JURNAL PENELITIAN
Volume 21 Nomor 2 2024

ISSN 1829-9903 (Print)
2541-6944 (Online)
Submitted: 25/05/2024
Reviewed: 11/06/2024
Approved: 29/07/2024

Url Website: https://e-journal.uingusdur.ac.id/Penelitian/article/view/jupe2122
Url DOI: https://doi.org/10.28918/jupe.v21i2.7685

Incorporating Artificial Intelligence for Da'wah: Defining the State's Role

Siti Malaiha Dewi
Institut Agama Islam Negeri Kudus, Indonesia
malaihadewi@iainkudus.ac.id

Mansur Hidayat
Institut Agama Islam Negeri Kudus, Indonesia
mansurhidayat@iainkudus.ac.id

Abstract:
This study aims to elucidate the role of the state as the primary actor in managing the extensive use of Artificial Intelligence (AI) in the realm of da'wah (calling others to practice the teachings of Islam), which has both positive and negative consequences. The identified negative impacts include the delegitimization of religious teachings and the authority of religious figures. This research utilizes a literature review approach, collecting and analyzing data from various sources such as books, websites, articles, and newspapers related to the application of AI in da'wah. The findings indicate that state intervention is crucial in regulating AI use through three main mechanisms: first, regulation; second, strengthening the roles of relevant actors; and third, supervision. Without proper regulation, the use of AI in da'wah can become unmanageable, leading to disinformation and the erosion of authoritative references. Therefore, this study underscores the importance of state involvement in ensuring that AI is employed ethically and effectively to support da'wah activities in Indonesia. These findings affirm that the state must actively regulate AI to maintain the integrity of religious teachings and the authority of religious figures, as well as to fully harness the positive potential of AI in the context of da'wah.

Keywords: *AI in Da'wah, Role of the State, Delegitimization of Religion, Supervision, Strengthening of Actors*

INTRODUCTION

The use of Artificial Intelligence (AI) in the field of da'wah (calling others to practice the teachings of Islam) is expanding, presenting new opportunities for disseminating religious teachings while also posing significant challenges (Tahir, 2023). AI facilitates faster and broader dissemination of da'wah messages, reaching a larger audience through various digital platforms (Saleh et al., 2022). However, alongside these benefits, there are critical issues to address, such as the delegitimization of religious teachings and figures (Mael & Ashforth, 2001). This delegitimization arises from misinterpretations and uncontrolled dissemination of information by AI, which can obscure the meaning of religious teachings. Additionally, reliance on AI can diminish the essential role of religious figures in providing authoritative explanations and guidance. Therefore, maintaining the

integrity of religious teachings and the authority of religious figures in the digital era requires special attention (Kiritchenko et al., 2021).

Although extensive research has been conducted on AI in various sectors, the specific role of the state in regulating AI in the context of da'wah is rarely discussed. Most existing research focuses more on technological aspects (Popkova & Gulzat, 2020), such as how AI can enhance the efficiency and effectiveness of da'wah message dissemination. Additionally, much research addresses the ethical aspects of AI (Rakowski et al., 2021), including the social and moral impacts of AI use in daily life (Hagerty & Rubinov, 2019). However, few studies explore how state regulation and intervention can address the challenges arising from the use of AI in da'wah. This indicates a gap in the literature that needs to be filled with more in-depth research on the state's role in this context.

The methodology of this research employs a literature review approach to collect and analyze data from various sources, including books, articles, websites, and newspapers relevant to the utilization of AI in da'wah. This study focuses on identifying the positive and negative impacts of AI in the context of da'wah and the role of the state in addressing these challenges (Jesson et al., 2011). Data analysis is conducted qualitatively by reviewing existing literature to identify patterns, themes, and gaps in previous research. This approach enables researchers to understand how regulation, strengthening of actor roles, and state supervision can contribute to the ethical and effective use of AI in da'wah. Additionally, the study considers the ethical and social perspectives of AI usage, as well as the importance of collaboration between the government, religious figures, and technology providers. The validity of the findings is maintained through data and method triangulation, as well as discussions with experts in the fields of AI and religion. Through this methodology, the research aims to provide comprehensive guidance for policymakers in regulating the use of AI in the field of da'wah (Onwuegbuzie et al., 2012).

This study aims to explore the state's role in managing the impact of AI on da'wah, ensuring its positive potential is harnessed while minimizing negative effects. By examining various forms of state intervention, such as regulation, strengthening actors, and supervision, this study hopes to provide clear guidance for policymakers (Kuziemski & Misuraca, 2020). The research also aims to identify best practices that can be applied to regulate the use of AI in da'wah. Moreover, this study seeks to highlight the importance of collaboration between the government, religious figures, and technology providers in creating a healthy and responsible da'wah ecosystem. Thus, it is hoped that this research can contribute to the development of more comprehensive and effective policies in the context of AI and da'wah.

The argument presented in this study is that the state's role is crucial in regulating AI in da'wah through regulation, strengthening actors, and supervision. Regulation is necessary to establish clear boundaries and guidelines for AI use, preventing misuse and ensuring that AI is used ethically (Smuha, 2021). Strengthening actors, including religious figures and da'wah institutions, is needed to ensure they have the capacity and resources to adapt to AI technology (Yusuf & Boletbekova, 2022). Effective supervision is required to

ISSN 1829-9903 (Print) 2541-6944 (Online)

monitor and enforce regulations, as well as to address potential violations. With proper state intervention, it is expected that the negative impacts of AI can be minimized while its positive potential can be maximized to support more effective and responsible da'wah (Amodei et al., 2016).

DISCUSSION

The Integration of Artificial Intelligence in Da'wah: The Role of the State and Multidimensional Challenges

Preaching (da'wah) refers to the active and purposeful effort to spread the teachings of Islam and invite others to embrace and practice its principles. This religious duty goes beyond imparting knowledge, aiming to foster a deep spiritual and moral connection within the community (Azlan et al., 2020). A preacher, acting as a da'i, must embody Islamic values, demonstrating sincerity, compassion, and wisdom. The effectiveness of da'wah hinges on the preacher's ability to communicate complex religious concepts in a way that is accessible and relevant to the audience's social and cultural context. This involves understanding the unique challenges and needs of the community and addressing them through Islamic teachings. Ethical conduct is paramount; the preacher must uphold the highest standards of integrity and respect, avoiding any form of coercion or manipulation. The goal of da'wah is not merely to convert but to inspire a voluntary and genuine transformation in belief and behavior. Thus, a preacher's role in da'wah is both as a spiritual guide and a community leader, working tirelessly to nurture faith and uphold the purity of Islamic teachings. Ultimately, successful da'wah fosters a harmonious and righteous society, grounded in the principles of justice, compassion, and devotion to God (Chen & Dorairajoo, 2020).

Da'wah is an essential component of Islam, aimed at conveying religious teachings and guiding the community towards righteousness. Scholars such as Al-Ghazali emphasize the importance of ethics in da'wah, while Yusuf al-Qaradawi highlights the need for approaches relevant to social and cultural contexts. Da'wah is seen as a continuous effort to maintain the faith of the community and preserve the purity of Islamic teachings from deviations. It must be conducted with a deep understanding of religious teachings and the social conditions of the community (Al-Qaradawi, 1992; Casewit, 2020).

The use of Artificial Intelligence (AI) in da'wah is becoming increasingly widespread with the advancement of digital technology. Digital platforms such as chatbots and mobile applications are being utilized to disseminate da'wah messages more efficiently. However, the use of AI in da'wah also poses several risks, such as the spread of inaccurate information and the loss of authority of religious figures. For instance, AI can deliver da'wah messages rapidly, but without proper oversight, the information conveyed might be incorrect or misleading. Therefore, a thorough study on the benefits and challenges of integrating AI technology in da'wah, encompassing comprehensive ethical, technological, and theological reviews, is necessary (Campbell & Tsuria, 2021).

The integration of AI in da'wah offers significant benefits, such as increased accessibility to religious information and wider dissemination of da'wah messages. AI can help reach a larger and more diverse audience through digital platforms. For instance, chatbots can provide quick answers to religious questions, while mobile applications assist users in learning the Quran more easily. However, there are pitfalls to be aware of, such as the neglect of the crucial role of religious figures in providing authoritative explanations. Uncontrolled use of AI can lead to the spread of invalid information, ultimately damaging the integrity of religious teachings. Therefore, it is important to critically assess the benefits and challenges of using AI for da'wah (Andriansyah, 2023).

The Role of State Regulation in AI-Driven Da'wah

Regulation

Artificial Intelligence (AI) offers numerous benefits but also presents potential dangers that must be addressed. One of the primary threats is mass unemployment and social disparity, as AI can replace human jobs in various sectors such as manufacturing and agriculture (Howard, 2019). Additionally, autonomous AI can make decisions without human intervention, increasing the risk of fatal errors and misuse of technology (Nersessian & Mancha, 2020). Privacy and security are also at risk, as AI can collect and analyze vast amounts of personal data, leading to potential privacy violations and information manipulation (Manheim & Kaplan, 2019). Furthermore, bias and discrimination can emerge if AI training data is not representative or if algorithms contain unconscious biases. Although the European Union has proposed regulations to mitigate AI risks, their implementation remains a lengthy process (Mehrabi et al., 2022). Therefore, it is imperative to develop appropriate policies and prepare for the social and economic impacts of AI advancements.

State involvement is pivotal in regulating AI in da'wah to ensure that its beneficial aspects are maximized while minimizing its adverse effects. The state can implement clear and strict regulations to control the use of AI, thereby preventing the dissemination of inaccurate or misleading information (Smuha, 2021). Effective regulation includes ethical standards, usage guidelines, and stringent oversight mechanisms. For instance, some countries have implemented policies requiring AI content verification by religious authorities before it is disseminated to the public. This helps ensure that the information spread through AI remains true to religious teachings (Ashraf, 2022).

The state must continuously monitor AI technological advancements and adjust regulations accordingly (Girasa, 2020). Inadequate or inappropriate interventions can lead to significant negative impacts, including the spread of false information and the delegitimization of religious teachings. Therefore, the active and continuous role of the government in regulating AI is necessary to create a safe and controlled environment for da'wah. There is a logical relationship between state regulation and the prevention of the delegitimization of religious teachings (Bar-Tal, 1990). Clear and firm regulation can help

ISSN 1829-9903 (Print) 2541-6944 (Online)

control the spread of false information through AI, thereby preserving the authenticity and integrity of religious messages.

Effective regulation in the use of AI for da'wah must also consider the complex ethical and social dimensions (De Almeida et al., 2021). The implementation of AI in da'wah impacts not only the dissemination of religious information but also the social dynamics and power relations within the community. With stringent regulations, the state can ensure that AI is used responsibly, respects individual rights, and does not exacerbate social injustices. For example, policies governing the use of personal data in AI applications for da'wah must ensure that such data is used securely and not misused for commercial or political purposes. Good regulation should also include grievance mechanisms and protections for individuals who feel harmed by the use of AI in religious contexts (Latonero, 2018).

Moreover, AI regulation in da'wah needs to be dynamic and adaptive to rapid technological changes. AI technology evolves quickly, and rigid and inflexible regulations may not be able to address new challenges that arise with technological advancements. Therefore, regulations should be designed to be periodically updated based on continuous evaluations of the impact of AI use (Yang & Li, 2018). The state needs to establish regulatory bodies responsible for monitoring AI technological developments and providing relevant regulatory recommendations. With this adaptive approach, regulations can remain effective in protecting society and ensuring that AI is used for positive purposes in da'wah.

Regulation must also address the educational aspects and capacity-building of AI users in da'wah. Without adequate understanding of how AI works and its potential risks, users may not be able to utilize this technology optimally and ethically (Wischmeyer & Rademacher, 2020). Therefore, the state should support training and education programs aimed at enhancing AI literacy among religious leaders and the general public. These programs should include technical training on the use of AI tools, as well as ethical education on the social and moral implications of AI use in da'wah. By increasing AI literacy, the community can be better prepared to face the challenges posed by this technology and harness its benefits responsibly.

Finally, AI regulation in da'wah must ensure transparency and accountability in the use of this technology. Users of AI in da'wah should be required to disclose how the technology is used and what data is collected. This transparency is crucial for building public trust in the use of AI in da'wah and preventing the misuse of technology. Additionally, accountability mechanisms must be implemented to ensure that any violations of AI regulations can be quickly identified and addressed. With transparency and accountability, regulations can more effectively govern the use of AI in da'wah and ensure that this technology is used to strengthen, rather than weaken, religious messages.

Strengthening the Role of Relevant Actors

This study finds that factors such as digital literacy, technology access, and infrastructure support significantly influence the effectiveness of AI use in da'wah. The

state can enhance digital literacy through education and training programs and expand technology access by building adequate digital infrastructure. Additionally, the state can develop policies that support the ethical and responsible development of AI in the context of da'wah (Kosasi et al., 2023). The state's involvement is crucial in creating a balanced environment where AI can be used effectively without undermining religious teachings.

The state can encourage collaboration between technology providers, religious leaders, and educational institutions to develop AI solutions that meet da'wah needs. This process requires good coordination among various parties to ensure that AI technology is used responsibly and effectively in supporting da'wah activities (Saveliev & Zhurenkov, 2021).

The role of relevant actors in AI-driven da'wah is crucial to ensure that this technology is used ethically and effectively. Religious leaders and scholars play a key role in guiding the community on how to use AI wisely in religious contexts. With a good understanding of AI, they can provide appropriate guidance to the community and ensure that the use of AI aligns with religious teachings. Therefore, training and education for religious leaders and scholars about AI technology is essential. These programs should include technical knowledge about how AI works and the ethical and theological implications of its use in da'wah (Graves, 2022).

Moreover, collaboration between religious leaders and technology providers is key to developing AI applications that align with religious values. Technology providers should work closely with religious leaders and institutions to ensure that the content generated by AI is not only accurate but also aligns with religious principles (Robinson, 2020). This process involves dialogue and close cooperation between both parties to identify needs and concerns and find solutions that are acceptable to the religious community. This collaboration can also help reduce resistance to new technology and increase acceptance among the community.

Furthermore, educational institutions play an important role in supporting the use of AI in da'wah. Educational institutions, especially those focused on Islamic studies and technology, can develop curricula that integrate knowledge about AI and its practical applications in da'wah. This curriculum should include technical, ethical, and theological aspects of AI use, as well as case studies on the application of AI in religious contexts. Thus, graduates from these educational institutions will be prepared to adopt and utilize AI technology in their da'wah activities.

The state can also facilitate and encourage research on the use of AI in da'wah. This research can provide valuable insights into how AI can be used effectively and ethically in various religious contexts. Government support in the form of research funding, scholarships, and research facilities can encourage more academics and practitioners to explore the potential and challenges of AI use in da'wah. The results of this research can be used to inform policy and best practices, as well as to develop evidence-based AI usage guidelines that align with religious values (Brattberg et al., 2020).

ISSN 1829-9903 (Print) 2541-6944 (Online)

Strengthening the role of relevant actors also involves empowering the community to participate in the development and use of AI. The community should be given the opportunity to engage in discussions and decision-making related to the use of AI in da'wah. This participatory approach can help ensure that AI technology truly meets the community's needs and expectations and reduces the risk of resistance and mistrust. Through inclusive and participatory dialogue, the community can feel more involved and invested in the use of AI for da'wah (Tomašev et al., 2020).

Finally, it is important to build networks and partnerships among various stakeholders in the use of AI for da'wah. These networks can include religious leaders, technology providers, educational institutions, government, and the community. Through these networks, stakeholders can share knowledge, resources, and best practices and collaborate to address challenges and leverage opportunities offered by AI. These networks can also serve as platforms for advocacy and policy development, ensuring that all voices are heard and considered in the decision-making process. Thus, the use of AI in da'wah can be managed holistically and sustainably, providing maximum benefits for society.

Supervision

Studies on the dangers of AI in the context of da'wah show that the use of this technology can amplify negative impacts if not properly regulated. According to Merlyna Lim, AI has the potential to disseminate false information and hate speech more broadly and rapidly compared to conventional methods (Lim, 2013). Ahyar Muzayyin also asserts that AI can be misused to spread extremist propaganda, which is inconsistent with religious teachings (Yoo et al., 2016). Data from the Central Statistics Agency (BPS) indicate a significant increase in the number of hoaxes and hate speech distributed through social media platforms, which also utilize AI (KOMINFO, 2023). This situation underscores the need for strict regulation to ensure that AI technology is used ethically and does not threaten the integrity of religious teachings.

Evidence shows that while AI can enhance the efficiency of da'wah activities, it also poses risks such as the potential spread of misinformation. AI enables faster and wider dissemination of da'wah messages, reaching audiences that might be difficult to access through traditional methods. For instance, AI-based chatbots can provide instant answers to religious questions, and mobile applications can help users learn the Quran more easily (Biana, 2024). However, without proper oversight, AI can disseminate inaccurate or misleading information, which can obscure religious teachings and diminish the authority of religious figures. Therefore, it is crucial for the state to regulate AI use in da'wah to ensure the integrity of the messages conveyed.

Effective regulation includes ethical standards, usage guidelines, and stringent oversight mechanisms. For example, some countries have implemented policies requiring AI content verification by religious authorities before it is disseminated to the public. This helps ensure that the information spread through AI remains true to religious teachings (Ashraf, 2022). The complexity of the relationship between AI and da'wah demonstrates

how state intervention can address various external factors. This study found that factors such as digital literacy, technology access, and infrastructure support significantly influence the effectiveness of AI use in da'wah. The state can enhance digital literacy through education and training programs and expand technology access by building adequate digital infrastructure. Additionally, the state can develop policies that support the ethical and responsible development of AI in the context of da'wah (Kosasi et al., 2023).

Public perception of AI in da'wah is greatly influenced by how this technology is introduced and integrated into religious practices. Trust in AI for da'wah can be enhanced through transparency, education, and the involvement of religious figures in the development and implementation of AI technology. These variables play a crucial role in determining the extent to which AI can be accepted and effectively used in da'wah.

Effective supervision is a key element in ensuring that the use of AI in da'wah aligns with ethical principles and religious teachings. The state must establish a supervisory body responsible for monitoring and overseeing the application of AI technology in the context of da'wah. This body must have the authority to audit algorithms, evaluate content, and assess the social impact of AI use in da'wah. With strict supervision, the risks of spreading false information and hate speech can be minimized. Additionally, this supervisory body must be able to provide policy recommendations that are adaptive to technological developments, ensuring that regulations remain relevant and effective (Gabriel, 2020).

In addition to establishing a supervisory body, it is also important to involve the community in the supervision process. The community can act as participatory supervisors, providing feedback and reporting violations or misuse of AI in da'wah. An easily accessible and transparent reporting system can increase community participation in maintaining the integrity of AI-driven da'wah. This approach not only strengthens supervision but also builds public trust in the use of AI in da'wah. When the community feels involved and heard, they will be more accepting and supportive of responsible AI use in a religious context (Shneiderman, 2020).

Moreover, supervision should also include regular evaluation and assessment of the effectiveness and impact of AI use in da'wah. These evaluations should be conducted comprehensively, covering technical, ethical, and social aspects. Data from these evaluations can be used to improve and refine policies and practices in AI-driven da'wah. With regular assessments, the government and other stakeholders can ensure that AI use remains within the correct boundaries and provides maximum benefits to society. Evaluations also help identify and address new challenges that may arise with technological advancements, allowing supervision to be continuously enhanced and adapted to contemporary needs.

CONCLUSION

The findings from this study underscore the critical role of the state in regulating Artificial Intelligence (AI) to prevent potential negative impacts on da'wah. Without

ISSN 1829-9903 (Print) 2541-6944 (Online)

appropriate government intervention, the use of AI in da'wah can pose various risks, including the spread of false information, the delegitimization of religious teachings, and the erosion of the authoritative role of religious leaders. Therefore, stringent regulation, the strengthening of the roles of da'wah actors, and effective supervision are essential steps that the state must take to ensure that AI is used responsibly and in accordance with religious values.

REFERENCES

Al-Qaradawai, Y. (1992). *Priorities of the Islamic Movement in the Coming Phase*. Dar Al Nashr for Egypt Universities Cairo. https://shibircloud.com/pdf/priorities_of_Islamic_movement_in_the_coming_phase.pdf

Amodei, D., Olah, C., Steinhardt, J., Christiano, P., Schulman, J., & Mané, D. (2016). Concrete problems in AI safety. *arXiv Preprint arXiv:1606.06565*.

Andriansyah, Y. (2023). The Current Rise of Artificial Intelligence and Religious Studies: Some Reflections Based on ChatGPT. *Millah: Journal of Religious Studies*, ix–xviii.

Ashraf, C. (2022). Exploring the impacts of artificial intelligence on freedom of religion or belief online. *The International Journal of Human Rights*, *26*(5), 757–791.

Azlan, N. A. M., Abidin, N. S. Z., Saahar, S., & Alimom, N. (2020). Spiritualizing new media: The use of social media for *da'wah* purposes within Malaysian Muslim. *International Journal of Advanced Research in Islamic and Humanities*, *2*(3), 30–41.

Bar-Tal, D. (1990). Causes and consequences of delegitimization: Models of conflict and ethnocentrism. *Journal of Social Issues*, *46*(1), 65–81.

Biana, H. T. (2024). Feminist Re-Engineering of Religion-Based AI Chatbots. *Philosophies*, *9*(1), 20.

Brattberg, E., Rugova, V., & Csernatoni, R. (2020). *Europe and AI: Leading, lagging behind, or carving its own way?* (Vol. 9). Carnegie endowment for international peace Washington, DC, USA. https://carnegieendowment.org/files/BrattbergCsernatoniRugova_-_Europe_AI.pdf

Campbell, H. A., & Tsuria, R. (2021). *Digital Religion: Understanding Religious Practice in Digital Media*. Routledge.

Casewit, Y. (2020). Al-Ghazālī's Virtue Ethical Theory of The Divine Names: The Theological Underpinnings of The Doctrine of Takhalluq in Al-Maqṣad Al-Asnā. *Journal of Islamic Ethics*, *4*(1–2), 155–200.

Chen, Y., & Dorairajoo, S. (2020). American Muslims' *Da'wah* work and Islamic conversion. *Religions*, *11*(8), 383.

Cohen, J. E. (2019). The Age of Surveillance Capitalism: The Fight for A Human Future at the New Frontier of Power. *Surveillance & Society*, *17*(1/2), 240–245.

De Almeida, P. G. R., Dos Santos, C. D., & Farias, J. S. (2021). Artificial Intelligence Regulation: A framework for governance. *Ethics and Information Technology*, *23*(3), 505–525. https://doi.org/10.1007/s10676-021-09593-z

Floridi, L., & Cowls, J. (2022). A Unified Framework of Five Principles for AI. In S. Carta (Ed.), *Machine Learning and the City* (1st ed., pp. 535–545). Wiley. https://doi.org/10.1002/9781119815075.ch45

Gabriel, I. (2020). Artificial Intelligence, Values, and Alignment. *Minds and Machines*, *30*(3), 411–437. https://doi.org/10.1007/s11023-020-09539-2

Girasa, R. (2020). *Artificial intelligence as a disruptive technology: Economic transformation and government regulation*. Springer Nature.

Graves, M. (2022). *Theological Foundations for Moral Artificial Intelligence*. https://philpapers.org/rec/GRATFF-2

Hagerty, A., & Rubinov, I. (2019). Global AI ethics: A review of the social impacts and ethical implications of artificial intelligence. *arXiv Preprint arXiv:1907.07892*.

Howard, J. (2019). Artificial intelligence: Implications for the future of work. *American Journal of Industrial Medicine*, *62*(11), 917–926. https://doi.org/10.1002/ajim.23037

Jesson, J., Lacey, F. M., & Matheson, L. (2011). *Doing your literature review: Traditional and systematic techniques*. https://www.torrossa.com/gs/resourceProxy?an=4913523&publisher=FZ7200

Kiritchenko, S., Nejadgholi, I., & Fraser, K. C. (2021). Confronting abusive language online: A survey from the ethical and human rights perspective. *Journal of Artificial Intelligence Research*, *71*, 431–478.

KOMINFO, P. (2023). *Siaran Pers No. 50/HM/KOMINFO/04/2023 tentang Triwulan Pertama 2023, Kominfo Identifikasi 425 Isu Hoaks*. Website Resmi Kementerian Komunikasi dan Informatika RI. http:///content/detail/48363/siaran-pers-no-50hmkominfo042023-tentang-triwulan-pertama-2023-kominfo-identifikasi-425-isu-hoaks/0/siaran_pers

Kosasi, S., Lukita, C., Chakim, M. H. R., Faturahman, A., & Kusumawardhani, D. A. R. (2023). The Influence of Digital Artificial Intelligence Technology on Quality of Life with a Global Perspective. *Aptisi Transactions on Technopreneurship (ATT)*, *5*(3), 240–250.

Kuziemski, M., & Misuraca, G. (2020). AI governance in the public sector: Three tales from the frontiers of automated decision-making in democratic settings. *Telecommunications Policy*, *44*(6), 101976.

Latonero, M. (2018). Governing artificial intelligence: Upholding human rights & dignity. *Data & Society*, *38*. https://datasociety.net/wp-content/uploads/2018/10/DataSociety_Governing_Artificial_Intelligence_Upholding_Human_Rights.pdf

Lim, M. (2013). Many clicks but little sticks: Social media activism in Indonesia. *Digital Activism in Asia Reader*, 127–154.

Mael, F. A., & Ashforth, B. E. (2001). Identification in work, war, sports, and religion: Contrasting the benefits and risks. *Journal for the Theory of Social Behaviour*, *31*(2), 197–222.

Manheim, K., & Kaplan, L. (2019). Artificial intelligence: Risks to privacy and democracy.

ISSN 1829-9903 (Print) 2541-6944 (Online)

Yale JL & Tech., *21*, 106.

Mehrabi, N., Morstatter, F., Saxena, N., Lerman, K., & Galstyan, A. (2022). A Survey on Bias and Fairness in Machine Learning. *ACM Computing Surveys*, *54*(6), 1–35. https://doi.org/10.1145/3457607

Nersessian, D., & Mancha, R. (2020). From automation to autonomy: Legal and ethical responsibility gaps in artificial intelligence innovation. *Mich. Tech. L. Rev.*, *27*, 55.

Onwuegbuzie, A. J., Leech, N. L., & Collins, K. M. (2012). Qualitative analysis techniques for the review of the literature. *Qualitative Report*, *17*, 56.

Pasquale, F. (2015). *The Black Box Society: The Secret Algorithms That Control Money and Information*. Harvard University Press. https://doi.org/10.4159/harvard.9780674736061

Popkova, E. G., & Gulzat, K. (2020). *Technological revolution in the 21 st century: Digital society vs. Artificial intelligence*. 339–345.

Rakowski, R., Polak, P., & Kowalikova, P. (2021). Ethical aspects of the impact of AI: the status of humans in the era of artificial intelligence. *Society*, *58*(3), 196–203.

Robinson, S. C. (2020). Trust, transparency, and openness: How inclusion of cultural values shapes Nordic national public policy strategies for artificial intelligence (AI). *Technology in Society*, *63*, 101421.

Saleh, S. P., Cangara, H., Sabreen, S., & AB, S. (2022). Digital *Da'wah* Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, *5*(08), 2022–2043.

Saveliev, A., & Zhurenkov, D. (2021). Artificial intelligence and social responsibility: The case of the artificial intelligence strategies in the United States, Russia, and China. *Kybernetes*, *50*(3), 656–675.

Shneiderman, B. (2020). Bridging the Gap Between Ethics and Practice: Guidelines for Reliable, Safe, and Trustworthy Human-centered AI Systems. *ACM Transactions on Interactive Intelligent Systems*, *10*(4), 1–31. https://doi.org/10.1145/3419764

Smuha, N. A. (2021). From a 'race to AI'to a 'race to AI regulation': Regulatory competition for artificial intelligence. *Law, Innovation and Technology*, *13*(1), 57–84.

Tahir, M. (2023). Effective *Da'wah* in the Era of Society 5.0: The Perspective of Students in Indonesian State Islamic Higher Education. *Jurnal Dakwah Risalah*, *34*(1), 52–71.

Tomašev, N., Cornebise, J., Hutter, F., Mohamed, S., Picciariello, A., Connelly, B., Belgrave, D. C., Ezer, D., Haert, F. C. van der, & Mugisha, F. (2020). AI for Social Good: Unlocking the Opportunity for Positive Impact. *Nature Communications*, *11*(1), 2468.

Wischmeyer, T., & Rademacher, T. (Eds.). (2020). *Regulating Artificial Intelligence*. Springer International Publishing. https://doi.org/10.1007/978-3-030-32361-5

Yang, D., & Li, M. (2018). Evolutionary Approaches and the Construction of Technology-Driven Regulations. *Emerging Markets Finance and Trade*, *54*(14), 3256–3271. https://doi.org/10.1080/1540496X.2018.1496422

Yoo, E., Rand, W., Eftekhar, M., & Rabinovich, E. (2016). Evaluating information diffusion speed and its determinants in social media networks during humanitarian crises. *Journal of Operations Management*, *45*, 123–133.

Yusuf, J. B., & Boletbekova, A. (2022). Mass media and Islamic religious propagation (*da'wah*) in Kyrgyzstan. *Abha'th*, *7*(28).