

Reconstructing Digital Da’wah Paradigm: Restoring Da’i Authority Through Islamic Humanism In The Artificial Intelligence Era

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Abstract

This paper explores the topic of dehumanization of digital da’wah, as well as the shift of religious authority from da’i to algorithms during the Age of Artificial Intelligence (AI). The transition of da’wah practices from conventional religious spaces to the digital world has led to algorithmic authority where visibility, virality, and engagement become more important than any other criterion in terms of religious legitimacy. In this way, the role of da’i as an authoritative spiritual figure is gradually transformed into the position of a content manager. For the purpose of the study, a qualitative research design has been used by applying Critical Discourse Analysis based on Norman Fairclough’s theory. Twenty-three articles from peer-reviewed journals and fifteen articles from NU Online and Republika have been selected and analyzed in this study for the period of 2020-2026. According to the analysis, the discourse of digital da’wah presents AI as an efficient and authoritative assistant; it normalizes the use of algorithms in da’wah practice, and it emphasizes religious popularity rather than sanad and scholarship. This research also reveals that da’wah using AI faces the danger of dehumanizing people since it tends to turn religious communication into mere machine-based dissemination of information without empathy, understanding, and spiritual companionship. The current study presents the “Human-AI Collaborative Da’wah Model” where AI plays a supportive role and the moral supremacy and interpretive power is restored to the da’i.

Keywords: *Critical Discourse Analysis; Da’i Authority; Digital Da’wah Ethics; Islamic Humanism; Algorithmic Hegemony*

INTRODUCTION

The digital revolution, now driven by generative artificial intelligence, has fundamentally altered the epistemological terrain of contemporary Islamic da’wah (Anam et al., 2025). The importance of this phenomenon lies not just in its change in mediums from the conventional pulpits to the digital medium, but also in its change in terms of religious authority as such. While the former relied heavily on the extent to which one was versed in religious knowledge (rasikh fil ‘ilm) and his character, it now increasingly depends on the logic of algorithms behind the social media platform interfaces (Hakim & Dahri, 2025). It indicates the crucial transition from the da’i as the subject of communication who

commands respect, to the algorithm as an autonomous mediator who influences discourse and decides who can speak on behalf of Islam.

On a macrosociological level, this issue can be viewed from the perspective of the classic but increasing conflict between structure and agency (Collins, 1992). As Turner contends in *The Structure of Sociological Theory*, structures-technological infrastructure and algorithmic rules in contemporary terms-frequently overshadow agency. This results in what Turner describes as a “social selection pressure,” which forces individuals to adjust themselves to the rules of the game imposed by the system. In the current context, since da'wah videos produced by the da'i are prioritized and recommended by TikTok or Instagram algorithms based not on their sound theology, but according to how many likes, comments, and views they receive, the da'i' freedom in terms of acting as a religious advisor becomes limited (Famuji et al., 2025). Consequently, the da'i' sovereignty over the dissemination of certain ideas becomes severely restricted due to the need for the adaptation to the requirements of the “iron cage.”

This represents the working of ideological hegemony according to critical communication theory. According to Gramsci, hegemony takes place when the inferior groups accept the dominance of the superior groups as part of their common sense (Good, 1989). Hegemony can be seen in the digital da'wah ecology through the acceptance of “technological determinism” as the only way forward by Muslim societies and da'wah institutions (Obamamoye, 2023). Technological determinism creates the notion that efficiency and wide reach are the best virtues that one can achieve by embracing AI, regardless of whether these virtues come without substance. It is the distorted form of communication which Habermas refers to as “systematically distorted communication” that ensures sensational and polarizing yet shallow messages keep appearing online.

Most serious repercussion of technological supremacy in this case would be pathology known as “dehumanization” in da'wah discourse. According to recent research in social psychology and HCI conducted in 2024 and 2025, AI-assisted communication tends to provoke dehumanized perception – lack of activation of the process of social cognition which allows recognizing the partner in conversation as a human with certain mental and emotional states (Giffari & Dermawan, 2025). Author, during his rhetorical analysis, found out that even if AI can generate sermons with a proper structure, it is unable to reproduce the elements of pathos and ethos which are the key components of prophetic rhetoric. According to Islamic doctrine, da'wah is not only information transfer but also a process of transferring values and spirituality (*tazkiyah an-nafs*), which is impossible without heart (*qalb*) and empathy (Basit, 2020). As Abdul Basit underlines in his book “*Wacana Dakwah Kontemporer*”, da'wah cannot be viewed only as rhetorical performance or information transmission, as it also entails profound spiritual transformation. By delegating this aspect of process to machines, important breach in spiritual chain happens.

From a literature review of the existing works, it can be stated that the current academic discussion regarding digital da'wah in Indonesia still focuses on the optimistic-technical or legal-formalist approach. In support of the technocracy perspective (Waseu, 2025), and others stress the necessity of using artificial intelligence as one of the ways of strengthening da'wah through the personalization of the content and chatbot optimization. On the other side (Nuriana & Salwa, 2024), started considering algorithmic ethics pointing out the dangers associated with possible biases and necessity of regulation of such processes. Yet, the discussed studies lack an ideology-centered analysis of the change of ontology of religion caused by changes in algorithmic power structures. At the same time, there are very few attempts to use Critical Discourse Analysis (CDA) in terms of the way how religious concepts can be used in the framework of surveillance capitalism.

The existing academic research gap is therefore apparent-the need for academic studies that will shift their focus away from “technology adoption” towards “paradigm reconstruction.” This research seeks to fill this research gap through paradigm reconstruction of the ethics of da'wah in the era of artificial intelligence. The main contribution of this research will be developing a new paradigm of digital da'wah anchored on the principles of Islamic Humanism-one that considers the da'i as the ultimate source of moral and spiritual authority in the process, but leaves AI as merely a supporting technology. This research also introduces the “Human-AI Collaborative Da'wah Model” as a framework paradigm for safeguarding the authenticity of da'wah, avoiding dehumanization, and maintaining the scholarly authority of da'i amid information automation. Based on the concept of Critical Discourse Analysis proposed by Norman Fairclough (Fairclough, 2010), this research seeks to critically analyze the practices involved in digital da'wah in order to bring out the uneven power dynamics between da'i and the algorithms. This methodology is inspired by the philosophy of critical theory which seeks to liberate da'wah from any oppression associated with technology in order to maintain its integrity and authenticity.

There is clear indication that something definite has changed regarding religious authority (Hidayatullah, 2024), Indeed (Shin, 2026), affirm that there has been the rise of the “Algorithmic Authority” –a situation whereby the legitimacy of the preacher is no longer linked to being an affiliate of institutions like *pesantren* and groups like NU and Muhammadiyah but rather through search and recommendation algorithms. The trend of the “Instant Ustadz” or micro-celebrity preacher is empirical proof of the environmental selection theory postulated by Turner: those who adapt best to the medium of social media-short clips and click bait content-take center stage irrespective of their academic prowess.

The sociological consequence of such developments is the division of religious authority. The Muslim communities no longer follow the consensus of scholars, but rely upon individuals chosen by

AI in accordance with the preferences of each user. This has the effect of reducing cohesion in the Muslim community, leading to polarization as extensively discussed in the literature on the filter bubble effect (Kamaludin, 2023).

It has emerged from recent studies involving “IslamGPT” and similar platforms that AI is often skewed towards majority *mazhab* or interpretations found most readily on the internet, which may include Western or radical versions, at the cost of local fiqh subtleties as well as the uniquely Indonesian approach of *wasatiyyah*, meaning moderation (Niam, 2024). Such biases go beyond technical faults to constitute theological faults. In case AI is used as the key resource for fatwa digital, the Islam that emerges will be an “Algorithmic Islam,” one devoid of its traditional depth and richness of Qur’anic exegesis.

Perhaps one of the most solid empirical proofs is related to dehumanization. Triono building on neuroscience studies, presents a scientific basis for the above theological claim: the human brain cannot address non-human creatures with the help of social cognition (Triono, 2023). In other words, da’wah that has been communicated or conducted solely with the help of AI, such as the virtual preacher, does not actually touch the human aspect of the *mad’u*. From an Islamic perspective, da’wah serves the purpose of conveying *hidayah*, a task that belongs exclusively to Allah but gets conveyed via human *ikhlas* (sincerity) and heart. Machines, regardless of their degree of sophistication, lack *niyyah* and consciousness.

The implications that can be drawn from these findings clearly indicate an epistemic problem in the domain of digital da’wah. In other words, authority within religion has changed from being grounded in scholarship, *sanad*, and spirituality to digital popularity and algorithmic truth. The practice of da’wah, which is supposed to represent a spiritual experience, has turned into something completely different and was turned into virality, governed by algorithms (Punziano, 2025). With the advent of AI technology and its ability to create sermons and interpretations without *sanad* and without any spiritual experience whatsoever, the problem becomes more and more pronounced.

Taking into consideration the background information given above, the following research questions guide this study: *First*, how do the discourse of artificial intelligence reframe the religious authority in the current context of digital da’wah; *Second*, in which way does algorithmic logic lead to the dehumanization of da’wah and the marginalization of the moral authority of the da’i; *Third*, what is the possibility of using Islamic Humanism and Qur’anic ethics of communications in rebuilding humanistic da’wah in an era of artificial intelligence; *Fourth*, what kind of collaborative partnership between humans and artificial intelligence could safeguard the authentic nature and ethical purposes of Islamic da’wah in digital environment.

RESEARCH METHODS

The study adopts a qualitative method based on the Critical Discourse Analysis (CDA) approach pioneered by Norman Fairclough. CDA was chosen as a tool that facilitates critical analysis of the ways language, discourse, and practices serve as means for reproducing the relationships of power and dominance through digital religious discourse (Fairclough, 2010). Regarding digital Islamic sermons, the adoption of CDA implies an analytical process that uncovers how the discourse around AI creates a “new regime of truth,” which ultimately moves religious power from the da'i into algorithms.

The present research uses a Critical-Emancipatory paradigm. Unlike the description of the process of AI-mediated da'wah, the research involves critical analysis of the ideology inherent in technological determinism and algorithmic dominance through the reconstruction of a paradigm based on Islamic Humanism and Qur'anic communicative ethics. The theoretical framework is shaped by macro-level sociological theories as well as the media ecology approach that views technology as a social structure with certain ideological and economic interests (Farhana, 2025).

Research sources were selected using digital documentation procedures and triangulation methods. There were two types of information sources in the research corpus: Primary literature and Secondary digital media texts. The primary sources of data were twenty-three peer-reviewed journal articles published from 2020-2026. The period was chosen since it allowed capturing fast-growing trends related to digital sermons after the pandemic era and reactions to generative AI technologies.

The inclusion criteria for the choice of articles included: *First*, articles that addressed Islamic preaching (da'wah), religious authority, artificial intelligence, digital religion, or algorithmic communication; *Second*, articles that appeared in peer-reviewed journals; *Third*, articles available in full text; and *Fourth*, articles addressing concepts or empirical matters relevant to the topic of AI and Islamic communication. On the other hand, the exclusion criteria included articles solely focused on artificial intelligence from an engineering perspective without any link to religion or communication, articles from sources that were not academic or peer-reviewed, duplicated articles, and those that lacked methodology.

The secondary corpus was comprised of fifteen digital media texts obtained from “NU Online” and “Republika” webpages. This decision was based on the fact that both websites were considered to be representatives of two key discourses within the context of Indonesian Muslims, such as traditional or *pesantren*-based Islam and contemporary Islamic discourse practiced in urban environment. The chosen texts featured opinion articles, features, and editorials concerning such topics as AI, digital sermons, and religious authority, respectively. In order to ensure better replicability of the findings, an overview of the sources was provided in the form of a table with information on the titles, authors, year of publication, indexing, and origin of texts used.

The analysis of the data was undertaken through a recursive and dialectical process based on Fairclough's tripartite framework of CDA. At the level of text (micro-analysis), the researcher examined the use of specific lexicon, the modality, transitivity, sentence construction, metaphors, and rhetoric in the corpus. Special focus was placed on the way in which AI was linguistically constructed, for instance, as a self-autonomous entity, as well as the position of the da'i within discursive structures.

In terms of the meso-level discursive practices, the research considered the ways in which digital discourse of da'wah was articulated, disseminated, and received. The emphasis was laid on the impact of algorithmic procedures, including SEO optimization, measures promoting engagement, use of clickbait techniques, and enhancing platform visibility. The intertextual analysis also revealed the presence of narratives in which technological efficacy became the prevailing paradigm of da'wah (Muhibin & Widhiandono, 2024).

In terms of social practice (macro-analysis), the analysis of text and discourse was analyzed further in more sociological contexts such as surveillance capitalism, commodification of religion in the digital age, and the crisis of religious authority in the era of artificial intelligence (Zuboff, 2019). Islamic Humanism and the Ethical Dimensions of Qur'anic Discourse were used as interpretive frameworks in understanding the epistemological significance of algorithmic dominance and developing the suggested "Human-AI Collaboration Da'wah Model."

Discourse analysis was done mainly by the researcher who carried out the research as a principal investigator. The interpretation of the findings was checked against subjective understanding using peer debriefing with other scholars who were not part of the study but specialized in Islamic communication and digital media studies. Intercoder reliability was used whereby thematic and discursive analysis was compared. Interpretative disagreements between the two peer researchers were ironed out until there was an agreed view. Reflexivity of the researcher was ensured through the recognition of researcher positionality within the research. Reflexive memos were made when doing the coding to guard against ideological bias.

This paper used only the publicly available scholarly works and electronic media texts for research purposes. There were no actual people used in this experiment, and there were no interventions, interviews, and observations that involved any human data. Thus, no ethical approval from any human ethics committee was required. Nonetheless, academic ethics guidelines were followed strictly by using appropriate citations and proper analysis of the texts.

RESULTS AND DISCUSSION

This chapter discusses the results of the study performed through the analysis of fifteen digital media texts published by NU Online and Republika from 2020 to 2026. The discussion centers on the way in which the notion of artificial intelligence has been constructed through discourses in Indonesia's

digital Islamic discourse and its implications for the construction of the legitimacy of the da'i in digital preaching. Academic journal articles are mainly used as a theoretical framework for interpreting the discourse patterns found in the media texts.

Under Norman Fairclough's tri-dimensional analysis, the data is organized into three different levels of analysis: textual analysis (micro level), analysis of discursive practices (meso level), and analysis of social practices (macro level) (Fairclough, 2010). The results show that digital Islamic discourse increasingly views AI not only as technology but also as a source of epistemic knowledge that can guide the process of understanding Islam.

Textual Dimension: The Construction of AI as Religious Authority

Textually, there was evidence of recurrent lexical items that constructed AI as an efficient, intelligent, and authoritative entity when it comes to the use of AI in digital da'wah. In particular, several media texts used linguistic items related to technology like "optimization," "smart Islamic services," "instant fatwa," "digital efficiency," and "AI-powered religious service." By doing so, AI was presented as a problem-solving authority at the same time masking the human da'i.

For instance, one article on NU Online characterized AI as "mampu membantu umat memperoleh jawaban keislaman secara cepat dan praktis di era digital" ("able to assist Muslims in obtaining Islamic answers quickly and easily in the digital era"). The notion of "jawaban keislaman secara cepat" is an example of discourse that places more emphasis on the quick acquisition and ease of access to knowledge rather than its profundity. In a similar vein, an article in *Republika* titled the uses of AI technology as "solusi dakwah masa depan yang adaptif terhadap kebutuhan generasi digital."

As illustrated by the CDA findings, the language used in these texts tends to characterize AI as performing actions through the use of active transitive sentences. Specifically, the term "AI" is used as an entity capable of "guiding," "answering," "assisting," and "reaching" Muslims. On the other hand, the position held by the da'i is characterized by passive sentences such as "dibantu oleh sistem AI" or "didukung teknologi digital."

It is also true that the predominance of market-focused discourse could be seen in the entire corpus. Such words as engagement, audience reach, viral content, and content optimization were used more often than such spiritual/religious notions like *barakah*, *tazkiyah*, and *qudwah*. This suggests that da'wah, which is usually a spiritual task, has now turned into something measurable and thus related to digital performance rather than religiosity itself.

Moreover, several articles also validated the normality of using multimedia preachers generated by AI systems. According to one article published by *Republika*, technology makes it possible for the implementation of "penyampaian dakwah yang lebih menarik secara visual bagi generasi muda". Though this can be considered as a positive perspective, it equally promotes visual attraction and

content effectiveness as compared to contemplative and discursive modes of religious engagement (Hakim & Dahri, 2025).

Discursive Practice Dimension: Algorithmic Logic and the Transformation of Da'wah Production

On the meso scale, the study looked at the way the process of production, dissemination, and consumption of digital da'wah discourse takes place in platform ecosystems. Based on the results obtained, it can be seen that the logic of algorithms plays an influential role in the production approaches adopted by religious content producers and religious media organizations. In this regard, several analyzed media articles suggested that preachers should conform to the platform's algorithmic logic. In particular, one article by Republika suggested that "dakwah digital harus mengikuti pola komunikasi media sosial agar mampu menjangkau audiens yang lebih luas." On the other hand, NU Online recommended that digital Islamic preaching in the AI age necessitates "strategi konten yang relevan dengan algoritma platform digital."

Such normalization leads to the ideological naturalization process according to Fairclough where acceptance of technology becomes commonsense thinking without much critique. Thus, the ideology no longer considers whether it is necessary to allow algorithms to influence religious discourse. On the contrary, there is a consensus about the fact that preachers cannot help but follow the rules imposed by algorithms and be socially relevant. Additionally, the analysis shows that the increasing importance of engagement metrics is reflected in the structuring of da'wah contents. In particular, media texts frequently emphasized the importance of short video contents, catchy titles, and clear images as efficient preaching techniques. One of the analyzed articles claims that short video sermons were "lebih efektif dibanding ceramah panjang karena sesuai dengan pola konsumsi generasi digital."

This is because the role of the da'i undergoes drastic changes in such environments. In the traditional setting, the da'i was an independent religious expert who would provide contextual explanations and mentorship to the believers. However, when the preaching takes place in algorithmic spaces, the preacher becomes a content creator who modifies religious information according to the analytics provided by the algorithms and other factors like visibility and engagement. This scenario helps to show that digital preaching increasingly emphasizes virality rather than legitimacy.

Table 1: Discursive Transformation of Religious Authority in AI-Based Digital Da'wah

Comparative Aspect	Human-Centered Religious Authority	Algorithmic Religious Authority
Basis of Legitimacy	Scholarly <i>sanad</i> , moral integrity, <i>pesantren</i> and organizational recognition	Visibility metrics, engagement rates, recommendation algorithms

Dominant Communication Pattern	Dialogical, contextual, relational	Instantaneous, fragmented, platform-oriented
Representation in Media Texts	Da'i as spiritual guide and ethical mentor	AI as "smart assistant," "instant Islamic solution," and "efficient religious service"
Orientation of Da'wah	Spiritual transformation (tazkiyah) and character formation	Audience retention, virality, and digital reach
Content Validation	Based on scholarly interpretation and religious authority	Based on algorithmic popularity and engagement performance
Audience Relationship	Personal interaction, empathy, and emotional accompaniment	Automated interaction through chatbots and AI-generated responses
Risk Identified in CDA Findings	Limited digital adaptation	Dehumanization, homogenization of religious understanding, and epistemic fragmentation

Source: Processed by the author based on CDA findings from NU Online and Republika texts (2020–2026), supported by (Roni, 2026); (Rizqia & Mustofa, 2025); (Amri, 2025); (Fahruda & Azali, 2023); (Sholihah & Aufa, 2025); and (Anam et al., 2025).

Social Practice Dimension: Dehumanization and the Crisis of Religious Authority

On a macro scale, the discourse analysis indicates several sociological ramifications of the problem of the crisis of religious authority and the dehumanization of the process of Islamic preaching. One of the key discourses detected in the textual corpus is that of AI as an objectified mediator of religion. News articles would refer to the AI as being a tool that "membantu umat memahami Islam secara lebih mudah dan cepat," but fail to address the issues of potential algorithmic biases, theological reductionism, and ideological filtering.

Furthermore, there was a development in what is known as the notion of "algorithmic authority," meaning that religious authority has become dependent more on visibility, recommendation engines, and audience participation rather than academic rigor. Some media texts even lauded the rise of the "digital ustadz" and "Islamic influencers" who managed to gain the following of millions despite their lack of conventional scholarly qualifications. In this discourse, popularity becomes a replacement for religious authority. It results in the fragmentation of religious authority online. The followers of Islam find themselves directed towards personalized religious content through recommendation algorithms instead of shared scholarly traditions.

The second important finding relates to the process of dehumanizing religious communication. The texts examined show that AI can replace the communicative role of the da'i by addressing religious

queries and providing automated Islamic content. But the discourse often ignored the aspects of empathy, presence, and emotional intelligence in Islamic preaching. In one media text, for example, the use of AI chatbots was advocated as “pendamping dakwah modern yang siap menjawab pertanyaan umat selama 24 jam.” Through this, the notion of da'wah is seen as being transformed to an informational service that lacks any form of spirituality. In the tradition of Islamic preaching, emotionality, ethics, and spirituality are essential components of preaching (Apipah, 2025).

The results also demonstrate conflicts between technical efficiency and the Indonesian custom of religion based on culture. Although several documents highlight the advantages of AI-standardization and automation, very few touch upon the relevance of local knowledge, *pesantren* practices, or cultural preaching methods rooted in the legacy of Walisongo. Such absence is symptomatic of a de-contextualized approach to religious discourse that coincides with platform culture.

Reconstruction of the Human-AI Collaborative Da'wah Model

From the results found, a model of reconstruction referred to as “Human-AI Collaborative Da'wah Model” is hereby proposed. It is important to note that this model is not meant to resist technological advancement but instead aims at ensuring that AI technologies are used only as a tool (*wasilah*) and never be a source of authority. In this framework, AI serves the purpose of providing a supportive infrastructure for the process of distributing content, translating languages, demographical analysis, and education visualization. On the other hand, the role of the da'i continues to prevail.

Ethical justification of this theory is based on the Prophetic communication values derived by Kuntowijoyo. The values include *siddiq*, *amanah*, *tabligh*, *fathanah*, humanization, liberation, and transcendence (Ridho, 2021). Such values provide guidance for creating human-centered and spiritually-oriented AI-based systems. Thus, it can be concluded that the outcomes of the research show that the main problem faced by AI when applied to digital da'wah is human authority and spirituality preservation rather than mere technological implementation.

Table 2: Prophetic Ethics Integration Framework in the Human-AI Collaborative Da'wah Model

Prophetic Value	Ethical Principle	AI Application in Digital Da'wah
<i>Siddiq</i> (Truthfulness)	Accuracy and honesty in religious communication	AI-assisted fact verification linked to credible Islamic references and verified fatwa databases
<i>Amanah</i> (Trustworthiness)	Accountability and transparency	Transparent citation systems and source disclosure in AI-generated religious content
<i>Tabligh</i> (Communicativeness)	Inclusive and accessible communication	Algorithmic distribution designed to avoid echo chambers and polarization

<i>Fathanah</i> (Wisdom)	Contextual judgment and intellectual depth	Context-aware NLP systems trained on local Islamic and cultural datasets
Humanization	Preserving human dignity and empathy	Human escalation mechanisms for sensitive spiritual and emotional cases
Liberation	Preventing ideological domination	Ethical algorithm design resisting exploitative engagement logic
Transcendence	Maintaining God-centered orientation	Digital interfaces encouraging reflection, worship, and real spiritual practice rather than addictive consumption

Sumber: Constructed by the author based on CDA findings and Prophetic Communication theory adapted from (Ridho, 2021); (Karimullah et al., 2023); (Amri, 2025); and (Ridho & Hariyadi, 2021).

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

As a result, this research finds that the blind embrace of Artificial Intelligence in modern digital da'wah efforts has resulted in the development of a serious problem regarding the erosion of religious authority as well as the dehumanizing effect on the position of the da'i. The dominance of algorithmic thinking that focuses more on virality and engagement than on the validity and morality of the religious content leads to the formation of a "regime of truth," where religious legitimacy is defined and validated not only by scholarly *sanad* and moral integrity but also by computational models and processes. Such tendencies can be observed when applying Critical Discourse Analysis to media texts from NU Online and Republika.

To solve the epistemological crisis mentioned above, this research offers a paradigm shift via the "Human-AI Collaborative Da'wah Model," which draws inspiration from Islamic Humanism and Prophetic Communication Ethics. According to the model, AI would only play the role of *wasilah* for supporting data collection, data visualization, and dissemination. On the other hand, moral guidance, contextualization, empathy, and spiritual mentoring would be exclusively done by human beings. It is, therefore, crucial for the da'i to assert their agency in ensuring that technology serves as *khadim*, rather than *sayyid*, in the context of Islamic communication.

From a theoretical perspective, this research helps build critical research in the fields of digital religious authority, Islamic communication ethics, and AI mediated communication. From a practical standpoint, this research presents a humanistic approach that would help integrate the use of artificial intelligence in Islamic preaching.

However, there are certain weaknesses associated with this study that need to be noted. To start with, the study is based only on written textual media pieces and academic texts, and no personal interviews have been conducted with the participants of da'wah, Islamic experts, or developers of digital platforms. In addition, this study does not cover the issue of audience response and reception and no ethnographic observations have been conducted about how Muslim communities react to the artificial intelligence da'wah content. Moreover, the sample used is limited only to the selected texts from two websites – NU Online and Republika, and therefore cannot cover the variety of digital Islamic discourse within other social media platforms like TikTok, YouTube, Instagram, and Telegram.

Suggestion

Further research could include conducting experimental research into the application of the Human-AI Collaborative Da'wah Model among Indonesian Islamic institutions, *pesantren*, and virtual preachers. There is a need for further research that uses netnographic and audience reception analyses approaches to explore the way Muslim audiences perceive and respond to religious messages generated by artificial intelligence on a daily basis through their digital interactions. Moreover, there is a need for multi-disciplinary research involving Islamic scholars, media communication specialists, artificial intelligence engineers, and social media platforms authorities for formulating Sharia-compatible algorithm governance and ethical audits processes.

Therefore, future research should augment the database to include not only text-based Islamic media content but also audiovisual preachment materials, interactions via live streaming, the role of AI chatbots, and social media recommendation systems. This would improve our knowledge about how algorithmic architecture influences modern Islamic authority and offer a firmer basis for the development of an AI-assisted da'wah paradigm in Indonesia.

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