

Empowering Muslim Society Through Artificial Intelligence: Catalyst Or Challenge In The Development Of Religious Knowledge

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ARTICLE INFO	ABSTRACT
Volume: 4 ISSN: 2963-5489	This report explores the transformative role of artificial intelligence (AI) in empowering Muslim society through the development of religious knowledge. This research provides a comprehensive analysis of the opportunities offered by AI, such as learning personalization, increased information accessibility, and operational efficiency. On the other hand, the report also examines the profound challenges accompanying the adoption of this technology, including the risk of misinformation, the "hallucination" phenomenon of AI, algorithmic bias, and the threat to traditional authority. Using a qualitative method, we reviewed relevant academic literature and case studies. The findings indicate that AI has significant potential as a catalyst for digital and social empowerment, provided its development is guided by Islamic ethical principles, such as those contained in <i>Maqasid al-Sharia</i> . The report concludes that the future of Muslim spirituality in the digital age does not depend on rejecting technology, but on a wise synergy between technological innovation and the wisdom of religious authorities, ensuring that AI serves as a tool that strengthens, rather than replaces, authentic spiritual traditions.
KEYWORD	
Muslim Society, Artificial Intelligence, Religious Knowledge	

1. Introduction

The digital era has brought a fundamental paradigm shift in various aspects of life, including how knowledge is disseminated and consumed. In the context of Muslim society, this marks a transition from traditional *da'wah* and educational methods centered on face-to-face interaction and oral authority, towards a digital landscape dominated by technology and instant information. Leading sociologists of religion, Peter L. Berger, Brigitte Berger, and Hansfried Kellner (1974), in their "tinkering" theory, explain how individuals creatively adapt and shape their religious practices amidst constantly changing modernity. A similar phenomenon was also expressed by Sherry Turkle (1997) who used the "tinkering" concept to describe how internet users shape their social realities and identities in digital spaces.

Historically, *da'wah* has often been interpreted as an oral or lecture activity, but the broader concept *da'wah bilhal* emphasizes real actions aimed at empowering the community and improving their quality of life in various fields, including economic, social, and educational. Artificial intelligence (AI), as one of the main pillars of the 4.0 industrial revolution, raises critical questions about how this technology can strengthen this mission of empowerment while maintaining the integrity of religious teachings. The advancement of science and technology, as described by Syahrul Alim (1999), has become an essential need for humans who want to achieve progress and well-being, but this also raises concerns about the negative impacts on human values.

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This report is structured to comprehensively analyze how artificial intelligence (AI) serves as a catalyst for empowering Muslim society through the development of religious knowledge. Its main objectives are to: (1) Revisit the conceptual foundation of Muslim community empowerment and traditional knowledge dissemination methods; (2) Explore various applications and roles of AI in learning innovation and religious practices; (3) Conduct a critical analysis of the opportunities, challenges, and ethical issues that arise; and (4) Propose strategic recommendations for the future implementation of AI that is ethical and based on Sharia. This analysis will be supported by specific case studies and data from relevant academic literature.

2. Literature Review

The theory of Tinkering was developed by Peter L. Berger, Brigitte Berger, and Hansfried Kellner (1974), as well as Sherry Turkle (1997), explains how individuals creatively adapt and shape their practices in the midst of modern change. In this context, the theory helps explain how Muslims creatively "tinker" (interact and adapt) with AI to shape their religious practices and identity in the digital age.

Dakwah bilhal Concept views *da'wah* not only as the verbal delivery of a message but as "real actions" aimed at empowering the community in various fields, including economics and education. This research uses this concept as a foundation for analyzing how AI can serve as a practical tool for community empowerment, such as in creating *da'wah* content or detecting non-Sharia transactions. Algorithmic Orientalism proposed by Dahman and Saou (2025), critiques how AI systems can replicate and reinforce negative stereotypes and colonial prejudices against Islam. The data analysis uses this lens to show how algorithmic bias can be dangerous, potentially eroding the diversity of Islamic thought (*mazhab*) by only amplifying the voices that are most dominant or popular on the internet, not those that are most authoritative from a Sharia perspective

3. Methodology

This research employs a qualitative methodology with a literature review and content analysis approach. This method was chosen to provide a deep and comprehensive description of the role, opportunities, and challenges of artificial intelligence in the development of Islamic religious knowledge.

Specifically, the research methodology includes several main stages:

- 3.1 Systematic Literature Review: Data was collected by searching for literature from various trusted sources, including academic journals (such as those indexed in Scopus, ERIC, and Google Scholar), books, and relevant online news. This process aimed to identify patterns, similarities, and differences across existing studies.
- 3.2 Thematic and Content Analysis: The collected material from primary and secondary literature was then thematically analyzed to synthesize information, map trends, and construct a theoretical framework.
- 3.3 Case Studies: This research integrates real-world case studies to provide concrete examples of AI implementation in the context of Muslim society. These examples, such as the use of an AI Image Generator in a mosque and a non-Sharia transaction detection system in Islamic banking, were analyzed to illustrate the practical impact of this technology.

The main objective of this methodology is to analyze and describe the impact of AI use in Islamic religious education, as well as to review how this technology functions as both a catalyst and a source of challenges in the religious domain

4. Results and Discussion

4.1. Defining Muslim Community Empowerment

Conceptually, empowerment originates from the word "power," which refers to the ability of individuals, especially vulnerable groups, to have the power to meet their basic needs. According to Ife, empowerment includes gaining control over personal choices, the ability to define needs, freedom of expression, access to community institutions (such as education and health), and participation in economic activities. From an Islamic perspective, this concept is not only material but also spiritual. Community empowerment is an integral part of *da'wah* activities, especially what is known as *da'wah bilhal*. The goal is to improve the quality of faith as well as the community's standard of living, by positioning the community (*mad'u*) as both the subject and object of the *da'wah* activity. Thus, empowerment in Islam has the noble goal of eliminating socio-economic gaps.

4.2. Review of Traditional Educational and Da'wah Methods

For centuries, Islamic knowledge has been disseminated through various methods deeply rooted in culture and tradition. The *ceramah* (lecture) method is one of the most common and traditional, where a teacher or speaker delivers material orally to an audience, with the audience acting as active listeners. This method has been used since ancient times and is still relevant today. In addition, there are more collective and interactive learning models, such as *halaqah* and *majlis ta'lim*. The term *halaqah*, which means "circle," describes a group of people sitting in a circle around a teacher or *kiai* (religious scholar) in a mosque or home to study. This model has been practiced since the time of the Prophet Muhammad SAW and the *tabiin*, emphasizing close interaction and deep spiritual character building.

The transition to the digital era creates an urgent need to bridge the gap between traditional methods tied to location and time and the needs of a modern audience who wants instant and flexible access. The limitations of reach and time in the *halaqah* and *ceramah* models directly spurred the emergence of new platforms that offer access and global scalability. AI is a natural evolution of this digitalization, allowing *da'wah* to become more targeted and relevant to the audience in the digital era. Although AI is a modern technology, the principles behind it can be aligned with ancient Islamic concepts. For example, *da'wah bilhal*, which focuses on real actions, can be reinterpreted in the digital age as empowerment through practical tools, such as applications and platforms, that improve spiritual and material quality of life. This shows that technological innovation that is in harmony with religious values does not violate tradition, but rather strengthens it.

4.3 The Role of Artificial Intelligence in the Development of Religious Knowledge

4.3.1. Innovation in Learning and Content Personalization

Artificial intelligence has revolutionized the way Muslims learn and interact with religious knowledge, changing the one-to-many learning model to a highly personalized one-to-one approach. Through machine learning algorithms, AI can analyze user behavior data—such as search history, content interactions, and explicitly stated preferences—to personalize material and increase user engagement. Studies by Sarinda et al. (2023) and Rubini & Herwinsyah (2023) confirm that AI can significantly support and improve Islamic religious education with wise implementation.

A study by Fauziyati (2023) shows that AI can increase learning efficiency and effectiveness. A real example of this innovation is applications like Tarteel AI, which provide real-time feedback on *tajwid* and *makhraj* (letter pronunciation) as users recite the Qur'an. This application can even detect memorization errors and provide a detailed summary of the type of errors made.

4.3.2. Accessibility and Verification of Religious Information

One of the greatest benefits of AI is its ability to increase the accessibility of religious information. Various AI-based chatbots and virtual assistants have been developed to serve as knowledge sources. Applications such as WisQu, Salaam World, and MuslimAI offer virtual assistants that can answer religious questions anytime, anywhere. These chatbots are trained with data from trusted sources such as the Qur'an, Hadith, and scholarly *fatwas* and can even be tailored to specific audiences, such as Sister Khadijah in Salaam World, who is designed to provide explanations that are easy for children to understand. The use of big data also allows for in-depth analysis to understand the trends and needs of Muslims, which in turn helps in adjusting *da'wah* strategies to be more effective.

4.3.3. Case Studies of AI for Social Empowerment and Da'wah

AI is not limited to individual religious studies; it is also used for social empowerment and *da'wah* at the community level. One example is the use of an AI Image Generator in a Community Service (PKM) activity for the AI-Hikmah Mosque Islamic Youth (RISMAH). The mosque youth were trained to use AI tools to create engaging social media content quickly and efficiently. This overcomes challenges such as a lack of ideas and the time needed for manual image creation. As a result, the amount of content produced increased, social media activity grew, and public attention to the mosque's religious and social activities also increased. This is a real example of how AI can be used to strengthen *da'wah* branding strategies and build Islamic brotherhood (*ukhuwah Islamiyah*).

In the Islamic finance sector, AI demonstrates a practical role in maintaining the integrity of Sharia principles. Studies by Sarea et al. (2021) and Ashraf (2023) analyze the role of AI in Islamic financial governance. A machine learning-based system

for detecting non-Sharia transactions developed by an Islamic Bank has successfully identified 92% of suspicious transactions with high accuracy. This implementation considers Islamic ethical principles such as algorithmic transparency (*bayyinah*) and distributive justice ('*adl*'), as well as the prevention of *riba* (usury) and *gharar* (excessive uncertainty).

The following table summarizes various artificial intelligence applications that have been implemented in Islamic religious studies and practices, providing a visual overview of the current AI landscape.

Application Name	Main Function	Special Features	Data Sources	Target Audience
Tarteel AI	Qur'an memorization & <i>tajwid</i>	Real-time memorization error detection, memorization plan, progress tracking	Qur'an, user data	Qur'an memorizers, students
WisQu	Religious Q&A	96% response accuracy, no fabrication, answer verification	Qur'an, Hadith, scholarly fatwas	General public, knowledge seekers
Salaam World	Islamic virtual assistant	Assistant personas (<i>Brother Junaid</i> , <i>Sister Khadijah</i>), provides <i>dua</i> ', explanations for children	Qur'an, Hadith (<i>Sahih al-Bukhari</i> , <i>Sahih Muslim</i>), other Islamic texts	General public, parents, children
MuslimAI	Spiritual companion	AI Companions with unique personalities, faith-based conversations	Not specified	Individuals seeking spiritual guidance
Muslim Pro	Various Islamic features	Prayer times, Qur'an, Hijri calendar, <i>Hajj</i> & <i>Umrah</i> features, Arabic and Qur'an classes (<i>Academy</i>)	Not specified	Muslims worldwide (170 million+ downloads)
Daleel AI	Islamic content verification	Verifies TikTok/Instagram videos, text/voice search	Not specified	Social media users

4.4. Critical Analysis: Opportunities, Challenges, and Ethical Issues

4.4.1. Opportunities: Efficiency, Global Reach, and Improved Learning Quality

The use of AI in religious knowledge brings a number of significant opportunities. In terms of efficiency, AI can automate repetitive tasks, such as calculations or data searches, allowing educators and scholars to focus on more complex tasks that require a human touch. According to a study by Sulaeman et al. (2024), AI in Islamic religious education learning can improve the quality of writing skills. Meanwhile, Fauziyati's (2023) study found that AI increases learning efficiency and effectiveness. Another study also showed that AI can make work faster and better. As one study participant said, AI is "extremely instant, there is no need to think for long."

The most prominent opportunity is increased global reach. AI technology allows access to religious knowledge via smartphones, reaching individuals in remote areas or those who do not have access to formal educational institutions. For example, the Muslim Pro application has been downloaded by more than 170 million users in 190 countries.

4.4.2. Challenges: Misinformation, Bias, and the Loss of Religious Context

Although the potential of AI is immense, its implementation in the religious domain faces profound ethical challenges. One of the biggest risks is the spread of misinformation and the phenomenon known as AI "hallucinations." A hallucination is an output that seems correct but in reality is not based on facts or accurate sources. AI is trained to prioritize human-like answers, even if they are not correct. This becomes a serious problem in a religious context, where errors or deviations can have a significant impact on an individual's understanding and religious practice. AI trained on unverified datasets can replicate and reinforce misinterpretations of Qur'anic verses or Hadith, which then spread widely and cause serious misunderstandings. One study warns that the misinterpretation of one verse of the Qur'an or hadith can cause "widespread misinterpretation, affecting the understanding of many." To address this, the EMAN (Embedding Methodology for Authentic Narrations) framework was developed to anchor AI models in a verified database, such as the *Sahih al-Bukhari* collection, to significantly reduce the rate of hallucinations and increase accuracy.

AI does not have the ability for *ijtihad* (independent reasoning) or empathy, so it cannot provide *fatwas* that consider personal context, individual conditions, or the ethical consequences of an action.

4.4.3. Balance: Maintaining the Central Role of Ulama

Based on the analysis above, it is clear that AI cannot and should not replace the central role of *ulama* (religious scholars) in Muslim society. A lecturer in informatics from Universitas Muhammadiyah Sidoarjo (Umsida), Irwan Alnarus Kautsar, stated that AI is not a creative problem-solver like a human because it only does what it is programmed to do. Its answers will

always refer to the *fatwas* of the *ulama*, so the role of the *ulama* as a source of authority and guidance cannot be replaced. Muslims still have an obligation to refer to credible religious authorities for important matters, especially those they do not understand. AI is a tool that serves to assist and simplify tasks, not to take over spiritual or moral authority.

4.5. The Future and Recommendations: Towards Sharia-Based Innovation

4.5.1. Synergy between Scientists, Technologists, and Ulama

The future of AI implementation in an Islamic context depends on multidisciplinary collaboration between scientists, technology developers, and religious authorities. This collaboration is essential to building a "Sharia-compliant AI," a digital system that is not only technically intelligent but also subject to the values of justice (*adl*), wisdom (*hikmah*), and compassion (*rahmah*). The initiative in Malaysia, which announced a Sharia-compliant AI framework, can serve as a global model.⁴⁵ Through a partnership between the Department of Islamic Religious Affairs Malaysia (JAKIM) and technology developers (Zetrix AI Berhad), this initiative aims to create global standards for the certification and governance of AI based on Islamic principles. This framework is built on the NurAI model, which is claimed to be the first *Large Language Model (LLM)* aligned with Sharia. This collaboration aims to ensure AI remains trustworthy, secure, and representative of Muslim values, while also addressing the problem of misinformation.

4.5.2. Development of an Islamic-Based Ethical Framework

To ensure that AI is developed and applied ethically, it is important to anchor it in fundamental Islamic principles. This report recommends using the principles of *Maqasid al-Sharia* as a guide for AI ethics. The principle of *tawhid* (Oneness of Allah) views technology as a trust (*amanah*) from Allah, which means its use should aim for the welfare of humanity and the environment, not just material gain. The principle of *al-adl* (justice) demands that technology be used fairly and not worsen inequality or discrimination against vulnerable groups. Meanwhile, the principle of *al-maslahah* (public welfare) calls for the development of technology that benefits the collective good, not just the interests of a select few. Practical approaches to addressing challenges such as AI "hallucinations" have also been proposed. One is the EMAN (Embedding Methodology for Authentic Narrations) framework, a study that aims to anchor AI models in a verified database, such as the *Sahih al-Bukhari* collection. This approach significantly reduces the rate of hallucinations and increases accuracy, providing a solid foundation for the ethical and reliable dissemination of religious knowledge.

4.5.3. The Digital Responsibility of Muslims in the AI Era

Amidst technological advancements, every Muslim has a great digital responsibility. Spiritual awareness becomes an important fortress to face the strong current of AI technology. This includes limiting time spent on technology, prioritizing worship, and using AI as an aid, not a replacement for a deep understanding of religion from scholars. This responsibility also includes verifying information before sharing it to avoid the spread of hoaxes and misinformation. Ultimately, the goal of using technology is to strengthen faith and piety, making AI a bridge to a better life, both in this world and the hereafter.

5. Conclusion

Artificial intelligence offers undeniable transformative potential for empowering Muslim society. By providing access to religious knowledge like never before, personalizing learning, and increasing operational efficiency, AI can serve as a significant catalyst for *da'wah bilhal* in the digital era. However, this potential is accompanied by very significant ethical challenges, most of which are related to misinformation, hallucinations, algorithmic bias, and the inability of AI to understand deep spiritual and legal contexts. AI's limitation in performing *ijtihad* confirms that it cannot replace the central role of *ulama* as a source of authority and spiritual guidance.

The future of Muslim spirituality in the AI era does not lie in rejecting technology, but in its development and application being deeply rooted in Islamic ethics and principles. By integrating the values of *Maqasid al-Sharia* such as *tawhid*, *al-adl*, and *al-maslahah* into the AI framework, and by promoting synergy between *ulama* and technologists, AI can become a powerful tool to achieve Islam's noble goals. Ultimately, AI is a trust that must be used wisely to serve Islamic purposes, strengthen spiritual traditions, and build a more knowledgeable and empowered Muslim community.

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