

Contemporary Da'wah Strategy through Utilization of Artificial Intelligence (AI)

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Abstract: The rapid development of digital technology, particularly in the field of Artificial Intelligence (AI), has opened up new opportunities for Islamic da'wah strategies in the contemporary era. This article explores how the utilization of AI can be a tool to deliver da'wah messages in a broader, personalized, and adaptive manner, as well as the challenges that arise. This study uses a qualitative research method with a desk research approach.

The findings suggest that contemporary da'wah strategies incorporating AI can accelerate the spread of Islamic information by integrating AI into da'wah practices. It enables a more contextualized and interactive approach. However, proper ethical and regulatory considerations are essential to ensure that AI-assisted da'wah remains aligned with Islamic values. The implementation of AI in da'wah also faces several challenges, including low digital literacy among preachers and the potential spread of unverified Islamic information that lacks scientific authority. This article recommends strengthening digital literacy among preachers and encouraging collaboration between technology experts and clerics to develop a sustainable AI-based preaching ecosystem.

Keywords: Contemporary Da'wah Strategy, Artificial Intelligence

Abstrak: Perkembangan teknologi digital yang pesat, khususnya dalam bidang Artificial Intelligence (AI), telah membuka peluang baru dalam strategi dakwah Islam di era kontemporer. Artikel ini membahas bagaimana pemanfaatan AI dapat menjadi alat dalam menyampaikan pesan dakwah secara lebih luas, personal, dan adaptif serta tantangan yang dihadapi. Metode penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kepustakaan (*library research*).

Hasil penelitian menunjukkan bahwa strategi dakwah kontemporer dengan memanfaatkan AI dapat mengintegrasikan AI dalam dakwah yang bisa mempercepat distribusi informasi keislaman. Hal itu memungkinkan pendekatan yang lebih kontekstual dan interaktif. Meski demikian, diperlukan etika dan regulasi yang tepat agar dakwah dengan bantuan AI tetap berada dalam koridor nilai-nilai Islam. Implementasi AI dalam dakwah juga menghadapi sejumlah tantangan, diantaranya adalah kurangnya literasi digital di kalangan dai, potensi penyebaran informasi keislaman yang tidak tervalidasi oleh otoritas keilmuan.

Artikel ini merekomendasikan penguatan literasi digital di kalangan dai serta kolaborasi antara pakar teknologi dan ulama untuk mengembangkan ekosistem dakwah berbasis AI yang berkelanjutan.

Kata Kunci: Strategi Dakwah Kontemporer, Artificial Intelligence

A. Introduction

The digitization that has taken place over the past 15 years has marked the start of the Fourth Industrial Revolution, affecting almost every aspect of human life. This development has brought us to a new era characterized by the emergence of Artificial Intelligence (AI), which has become an indispensable part of everyday life. Artificial

Intelligence (AI) is essentially a technological innovation that allows computer systems-specifically software programs to be designed and programmed to think like humans and mimic human actions¹. One of the most prominent features of AI is its ability to reason, which allows it to help speed up manual human tasks. There are various definitions of AI, one of which describes it as the science or technique of creating intelligent machines, especially intelligent computer programs. It is a field that involves using computers to understand human intelligence, although AI is not limited to biologically observable methods².

AI is commonly used in educational settings for learning purposes, but its application has gradually expanded to various sectors such as economics, industry, finance, healthcare, and public services. The rapid advancement of technology in this digital era has had a significant impact on various aspects of life, including in the fields of religion and da'wah³. As a result, contemporary da'wah that utilizes technology and digital media is increasingly prevalent. With its machine capabilities, AI can mimic human intelligence, offering various potentials that can be utilized in da'wah activities.

The purpose of this study is to explore how AI can be effectively used as a contemporary da'wah strategy, considering its role, ethical implications, and future challenges. In the context of da'wah, AI can be used in various ways, such as in the personalization of da'wah content. AI can analyze data and even generate content tailored to each user's preferences⁴.

In addition, AI also enables automation and efficiency, for example through chatbots that can answer common questions about Islam, as well as sentiment analysis and feedback from the audience, which can help preachers to understand the pilgrims' response to the messages delivered. AI technology can also help the spread of da'wah through social media by analyzing trends and patterns of user behavior, so that da'wah can reach a larger, more targeted audience⁵.

When entering the era of the Industrial Revolution 5.0, where there is collaboration between humans and machines in production, emphasizing the welfare of society, companies, employees, and customers, Islamic da'wah activities are able to reach a very wide radius audience, it is as a result of the development of digital technology, even da'wah can become more personal and interactive. So it is possible for a scholar or da'i to deliver his lectures through various platforms on social media, such as Youtube, Twitter, face book, Instagram and so on. If in the past lectures and religious activities could only be carried out in mosques, prayer rooms, homes, now they can be accessed by millions of people around the world⁶. Through this technology, it is also possible for da'wah activities to be broadcast in various languages, making it easier for Muslims who speak different languages.

¹Verihubs, Contoh Penerapan Artificial Intelligence dalam Berbagai Bidang, <https://verihubs.com/blog/penerapan-artificial-intelligence> Published on June 7, 2023 diakses 23 Jan 24

² IBM Cloud Education, "What is Artificial Intelligence (AI)? | IBM," IBM Cloud Education, 2020, <https://www.ibm.com/topics/artificial-intelligence>

³ Yedi Purwanto, Muhamad Taufik, and Asep Wawan Jatnika, "Peran Teknologi Informasi Dalam Perkembangan Dakwah Mahasiswa The Role Of Informati Teknologi In The Preaching Development To University Student," Institut Teknologi Bandung 16, no. 1 (2017): 94–109.

⁴ M.Habibullah, "Artificial Intelligence (AI) dalam Digitalisasi Dakwah", JURNAL MAUIZOH Vol. 8, No. 2, 2023, hlm.124-137 E-ISSN 2614-4468, UIN Sultan Thaha Saifuddin Jambi

⁵ Edvard P.G. Bruun and Alban Duka, "Artificial Intelligence, Jobs and the Future of Work: Racing with the Machines," Basic Income Studies 13, no. 2 (2018), <https://doi.org/10.1515/bis2018-0018>

⁶ A.Yusuf, Digital Transformation in Islamic Education. (Yogyakarta: Penerbit Akademika, 2021).

However, the utilization of AI must still pay attention to religious signs and ensure that this technology is used for benefits with full responsibility according to applicable rules. For example, in da'wah activities, AI is used for the dissemination of religious information, education, recitation, taklim assemblies and so on. In terms of data, it must also be clear, AI will be good if given correct and clear data, if the data is biased, the results will also be biased⁷.

But even though AI technology provides convenience, it does not mean that there are no challenges for its users, including in proselytizing activities. One issue that has been widely discussed is the issue of ethics and data security guarantees. It is because the use of AI always involves the collection and analysis of data for users, which can then raise concerns related to personal data security or privacy issues. Another challenge is the risk of over-dependence on technology, which may lead to less human interaction in proselytizing activities. The accessibility factor is also a challenge because not everyone has equal access to AI and it can lead to inequality in the digital world.

The issue of the level of understanding and acceptance of AI technology in the community is also a challenge in itself, considering that there are still many people who do not understand and accept technology well (not yet digitally literate), especially among da'i and the community. Therefore, it is important to provide an understanding of AI through brief education and good socialization to ensure that AI technology can be accepted and used wisely.

A number of previous studies related to contemporary da'wah through the use of digital technology, AI for example in "Nurcholis Madjid's Pluralism and Its Relevance to Contemporary Da'wah Problems"⁸ in this study states that contemporary da'wah such as in Indonesia must be humanist within the limits of diversity and appropriate tolerance. The main problem raised in this study is the rapid progress in the East Asian region such as in Japan, China, and Korea which has the potential to encourage people to become materialistic, hedonistic, because they depend on technology, thus moving away from religious values. Furthermore, Yenni Batubara⁹ in her research on the utilization of Artificial Intelligence (AI) in Islamic da'wah, states that the application of AI as a da'wah strategy has the urgency of how technology can be used optimally without ignoring ethical and humanist values. AI can increase the effectiveness of da'wah, but wise strategies and approaches are needed as well as the right framework so that its utilization remains in line with Islamic principles and human values.

Meanwhile, M. Habibullah¹⁰ in his research on the use of Artificial Intelligence (AI) in the digitalization of da'wah, stated that AI is still a debate among scholars and scholars. The use of AI in da'wah also faces challenges in its implementation including resistance from some communities. The results showed that AI can be utilized in the entire process of da'wah, from planning to management, but the issue of ethics and morality is also an important concern so that the use of AI remains in accordance with the religious and moral values adopted. Suaeb Qury in his research emphasizes the influence of the development of information and communication technology on Islamic

⁷ M.Habibullah hlm.124

⁸ Anja Kusuma Atmaja, "Pluralisme Nurcholis Madjid dan Relevansinya Terhadap Problem Dakwah Kontemporer", *Jurnal Dakwah Risalah*, Vol. 31, No. 1 (2020): 107-124.

⁹ Yenni Batubara, "Pemanfaatan Artificial Intelligence (AI) Sebagai Strategi Dakwah: Analisis Peluang dan Tantangan," *Jurnal Manajemen Dakwah Tadbir* 6, no. 1, (Juni 2024): 81-100

¹⁰ Habiballoh, 2023

da'wah methods. How technology, such as social media and e-learning platforms, can change the way of preaching, as well as the challenges in maintaining the authenticity of Islamic teachings. The urgency lies in the need for a da'wah strategy that is relevant to technological developments to reach a wider audience, especially the younger generation. The results show that digital da'wah can expand reach and provide flexible religious education, but supervision is needed to maintain the accuracy of the information¹¹.

In today's contemporary era, a da'i must indeed be able to utilize technology because it will help his da'wah activities. It does not mean having to leave the manual model immediately, da'wah must still be carried out according to the object of da'wah¹². The presence of AI technology is expected to be utilized by da'i to develop effective da'wah strategies and at the same time be able to overcome the negative impacts that arise in the midst of society. In the matter of strategy, it must also pay attention to several important aspects including the methods used, because each method requires techniques, which are ways that are easy to implement, more operational and specific. And every technique used requires tactics, which are more specific ways than just techniques¹³.

The practice can simultaneously be carried out between methods, techniques and tactics in the da'wah strategy. Whether or not da'wah activities run well, if da'wah tasks are carried out in accordance with planning and following the rules set by policy makers¹⁴. (spr)², only then can da'wah activities be carried out properly on an ongoing basis. One of the strategies applied in contemporary da'wah as described above is the use of AI which now continues to penetrate all sectors of life. Based on the description above, the purpose of this research is to explore the use of AI as a contemporary da'wah strategy, especially to analyze the role, challenges and ethics faced in the future.

B. Theoretical Review

The anatomy of the term "Contemporary Da'wah Strategy" is actually a combination of three syllables, namely strategy, da'wah and contemporary. The combination of these three words gives birth to its own meaning, namely the existence of a system or technique for preaching in the era of modern technology. So it can be understood that contemporary da'wah strategy means a strategy in carrying out da'wah activities in the modern era in dealing with today's life using technological devices. The modern era in this context is the current era, namely the digital era, the internet era, and the AI era.

"Strategy" is also often associated with tactics or ways of carrying out an action or program. There are also those who call the strategy "a skillful ability to handle and plan something"¹⁵. It is where the need for tactics and strategies in an effort to achieve

¹¹ Suaeb Qury, Dakwah Kontemporer dan Teknologi Informasi di Dunia Pendidikan Pondok Pesantren, AL-Munawwarah : Jurnal Pendidikan Islam Institut Agama Islam Qomarul Huda Bagu P-ISSN : 2088-8503 E-ISSN : 2621-8046 Vol. 15 No. 1 (2023): Maret,

¹² MUI: Jangan Jadi Sasaran, Umat Islam Harus Manfaatkan Kecerdasan Buatan untuk Dakwah - Hidayatullah.com," diakses 11 Desember 2023, <https://hidayatullah.com/iptekes/saintek/2021/03/05/203221/mui-jangan-jadi-sasaran-umat-islamharus-manfaatkan-kecerdasan-buatan-untuk-dakwah.html>.

¹³ Moh. Ali Azis, Ilmu Dakwah, (Cet. II; Jakarta: Kencana, 2009), h. 347.

¹⁴ Mahmuddin, Strategi Dakwah Terhadap Masyarakat Agraris, Jurnal Tabligh Edisi XXVII, Juni 2013

¹⁵ Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, Kamus Besar Bahasa Indonesia, h. 964

a goal, including the dissemination of information or religious teachings (da'wah), so understanding tactics or strategies is important. Or in other terms, contemporary da'wah strategy is an effort to deliver Islamic teachings in a way that is relevant to modern times through the use of artificial intelligence (AI) technology, which can assist in expanding the reach of da'wah, increasing the effectiveness of message delivery, and adjusting strategies as needed. In the view of Samiang Katu¹⁶, tactics and strategies are indispensable in achieving a goal, including the dissemination of information or religious teachings (da'wah), therefore an understanding of strategies and tactics is something that should not be taken lightly. While according to Ricky W. Griffin, *strategy is comprehensive plan for accomplishing an organization's goal* (strategy is a comprehensive plan to achieve organizational goals)¹⁷.

While da'wah is the process of calling or inviting someone to want to carry out the teachings of Islam as a religion that is Rahmatal lil alamiin. In this case, da'wah is commanded to all Muslims whose process involves a number of elements including: da'i (subject), maaddah (material), thariqah (method), washilah (media) and mad'u (object) with the aim of achieving happiness in this world and the hereafter. So in this, case da'wah is actually a process of internalization, transformation, transmission and diffusion of Islamic teachings in people's lives¹⁸. Da'wah can also be interpreted as an appeal from Allah and Rasulullah for mankind to believe and want to practice the teachings of Islam so that these teachings are realized in their implementation in all lives. Because da'wah itself is an invitation or appeal, these activities can use media, for example in the form of videos, YouTube, podcasts, blogging and so on.¹⁹

The term contemporary can mean during, during, at the present time, nowadays²⁰, or in accordance with the times. Contemporary is always associated with the trend of the times, the present or the modern era in which sophisticated and new means of communication are found. So that the context of contemporary da'wah is da'wah activities that use modern technological facilities, with three indicators, namely a da'i who uses modern technology, contemporary da'wah material and da'i using contemporary media. Thus it can be understood that the contemporary da'wah strategy in question is a strategy in carrying out da'wah activities in the modern era in the face of a life that uses technology²¹.

In its implementation, the contemporary da'wah strategy as described above is carried out by using Artificial Intelligence (AI) technology. AI itself is a set of technologies that are popular in the current era. Various fields have utilized the sophistication of AI such as health, finance, economics, industry, and others. Not only

¹⁶ Samiang Katu, *Taktik dan Strategi Dakwah di Era Millenium (Studi Kritis Gerakan Dakwah Jammah Tablig)*, (Cet. II; Makassar: Alauddin University Press, 2012), h. 28.

¹⁷ Ricky W. Griffin, *Manajemen*, jilid I (Jakarta: Erlangga, 2004), h. 226. Lihat juga Ernie Tisnawati Sule dan Kurniawan Saefullah, *Pengantar Manajemen*, (Ed. 1.Cet. II; Jakarta: Kencana, 2006), h. 132.

¹⁸ Erwan Efendi, *Strategi Media Dakwah Kontemporer*, AL-IDARAH: JURNAL PENGKAJIAN DAKWAH DAN MANAJEMEN Vol. 9 No. 2 Juli-Desember 2021, ISSN-E : 2654-4407 | ISSN-P : 2337-5035 <http://jurnal.uinsu.ac.id/index.php/idarah/index>

¹⁹ Akbar Sholeh Sihombing, M.Ichwannurrahman, Nurhasanah, Erwan Efendi, *Dakwah Kontemporer Perspektif Media Sosial*, INNOVATIVE: Journal Of Social Science Research Volume 4 Nomor 1 Tahun 2024 Page 7062-7068 E-ISSN 2807-4238 and P-ISSN 2807-4246 Program Studi Manajemen Dakwah, Universitas Islam Negeri Sumatera Utara Website: <https://j-innovative.org/index.php/Innovative>

²⁰ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, h. 459.

²¹ Mahmuddin, *Aplikasi Dakwah Kontemporer di Bulukumba (Upaya Menangkal Radikalisme Agama)*, *Jurnal al Ulum*, Volume 16 No. 2 Desember 2016.

that, AI has also been used by people in everyday life. AI can be utilized to assist in communication, finding locations. AI is a computer system capable of performing tasks that usually require human intelligence. This technology can also make decisions by analyzing and using data that is already available in a system.

There are three processes that occur in AI: learning, reasoning, and self-correction. This process is similar to humans who can analyze before giving decisions²². According to John Carthy²³ AI is a technology that functions to know and model human thinking processes and design machines to behave like humans. Intelligent means having knowledge and experience and reasoning (how to make decisions and take action), good morals.

C. Methods

This research uses a type of qualitative research with a library study approach, namely research related to library data collection methods whose research objects are extracted from various library information, such as books, magazines, journal articles, documents and websites. Currently in the digital era, data and information can be accessed directly through online media²⁴.

The library data collection method is also carried out by studying and understanding theories from various literatures related to the research being conducted²⁵. Furthermore, in data processing using descriptive analysis method, which is a research model carried out by describing, recording, analyzing and interpreting existing conditions so as to reveal facts related to the role, challenges and ethics in contemporary da'wah strategies that utilize AI, as the topic of this research.

D. Results and Discussion

1. Utilizing AI as a Contemporary Da'wah Strategy

Artificial Intelligence (AI) can basically be used to help identify everything a person needs from individual preferences, needs and level of understanding, thus allowing personalization of da'wah content to achieve greater impact²⁶. Personalization in the use of AI for da'wah refers to the ability of technology to present da'wah content tailored to the needs, interests, preferences, or characteristics of a particular individual. By utilizing data such as topic preference, communication style, level of understanding, and even user interaction time, AI can create a more relevant and effective da'wah experience.

AI can personalize da'wah for example about a). topic selection, in this case it can analyze user behavior on various platforms for example, videos that are often watched or (articles that are read) and recommend content that suits their interests, such as themes regarding morals, fiqh, family and and so on. b). language and delivery style, in this context AI can adjust the performance style, whether using formal, casual language

²² Sobron Yamin Lubis, Implementasi Artificial Intelligence pada system Manufaktur Terpadu, Jurnal SEMNASTEK UISU 2021 ISBN : 978-623-7297-39-0 hal 1 <file:///C:/Users/User/Downloads/4134-10603-1-SM.pdf> hal 1

²³ Sobron, Implementasi Artificial Intelligence pada system Manufaktur Terpadu

²⁴ Sugiyono, Metode Penelitian Pendidikan, Pendekatan Kuantitatif, Kualitatif, R&D, Cetakan ke (Bandung: Alfabeta, 2022).

²⁵ Lexy Maleong, Metodologi Penelitian Kualitatif (Bandung: PT. Remaja Rosda Karya, 2019)

²⁶ M.Habibullah, Artificial Intelligence (AI) dalam Digitalisasi Dakwah, JURNAL MAUIZOH Vol. 8, No. 2, 2023, hlm. 124-137 E-ISSN 2614-4468

according to audience preferences, c). Time interaction, chat bots or AI applications can also answer the audience's specific questions about religion and time, providing references to Quranic verses or hadiths that are relevant to their needs. Preachers in this contemporary era must be able to apply AI technology, especially chatbots as one of its features.

This chatbot is a program designed as artificial intelligence that can simulate conversations or chats with other users like humans through messaging applications, mobile, websites, or over the phone. Reporting from expert.ai, this technology is also known as a digital assistant that can understand and process user requests and provide relevant and fast answers. The chatbot work system behind the scenes is divided into two, the task in the **first** core analyzes user requests and provides a response, **second**, the chat bot then returns a response based on input from the user²⁷. This process looks simple but in practice it is actually very complex. The design of AI-based chat bots is also to understand and respond to questions naturally, so that users feel like communicating with fellow humans²⁸. Through the utilization of Natural Language Processing technology, chatbots are able to understand a wide variety of relevant and accurate questions. Chat bots in da'wah can be utilized, among others, Islamic question and answer applications, for example, applications to answer questions about ablution procedures, prayer procedures, zakat, hajj, umrah, certain prayers and other muammalah activities. There is also an application for translating Qur'anic verses, chatbots can help users understand the meaning or interpretation of certain verses in various languages. As well as daily worship companion applications such as reminding prayer times, providing daily prayers, or worship guides during the month of Ramadan and so on.

So with this tool, questions that arise from users can be resolved quickly. This technology can free up the da'i's time and can focus more on other more complex tasks that may require a personal touch, such as providing spiritual advice²⁹, dealing with deeper religious issues and can prepare da'wah material in a more prepared, structured manner to carry out further da'wah activities. In terms of accessibility, there are also advantages for users, for example, worshipers who live far away in rural areas or remote areas who physically have limited access can directly get the religious information they need quickly. This will certainly expand the reach of da'wah and ensure that more people can access the da'wah materials and information they need³⁰.

AI also makes it possible to analyze sentiment and feedback from its users on the da'wah content delivered. This analysis is to understand, identify, and measure the audience's emotions, opinions, or responses to the delivered da'wah content. With this analysis, da'wah managers can find out whether the audience feels positive, neutral, or

²⁷ Wilda Hasanah, (Tempo Digital.com) 7 Des 2021 | 07.31 Wib, Apa itu Chatbot? Begini Cara Kerja Asisten Digital ini, diakses 28 Jan 2025, <https://www.tempo.co/digital/apa-itu-chatbot-begini-cara-kerja-asisten-digital-ini-447175>

²⁸ Pandu Dewonoto Laut Santoso et al., "Penerapan Artificial Intelligence Dalam Aplikasi Chatbot Sebagai Media Informasi Dan Pembelajaran Mengenai Kebudayaan Bangsa," Jurnal Informatika Universitas Pamulang 6, no. 3 (2021): 579–89.

²⁹ Yenni Batubara, Pemanfaatan Artificial Intelligence (AI) Sebagai Strategi Dakwah

³⁰ Ahmad Eko Suryanto, Marko Ayaki Lumbantobing, and Ratna Pancawati, "Transformasi Pendidikan Melalui Penggunaan Chatbot: Manfaat, Tantangan, Dan Rekomendasi Untuk Masa Depan," Journal on Education 06, no. 04 (2024): 20466–77.

negative about the messages they convey, whether through social media, websites, applications, or other digital platforms.

The utilization of AI can be started from the planning process, implementation to the management of da'wah activities, so da'wahists (kyai, ustad, mubaligh, da'i) must understand and be able to utilize this advanced technology, so that they can utilize it for the benefit of their da'wah, while also having to fight the negative effects that arise. Just as the business world can use AI to recognize its consumers, so in the world of da'wah it can be used to recognize the object of da'wah³¹.

The da'wah approach model in this era is no longer enough in the traditional way, but must adjust to the trend of the times. Increasingly sophisticated technology demands adjustments in more effective ways, so da'wah activities must be optimized in attractive packaging through a contemporary da'wah strategy approach, because people, especially the younger generation, tend to utilize applications that are new and interactive, therefore preachers, da'i are advised to utilize human resources and technological means of novelty whose development is very fast.

The use of Artificial Intelligence (AI) as a contemporary da'wah strategy has created great opportunities that can increase the efficiency and effectiveness of da'wah, however, it must also be aware of the challenges that arise and must be overcome, especially related to the dependence on this technology, ethics, accessibility and acceptance of AI. Through a wise approach, a good work plan for da'i, the utilization of AI in da'wah can provide significant benefits without having to ignore religious values and morality.

Although AI has many benefits, this technology also has weaknesses, namely its limitations in understanding religious issues with all their branches and sources, considering that AI is only a tool, not a religious authority, so the level of sensitivity is high in communicating religious matters. The potential for the spread of false and biased information needs to be anticipated, as lacks empathy and social sensitivity to issues of privacy and data security for its users. The occurrence of resistance in the use of AI for da'wah activities also arises in some circles that question the authenticity of da'wah, especially in terms of the originality of the source.

Thus, AI does have uses for anyone, including preachers, but it also faces many challenges and resistance. This means that it requires da'i to have technical skills and expertise in how to develop the right strategy when using AI for da'wah, so that AI can be used effectively in da'wah. On the other hand, even though AI has a wide reach, it must still consider the impacts that arise and ensure that its use is in accordance with Islamic ethical principles.

2. AI challenges for Da'wah activities

Although Artificial Intelligence (AI) provides many opportunities for da'i or preachers to expand the reach and effectiveness of spreading da'wah messages, there are some challenges and weaknesses that need to be faced. For example, the data must be accurate, if the data is clear and accurate then AI will be able to make a major contribution to its users, AI will continue to be trusted and can be a reference. However, if the data is unclear and biased, AI will also be biased, this technology will be good if the data is good. AI can be used for preaching as a tool for disseminating Islamic

³¹ M.Habibullah, Artificial Intelligence (AI) dalam Digitalisasi Dakwah

information, so the opportunity is very large as a tool (technology assistant)³². AI can provide benefits for Muslims and many people, if used in the right and smart way, because AI is actually similar to human tools, for example, a kitchen knife used by a mother to slice cooking ingredients, meat and fruit, but can also be used for crime.

Further challenges involve ethics (attitude of AI users) and data security, accuracy and validity of information, technological limitations, and integration with traditional practices as well as training and adaptation³³. *First, the issue of ethics and data security*, this is a crucial issue in the use of AI for proselytization activities, given the sensitivity of the information that is often collected. User privacy must be strictly protected and safeguarded, as AI requires personal data to generate relevant and personalized content. For example, data about a person's religion or beliefs, a person's religious practices are certainly very sensitive and must be protected. Then users should be given full control over their data, including the option to choose what kind of data is collected and how it is best used.

Secondly, the accuracy and validity of the information must also be considered, what more the information is used for da'wah materials, it is crucial. When there is an error or deviation in conveying a message, it can have a significant impact on a person's understanding and religious practice³⁴. Especially in today's digital era, AI has the ability to access and disseminate in a large scale and high speed, so that both true and false information can be widespread in a short time, especially in situations like today, everything is easily and quickly known. In terms of distance, speed and coverage area, AI can reach a very wide audience, compared to traditional methods, so when the information disseminated is inaccurate or even wrong, the impact can be very detrimental. The risk of mistakes, misunderstandings will also increase when AI that is not properly trained (not updated) and not supervised will continue to spread inaccurate information. One of the challenges for da'i when using AI for their da'wah activities is to ensure that the answers given by the AI chatbot are accurate and in accordance with Islamic teachings. Errors in interpretation or delivery of information can have serious repercussions, as AI users may rely on the chatbot for data and spiritual guidance³⁵.

AI chatbots in their applications use machine learning or natural language processing (NLP) to understand and respond to users. However, a chatbot does not think for itself, it only learns from the training data provided to it. If this data has certain biases, then the chatbot may also develop biases in its answers. Factors that cause algorithm bias include bias in the training data, if the data used to train the AI only reflects a certain point of view, the chatbot can produce answers that tend to follow that pattern. Example: If a chatbot is trained with news data from a particular source only, then its perspective could be skewed towards that source's viewpoint. If

³² Ahmad Ataka Awwalur Rizqi, "Artificial Intelligence (AI) : Tantangan dan Peluangnya bagi Umat Islam dan Intelektual Muslim". 25 Jan 2025 MUHAMMADIYAH.OR.ID, YOGYAKARTA diakses 28 Jan 2025 <https://muhammadiyah.or.id/2023/05/dosen-uad-ungkap-tantangan-dan-peluang-hadirnya-artificial-lintelligence-untuk-dakwah-islam/>

³³ Habibullah, "Artificial Intelligence (AI) Dalam Digitalisasi Dakwah

³⁴ Yenni Batubara, Pemanfaatan Artificial Intelligence (AI) Sebagai Strategi Dakwah

³⁵ Zuharin Insana, Lilis Satriah, "Etika dan Tantangan Dakwah di Era Kecerdasan Buatan Studi Kasus Penggunaan Chatbot AI untuk Konsultasi Keagamaan," *Jurnal Komunikasi Islam (J-KIs)* I, 5, no.2, (Desember 2024)

the training data reflects more of one particular view or group, the chatbot will also tend to produce answers that match that view or group, which is where there will be unfairness or imbalance in the responses given. This bias can arise from data that is not balanced or does not include a diversity of perspectives.

3. Ethics of utilizing AI in da'wah activities

In the midst of the widespread use of AI in the current digital era, many parties both from among scholars, scholars and preachers themselves are questioning what about ethics and morality when AI technology is used for da'wah purposes. The self-esteem of human dignity can be denied if AI technology is utilized without considering mature ethics, so the signs of da'wah using AI must exist specifically. Humans with their dignity, as well as their freedom and privacy can be weakened if there are no clear regulations and sanctions³⁶.

Authorities of religious organizations such as the Indonesian Ulema Council (MUI) can collaborate with the Ministry of Communication and Digital (Komdigi) to make joint rules or issue special laws on the use of AI and so on. How can preachers ensure that these AI tools are utilized by taking into account the religious values and morality adopted by the community. When the development of AI is very rapid, paying attention to the signs and ethics for its users must also be given more attention³⁷. Dai often sees many young people getting their religious knowledge not from school or college, but from social media due to the rapidly growing digital technology among millennials, they often get answers about their religious insights precisely through AI, not from religious authorities.

Da'i creators of da'wah content must also be careful, obliged to hold signs and ethics in preaching. These ethics are guidelines for social behavior related to good or bad character. For example, in Islam there are guidelines for communication ethics so that the messages conveyed do not offend others, provocative and truth claims. So this also applies in the world of da'wah³⁸. The da'i must communicate well, use polite language, elegant attitudes and avoid provocation, because humans in general are more likely to want to receive messages in wise and ethical ways. If you look at the signs of preaching through AI technology as reported by *Tsirwah Pesantren Digital*, it mentions, among others, the ethics of creating preaching content with AI.

First, the importance of the concept of honesty in preaching, that preaching is not just conveying knowledge to the people, but da'i must prioritize honesty in creating content so that the audience does not feel manipulated. One of the problems that often arises due to the creation of da'wah content using AI is that the creators are not open in conveying that the content they create is the result of using AI. For example, making a video that displays a visual of an object the result of using a chatbot, in this case the creator should be able to label that the object is AI-made. Transparent creators should

³⁶ Michael Reskiantio Pabubung, "Era Kecerdasan Buatan dan Dampak terhadap Martabat Manusia dalam Kajian Etis," *Jurnal Filsafat Indonesia* 6, no. 1 (30 April 2023): 66–74.

³⁷ "AI Jadi Ancaman Otoritas Keagamaan, Metode Dakwah Harus Berubah," diakses 4 Desember 2023, <https://langit7.id/read/30907/1/ai-jadi-ancaman-otoritas-keagamaan-metode-dakwah-harusberubah-1679986989>.

³⁸ Imulia Rahmadani Aziz Etika Dakwah Ustadz Hanan Attaki Dalam Channel Youtube @HANAN ATTAKI, *Jurnal Komunikasi* Vol. 1 No. 4 (Oktober 2023) 213-229.

provide information that the delivery of da'wah is not just the content (content), but the truth that the audience gets must match what they see in the content³⁹.

Second, in producing content in accordance with the truth of the Quran and Hadith. Creating content with the help of AI does feel easier, so a diligent da'i can produce two to five contents every day. However, da'i must also pay attention to the quality of the content created, not just creating content, the content created must be tailored to the right target audience. In this case, the creation of da'wah content through AI must still make the Qur'an and Hadith the main footing or reference for the content. This aims to ensure that the content contains truth and has been validated based on these references. This is where it is important to double-check the content that has been created by AI, a da'i must make sure again that the interpretation based on the reference has been done correctly according to the relevant verses and hadiths.

Third, guaranteeing privacy and security of user data. The era of digitalization that is increasingly widespread today makes all privacy feel difficult to do. Someone who has made a status on several social media, will easily be known to others about who he is. Then someone so easily then accesses other people's personal data on various platforms such as the dark web. Even more sadly, some websites are now able to detect and track a person using only a photo. Therefore, producers of da'wah content must ensure that their content does not contain personal data that will harm certain parties, both materially and non-materially.

It is hoped that in the future Muslims will not only be the target of AI, especially if AI is only detrimental to the interests of Muslims, therefore the injection of knowledge about AI needs to be encouraged to da'i to help their da'wah activities. Because AI does have a close relationship with the world of da'wah in the contemporary era. But it must also be noted, considering AI as a technology, this artificial intelligence tool is value-free, meaning that it depends on who utilizes it. AI is a sophisticated man-made machine that is drawn from large data collected. From the collection of these data, the AI machine processes them and can then make decisions⁴⁰.

Understanding and applying these ethics is very important, if you can apply them then AI will be able to be an effective means of da'wah and benefit the people. In the end, the main key is balance. A preacher must be able to utilize advances in AI technology, without sacrificing the ethical values and morality of the preacher.

E. Conclusion

The utilization of Artificial Intelligence (AI) in contemporary da'wah strategies is an innovative step that can answer the challenges of the digital age. This technology allows the dissemination of da'wah messages more effectively, widely, and personally. The integration of AI in da'wah can present an interactive and contextual approach, in accordance with the characteristics and needs of modern society. However, the implementation of AI in da'wah also faces a number of challenges. These include the lack of digital literacy among preachers, the potential spread of Islamic information

³⁹ Divya Aulya, "Pesantren Digital, Etika Penggunaan AI dalam Berdakwah," *Tsirwah*, 21/12/2024, <https://jurnalistik.tsirwah.com/konten-dakwah-dengan-ai-pastikan-etika-ini-sudah-dipahami/>

⁴⁰ Panjimas, Suara Kebenaran Melawan Kebatilan, "MUI Kaji Strategi Kecerdasan Buatan untuk Dakwah Islam," diakses 15/01/2024. <https://www.panjimas.com/citizens/agenda/2021/03/05/mui-kaji-strategi-kecerdasan-buatan-untuk-dakwah-islam/>

that is not validated by scientific authorities, the risk of dehumanization in spiritual communication, and concerns about the misuse of technology for ideological or commercial purposes.

Therefore, AI-based da'wah strategies must be accompanied by strengthening the digital capacity of preachers, ethical supervision of technology-based da'wah content, and synergy between scholars and technologists to create an innovative da'wah ecosystem that is still based on Islamic values. In addition, it is important to have clear ethical guidelines and regulations so that the use of AI remains in line with Islamic values and does not deviate from the true purpose of da'wah.

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