

The Ethical Implications of AI in Expressing Religious Beliefs Online: A Restatement of the Concept of Religion

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Abstract: This research aimed to discuss the significant impact of AI on worship activities in digital religion, considering its presence led to an ambiguity in understanding religion due to user-influenced content. While this allows easy access to religious studies, AI possibly weakens users in determining the legitimacy of sources. For Muslims, the legality and inheritance of spiritual knowledge are fundamental, especially in the era of AI technology. This paper is exploratory research using qualitative methods and data sources with a psychological approach to explore the meaning of religion as a restatement in terms of AI discourse. Religion in Islam is al-Din, which refers to the beliefs, faith, behaviour, and teachings of a Muslim, both individually and collectively, who have noble power and desire towards self-improvement to become a perfect human (*insan kamil*). For Muslims, their entire ethical life is worship because Islam is a complete way of life. AI as external assistance and the soul and conscience of religious people are the main determinants based on faith, knowledge, and charity. Understanding religion with appropriate sources of knowledge produces individuals with pacified, tranquil souls and a strong conscience.

Keywords: AI, Religious Belief, Restatement, Religion, Representation

Introduction

Online socialisation has become integral to everyday life in the fast-paced digital era. The Internet and social networks offer opportunities to connect with individuals worldwide, share information, engage in online activities, and chat. Nonetheless, this shift presents technical challenges and can significantly influence individuals' values and ethics, including religious beliefs.¹ Online socialisation has changed how religious values are communicated. In the past, da'wah activities were limited to prayer houses. Still, now, they can be

done via the Internet.² Religious institutions use online platforms to communicate teachings, raise funds, and facilitate community interaction. However, online socialisation presents ethical challenges related to religion. Addressing religious differences, avoiding conflict or harassment, and discussing religion appropriately is essential. Religious ethics in online socialisation require further study.

Artificial Intelligence (AI) is an extraordinary innovation that enables machines to perform tasks that usually require human intelligence. But this has permeated every aspect of life, including religion, raising questions about its influence on

¹ Fredik Melkias Boiliu, 'Pembelajaran Pendidikan Agama Kristen Dalam Keluarga Di Era Digital', *TE DEUM (Jurnal Teologi Dan Pengembangan Pelayanan)* 10, no. 1 (2020): 107-19, <https://doi.org/10.51828/td.v10i1.17>.

² Hariya Toni et al., 'Fenomena Cyber Religion Sebagai Ekspresi Keberagamaan Di Internet Pada Komunitas Shift (Cyber Religion Phenomenon as a Religious Expression on the Internet in the Shift Community)', *Jurnal Dakwah Risalah* 32, no. 1 (2021): 56, <https://doi.org/10.24014/jdr.v32i1.11626>.

religious beliefs and experiences.³ AI can aid in interpreting religious texts, allowing researchers and religious leaders to explore deeper meanings. However, using AI in religious contexts raises ethical questions. Can it replace clerics (ulama', priest, monk, etc) in providing spiritual guidance? Does it compromise the authenticity of religious experience by reducing the human element in interactions with God? These are essential questions that need to be addressed.

AI interpreting sacred texts raises ethical questions. How to use the data? Can AI chatbots replace religious leaders in providing guidance? There are growing concerns about how the use of data in AI technology could impact personal privacy in religious contexts. It is important to know how religious data is used and stored and how to protect personal data related to religious beliefs. As the relationship between AI and religion is evolving, individuals using AI applications must pay attention to whether information and data collection sources are clear and accurate. Because AI is trained based on data available on the internet, the information it provides may not be factual.⁴

Materials and Methods

The impact of Artificial Intelligence on Islam is explored through a qualitative approach that involves psychological analysis of data gathered from preaching studies, case studies, and social media templates. The aim is to understand how AI intersects with religion and influences ethical and moral values. In this research, data is collected through discussions and literature reviews to identify national and international journals that provide authorship data. Trusted sources, such as documents and books, are also used to gather information regarding the effects and impact of

religion on AI. The aim is to obtain accurate and factual data.

Results and Discussion

A. Ethical Dilemma in Religious Symbolism by AI

A computer science expert, John McCarthy (1997), offers a more technical definition of AI. He says AI is "the science of making machines do things that require human intelligence." McCarthy also said that AI involves using algorithms and other technologies to create intelligent machines.⁵ Artificial Intelligence (AI) can be interpreted as intelligence created by a computer system to resemble how humans think and behave. Artificial Intelligence (AI) plays a crucial role in enhancing the performance of computer systems, enabling them to replicate human-like behaviour. This field is rapidly advancing, and we can expect more groundbreaking developments in the future. AI can never replace human teachers in education. However, it can be a useful tool to assist in the learning process. Therefore, individuals must prepare themselves for the challenges that come with AI advancements and embrace their potential for the future.

With the rise of AI, people are increasingly turning to machines for answers to their problems, rather than seeking out experts in specific fields. While this shift is a natural result of technological advancements, it also brings many positive changes and developments. Religious representation encompasses how religious beliefs, doctrines, practices, symbols, and other aspects of religion are expressed or interpreted, such as through texts, images, works of art, rituals, or media.⁶

A survey conducted by Populix in April 2023 revealed that 45% of workers and entrepreneurs in Indonesia have used AI tools. ChatGPT is the most widely used AI application in Indonesia, followed by Copy.ai, Luminar AI, Oracle, Dall-e, and

³ Egi Sukma Baihaki, 'Islam Dalam Merespons Era Digital', *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 3, no. 2 (2020): 185–208, <https://doi.org/10.20414/sangkep.v3i2.1926>.

⁴ Natalie. (2023). ChatGPT General FAQ. OpenAI. <https://help.openai.com/en/articles/6783457-chatgpt-general-faq>

⁵ John McCarthy, 'What Is Artificial Intelligence?', 1 January 2004.

⁶ Faisyal, "Between AI, Humans, and Religious Activities", *Oratio Directa Journal* Vol.5, No.1, July 2023, p. 918

Lalal.ai. Outmatch is the least used AI platform. The majority of respondents used AI applications more than once a month. The survey involved 530 employees and entrepreneurs from a total of 1,014 respondents, with most respondents coming from Java. The age of the respondents ranged from 17 to 55 years, with the majority being in the 17-25 age group.⁷

According to the KBBI, religious representation refers to the act of paraphrasing words to convey the same meaning as another phrase in the sentence. This repetition is in line with the meaning of "re" in English. Representation is a fundamental aspect of cultural studies, as defined by Chris Barker. It involves the social construction of meaning and its representation to society in various forms. The purpose of representation is to convey values, understanding, and meaning related to a particular religion to individuals or groups with different religious backgrounds, beliefs, and knowledge. Religious representations can vary widely and depend on specific cultural and social contexts. The primary objective of religious representations is to help individuals comprehend, identify, and explain religious beliefs and practices. However, it is important to note that the way a religion is expressed can also influence people's perception and understanding of that religion. As a result, religious representation is often the subject of important ethical and cultural debates in increasingly connected and multicultural societies.⁸

In this increasingly interconnected age, religion can use technology and artificial intelligence (AI) to express itself, which is another similarity to many other cultural and social facets. The term "religious representation" describes how religion or religious ideas are portrayed, understood, or presented in many contexts, media, and cultures. Depending on the viewpoint, intent, and setting, representations of religion can differ greatly. Artificial intelligence (AI) technology has several applications for

religion in the modern era. Religion can accomplish this in the following ways:

1. Religious organisations can create mobile apps and websites to provide easy access to religious information, prayers, sacred texts, and other resources.⁹
2. Online religious education is a convenient way for adherents of a religion or individuals interested in studying a particular religion to access courses and educational materials. With the help of AI, learning materials can be customized based on the user's level of understanding, making the learning experience more effective and personalized.¹⁰
3. Religion is often depicted in various forms of media such as visual arts, literature, music, and film. These forms of media can portray religious stories, characters, or concepts.¹¹
4. Religious symbols represent faith, such as the cross in Christianity, the crescent moon and star in Islam, the Om in Hinduism, or the Swastika in Hinduism and Jainism are examples of deep symbolic representation in religion.¹²
5. Religious rites and rituals or religious ceremonies, such as mass, worship, and fasting, are symbolic actions with religious meaning.
6. Sacred texts, doctrines, and religious theology are essential and powerful tools to present and explain religious beliefs and doctrines. These teachings not only provide guidance and

⁹ Hariya Toni et al., "Fenomena Cyber Religion Sebagai Ekspresi Keberagamaan Di Internet Pada Komunitas Shift (Cyber Religion Phenomenon as a Religious Expression on the Internet in the Shift Community)," *Jurnal Dakwah Risalah* 32, no. 1 (2021): 56, <https://doi.org/10.24014/jdr.v32i1.11626>. p.58

¹⁰ Prof K H Saifuddin and Zuhri Purwokerto, "Tantangan Dakwah Melalui Media Sosial Di Era Media Baru" 02 (1917): 146–58.

¹¹ International Conference, Strengthening Islamic Studies, and Dakwah IAIN Ponorogo, "Proceeding of The 3rd FUAD's International Conference on Strengthening Islamic Studies (FICOSIS) Vol 3 (2023) Faculty of Ushuluddin, Adab and Dakwah IAIN Ponorogo 461" 3 (2023): 461–69.

¹² Abdullah Muslich Rizal Maulana, "Agama Digital (Digital Religion) Dan Relevansinya Terhadap Studi Agama Interdisipliner: Sebuah Tinjauan Literatur," *At-Ta'fikir* 15, no. 2 (2022): 35–56, <https://doi.org/10.32505/at.v15i2.4821>.

⁷ Cindy Mutia, *Survey: ChatGPT is the most popular AI application in Indonesia*, databoks, 06/26/2023, at 12:00 WIB

⁸ Aliff Nawati et al, "A Preliminary of Muslim Experts' Views on Artificial Intelligence," *Islamiyyat* 43, No.2 (11 November 2021): p. 3-16

advice to followers but also serve to deepen their understanding and connection to their faith. Through the study and understanding of these teachings, individuals can develop a stronger sense of spirituality and purpose in their lives.

7. Architectural structures such as mosques, churches, cathedrals, temples, and other places of worship are more than just physical spaces. They embody the values and principles of a particular religion, acting as a tangible representation of faith. These structures have the power to inspire and evoke a sense of awe and reverence in visitors, drawing them closer to their spirituality. By visiting these awe-inspiring places, individuals can experience a profound sense of belonging and connection to something greater than themselves.
8. Religious harassment and stereotyping are serious issues that can lead to harmful consequences. Unfortunately, religion is often portrayed negatively or in a misleading way, which can result in stereotypes, prejudice, and misunderstandings towards certain religions. It's important to be aware of this and to strive for a better understanding and respect towards all religions.
9. Media representation of religion can influence people's perceptions and create stereotypes or religious conflict. The media must present unbiased and accurate information about religion, avoiding harmful or misleading representation that can give rise to stereotypes and prejudice. By doing so, the media can help promote greater understanding and tolerance among different religions and prevent misunderstandings that can lead to conflict.¹³

Artificial intelligence has proven helpful in assisting religious practices and helping devout individuals worship. From a robot priest in Japan to AI-powered fatwa systems, technology is changing how we approach religion. However, it is crucial to note that implementing AI for such purposes should come with a careful evaluation of

ethical and safety issues. Microsoft's six essential tenets for responsible AI - security, privacy, fairness, accountability, inclusion, and trust and safety - should be a guiding principle for using AI in religious contexts. Developing trustworthy and responsible AI is critical as AI continues to penetrate essential goods and services. If we use AI in religious contexts, we must ensure it adheres to ethical and security standards. By doing so, we can facilitate religious rituals while also being mindful of the implications of implementing AI in religious practices.

Religious expression in AI can vary between and even within the same religion and can achieve consensus by engaging with other religious groups and thought schools. Thoughtful representation promotes tolerance and kindness, while technology should not harm or denigrate other religions. Awareness of ethical and cultural issues is critical for positive religious expression in the digital age.

B. Religion as a Guide to Technology Ethics

Science and religion have always been essential for human progress. Religion promotes discipline and organization in life, and it can prevent the misuse of technology.¹⁴ Syed Muhammad Naquib Al-Attas, a prominent scholar who merged religion and science, put forward the definition of religion. He applied this concept to the Islamization of Present-Day Knowledge framework to show that religion should permeate and transform all aspects of life. People often ignore the truth when it comes to religion, which leads to the theft of knowledge and the critical process of Islamization. Islamization aims to promote human freedom by breaking the constraints imposed by fictional narratives and systems of control, which often hinder independent thinking and the pursuit of genuine faith in positive ideals.¹⁵

Al-Attas also explained that the modern world faces various challenges, including the loss of adab

¹³ Studi Kasus, "Wacana Gerakan Hijrah Di Website Keislaman Indonesia", Pembimbing Agama Dan Media Sekolah Pascasarjana Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta," 2022.

¹⁴ Mohammad Muslih, Heru Wahyudi, and Amir Reza Kusuma, "Integrasi Ilmu Dan Agama Menurut Syed Muhammad Naquib Al-Attas Dan Ian G Barbour," *Jurnal Penelitian Medan Agama* 13, no. 1 (2022): 20, <https://doi.org/10.58836/jpma.v13i1.11740>.

¹⁵ Syed Muhammad Naquib Al-Attas. (2022). *Islam and Secularism*. Kuala Lumpur: Ta'dib International, p. 69

or proper conduct and manners and the proliferation of technology that has become an essential aspect of human existence. As a result, the ethical use of artificial intelligence presents a complex issue that needs more consideration in the present time.¹⁶

Artificial Intelligence (AI), developed by Alan Turing,¹⁷ is a key innovation in Society 5.0, enabling efficient living and human survival.¹⁸ Its applications include image and speech recognition, autonomous vehicles, medical diagnosis, inventory management, and product recommendation.¹⁹ The Society 5.0 paradigm will have a significant impact on building a more content, fulfilled, and ultimately more productive society.²⁰ Artificial Intelligence (AI) has been around since 1956, but the theories that led to its development have existed since 1942. The term AI emerged and was put forward in 1956 at the Dartmouth conference.²¹ Although AI is not a new concept, its development and innovation are always evolving, as stated by Muhammad Ali Ramdhani, the Director General of Islamic Education (Pendis) during an online webinar on the theme "Artificial Intelligence and The Role of Humans: Issues Concerning Character Education" organised by the National Research and Innovation Agency (BRIN).²²

¹⁶ Ibid. p. 23

¹⁷ Ting Guo, "Alan Turing: Artificial Intelligence as Human Self-Knowledge," *Anthropology Today* 31, no. 6 (2015): 3–7, <https://doi.org/10.1111/1467-8322.12209>.

¹⁸ Elizabeth Koumpan and Anna W Topol, "Society 5.0 A Vision for a Privacy and AI-Infused Human-Centric Society Driving a New Era of Innovation and Value Creation BT - Proceedings of Eighth International Congress on Information and Communication Technology," ed. Xin-She Yang et al. (Singapore: Springer Nature Singapore, 2023), 229–39.

¹⁹ Erik Brynjolfsson, "The Turing Trap: The Promise & Peril of Human-Like Artificial Intelligence," *Daedalus* 151, no. 2 (2022): 272–87, https://doi.org/10.1162/DAED_a_01915.

²⁰ Andreia G. Pereira; Tânia M. Lima; Fernando Charrua-Santos, "Industry 4.0 and Society 5.0: Opportunities and Threats," *International Journal of Recent Technology and Engineering (IJRTE)* 8, no. 5 (2020): 3305–8, <https://doi.org/10.35940/ijrte.d8764.018520>.

²¹ Sutojo, T. (2011). Artificial intelligence. First Edition. ANDI OFFSET. Bandung, p. 3

²² <https://pendis.kemenag.go.id/read/dirjen-pendis-kecerdasan-buatan-bekal-sikap-dengan-bijak-borne-respons-dan-etika>.

As AI technology advances, it is being applied in various social and community contexts to provide solutions that can improve people's lives. Many AI-powered platforms are emerging, which prioritise human needs. Social media platforms are an example of this trend. In the 21st century, social life is closely linked to electronic devices, and all human communication and information now originate from cyberspace. People prefer to engage in social interactions through cyberspace,²³ which has been further fueled by the proliferation of mass media platforms that offer consumers enticing experiences, including content and FYP (For Your Page) requests that are more concise and direct. As a result, Virtual media users increasingly embrace this mode of communication.

Religion can play a vital role in shaping the ethical principles governing the use of AI technology. Different religious beliefs and interpretations may have distinct perspectives on using AI. In Buddhism, for example, the principle of Ahimsa, which promotes non-violence towards all living beings, can guide the development and use of AI. Ahimsa is an ancient philosophy shared by various religions, including Jainism, Hinduism, Sikhism, and Buddhism. The principle of Ahimsa, famously advocated by Mahatma Gandhi, was instrumental in India's struggle for independence from British colonial rule. In the context of AI, Ahimsa can serve as a moral compass, ensuring that AI technology is developed sustainably and with accountability. Ahimsa can help prevent the creation of AI tools, such as autonomous weapons, that threaten the safety and well-being of living organisms. By embracing ethical principles such as Ahimsa, we can create a future where AI technology is used only for the betterment of humanity and our planet.²⁴

Christians believe that humans are created in the image of God, called Imago Dei. This concept emphasizes human value and dignity and requires

²³ Yuangga Kurnia Yahya and Umi Mahmudah, "Echo Chambers Di Dunia Maya: Tantangan Baru Komunikasi Antar Umat Beragama," *Religi: Jurnal Studi Agama-Agama* 15, no. 2 (2019): 141, <https://doi.org/10.14421/rejusta.2019.1502-02>.

²⁴ M. Ali Imron, *SELAYANG PANDANG AGAMA HINDU & BUDDHA* (Yogyakarta: DIVA Press, 2023), p.53.

respect for the rights of others. Christians apply this concept to the development of AI technology to consider its ethical implications.²⁵ Buddhism lacks explicit teachings on AI, but its principles can guide technology use.²⁶ Christians view AI differently; some consider it a way to honour God's creation, while others question its ethical implications.²⁷

Islamic realm considers technology and science to enhance understanding of God's will. AI can be positive if used for good purposes, such as advancing science, the welfare of humanity, and social justice. AI should be used by Islamic ethical principles and not violate religious values. Islam encourages technological innovation while adhering to its values of doing good deeds and being rewarded in the afterlife,²⁸ by wisdom called *Hikmah* which is mentioned in the Al-Qur'an in the QS. Al-Baqarah [2] Verse: 269.²⁹

Abdullah bin Bayyah, a Contemporary Muslim scholar from Mauritania, Africa, at the Rome Call for AI Ethics 2023, stated that religion, in general, fully supports all human efforts aimed at happiness in this world and the hereafter; Islam always encourages its people to work and innovate through Allah's verses that can be read in the Quran, as well as in the universe.³⁰

²⁵ Laurence Tamatea, "Online Buddhist and Christian Responses to Artificial Intelligence," *Zygon* 45, no. 4 (2010): 979–1002, <https://doi.org/10.1111/j.1467-9744.2010.01145.x>.

²⁶ Michael Cooper, "Interdisciplinary Communication by Plausible Analogies: The Case of Buddhism and Artificial Intelligence" (University of South Florida, 2022), p.16. <https://www.proquest.com/openview/2413f9f5000f79b74b9bdd2aebc874f5/1?pq-origsite=gscholar&cbl=18750&diss=y>.

²⁷ Jefrie Walean Royke Lepa, Tri Hartono, Hery Adijanto, Amiruddin Wasugai, Retnalisa Sinauru, Henny Mamahit, Freliyanti, Eka Lago, Dekrius Kuntaua, *PARADIGMA SPIRITUALITAS KRISTEN DI ERA 5.0* (Yogyakarta: Andi Publisher, 2022).

²⁸ Muhammad Haris, "Pendidikan Islam Dalam Perspektif Prof. H.M Arifin," *Ummul Quro* 6, no. Jurnal Ummul Qura Vol VI, No 2, September 2015 (2015): 1–19, <http://ejournal.kopertais4.or.id/index.php/qura/issue/view/531>.

²⁹ Wahbah Az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, & Manhaj Jilid 2*, ed. Achmad Yazid Ichsan, 8th ed. (Jakarta: Gema Insani, 2013), p. 92-94.

³⁰ Lukman Hakim; Muhamad Risqil Azizi, "OTORITAS FATWA KEAGAMAAN DALAM KONTEKS ERA KECERDASAN BUATAN (ARTIFICIAL

There are numerous ways in which AI can contribute to the improvement of the lives of Muslims. Contemporary platforms play a significant role in promoting Islamic values and fostering a sincere comprehension of the religion's ethics and morals. For instance, the FYP platform and its content disseminate Islamic preaching and offer prayer features and other Muslim guides, while Zabihah facilitates the search for halal food.³¹ The numerous AI platforms will persist in their integration with human existence, particularly for Muslims who continue to rely on these platforms for guidance; this ensures the continued viability of AI or artificial intelligence due to its unwavering dependability.

Humanitarian ethics requires monitoring AI's consequences to ensure its benefits without harming humanity. AI is valuable, and Islamic teachings emphasize resource optimization and progress. Therefore, AI should be pursued to enhance human empowerment,³² especially for Muslims. However, more understanding of technology's limitations necessitates further exploration.

Islamic values emphasize the importance of ethics and responsibility in the implementation of artificial intelligence. These values include justice, rejection of discrimination, and responsibility for consumers. AI should not only be about technology but also its impact on improving people's lives.

C. Restatement of Religion Facing AI Issues

AI's beneficial implications for Islamic religion are enormous, but it also severely affects social life, particularly in religious contexts. The development of AI can be viewed as an intelligent instrument for the contemplation and identification of the

INTELLIGENCE/AI)," *Jurnal Ilmiah Ar-Risalah: Media Ke-Islaman, Pendidikan Dan Hukum Islam* 21, no. 2 (2023): 164–74.

³¹ Mohamed Battour et al., "AI-Enabled Technologies to Assist Muslim Tourists in Halal-Friendly Tourism," *Journal of Islamic Marketing* 14, no. 5 (January 2023): 1291–1309, <https://doi.org/10.1108/JIMA-01-2022-0001>.

³² Abdul Rahim Karim and Hendi Sugianto, "Measuring the Future Needs of Islamic Education through the Role of Artificial Intelligence," *Proceeding of International Conference on Education, Society and Humanity* 1, no. 1 (2023): 861–70.

creations of God. The advancement of technology and research can result in positive and negative implications.³³ It is important to uphold Islamic principles and values in every aspect of life, especially when using AI so that people can have a better life.

AI's application in religious contexts has negative impacts, including misuse, resource threats, job loss, and shallow thinking (*al-ummiyah al-fikriyah*). AI algorithms often accept religious information without review, leading to a "copy-paste" habit. This can separate intellectual and emotional aspects between the mufti and Mustafa candidates, causing fatwa decisions closer to inaccuracy (*mafsadah*). The digital revolution offers placeless communication, but the disproportionate use of AI can negatively impact human emotional intelligence.³⁴

AI technology linked to religion has negative implications, including the circulation of fake or "deepfake" content.³⁵ In October 2023, Indonesian people were shocked by the video content of President Joko Widodo, fluent in Mandarin.³⁶ This highlights the unwise use of AI and indulgence in false content, which religion prohibits. Deepfake in religion involves virtual preaching studies, damaging the image of religious leaders and polluting the integrity of one party and the sanctity of the religion's name.³⁷

Deepfake technology is a method that manipulates facial data for deceptive purposes, often linked to crimes like pornography, theft, and propaganda. Its operational mechanism is

intricately linked to sensitive religious matters, necessitating a serious approach to address this issue. In a religious context, deepfakes involve the use of advanced audio and video processing technology to produce false information³⁸.

Deepfakes in religious contexts can be controversial and negatively impact understanding and relationships between religious communities.³⁹ Examples include manipulating religious leaders' words or faces, adding preaching material contrary to Islam, creating and distributing incorrect videos, and using AI to create fake verses in the name of holy books like the Qur'an. These methods can be packaged as films, content, or even manipulated prophetic stories, posing a threat to the integrity of religious institutions.

Deepfake AI, particularly those that offend Islam or other religions, can lead to internal and external conflicts, potentially causing Muslims to lose faith. Religious communities often face risks when technology is used to deceive or disrupt their religious beliefs and practices. Therefore, it is essential always to check the source of information and be careful when handling content related to religion.⁴⁰

Technology and scientific advancements make life more accessible and spontaneous, making gadgets personal assistants. Smartphone applications remind sports enthusiasts and suggest places for refreshment. Social media algorithms recognise users by providing content that aligns with their tastes, making life more accessible and enjoyable.⁴¹

Artificial intelligence is increasingly influencing our lives and information on gadgets, encouraging humans to choose their path. Muslims should be cautious in responding to AI devices that shift

³³Aziz Mushoffa and Imam Musbikin, *Human Cloning in the XXI Century between Hope, Challenges and Conflict*, (Yogyakarta: Student Library, 2001) p. 52

³⁴Ibid, p.169

³⁵Ihtiram Raza Khan et al., "A Systematic Review on Deepfake Technology BT - Proceedings of Data Analytics and Management," ed. Ashish Khanna, Zdzislaw Polkowski, and Oscar Castillo (Singapore: Springer Nature Singapore, 2023), 669–85.

³⁶<https://en.tempo.co/read/1789306/kominfo-ministry-asserts-jokowis-speech-in-chinese-produced-by-deepfake>

³⁷Suhaib Kh. Hamed, Mohd Juzaidin Ab Aziz, and Mohd Ridzwan Yaakub, "DISINFORMATION DETECTION ABOUT ISLAMIC ISSUES ON SOCIAL MEDIA USING DEEP LEARNING TECHNIQUES," *Malaysian Journal of Computer Science* 36, no. 3 SE-Articles (July 2023): 242–70, <https://doi.org/10.22452/mjcs.vol36no3.3>.

³⁸Nasir Tamara, *Demokrasi di Era Digital*, (Jakarta: Yayasan obor Indonesia, 2021) p.373

³⁹Keith Raymond Harris, "Video on Demand: What Deepfakes Do and How They Harm," *Synthese* 199, no. 5 (2021): 13373–91, <https://doi.org/10.1007/s11229-021-03379-y>.

⁴⁰Heidi A. Campbell, *When Religion Meets New Media* (London & New York: Routledge, 2010), p.19-32.

⁴¹Michael Reskiantio Pabubung, "Era Kecerdasan Buatan Dan Dampak Terhadap Martabat Manusia Dalam Kajian Etis," *Jurnal Filsafat Indonesia* 6, no. 1 (2023): 66–74, <https://doi.org/10.23887/jfi.v6i1.49293>.

beliefs and facts. They should consider how future generations will be wiser and more innovative. AI is not yet used in mosques to replace preachers, but many industries are supporting religious activities, such as using telescopes for *ru'yatu-hilal* purposes or supporting Muslim life.⁴²

AI is a crucial tool in personal and professional interactions, potentially altering people's views. However, without strong knowledge and faith, AI can lead to misinterpretation. To mitigate potential threats, a robust legal and ethical framework is needed. Further research and awareness about AI's impact are crucial. A responsible approach can minimize risks and direct AI towards positive human benefits.

Conclusions

The use of artificial intelligence (AI) in religious expression entails integrating AI with the principles of Islam. This essay highlights how technology calls for extra consideration for people's privacy, cultural awareness, and ethical education. Likewise, the most crucial aspects of adopting AI are customers' efforts to keep developing just algorithms, as well as their great ethical awareness and duty. To ensure that technology is used in a way that promotes peace and respect for religious diversity, Muslims in this environment need to strike a balance between their right to freedom of speech and their tolerance for the beliefs of others.

The integration of Islam into artificial intelligence necessitates a profound comprehension of ethics, morality, and responsibility. This includes ensuring privacy, avoiding bias, and being accountable for AI development. It also necessitates understanding long-term social impacts, sustainability, and international cooperation to address ethical issues faced by AI users.

Islamic values and principles significantly influence the way we think about artificial intelligence (AI). These values include ethics, responsibility, significant applications of AI in life, careful use to avoid losses, respect for user privacy

and freedom, and continuous integration of creativity and innovation. These values can be applied in various ways depending on personal understanding and social perspective. Despite the diverse views on how Islam influences AI, Islamic teachings often emphasise ethical principles, responsibility, and human welfare. Therefore, understanding the influence of Islamic values on AI is crucial for promoting ethical and responsible AI use.

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