

# A Mapping of the Interconnections between Religion, Society, and Media in the Age of Artificial Intelligence

Ikmal Maulana Akbar<sup>1)</sup>, Dudi Gamal Firmansyah<sup>2)</sup>, Ahmad Sarbini<sup>3)</sup>

<sup>1),2),3)</sup> Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia

e-mail Correspondent: [231330024.majum@uinbanten.ac.id](mailto:231330024.majum@uinbanten.ac.id), [dudigamalfirmansyah1512@gmail.com](mailto:dudigamalfirmansyah1512@gmail.com)

Received: 15-10-2025    Revised: 27-10-2025    Accepted: 06-11-2025

## Article Information

## Abstract

**Keywords:** Da'wah Strategy, LDK, Students, Participation, Campus Da'wah, Qualitative

The rapid development of digital media and artificial intelligence (AI) has transformed the way people live and interact in modern society. Nevertheless, the human need for religion as a source of moral and spiritual guidance remains unchanged. This study aims to analyze the conceptual framework of the relationship between religion, society, and media in the era of artificial intelligence through a *literature review* approach. Data were collected from relevant sources, including academic journals, books, and scholarly articles, and analyzed using a descriptive-analytical method. The results indicate that religion functions as a spiritual and moral compass in guiding the ethical use of media and AI technologies, ensuring that technological progress aligns with values of justice, humanity, and the common good. Meanwhile, media and AI serve as instruments for disseminating religious values and spiritual education, while society acts as the primary agent that interprets and implements these teachings in the digital sphere. Thus, religion, society, and media constitute three interrelated pillars of modern civilization that cannot be separated, even as the world continues to evolve.

**Kata kunci:** Strategi Dakwah, LDK, Mahasiswa, Partisipasi, Dakwah Kampus, Kualitatif

## Abstrak.

Perkembangan media digital dan kecerdasan buatan (AI) yang semakin pesat telah mengubah cara hidup dan pola interaksi masyarakat modern. Meskipun demikian, kebutuhan manusia terhadap nilai-nilai agama sebagai pedoman moral dan spiritual tidak pernah berubah. Penelitian ini bertujuan untuk menganalisis peta konsep hubungan antara agama, masyarakat, dan media di era kecerdasan buatan melalui pendekatan studi pustaka (*literature review*). Data diperoleh dari berbagai literatur yang relevan, termasuk jurnal ilmiah, buku, dan artikel akademik, kemudian dianalisis secara deskriptif-analitis.

Hasil penelitian menunjukkan bahwa agama berperan sebagai kontrol spiritual dan moral dalam penggunaan media dan teknologi AI, memastikan bahwa perkembangan teknologi tetap sejalan dengan nilai kemaslahatan, keadilan, dan kemanusiaan. Sementara itu, media dan AI berfungsi sebagai sarana penyebaran nilai-nilai agama dan pendidikan spiritual, dan masyarakat menjadi pelaku utama yang menginterpretasikan serta mengimplementasikan ajaran tersebut dalam kehidupan digital. Dengan demikian, agama, masyarakat, dan media merupakan tiga pilar utama peradaban modern yang saling terhubung dan tidak dapat dipisahkan, meskipun zaman terus mengalami perubahan.

## INTRODUCTION

Religion is a fundamental structure in human life that functions as a moral, spiritual, and social guide. It not only regulates the relationship between humans and God, but also directs interactions among individuals and with their surrounding environment. In the Islamic perspective, religion serves as a value system that guides humans to behave in accordance with the principles of justice (*‘adl*), public welfare (*maṣlaḥah*), and responsibility as *khalīfah fil ard*. These values should be the foundation for humans in facing every form of change, including the significant transformations influenced by the modern technological developments and Artificial Intelligence.

Religion, particularly Islam, plays an important role in shaping individuals and society. Islam is not only a religion that focuses on spirituality, but also it becomes a crucial pillar in building civilization, as Islam serves as a worldview (Abdullah, M and Junaid Nadvi, 2015). Therefore, when Islam functions as a worldview, it becomes the foundation for every aspect of life.

As individuals, humans possess the basic essential components, one of which is social nature (*rukun*), where people have the desire to socialize and the intellect to think (Ratulangi et al., 2023). Thus, humans continuously engage in social interaction and continually develop media as tools for communication. It is proven by the evolution of human life from one era to other eras, particularly in the realm of media. These changes cannot be separated from the relationship among religion, society, and media.

In this modern era, society lives in the situation which is described as the era of technological totality, where almost every aspect of life is connected to digital systems, social media, and artificial intelligence algorithms. The process of change occurs rapidly, creating a dynamic new culture that often removes the spiritual and human values. In this context, religion faces new challenges: how to maintain moral guidance in the in the era of rapid and advanced technological transformation.

Previous relevant research includes what was conducted by Nesia Mu’asyara et al., titled “Religion, Society, and Mass Media.” This study employed a qualitative descriptive approach with triangulated data collection, and the research objects were social media accounts used by the public. The descriptive qualitative approach was used to analyse and interpret the content of religious media. Researchers examined texts, images, or videos in religious media to understand the conveyed messages, representations of religion, or existing communication patterns. Based on the findings, there are both advantages and disadvantages in the relationship between human life and technological advance, especially mass media, though mass media enhances the dissemination of religious messages and public understanding, it also carries negative aspects, such as the spread of misleading information. To minimize the negative impacts of mass media, responsible use and monitoring are essential (Nesia, dkk: 2025). Thus, this study is different from the study conducted by Nesia Mu’asyara, et al., the current study focuses on the mapping of relationship between religion, society, and media in the era of Artificial Intelligence.

In the digital and AI era, society must not be merely passive users of technology, because information flows and media algorithms can shape thoughts, opinions, and religious practices instantly. If individuals simply follow content without filtering or assessing its quality, it may lead to the reduction of spiritual values, the shifting of authority from scholars and traditional educational institutions, and fragmentation of knowledge. Through digital literacy, ethical awareness, and active participation, society can ensure that media and AI are used for goodness, education, and authentic da’wah. It is aligned with the Islamic principle that humans, as *khalīfah fil ard*, are responsible to manage knowledge and technology wisely.

## METHOD

This study employed library research with a descriptive qualitative approach. This method was chosen because the research focuses on collecting and analysing various written sources relevant to the theme of the relationship between religion, society, media, and the development of Artificial Intelligence (AI).

The data in this study come from secondary literature, such as books, scholarly articles, journals, and credible online sources. All sources were selected for their direct relevance to the topic of diversity in the digital era and the role of media in modern society.

Data collection was carried out by tracing, reading, and taking notes from various references that support the discussion. Afterward, the data were analysed descriptively and comparatively to identify the main ideas and relationship among the discussed concepts.

Through this method, the study is expected to provide a clear picture of how religion, media, and society interact one another to build an ethical and faith-based digital civilization.

## RESULT AND DISCUSSION

### RESULT

The era of Artificial Intelligence (AI) and new media has created a new social ecosystem that transforms the ways humans to practice religion, interact, and engage with knowledge. The easiness of accessing information encourages people to seek shortcuts in finding answers, both matters related to social issues and religious matters, so the credibility of those answers is not always reliable.

In this context, religion, society, and media no longer stand independently, but they are closely interconnected in shaping the structure of meaning and digital morality. Religion provides ethical and spiritual values as moral guidance; society acts as an interpretive agent and social regulator of technological development; while digital media and AI serve as instruments as well as interactive spaces that accelerate the internalization of religious values in modern life (Rizal, D. A., Maula, R. A., & Idamatussilmi, 2024). The synergy among these three elements is key to building a civilized and faithful digital civilization.

In the context of technology ethics, religion plays a fundamental role as a moral compass that affirms human responsibility for their creations. Religion provides a theological ethical framework ensuring that the development of artificial intelligence (AI) is not only oriented toward efficiency and economic gain, but also considers values of public benefit, justice, and humanity. In line with this perspective, Floridi (2021) emphasizes the importance of human-centered ethics to maintain human integrity as a moral agent in the information and technology era (Floridi, 2025). Therefore, digital technology must be developed by emphasizing the value of compassion, justice, and respect for human dignity.

Furthermore, religion functions as the moral foundation that guides the development and application of AI so that it does not deviate from humanistic principles. This religious dimension is essential in shaping ethical norms for responsible and fair technological innovation. With guidance from religious ethics, AI is expected to contribute positively to the common good, not only fulfill the technical or economic goals.

The principles such as honesty, trustworthiness, justice, and compassion serve as references in the development and use of technology. Thus, AI should be understood is not as a substitute for human intellect and spirituality but also as a supportive tool that broadens goodness and knowledge, in accordance with the principle of *rahmatan lil 'alamin* (Hassan, 2023).

Meanwhile, society holds a strategic role as a controller of technology, not only a passive user. This control can be realized through three dimensions:

1. Critical digital literacy, enabling society to understand how algorithms work and the social impact of technology, thereby it allows ethical evaluation of innovations.
2. Social participation and public policy, which society takes part in formulating ethical directions and democratic AI usage policy (Hartiwiningsih, 2017).
3. Collective digital ethics, which involves building a digital culture grounded in responsibility, honesty, and shared moral awareness.

With the rapid development of media today, added by the existence of AI, several new phenomena emerge among the general society to seek answers, as well as among religious leaders in delivering their da'wah messages.

#### 1. Digital Da'wah and Short-Form Video

The development of short-form video platforms such as TikTok, Instagram Reels, and YouTube Shorts has transformed the format of religious preaching. Short videos compel preachers to deliver religious messages concisely, visually, and emotionally to attract younger audiences. This strategy has effectively increased engagement and dissemination of religious values in digital spaces (Wulandari, 2025).

Based on the observations, the author notes that this phenomenon represents a “democratization of da'wah”, which allows anyone to share religious messages without passing through formal authority. While this opens space for public participation, it also blurs the boundaries between religious authority and algorithmic authority.

Short-video religious content carries significant epistemological consequences, particularly in terms of oversimplifying meanings and fragmenting religious teachings. Some researches shows that short-form content often leads to partial and superficial understanding. As noted in *Khazanah Al-Hikmah* journal index (Sarinawati, 2025). da'wah messages in short videos tend to lose their theological context and substantive meaning, so it leads to the fragmented religious values.

The similar research also published in *Jurnal Al-Mustla* (Rizal, D. A., Maula, R. A., & Idamatussilmi, 2024) which found that the public, especially students, prefer religious content lasting only 1–3 minutes, which encourages simplification of da'wah messages. Consequently, many religious teachings are understood in fragments without the complete context needed to build the deep spiritual awareness. Nevertheless, strong digital literacy can help some audiences interpret and contextualize messages more critically.

Thus, short-form da'wah videos are indeed effective in terms of reach and audience engagement, but it still carries epistemological risks such as loss of depth and theological context. Therefore, a digital da'wah literacy strategy is needed to balance media effectiveness with the integrity of Islamic teachings.

#### 2. AI-Based Worship Application and Digital Tafsir

Artificial intelligence (AI) is now integrated into various digital worship applications such as prayer schedules, qibla direction, and Qur'anic tafsir assistants. Apps like Muslim Pro and Tafsir AI allow users to receive personalized worship recommendations through machine learning (A et al., 2023).

The increasing use of AI in religious practices creates new dynamics in Islamic interpretive traditions (Abdullah & Noor, 2024). Society's growing trust in AI-based tafsir indicates a shift in religious authority from scholars and classical tafsir institutions to digital systems which is perceived as objective and efficient. This trend is bounded by the appeal of technology that provides quick, personalized, and easily accessible answers. However, this

convenience carries serious epistemological implications regarding the authenticity and validity of interpretations (*tafsir*).

AI operates solely on algorithms and data sets, without moral or theological awareness. As a result, interpretations resulted from AI potentially lose the spiritual, historical, and methodological contexts that characterize classical Islamic *tafsir*. Abdullah emphasizes that not all AI-generated interpretations have strong authentic textual foundations, so it brings risks of meaning reduction or distortion of religious messages (E. Haikcal Firdan El-Hady & Zenrif, 2024).

Therefore, AI must not be positioned as a replacement for religious authority but as an interpretive tool supervised by Islamic ethical and epistemological principles. With a critical approach grounded in Islamic scholarship, technology can strengthen religious understanding rather than replace it.

According to the author, the urgent challenge is how to develop theologically ethical AI systems that do not only imitate the religious language but also understand the limits, contexts, and values embedded within it. In this case, Collaboration between computer scientists and religious scholars is essential to ensure that “digital *tafsir*” does not lose its spiritual essence.

### 3. Chatbot and Digital Religious Consultation

The development in artificial intelligence has risen the new religious practices, including AI-based religious chatbots designed to provide instant answers to questions related to Islamic teachings, jurisprudence (*fiqh*), or moral issues. These systems use Natural Language Processing (NLP) and religious text databases to simulate human-like conversation in religious consultation.

However, the convenience and efficiency offered by AI chatbots also introduce epistemological and ethical challenges. Almunadi and Zulfatmi, in their study on ChatGPT’s ability in high-school Islamic Religious Education materials, found that although AI offers consistent and quick responses, not all answers have accurate theological foundations (Zebua et al., 2023). Therefore, critical verification by religious experts is necessary to ensure alignment with Islamic principles.

Haryani similarly notes that AI chatbots can expand spaces for discussion and interactivity in Islamic Religious Education. These technologies can enhance teacher productivity and student engagement (E. Haikcal Firdan El-Hady & Zenrif, 2024). However, human supervision remains crucial, because chatbots are still limited in capturing complex spiritual and ethical contexts.

These studies indicate that AI chatbots can effectively support digital da’wah and religious education, provided their use remains under the control of the competent scholarly oversight. Thus, chatbots function not only as informational tools but also as educational instruments that are ethical, moderate, and contextual based on the Islamic values.

### 4. Virtual Reality (VR) and Augmented Reality (AR) in Islamic Religious Study

The developments of Immersive technologies such as VR and AR have opened new insight for educational innovation, including Islamic Religious Education (PAI). These technologies allow learners to interact more deeply and contextually with religious material, making the learning process not only cognitive but also affective and reflective.

According to Abdullah and Noor, the usage of AR in education helps students understand complex Islamic concepts such as *tajwid* and *fiqh* more interactively. Through three-dimensional visualization and augmented simulations, students can directly observe reading

rules or worship procedures which is previously difficult to understand through the text merely (Abdullah & Noor, 2024). The immersive approach is proven to improve the motivation and emotional engagement, although there are still challenges in device accessibility and teacher readiness to operate it.

Reserach by Anggara dan Fahlevi (2021) also finds that AR enhances learning environments for children, making religious education more engaging and enjoyable (Anggara & Fahlevi, 2021). Children interact directly with virtual objects which represent Islamic values, so the learning process is more meaningful. However, issues such as the limitation of internet access and cognitive readiness of students still becomes unsolved challenges.

Elman (2024) highlights that the potential of VR and AR in metaverse education has great potential in delivering immersive learning experiences, especially in remote areas (Amra & Yulfa, 2024). Interactive simulations allow students to visit Islamic historical sites such as Masjid al-Haram or Masjid an-Nabawi virtually, so they experience religious settings without physical presence. Elman emphasizes the importance of cross-sector collaboration to build digital infrastructure and increase teachers' technological literacy.

Similarly, Baroroh (2024) asserts that VR can enrich the spiritual dimension of religious education by offering reflective experiences that deepen understanding and appreciation of Islamic values (Baroroh et al., 2024). This technology is not intended to replace direct worship practices but to expand ways students comprehend spiritual meaning.

Overall, these studies show that VR and AR hold great potential for strengthening Islamic religious education in an interactive, contextual, and reflective manner. These technologies integrate knowledge, experience, and spiritual values, so the learners can build religious awareness more completely in digital era.

## 5. Online Islamic Boarding School

In an era of rapidly advancing media and easiness to access information about everything through the internet or AI, there is still formal institution that mediate between modern developments and religious rules to control society life. By utilizing the technological advancements, traditional Islamic boarding schools (*pondok pesantren*) that are identical to the certain places, are now present on the internet network. These online pesantren serve as a solution for those who wish to study religion from credible and accountable sources despite their busy schedules. One of the online Islamic boarding schools in Indonesia is Daarussalam Al-imam Asyafii in Yogyakarta.

This online pesantren allows anyone to study and deepen their understanding of Islam, particularly within the Al-Imam Asyafii school of thought. This online boarding school has a curriculum like general pesantren, which provide a structured learning system but can be accessed anywhere and anytime. Then each student is tested to examine the extent of their understanding.

The online learning system is conducted via Zoom, and those unable to attend live sessions can access recorded lessons. In addition to structured learning, the pesantren also provides a question-and-answer forum accessible through its official website (<https://darussalam.or.id/profil/latar-belakang/?amp=1>)

This online pesantren addresses public concerns about seeking religious knowledge or obtaining trustworthy answers to specific religious questions from credible and accountable sources.

## CONCLUSION

Overall, the development of digital technology and artificial intelligence (AI) has brought significant changes to the patterns of interaction and religious life of modern society. Nevertheless, the fundamental concept of the relationship between religion, society, and media remains consistent, only the methods and styles of implementation have changed in response to the development of era.

Religion continues to serve as a moral and spiritual foundation that guides humans in using technology ethically and fairly. Islamic values such as honesty, trustworthiness, and responsibility function as social controls to ensure that technological innovation supports the well-being of society.

Society plays the role of both an active agent and a controller of technology, rather than merely passive users. Through critical digital literacy and ethical awareness, society determines the direction of AI utilization, so that it aligns with humanitarian and religious values.

Meanwhile, media and AI serve as tools for disseminating values and religious teachings, expanding the space for learning and religious communication. Although they bring major opportunities, digital media also carry the potential to create fragmentation of meaning, which requires the guidance of religious scholars and improved digital literacy.

Thus, religion, society, and media constitute three complementary pillars of digital civilization: religion as the moral compass, society as the driving force, and media as the instrument for transmitting values. The synergy of these three elements is key to forming a digital ecosystem that is ethical, faithful, and civilized.

## REFERENCES

- A, A. O., Putri, A. I., Matthew, K., & Universitas, H. (2023). *Urgensi unsur agama dalam perkembangan kecerdasan buatan*. *September*, 1–17. <https://doi.org/10.11111/nusantara.xxxxxxx>
- Abdullah, M and Junaid Nadvi, M. (2015). Understanding the Principles of Islamic World-View. *The Dialogue*, 6(3), 1–16. <http://www.qurtuba.edu.pk/thedialogue/>
- Abdullah, S., & Noor, I. (2024). Penerapan Teknologi Augmented Reality (AR) dalam Pembelajaran Agama Islam. *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah*, 9(204), 1851–1862. <https://www.doi.org/10.30651/jms.v9i3.22684>
- Amra, A., & Yulfa, I. (2024). Inovasi Pembelajaran Pendidikan Islam. *DIROSAT: Journal of Islamic Studies*, 9(1), 97–107.
- Anggara, D., & Fahlevi, R. M. (2021). Pembelajaran Agama Islam dengan Teknologi Augmented Reality untuk Kelompok Diniyah Anak. *Proceedings Uin Sunan ...*, 50(Desember). <https://proceedings.uinsgd.ac.id/index.php/proceedings/article/view/913>
- Baroroh, R. N., Zulfitri, & Ahmad, J. R. (2024). Inovasi Virtual Reality (VR) sebagai Media yang Efektif pada Pembelajaran Sejarah Kebudayaan Islam. *Jurnal Pendidikan Agama Islam*, 3(2), 235–238.
- Borenstein, J., Grodzinsky, F. S., Howard, A., Miller, K. W., & Wolf, M. J. (2021). AI Ethics: A Long History and a Recent Burst of Attention. *Computer*, 54(1), 96–102. <https://doi.org/10.1109/MC.2020.3034950>
- E. Haikal Firdan El-Hady, & Zenrif, M. F. (2024). Pandangan Islam Terhadap Etika Kecerdasan Buatan (Artificial Intelligence) Dalam Kehidupan Sehari-Hari. *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 21(2), 84–98. <https://doi.org/10.19105/nuansa.v21i2.16613>
- Floridi, L. (2025). Content Studies: A New Academic Discipline for Analysing, Evaluating, and Designing Content in a Digital and AI-Driven Age. *Philosophy and Technology*, 38(2), 1–17. <https://doi.org/10.1007/s13347-025-00877-6>
- Hartiwiningsih. (2017). Peran Transformasi Digital dalam Meningkatkan Demokrasi yang berkepastian Hukum. *Mabkamah Konstitusi Republik Indonesia*, 1–13.
- Hassan, M. (2023). Yusuf al-Qaradawi's Jurisprudence of Priorities: A Critical Assessment. *American Journal of 34 Busyro*, Vol 7, Issue 1, November 2025

- Islam and Society*, 40(1–2), 77–120. <https://doi.org/10.35632/ajis.v40i1-2.3190>
- McLuhan, M. (2010). The Medium is the Message (1964). *Crime and Media: A Reader*, 20–31. <https://doi.org/10.4324/9780367809195-4>
- Nesia Mu'asyara, dkk, (2025). “Agama, Masyarakat dan Media Masa”, *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan*, 3(1), 117. <https://doi.org/10.62383/risoma.v3i1.540>
- Ratulangi, A., Winanda, P., Sirait, M. T., Nasution, J. M., Ilmu, T., Sosial, P., Tarbiyah, I., & Keguruan, D. (2023). Indonesian Journal of Multidisciplinary Scientific Studies (IJOMSS) Hakikat Manusia Sebagai Individu Dan Keluarga Serta Masyarakat. *Indonesian Journal of Multidisciplinary Scientific Studies*, 1(1), 15. <https://ojs.staira.ac.id/index.php/IJOMSS/index>
- Rizal, D. A., Maula, R. A., & Idamatussilmi, N. (2024). TRANSFORMASI MEDIA SOSIAL DALAM DIGITALISASI AGAMA: Media Dakwah dan Wisata Religi. *Mukaddimah: Jurnal Studi Islam*, 9(2), 206–230. 9(2), 206–230.
- Ronzon, T., Gurria, P., Carus, M., Cingiz, K., El-Meligi, A., Hark, N., Iost, S., M'barek, R., Philippidis, G., van Leeuwen, M., Wesseler, J., Medina-Lozano, I., Grimplet, J., Díaz, A., Tejedor-Calvo, E., Marco, P., Fischer, M., Creydt, M., Sánchez-Hernández, E., ... Miras Ávalos, J. M. (2025). A sacramental model for digital ecclesiology: theology retrieval for a mediated church. *Sustainability (Switzerland)*, 11(1), 1–14. <https://pubmed.ncbi.nlm.nih.gov/28459981/> <https://doi.org/10.1016/j.resenv.2025.100208> <http://sciteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y> <http://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005> <https://ww>
- Sarinawati, S. (2025). Religiusitas di Era Digital Transformasi Praktik Keagamaan di Kalangan Generasi Z. *Khazanah: Journal of Religious and Social Scientific*, 1(1 SE-Articles), 15–25. <https://journal.abdurraufinstitute.org/index.php/khazanah/article/view/259>
- Subakti, M. F. (2022). Literasi Digital: Fondasi Dasar Dakwah Dalam Media Sosial. *Jurnal Dakwah*, 23(1), 1–16. <https://doi.org/10.14421/jd.23.1.22.4>
- Wulandari, N. H. romdoni M. P. (2025). Dakwah Islam Di Era Digital : Perspektif Sosial Dan Budaya. *Al-Mubin Jurnal Ilmiah Islami*, 4(Februari), 59–73.
- Zebua, Y. S., Ndraha, A. B., Zalukhu, Y., & Mendrofa, Y. (2023). Analisis Pemanfaatan Teknologi Informasi Taspen Kepada Peserta Di Kantor Pt. Taspen (Persero) Kantor Cabang Kepulauan Nias. *JMBI UNSRAT (Jurnal Ilmiah Manajemen Bisnis Dan Inovasi Universitas Sam Ratulangi)*, 10(3), 2543–2557. <https://doi.org/10.35794/jmbi.v10i3.54537>