its influence on public perception (Goffman, 1955, 1961, 1963, 1970, 1983, 2009, 2013, 2017a, 2017b; Ytreberg, 2002). The entire data was then analyzed thematically and reflectively within a textual and contextual framework, ensuring that each element was carefully examined to produce a valuable and comprehensive analysis. The selection process for these theories considered their relevance and strengths in solidly explaining the phenomenon under study.

RESULTS AND DISCUSSION

Technological Acceptance Model (TAM)

Analysis based on the Technological Acceptance Model (TAM) has indicated that Muslims have revealed varying levels of acceptance of AI in the context of Islamic communication, which has been strongly influenced by their perceptions of the benefits of this technology. From the results of Digital Observation data taken from sources that explore AI from an Islamic perspective, it has been found that many users feel trapped by inadequate choices regarding the integration of AI into their lives. In this context, the aspect of maintaining autonomy in decision-making has become crucial, where users who desire autonomy are more likely to support the rejection of AI use altogether if they feel forced.

Users have viewed the potential of AI as a tool to help facilitate da'wah communication and religious knowledge, but have also expressed concerns about the potential negative impacts that have the potential to change traditional Islamic values. More than just a tool, AI has been perceived as an entity that has the potential to influence individual and collective decisions, given the potential for AI to infiltrate religious narratives.

By capturing these perceptions, it is clear that the acceptance of AI technology needs to be balanced with an open dialogue about the limitations and ethical implications of its application in an Islamic context. Therefore, understanding the acceptance of AI in Islamic communication has become crucial for initiating a conducive environment for harmonious technology integration.

An evaluation of the perceived and reflected benefits of AI in Islamic education and da'wah in the digital era has revealed that its use has the potential to democratize access to knowledge and shape more inclusive teaching methodologies. Insights from educational and technology leaders have explored the potential for AI to facilitate teaching and learning, but this also needs to be balanced with clear policies to encourage responsible use of technology.

In the context of da'wah, weaknesses or obstacles in integrating AI lie in stakeholders' lack of understanding of how to utilize this technology effectively.

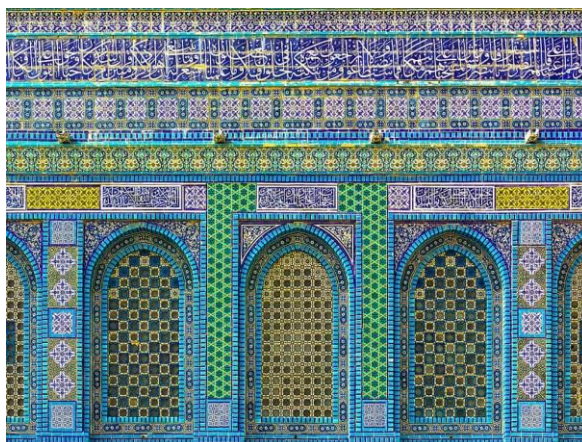


Figure 1. A Positive Future for a World with AI from an Islamic Perspective

Data source: <https://futureoflife.org/religion/the-future-and-the-artificial-an-islamic-perspective/>

An emerging paradigm has demonstrated that the legitimacy of AI needs to be strengthened through policies that support its safe and effective implementation, so that AI can serve as a supporting tool in the Islamic context. Openness to AI discussions and training has become fundamental and essential for addressing concerns regarding the use of this tool in religious education.

Muslim communities involved in AI education will become more aware of and aware of the benefits and challenges of this technology, thereby reducing resistance and increasing inclusion in Islamic communication. Careful analysis has focused on the potential for AI to play a role as a partner in supporting educational missions and disseminating religious knowledge.

Discussions on the barriers to implementing AI in Islamic communication have been facilitated by reference to Gartner's theory of Agentic AI, which demonstrates the risks and challenges posed by this technology. The most obvious issues are the technical and ethical challenges users face when engaging with AI agents that act autonomously without human intervention, where there is growing distrust of the decisions they make.

Research has shown that AI has the potential to operate without oversight or accountability, posing threats to data accuracy and potentially biased decisions. In the context of AI's religious use, concerns that AI could make decisions inconsistent with Islamic values are a common concern among Muslims. Moreover, ignorance, unawareness, and indifference in using low-quality data can lead to dangerous consequences when it comes to making important decisions related to religious contexts. Therefore, it is crucial to rule out potential avenues that could pave the way for the uncontrolled use of AI.

Understanding these challenges not only leads to the development of oversight mechanisms but also supports more thematic, case-based, and reflective discussions on the ethical responsibilities of using AI technology in the context of Islamic communication.

Table 1. Technological Acceptance of AI in Islamic Communication

Analytical Dimension (TAM & Supporting Theory)	Conceptual Focus	Key Findings	Theoretical Implications in Islamic Contexts
Perceived Usefulness (PU)	Functional value of AI in da'wah and Islamic education	AI is perceived as facilitating religious communication, expanding access to knowledge, and supporting inclusive pedagogical practices	Usefulness is conditional upon AI being positioned as a <i>supportive instrument</i> rather than an epistemic or religious authority
Perceived Autonomy	User control and voluntary technology adoption	Resistance emerges when AI is perceived as coercive or as constraining religious decision-making	Reinforces <i>ikhtiyār</i> (moral agency) as a core ethical principle shaping technological acceptance
Perceived Risk and Ethical Concern	Threats to Islamic values and religious traditions	Concerns persist that AI may influence religious narratives and reshape collective decision-making	Necessitates transparent ethical dialogue and value-based regulatory frameworks
Social Legitimacy	Institutional and communal acceptance of AI	Weak legitimacy results from limited policy guidance and insufficient technological literacy	Legitimacy is socially constructed through education, governance, and ethical clarity
Facilitating Conditions	Training, policy frameworks, and institutional readiness	Major barriers stem from stakeholders' limited understanding of effective AI utilization	Highlights the need for capacity-building initiatives in Islamic education and da'wah
Agentic AI Risk (Gartner)	Autonomous AI decision-making without human oversight	Distrust increases toward AI systems operating independently and opaquely	Affirms the Islamic principle of <i>human moral accountability (al-insān mas'ūl)</i>
Data Integrity and Bias	Reliability and ethical quality of AI training data	Poor-quality or biased data pose serious risks in religious decision-making	Demands rigorous data governance and epistemic responsibility
Ethical Governance	Oversight mechanisms and responsibility structures	Strong demand for regulatory and ethical supervision of AI use	Encourages the development of reflective, case-based Islamic techno-ethics

Critical Media Studies

Stuart Hall's Critical Media Studies analysis has revealed the shaping and transformation of AI-based media narratives in the context of Islamic communication, particularly through the use of data to evaluate AI readiness worldwide. Digital Observation data taken from the Government AI Readiness Index (<https://oxfordinsights.com/ai-readiness/ai-readiness-index/>) reveals that over 180 countries are now dedicated to integrating AI technology as a tool to support government effectiveness and public services. Developing countries, in particular, have been more proactive in formulating AI strategies that reflect their local contexts, implying that AI is not merely a technical tool but also a catalyst for change in social structures. In the Islamic context, the shift from traditional to AI-based media has initiated new spaces for da'wah (Islamic outreach) and the dissemination of knowledge, where audiences have the opportunity to engage and interact directly.

Furthermore, digital media has presented new challenges related to ethics and information integrity, particularly when religious narratives need to be conveyed accurately and in accordance with Islamic teachings. Thus, knowledge and awareness of the initiation and dissemination of AI-based media in narratives have become crucial, particularly in maintaining the relevance of religious issues in the digital age. Using a critical approach has introduced the dynamics and possibilities of recognizing and

addressing this shift, and analyzing the relationship between technology and identity in the context of Islamic communication.

In the context of evaluating public responses to AI-based media, the results of the Digital Observation from [Mays Business School](<https://news.mays.tamu.edu/news/2025/01/building-a-better-future-through-business-and-ai-dissertation-proposal-competition-announced/>) have highlighted the active participation of academics in examining the potential of AI to transform business and social structures.

The dissertation competition, which has spanned various disciplines, has focused on the importance of examining the impact of AI in a broader context, including its influence on religious thought and practice. Public responses to AI have varied, with optimism regarding the technology's potential to advance educational and business practices and concerns regarding data security and privacy.

The research proposed at Mays has included thematic and reflective questions regarding the impact of AI on business approaches, which in an Islamic context require representing the values of justice and beneficence.

By inviting more thinkers and practitioners to engage in discussions about AI, there is an opportunity to collaborate on initiating sustainable and ethical solutions. Through this approach, AI is not merely viewed as a technological tool, but needs to be integrated with consideration of humanitarian values and Islamic ethics. This has initiated a space for a more critical and reflective exchange of ideas about the future of the interaction between technology and religious teachings.



Figure 2. The Building a Better Future Through Business and AI dissertation proposal competition

Data source: <https://news.mays.tamu.edu/news/2025/01/building-a-better-future-through-business-and-ai-dissertation-proposal-competition-announced/>

Research on the impact of AI on Islamic teachings has been directly derived from digital observations of organizations like PostNL adapting to new technologies to maintain relevance and efficiency in their operations, as reviewed in a report from Deloitte (<https://www.deloitte.com/nl/en/issues/generative-ai/postnl-genai.html>). In this context, generative AI has become a vital tool that has enabled it to be used to improve the experience of interacting with Muslims, making the dissemination of information more responsive and interactive.

The concentration and focus on collaboration between humans and technology has revealed that the success of AI implementation depends on data quality and human involvement in the decision-making process.

The integration of ethical principles in AI has become a primary focus, where adherence to Islamic teachings must be reflected in every stage of implementation, including transparency and reliability in the use of technology. Therefore, it is crucial for Muslims to evaluate the possibilities and speculations of this new technology to serve them and identify potential risks that may arise and be triggered, so as not to initiate distortions in religious practice.

With a cautious approach based on Islamic values, the use of AI in communication has the potential to enhance religious practice and experience without compromising the principles of truth and justice. The effective implementation of this technology has presented the inevitability and commitment to improving the quality of da'wah and social interaction in this digital era.

Table 2. Critical Media Analysis of AI-Based Media in Islamic Communication

Analytical Dimension (Critical Media Studies)	Conceptual Focus	Empirical and Observational Insights	Theoretical Significance for Islamic Communication
Media Representation	Construction of religious narratives in AI-based media	AI-driven platforms reshape da'wah and knowledge dissemination through interactive and data-mediated narratives	Confirms Hall's encoding/decoding model, where meaning is negotiated rather than fixed
Power and Governance	AI as a tool of institutional and governmental influence	Over 180 countries integrate AI into governance, shaping public communication infrastructures	Highlights AI as a socio-political force influencing religious discourse and authority
Technology and Social Structure	AI as a catalyst for societal transformation	Developing countries adopt context-sensitive AI strategies reflecting local values	Reinforces the idea that technology is culturally embedded, not value-neutral
Audience Agency	Participation and interpretive autonomy of religious audiences	Digital media enables active engagement and dialogical da'wah spaces	Expands Hall's notion of audience agency in digital religious publics
Ethics and Information Integrity	Accuracy, reliability, and moral responsibility in media narratives	Risks of misinformation and ethical distortion in AI-mediated religious content	Necessitates ethical gatekeeping grounded in Islamic epistemology
Public Discourse and Reflexivity	Academic and public debate on AI's societal impact	Multidisciplinary engagement (e.g., Mays Business School) reflects critical examination of AI	Positions Islamic ethics within broader critical AI discourse
Human-AI Collaboration	Balance between automation and human judgment	Case studies (e.g., PostNL via Deloitte) emphasize data quality and human oversight	Aligns with Islamic emphasis on moral accountability and intentionality (<i>niyyah</i>)
Ethical Mediation	Integration of Islamic ethical principles in AI deployment	Transparency, justice, and beneficence prioritized in AI implementation	Frames AI use as a moral practice subject to ethical evaluation

Framing Theory

Erving Goffman's Framing Theory approach has the potential to identify and analyze framing elements in media reports related to the transformation of Islamic communication in the AI era. The Carnegie Endowment's annual report on European democracy support highlights the strong focus on the challenges facing democracy in Europe and the wider global context. The media has frequently explored issues that threaten stability, both domestically and internationally, which has served as a narrative framing that reinforces the need to defend democratic institutions.

In the context of Islamic communication, this framing has initiated an influence on public knowledge and awareness of the relationship between technology, religious values, and democracy, which has the potential to influence social interactions. For example, the debate sparked regarding the increasing influence of extremist groups in Europe has the potential to be interpreted as a warning to Muslim communities, who need to be leaders in maintaining a balance between technological innovation and ethical values. This section has indicated that framing in media reports has the potential to make Muslim communities more aware of the changing political landscape and the challenges arising from the use of AI in religious contexts.

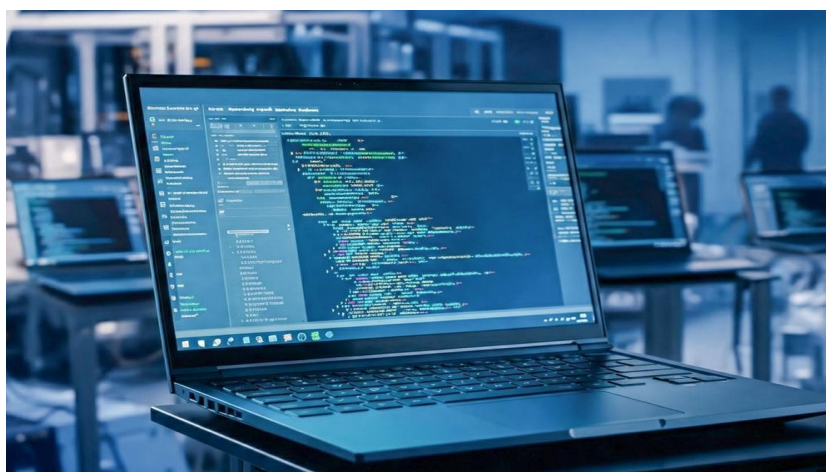


Figure 3. The help of modern AI language models

Data source: https://www.fu-berlin.de/en/presse/informationen/fup/2025/fup_25-KI-Datenanalyse-Tool-Chemie-Publikationen/index.html

Evaluating public responses to framing in media reports about AI is crucial for recognizing and addressing its impact in the context of Islamic communication. Using data from [Free Universität Berlin](https://www.fu-berlin.de/en/presse/informationen/fup/2025/fup_25-KI-Datenanalyse-Tool-Chemie-Publikationen/index.html), research has demonstrated that the use of AI-based data analysis tools has uncovered flaws in scientific publications, which in turn impacts the reliability of circulating information.

Framing that prioritizes technology as a solution has the potential to present the notion that AI determines truth without considering the broader context, including Islamic moral values. Thus, it is important to be aware of the potential for framing to influence public perceptions of what constitutes "truth" in digital da'wah.

Over-reliance on technology without critical thinking has inevitably created gaps in public knowledge and awareness of Islamic teachings, especially when the information presented contains bias or inconsistencies.

Ultimately, public response needs to be directed toward active involvement in analyzing and evaluating the information received to ensure the cultivation of the integrity of Islamic teachings amidst technological transformation.

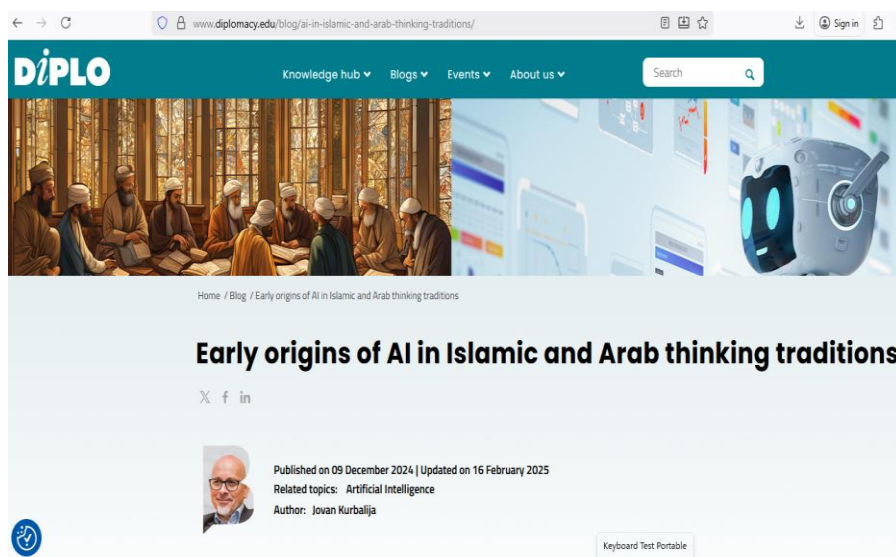


Figure 4. The future of AI and diplomacy at the Prince Saud Al Faisal Institute for Diplomatic Studies

Data source: <https://www.diplomacy.edu/blog/ai-in-islamic-and-arab-thinking-traditions/>

The framing applied in the discourse on AI and Islamic thought has highlighted the casuistic and reflective consequences for the integrity of Islamic teachings themselves. According to data from [Diplomacy.edu](<https://www.diplomacy.edu/blog/ai-in-islamic-and-arab-thinking-traditions/>), the rich legacy of thought during the Islamic Golden Age has demonstrated the synergy between scientific innovation and spiritual values, where this intellectual tradition has played a crucial role in shaping the ethical foundations of modern technological development.

Ignorance and unawareness, or misuse of AI, can undermine public trust in these values, fueling a gap between Islamic principles and everyday practice. In this context, incorrect framing has the potential to facilitate stigma against the use of advanced technology in religious contexts, hindering progress that could otherwise be achieved. Therefore, a balanced approach is needed in the dialogue on AI, where Islamic values remain the guiding principle in the use of technology.

Prioritizing ethics and integrity in discussing AI has made it possible to ensure that technological transformation does not alienate, but instead strengthens authentic and relevant religious awareness, concerns, and practices.

The Dynamics of the Paradigm of Interaction Between AI and Islamic Communication in the Digital Media among Muslims

The research findings indicate that AI has the potential to support the effective delivery of religious information, expand the reach of Islamic preaching, and facilitate interactive discussions on digital platforms. However, challenges also arise in the form of ignorance and lack of awareness of AI mechanisms, as well as concerns about potential deviations from Islamic values. Muslim communities need to be encouraged to develop better digital literacy to optimally utilize this technology without compromising moral principles. This research also highlights the need for quality control of information circulating in digital media to ensure its compliance with Islamic teachings. Therefore, developing inclusive, data-driven strategies has become a vital part of addressing the dynamics posed by AI in the context of Islamic communication.

Based on the research findings, the interaction between AI and Islamic communication is seen as a bridge connecting religious traditions with technological advances. The delivery of religious information through AI has initiated space for new interpretations that encourage the development of knowledge and spiritual awareness. Most relevant previous references indicate that while technology has brought convenience, there is an urgent need to filter information to avoid being marred by misinformation. Beyond serving as a means of communication, such technology influences the form and substance of narratives adopted by Muslims in responding to contemporary issues. In this context, AI functions not only as a tool but also plays a crucial role in shaping the mindset and interaction patterns of the Muslim community. This understanding has confirmed that technology should be utilized and positioned as a means to deepen knowledge and reflection on Islamic teachings amidst the ever-accelerating pace of globalization.

Research findings have focused on the need to understand and reflect on the acceptance of AI technology among Muslims through a more thematic and case-based approach. Fred Davis's Technology Acceptance Model (TAM) illustrates that factors such as ease of use and perceived usefulness influence the adoption of this technology. Furthermore, Stuart Hall's study of Critical Media provides insights into the contribution of digital media and AI to the formation of Islamic narratives in the public sphere, examining the active role of the Muslim community in responding to and controlling these narratives. Through Erving Goffman's Framing Theory, it is important to understand the framing of AI in religious issues, thus impacting society's perspective on technology and Islamic values. This analysis suggests that despite challenges in technology acceptance, opportunities to strengthen communities through innovation remain, and need to be supported by education, consistent policies, and ongoing research. This argument suggests that stakeholders should position AI not merely as a challenge but as a potential that can be developed for social and spiritual purposes.

From the research findings, it is clear that the integration of AI into Islamic communication has several implications for Muslim communities. First, the implementation of advanced technology opens up more modern and affordable means for religious learning, facilitating access to a wider audience. On the other hand, there is a potential risk of distortion of Islamic values if its use is not accompanied by critical awareness of information sources. This highlights the importance of educating the community to critically evaluate information, especially in contexts that could potentially influence beliefs and religious practices. Furthermore, the implementation of security strategies in the use of digital information has made it possible to ensure that disseminated content remains grounded in the teachings of the Quran and Sunnah. Therefore, initiating and stimulating collective awareness among the public regarding the challenges and opportunities brought by AI is an urgent step to protect the integrity of Islamic teachings.

The results of this study align with findings from previous research examining the interaction between technology and religious values. Previous relevant research has indicated that in various contexts, particularly in more traditional societies, technology adoption is often met with resistance due to fear of changing values (Hasanuddin et al., 2024; Lestari et al., 2025). However, these studies have added a new layer by revealing that Muslim communities demonstrate resilience and a willingness to adapt to technology while maintaining the core of their faith. For example, numerous studies have concluded that despite initial concerns about AI, with adequate digital literacy, Muslims can utilize various digital tools to support social interaction and the dissemination of information (Luhuringbudi, Putra, et al., 2025b; Yahya et al., 2025). It can be concluded that, in the Islamic context, the dialogue between tradition and technology has led to constructive and innovative outcomes. Comparisons with past research highlight the evolving perceptions within Muslim communities regarding technology's role in faith, paving the way for holistic approaches in the digital age.

Based on the findings, it has been recommended that stakeholders within the Muslim community develop a strategic action plan to optimize the use of AI in Islamic communication. First, it is important to develop training programs that focus on digital literacy and technological knowledge so that Muslims can use these tools wisely. Furthermore, the development of digital platforms that provide and facilitate AI-based educational content should be prioritized to reach younger generations who are more familiar with technology. Policies that support collaboration between educational institutions, religious organizations, and technology developers need to be initiated to deliver sustainable and relevant innovation. Furthermore, regular evaluation of content generated and future AI-powered content should be part of efforts to maintain accuracy and alignment with Islamic values. Such a strategy will not only support the effectiveness of Islamic communication but also enhance the position of Muslims in broader discourse in the current digital era.

CONCLUSION

This study found that the acceptance of AI technology among Muslims is not solely based on functionality and ease of use, but is also influenced by the social and spiritual aspects surrounding each individual. While much of the previous relevant literature has concentrated on technical factors, a thematic and reflective analysis using the Technology Acceptance Model (TAM) has demonstrated that religious values and social norms have a significant impact on shaping attitudes toward this technology. Illuminating the complex interaction between religious beliefs and new technological developments has suggested that users face psychological barriers when engaging with AI, even if they perceive its benefits. Furthermore, it was revealed that narratives produced through digital media often undergo content adjustments to align with Islamic teachings, indicating an active effort to maintain harmony between technology and spiritual values.

This study has made a significant contribution to the interdisciplinary study of technology, media, and religious studies, with a focus on the integration of AI in Islamic communication. The successful integration of approaches such as TAM, Critical Media Studies, and Framing Theory in this analysis has revealed new perspectives that have not previously been fully explored in the related literature. One novel aspect of this research is the emphasis on the formation and re-formation of religious narratives in the context of AI, indicating the dynamic relationship between technological development and the evolution of Islamic thought. Other contributions include thematic insights and reflective awareness of the challenges and opportunities faced by Muslims in utilizing artificial intelligence for the development of da'wah communication. Through these findings, it is dedicated to encouraging further research to explore other aspects of technology integration in the lives of religious communities. By highlighting existing challenges, this research has initiated solutions for developing better strategies for utilizing technological advances for the good of the community. The limitations of this research are seen as opportunities to enrich further research in the field of technology and religion, initiating a more inclusive and responsive approach to societal needs.

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