Utilization of AI In Reorienting Digital Da'wah Based On Religious Moderation to Address Religious Consumerism Among Generation AI: A Qur'anic Perspective

Maulida Fitri[1], Robby Aditya Putra[2]
[1]Institut Agama Islam Tulang Bawang, Indonesia
[2] Institut Agama Islam Negeri Curup, Indonesia
Correspondence: maulida0404@gmail.com
DOI: 10.29240/alquds.v9i1.12722

Abstract: This study explores the integration of artificial intelligence (AI) into digitally moderated Islamic da'wah to prevent consumerism among Generation AI from a Qur'anic perspective. Using a qualitative approach and literature review, it examines the potential of AI to expand the reach and effectiveness of Islamic messages through features such as interactive chatbots, content personalization, recommendation algorithms, big data analysis, and virtual assistants. The findings indicate that AI can support a more adaptive, moderate, and secure form of da'wah, while also serving as a tool for training preachers and preventing the spread of extremist content. Additionally, AI plays a crucial role in detecting and countering extremist narratives and enhancing the effectiveness of message delivery by da'wah practitioners. From a Qur'anic perspective, AI can align with the principles of moderation emphasized in the Qur'an. Wasatiyyah (moderation) is central in Surah Al-Baqarah [2:143]. The Qur'an also highlights the importance of avoiding excess and materialism, such as in Surah At-Takathur [102:1], which resonates with the study's aim to use AI to address the excessiveness of religious consumerism in the digital age. With AI, digital da'wah can become more responsive and uphold the values of moderation, ensuring that Islamic teachings remain relevant, accessible, and grounded in balance and restraint. Theoretically, this study enriches the literature on AI integration in Islamic da'wah, while deepening the understanding of moderation (*wasatiyyah*) in modern technology. Practically, it offers strategic guidelines for developing relevant and transformative AI-based digital da'wah content that aligns with Islamic values.

Keywords: Utilization of AI, Digital *Da'wah*, Religious Moderation, Consumerism, Generation AI.

Introduction

The public's enthusiasm for religious issues strengthens an exclusive character that tends to be destructive.[1] This is evident in Generation AI, often referred to as Gen AI. The increasing consumerism of religion has led to heightened religious intolerance, manifested in two typologies: violence in both physical and symbolic forms.[2] The background factors that drive conflict vary, ranging from legal legitimacy, public legitimacy, politics, competition for public space, economic conditions, and strengthening Islamism.[3]

Generation AI, often called the digital generation, is vulnerable to excessive religious consumerism due to exposure to various content on social media and digital platforms.[4] Digital *da'wah*

---

[1] Casram, Casram. "Membangun sikap toleransi beragama dalam masyarakat plural." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1.2 (2016): 187-198.

[2] Wibisono, M. Yusuf. "Agama, kekerasan dan pluralisme dalam Islam." *Kalam* 9.2 (2015): 187-214.

[3] Dudoignon, Stéphane A. "Djadidisme, Mirasisme, Islamisme." *Cahiers du Monde russe* (1996): 12-40.

[4] Ogunbado, Ahamad Faosiy. "The Impact of Islamic Da'wah via Social Media on Muslim Youth in Brunei Darussalam." *AR-RA'IQ* 3.2 (2020): 94-122.

can be an effective means of approaching and providing a better understanding of religious moderation and how to manage religious consumerism wisely in daily life.[5]

Generation AI, comprised of individuals born between the mid-1990s and early 2010s, has grown up during a period marked by rapid technological advancements and globalization.[6] These technological shifts have influenced a rise in religious consumerism among this generation. However, excessive religious consumerism can bring adverse effects, including a tendency to criticize differing religious interpretations and a diminishing respect for traditional religious authority.

The development of communication technology has erased territorial boundaries and physical interactions, replacing them with digital connections. This has made it easier for people to navigate their lives.[7] Today, the world is confronted with remarkable innovations, one of which is the emergence of Artificial Intelligence (AI).

Technology plays an integral role in daily life, including in religious contexts. Significant progress has been achieved in information and communication technology, with artificial intelligence (AI) standing out as a key development in modern technological civilization, especially in the broader framework of Islamic advancement. Islam embraces technological progress, including the rise of AI, but stresses the importance of applying technology responsibly, mindfully considering its effects on humanity and the environment.[8]

The application of artificial intelligence (AI) in Islamic *da'wah* offers significant opportunities to enhance the efficiency and effectiveness of conveying religious messages. For instance, AI can personalize *da'wah* content by analyzing user data and creating material that aligns with individual needs and preferences. Additionally, AI enables automation and efficiency through chatbots that provide 24/7 Q&A about Islam, sentiment analysis, and audience feedback that help *da'wah* practitioners understand the congregation's responses to the messages delivered. AI-based chatbots can be used to instantly and automatically answer religious questions. These chatbots can assist in providing basic guidance, addressing common inquiries, or offering information about religious activities. For example, a chatbot can provide information on prayer times, daily hadiths, or answer questions about Islamic ethics. AI technology can also facilitate the dissemination of *da'wah* through social media by analyzing trends and user behavior patterns, allowing *da'wah* to be more targeted and effective.[9]

However, the convenience of technology can also potentially create serious impacts, particularly on young people. For instance, excessive use of social media can lead to a decline in motivation to learn, a decrease in social interactions, and a loss of sensitivity to the surrounding environment. These issues highlight the need for a balanced approach to technology use, ensuring its benefits do not come at the cost of personal development and community engagement.[10] Religious learning that Generation AI engages in through social media often lacks the direct experience or depth

---

[5] Baharuddin, A. "Digital Transformation and New Approaches in Religious Discourse." In *Proceedings of the 19th Annual International Conference on Islamic Studies (AICIS)*, 1-4 October 2019, Jakarta, Indonesia. 2020.

[6] Francis, Tracy, and Fernanda Hoefel. '"True Gen': Generation Z's Impact on Businesses." *McKinsey & Company* 12 (2018): 1-10.

[7] Gandur, F., Tola, D., & Ma, S. H. G. "Influence of Internet Technological Progress on Low Study Interest among Junior High Students at SMP Negeri 4 Ruteng, Manggarai Barat." *Jurnal Manajemen Pendidikan Islam Al-Idarah* 6(1), (2020): 40–46.

[8] Khoirunisa, et al. "Islam in the Era of AI: Navigating Opportunities and Challenges." *At-Tuhfah: Jurnal Studi Keislaman* 12(1) (2023).

[9] Bruun, Edvard P.G., and Alban Duka. "Artificial Intelligence, Employment, and the Future of Work: Competing with Machines." *Basic Income Studies* 13(2) (2018). https://doi.org/10.1515/bis-2018-0018

[10] Yuhandra, E., Akhmaddhian, S., Fathanudien, A., Tendiyanto, T., Hukum, F., & Kuningan, U. "Legal Education on the Positive and Negative Impacts of Gadget and Social Media Use." *Empowerment: Jurnal Pengabdian Masyarakat* 4(1) (2021): 78–84

of understanding that traditional learning offers through face-to-face interactions with religious leaders or participation in real religious activities.[11] This includes the impact of reduced direct expertise and depth of experience.[12] This can lead to polarization and conflict between groups, as social media sometimes becomes an arena for confrontation among groups with differing religious beliefs. Unhealthy discussions or debates can deepen the gaps between religious groups and trigger conflicts. Furthermore, intolerant, individualistic, and disrespectful behavior in communication may also arise due to a lack of ethics and a good understanding of the use of social media.[13]

Moreover, social media has the potential to disrupt the balance of religious perspectives by spreading propaganda and hate speech. As noted by Liliweri (2005) in Hamdi et al. (2020), one of the causes of intergroup and internal conflicts among religious communities is a lack of understanding and indifference toward other religions.[14] Therefore, religious moderation is seen as a hope for addressing religious issues and realizing societal pluralism, creating a harmonious and tolerant life among individuals.[15] Therefore, it is essential for the younger generation, as the heirs of national and religious values, to understand the concept of religious moderation and its goals.

On the other hand, digital da'wah has become an increasingly popular phenomenon among Generation AI.[16] Various social media platforms and digital content are often used as means of *da'wah*. However, digital *da'wah* has not yet fully integrated the values of religious moderation in addressing excessive religious consumerism among Generation AI.[17]

Therefore, there is a need for a more careful and structured redefinition of the utilization of AI (artificial intelligence) in digital *da'wah* based on religious moderation. This aims to provide Generation AI with a better understanding of how the values of religious moderation can help them manage consumerism more wisely, responsibly, and sustainably in their daily lives.

With this background, it is essential to conduct an in-depth study on how the redefinition of AI utilization in digital *da'wah* based on religious moderation can effectively prevent the escalation of consumerism among Generation AI. This effort is expected to provide a better understanding of the role of digital *da'wah* in addressing the challenges of consumerism faced by Generation AI and guidance for developing more relevant and effective digital *da'wah* content in this context.

This study is expected to understand better how religiously moderate digital *da'wah* can effectively prevent the escalation of consumerism among Generation AI. The findings of this research are also anticipated to offer recommendations for relevant stakeholders in developing more effective digital da'wah programs. Hopefully, this research will significantly contribute to answering essential

---

[11] Rahmawati, Aulia, et al. "The Role of Social Media in Strengthening Religious Moderation Among Gen-Z." *J-ABDI: Journal of Community Service* 3.5 (2023): 905-920.

[12] Al Isro'i, Moch Zadit Taqwa, Muhajir Purwodirekso, and Muallimah Rodhiyana. "The Impact of Social Media on Gen Z's Understanding of Islamic Education: A Case Study at As Syafi'iyah Islamic University, Bekasi." *Al-Risalah: Journal of Islamic Studies and Thought* 13.2 (2022): 499-520

[13] Arini, D. "Outreach on Positive and Negative Social Media Impacts for Youth in Way Heling Village, Lengkiti District, Ogan Komering Ulu Regency." *Jurnal Abdimas Universal* 2(1) (2020): 49–53. https://doi.org/10.36277/abdimasuniversal.v2i1.38

[14] Hamdi, S., Nasrullah, A., & Awalia, H. "Religious Moderation Education for Nahdlatul Wathan Youth in Darul Hijrah Village, Anjani, East Lombok." *PEPADU National Seminar Proceedings on Community Service 2020*, Universitas Mataram LPPM, 2 (2020): 2–3

[15] Al Faruq, U., & Novian, D. "Religious Moderation Education as a Shield Against Radicalism in Educational Institutions." *Jurnal TAUJIH: Islamic Education Journal* 14(01) (2021): 59–77.

[16] Iqbal, Muhammad. "From Da'wah to Fatwa: Examining Linguistic Aggression in Preachers' Digital Narratives." *Journal of Middle Eastern Studies* 38.2 (2011): 203-225.

[17] Haq, Nazaiqa Ikhwannul, et al. "Gen-Z: Can They Use Media Technology to Enhance Islamic Knowledge?" *L'Geneus: The Journal of Language Generations of Intellectual Society* 11.3 (2022): 84-88..

questions regarding how religious moderation can be applied more effectively to prevent the escalation of consumerism among Generation AI through digital *da'wah*.

Next, the reorientation of *da'wah* to address trends in religious consumerism focuses on strategies aimed at mitigating the escalation of religious consumerism through an approach based on religious moderation, especially in the digital age. About this research, several relevant prior studies include:

Table 1.
Previous Findings

Author	Title	Findings from Previous Research
Smith, J. (2019)	The Impact of Digital Dawah on the Youth. Journal of Islamic Social	The Influence of Digital Da'wah on Generation AI: Exploring how digital da'wah affects religious understanding and behaviors among Generation AI.
Abdul, R. (2020)	Addressing Consumerism through Moderation in Islam	Islamic Studies Review: Researching Religious Moderation in Online Da'wah: Discussing the use of a religious moderation approach in digital da'wah messages.
Hasan, A. (2018)	Digital Dakwah: Challenges and Opportunities. International Journal of Islamic Communication	Religious Consumerism Among Generation AI: Investigating consumption patterns, preferences, and behaviors related to religious consumerism found in Generation AI, and how these factors may be linked to religion and technology.

Source: Author

This study distinguishes itself from previous research by introducing artificial intelligence for reorienting digital da'wah based on religious moderation that targets religious consumerism among Generation AI, leveraging AI to create more personal and relevant interactions, highlighting the ethical use of algorithms to avoid bias, and analyzing Generation AI's preferences for religious content that aligns with the values of moderation, a topic that has not been extensively explored in previous studies. This research can serve as a foundation for developing more effective digital da'wah, where AI is utilized to tailor religious messages according to the needs and preferences of Generation AI. This can make the da'wah messages more engaging and increase youth participation in religious activities based on moderation.

This research employs a descriptive method, presenting data in a detailed and comprehensive manner.[18] The utilization of AI in the reorientation of *da'wah* to address trends in religious consumerism. This research examines and addresses how a digitally moderated *da'wah* orientation can be defined as an effective way to prevent the escalation of consumerism among Generation AI. It explores the principles in mitigating its impact and how the redefinition of AI in digitally moderated *da'wah* can influence Generation AI's attitudes and behaviors in responsibly managing consumerism. This issue will be analyzed using a qualitative approach to gain a systematic understanding.[19] The type

---

[18] Denzin, N. K. & Y. S. L. (2009). *Handbook of Qualitative Research* (Translation by Dariyatno (Ed.)). Pustaka Pelajar.

[19] Yin, R. K. (2012). *Case Study Research: Design and Methods*, translated by Djauzi Mudzakir. Jakarta: PT. Raja Grafindo Persada..

of research used is a literature review or bibliographic study, with data obtained from various sources, including books, scholarly journals, news articles, magazines, and documents that can support the research.[20]

Results and Discussion

Between Generation AI, AI, and Religious Moderation

The global population continues to grow, resulting in multiple generations with unique characteristics. Each generation is shaped by different influences from the Baby Boomers (born 1946-1960) to Generation AI or Gen AI (born 1995-2010). Singh & Dangmei suggest that Gen AI is the first generation to grow up with technology as an integral part of daily life, as they've been exposed to devices like computers, smartphones, the internet, and social media from a young age.[21] As a result, technology forms a core part of their identity, setting them apart from previous generations.

Growing up in the digital era, Gen AI has developed new ways of accessing and interacting with information. This era has given them easy access to information, embedding digitalization into their mindset and behaviors, with one significant impact being their reliance on the internet. According to a survey by APJII on Internet Users in Indonesia, internet penetration is expected to reach 78.19 percent in 2023, meaning over 215 million Indonesians have internet access. This indicates an increase of 1.17 percent from the previous year.

In the current digital age, the internet has become an essential tool for Generation AI across the globe, serving a wide range of purposes. It allows them to gather information and access resources tailored to their needs. This generation is highly aware of the numerous advantages of digital advancements, one of which is Artificial Intelligence.

In today's digital age, technological advancements have influenced various aspects of life, including how *da'wah* is delivered. Digitalization in *da'wah* has become necessary to reach a wider audience and strengthen religious messages. The use of digital *da'wah* is unavoidable, given the many opportunities it offers and its high effectiveness and efficiency. One innovative solution that can significantly impact the digitalization of da'wah is integrating artificial intelligence (AI). The utilization of AI in digital *da'wah* has excellent potential to enhance da'wah messages' quality, reach, and competitiveness. However, this background also presents various challenges and issues that must be understood and addressed.

AI can be used to assist scholars in the process of issuing fatwas, which functions as a fatwa submission system. A fatwa is a legal opinion provided by a scholar to individuals or communities regarding the legal status of a particular case, which is not binding. AI is capable of understanding and responding to questions or executing commands, whether simple or more complex. With this system, people can receive assistance in addressing the issues or cases they face, as the system can provide solutions based on Islamic law quickly and accurately, according to the context.

Generation AI desires to acquire knowledge quickly and effortlessly, appreciates spending quality time alone, and values a lifestyle emphasizing freedom without restrictions.

---

[20] Syaodih, N. (2009). *Educational Research Methods*. Remaja Rosdakarya.
[21] Amaliya, F. P., Komalasari, S., & Asbari, M. (2022). The Role of Islam in Shaping the Millennial Generation's Morals and Character. Journal of Information Systems and Management (JISMA), 1(2), 18-21.

Their environment and life experiences influence their unique traits,[22] Their defining characteristic is their status as digital natives. Having grown up surrounded by computers, smartphones, and the internet, technology has become second nature to them. Consequently, they have advanced digital skills and are highly connected online. They are skilled multitaskers, seamlessly using multiple digital devices and social media platforms, thinking creatively and innovatively, embracing cultural diversity, demonstrating strong social awareness, and taking a pragmatic approach to life. They often prioritize ownership, balance between work and personal life, and exhibit a dependence on social media. Though individual traits may differ, Generation AI typically embodies a generation accustomed to technology, creative problem-solving, and focusing on social issues.

Their defining features include social awareness, a reliance on technology, a preference for ethical consumerism, solid educational backgrounds, health consciousness, financial mindfulness, and growing spiritual awareness. Born in an era of globalization, they have a clear advantage in adopting and mastering technology compared to older generations. With constant exposure to a steady flow of information, they easily access knowledge and maintain an open-minded attitude toward learning.

Applying religious moderation among the youth, particularly Generation AI, is crucial for creating a peaceful, harmonious life free from the threats of division. Generation AI, also known as the net generation or the generation accustomed to the internet, can engage in multiple activities simultaneously, such as browsing the internet on a computer, tweeting from a handheld device, and listening to music through headphones. They have been involved with technology from an early age, as they were born between 1995 and 2010.[23] This has made them proficient in using technology, which can unconsciously influence their mindset and personality.[24]

Generation AI plays a crucial role in contributing to the nation's progress. By avoiding harmful actions that could threaten society and the state, they are seen as agents of social change. As the nation's successors, they are responsible for advancing Indonesia towards the vision of Indonesia Gold 2045, which encompasses a vision of a developed, just, prosperous, peaceful, tolerant nation free from religious pollution, racism, extremism, radicalism, and terrorism. Despite their potential to create positive change, Generation AI is also vulnerable to the influence of misleading doctrines or ideologies amidst current technological advancements and the digital era. Therefore, it is essential to guide Generation AI to embrace religious moderation, differentiate between positive values, and correct religious understanding from misleading information.

Investigating Generation AI's characteristics, behaviors, and values helps researchers, educators, and marketers understand how to accommodate and interact with this generation more effectively across various contexts, including education, marketing, and public policy. This effort is expected to provide a better understanding of the role of digital *da'wah* in addressing the challenges of consumerism faced by Generation AI and offer guidance for developing more relevant and effective digital *da'wah* content in this context.

Addressing Religious Consumerism in Generation AI Through Digital Da'wah: A Qur'anic Perspective

The application of AI in digital da'wah marks a profound transformation in how Islamic messages are delivered, personalized, and measured for impact. AI enables da'wah to be more adaptive to user characteristics, moderate its content, and secure it from extremist or misleading material. The

---

[22] Huda, S., Tadjuddin, N., Sholihuddin, A., Kato, H., & Cengiz, K. (2023). Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study. Islamic Guidance and Counseling Journal, 6(1).

[23] Rachmawati, D. (2019). Welcoming Gen Z in Job World, Proceeding Indonesian Carrier Center Network. ICCN, 1(1), 21–24. http://ejournals.unmul.ac.id/index.php/ICCN/article/view/2721

[24] R., H. W. I. I. Y. C. A. L. H. (2020). Generasi Z & Revolusi Industri 4.0. Pena Persada

use of sharia-based chatbots guided by the principle of *wasatiyyah* (Qur'an, Al-Baqarah [2:143]) provides a system that not only responds quickly but also frames answers within the bounds of moderation, protecting users from radical or fanatical interpretations.

Meanwhile, content personalization through recommendation algorithms does not merely follow users' consumption patterns. Still, it redirects them toward verses encouraging spirituality and caution against excessive worldly indulgence, as seen in Surah At-Takathur [102:1 2]. AI can reduce the dominance of commercial content by offering more meaningful alternatives, such as religious materials that foster awareness of the afterlife and self-reflection. Big data analysis also reveals that the digital generation, or AI Generation, tends to be drawn to commercially oriented content. In this context, AI plays a balancing role by recommending religious content that emphasizes sincerity of intention, as stated by Surah Al-Insan [76:8], thus guiding content consumption beyond mere information towards genuine spiritual intent.

The availability of AI-powered virtual assistants offering 24/7 access to the Qur'an and hadith makes religious knowledge more inclusive, no longer dependent on paid or geographically limited sources. This strengthens the democratization of Islamic learning and narrows the gap between the public and authentic sources of Islamic teachings. Furthermore, AI proves effective in preventing the spread of extremist narratives through its ability to detect violent rhetoric and misinformation. References to verses such as Surah Al-Ma'idah [5:32] and Al-Hujurat [49:6] serve as ethical foundations for AI systems to function as content filters and as instruments for maintaining social stability in digital spaces.

AI-designed da'wah simulations offer a novel approach to training preachers by emulating the Prophet Muhammad's ﷺ methods, as instructed in Surah An-Nahl [16:125]. This method equips preachers with content and communicative approaches that are gentle, dialogical, and full of wisdom. Additionally, AI enhances religious education through interactive modules that blend gamification with Qur'anic interpretation, such as promoting the value of moderation based on Surah Al-Furqan [25:67]. Quiz formats and narrative-based interaction help internalize such values into real-life behaviors, particularly among younger audiences.

On another front, AI offers advantages when evaluating da'wah effectiveness. By tracking metrics such as audience retention, interaction duration, and sentiment analysis, AI enables a data-driven approach to da'wah rather than relying on one-way preaching. These insights are further processed through machine learning to identify content that most effectively shifts perspectives, reduces consumerist tendencies, and cultivates spirituality. Thus, the integration of AI in da'wah not only brings efficiency and wide reach and establishes a contextually relevant, ethically grounded, and impact-oriented religious communication system.

The outcome of reorienting digital *da'wah* based on religious moderation in addressing the escalation of religious consumerism among Generation AI is the implementation of more adaptive and relevant strategies for conveying religious values in the digital environment. Key points in this research on how to approach religious moderation in dealing with the escalation of religious consumerism among Generation AI include using information and communication technology in disseminating *da'wah*.

The abundance of information on social media has generated significant interest among Generation AI in this virtual world as a learning environment. However, alongside its positive impacts, there are negative consequences, such as using social media to spread deviant ideologies.[25] Campbell's

---

[25] H Toni, D Mercy Rolando, Y Yazid, R Adity. "Fenomena Cyber Religion sebagai Ekspresi Keberagamaan di Internet pada Komunitas Shift". Jurnal Dakwah Risalah, Vol.32, No.1 (2021):56-74

(2012) theory of the religious-social shaping of technology argues that the digital era's development has significantly impacted how religion is practiced in society.

Since da'wah activities have constantly evolved due to changes in the era and technological advancements, digital *da'wah* plays a crucial role in disseminating religious teachings. It utilizes digital platforms and technology as the primary means to convey religious messages to the broader community.[26] By utilizing social media, podcasts, and other digital platforms, *da'wah* can effectively reach Generation AI. This allows them to connect with religious values without leaving the digital world, which has become integral to their lives.

Some of the most notable impacts include a decline in connections with religious institutions, a shift in religious authority, the rise of individualism, and a transition from pluralism to *tribalism*.[27] Similar issues have been identified, including pluralism, hedonism, consumerism, individualism, and materialistic societies, particularly among rationalistic Muslims.[28] Through content promoting religious moderation, Generation AI is encouraged to better understand religious values without treating them merely as consumer goods. This approach helps mitigate the potential negative impacts of religious consumerism, such as materialism and social insensitivity.

Several relevant theories and concepts related to digital *da'wah* based on religious moderation in addressing the escalation of religious consumerism among Generation AI include: 1) Mass Communication Theory**: This applies the principles of mass communication in the context of digital *da'wah*, focusing on the understanding of messages, media, audiences, and the effects of mass communication. Social Media Theory: This studies how social media plays a role in disseminating *da'wah* messages, shaping communities, and influencing public opinion.[29] 2) This theory focuses on the spread of technological innovations within society and examines how users adopt digital da'wah through processes of dissemination and adoption. It describes how innovations or ideas are spread within a specific community or group. Developed by sociologist Everett Rogers in 1962 in his book "Diffusion of Innovations,"[30]

The Diffusion of Innovations Theory is useful for understanding how an innovation or idea can spread within society and be accepted by individuals or groups. In the context of digital da'wah, this theory can help us comprehend how religious broader communities or societies can adopt messages or innovations in delivering da'wah. It emphasizes the importance of communication channels, the characteristics of the innovation, and the social systems that facilitate or hinder adoption.[31]

The theory of religious moderation refers to an approach or concept in religious practice that emphasizes balance, tolerance, and a moderate understanding of religious teachings. The principles of religious moderation often seek to harmonize religious traditions with contemporary contexts and universal values such as peace, tolerance, and justice. This approach encourages followers to engage

---

[26] Nur Kholis. "Dakwah Virtual, Generasi Z dan Moderasi Beragama". Jurnal of Da'wah and Communication, Vol. 1 No. 2 Desember 2021. P-ISSN. 2775-5207 E-ISSN: 2808 - 834

[27] Campbell, H. A. (2012). Digital religion: Understanding religious practice in new media worlds. *Digital Religion: Understanding Religious Practice in New Media Worlds, February*, 1–273. https://doi.org/10.4324/9780203084861

[28] Dede Mercy Rolando, Mochammad Irfan Achfandhy, Ririn Jamiah."Da'wah Strategy In Overcoming The Problem Of Moral Degradation Among Generation Z".Jurnal Komunika, Vol.6, No.1 (2023). DOI : 10.24042/komunika.v6i1.18359

[29] Nurudin. Pengantar Komunikasi Massa (Jakarta: PT. Raja Grafindo Persada, 2007), 188.

[30] Everett M.Rogers. Diffusion Of Innovations Third Edition (New York: The Free Press, 1983), 5.

[31] Srinivas R Melkote. Communication for Development in Third World. (New Delhi: Sage Publications, 1991), 75.

with their faith in a way that fosters inclusivity and respect for diversity, helping to mitigate extremism and promote social cohesion.

Considering Indonesia's diverse cultures and traditions, understanding religious moderation should be contextual rather than textual. To reduce instances of intolerance, it is essential to instill the concept of religious moderation in society, especially among Generation AI. Religious moderation should emphasize a sense of brotherhood based on human nature rather than personal beliefs. This perspective aligns with the motivation to navigate through diversity, minimizing humanitarian issues that arise from religious intolerance.[32] Some concepts related to religious moderation include:

1. Balanced Understanding of Religion: This concept emphasizes the importance of understanding religious teachings by considering the current context and universal values. It includes attitudes of tolerance, appreciation for differences, and a focus on the essence of religious teachings without extremism.
2. Interfaith Dialogue: Religious moderation is often associated with interfaith dialogue, which aims to build a better understanding between followers of different religions. This dialogue emphasizes the common ethical and moral values found in each religion.
3. Balance Between Worldly Needs and Brotherhood: The principle of religious moderation stresses the balance between material and spiritual needs. This includes the importance of simplicity, avoiding greed, and maintaining harmony between material and spiritual aspects.
4. Contextual Approach to Religious Interpretation: Religious moderation tends to adopt a contextual approach in interpreting religious teachings. This means considering social, cultural, and historical contexts when understanding and applying religious teachings in a relevant manner.
5. Tolerance and Diversity: The principle of religious moderation highlights the importance of tolerance toward differences in belief and appreciation for diversity within society.
6. Prevention of Extremism and Radicalism: One of the main goals of religious moderation is to prevent the emergence of extremism and radicalism in religious understanding and practices.

Religious moderation often serves as a foundation for promoting peace, harmony, and coexistence among faiths. It can also be a practical approach to addressing religious communities' contemporary challenges.

The theory of religious consumerism refers to analyzing how religion or religious beliefs are utilized in consumption and consumer behavior. This involves using or commercializing religious teachings to promote specific products or services, and how individuals or groups use religion as a basis for their consumption choices.

Several theories and concepts related to religious consumerism include the Commodification of Religion, which refers to the process by which religious teachings or values are transformed into commodities sold or marketed. This can occur in various forms, such as marketing products or services that use religious symbols or messaging that connects consumption with spirituality.

Efforts to Address the Challenges of Artificial Intelligence Consumerism in Generation AI

Efforts to provide a better understanding of the role of digital *da'wah* in addressing the challenges of consumerism among Generation AI and to guide the development of more relevant and effective AI-based digital da'wah content can involve several strategic steps, including:

1. Research and Analysis of AI Utilization Trends: Conduct research and analyze consumption behavior trends among Generation AI, particularly related to religious consumerism online. This includes understanding the social media platforms most frequently used by Generation AI and their interaction patterns within these platforms.

---

[32] adi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia. Inovasi: Jurnal Diklat Keagamaan, 13, 45–55

2. AI-based Chatbot Innovation**:** AI-based chatbots can answer religious questions instantly and automatically. Automation and efficiency provided by AI in the form of chatbots can assist in consultations and provide quick answers to common religious inquiries, helping scholars or *da'wah* workers by reducing their workload. In the educational realm, applications like ChatGPT are seen as efficient AI tools that allow users to ask anything. In the context of *da'wah*, one example of an AI application is a Q&A app about Islam, which has 500,000 users. This chatbot can help provide basic guidance, answer common questions, or offer information about religious activities. For instance, the chatbot could give information on prayer times and daily hadith, or answer questions about Islamic ethics.
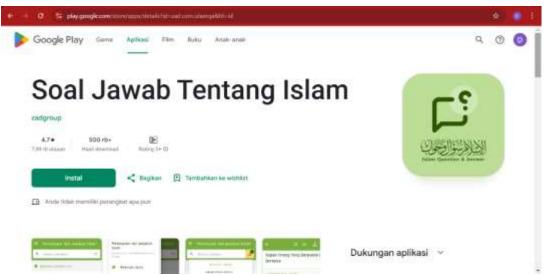

Figure 1. The "Seputar Tanya Jawab Islam" Chatbot Application on Google Play

3. Personalization of *Da'wah* Content: AI can analyze individual preferences and interests based on their activities on digital platforms. With this technique, *da'wah* content can be personalized so that users receive materials that align with their spiritual needs or interests. For instance, someone who watches lectures on Islamic work ethics will be shown related content more often.
4. Moderate Content Recommendation Algorithms: One challenge of digital *da'wah* is countering extremist content that can spread rapidly online. AI algorithms can detect and recommend content that promotes moderation and tolerance. This way, users are exposed to messages reinforcing values of peace, inclusivity, and appreciation for diversity within religious teachings.
5. Big Data Analysis for Mapping *Da'wah* Needs: AI can help understand trending religious societal issues by analyzing big data. For example, if there is an increase in interest in topics such as "interfaith tolerance" or "how to cultivate patience," *da'wah* workers can design content that meets these needs, making it more relevant and targeted.
6. Automated *Da'wah* Video Development with AI: AI can assist in automatically creating *da'wah* videos, such as generating short videos based on specific topics. Text-to-speech technology and automatic editing can make the production and sharing of *da'wah* content easier. This can be particularly beneficial for consistently producing high-quality content at a lower cost.
7. Detection and Prevention of Extremist Content: AI can detect and prevent extremist or radical content on *da'wah* platforms. AI algorithms can filter and moderate content to ensure digital *da'wah* remains within moderate boundaries and aligns with peaceful religious teachings.
8. Virtual Assistants for Learning Religion: Users can easily access religious knowledge by utilizing AI technologies like virtual assistants (such as Google Assistant tailored for religious purposes).

These assistants can provide daily readings, remind users of prayer times, or guide them in learning prayers and fundamental religious teachings.

9. Training and Education for *Da'wah* Workers through AI: AI can also be used to train da'wah workers to deliver messages that resonate with their audience. Through data analysis and machine learning, AI can provide insights on how to communicate more effectively, including aspects of nonverbal communication, word choice, or delivery styles that are most suitable for specific audience characteristics.

By implementing these initiatives, it is hoped that a digital environment can be created that supports the positive development of Generation AI, reduces the impact of religious consumerism, and provides practical guidance for digital *da'wah* workers in crafting more relevant and beneficial *da'wah* content.

Conclusion

The findings indicate that AI can support a more adaptive, moderate, and secure form of da'wah, while also serving as a tool for training preachers and preventing the spread of extremist content. Additionally, AI plays a crucial role in detecting and countering extremist narratives and enhancing the effectiveness of da'wah delivery. With AI, digital da'wah can become more responsive and uphold the values of moderation based on Islamic teachings.

The literature review found that AI utilization in digital da'wah has begun to take shape in various forms, such as Sharia-based chatbots that answer religious questions quickly and accurately, recommendation systems that promote tolerant Islamic messages, and the use of big data to map the specific spiritual needs of audiences. The analysis also reveals that digital algorithms that shape their religious content preferences heavily influence religious consumerism trends among Generation AI. Thus, AI plays a strategic role in framing da'wah messages to be more moderate and educational.

Theoretically, this study enriches the literature on AI integration in Islamic da'wah, expands da'wah theories in the digital era, and deepens the understanding of religious moderation within a technological context. Additionally, it contributes new insights into the dynamics of religious consumerism among Generation AI. Practically, it offers strategic guidelines for developing relevant and transformative AI-based digital da'wah content. This study is limited by its literature-based approach and lack of empirical field data; however, it opens opportunities for future research on the direct implementation of AI technology in digital da'wah practices and its impact on the religious consumption behavior of Generation AI.

Acknowledgments

Bibliography

Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia. Inovasi: Jurnal Diklat Keagamaan, 13, 45–55

Al Faruq, U., & Novian, D. "Pendidikan Moderasi Beragama Sebagai perisai Radikalisme Di Lembaga Pendidikan". Jurnal TAUJIH Jurnal Pendidikan Islam, 14(01), (2021): 59–77

Al Isro'i, Moch Zadit Taqwa, Muhajir Purwodirekso, and Muallimah Rodhiyana. "The Effect Of Social Media On Understanding Of Islamic Religious Education In Gen Ai: Case Study: As Syafi'iyah Islamic University, Bekasi City." Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam 13.2 (2022): 499-520.

Amaliya, F. P., Komalasari, S., & Asbari, M. "The Role of Islam in Shaping the Millennial Generation's Morals and Character". Journal of Information Systems and Management (JISMA), 1(2)(2022): 18-21.

Arini, D. "Penyuluhan Dampak Positif dan Negatif Media Sosial Terhadap Kalangan Remaja Di Desa Way Heling Kecamatan Lengkiti Kabupaten Ogan Komering Ulu". Jurnal Abdimas Universal, 2(1),(2020): 49–53. https://doi.org/10.36277/abdimasuniversal.v2i1.38

Baharuddin, A. "Digital Revolution and the Renewed Mechanism of Religious Discourse." Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia. 2020.

Bruun, Edvard P.G., 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/Bis-2018-0018

Campbell, H. A. (2012). Digital religion: Understanding religious practice in new media worlds. Digital Religion: Understanding Religious Practice in New Media Worlds, February, 1–273. https://doi.org/10.4324/9780203084861

Casram, Casram. "Membangun sikap toleransi beragama dalam masyarakat plural." Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya 1.2 (2016): 187-198.

Denzin, N. K. & Y. S. L. (2009). Handbook of Qualitative Research (Terj.Dariyatno (ed.)). Pustaka Pelajar; J. Moleong, L. (1989). Metode Penelitian Kualitatif. Remaja Rosdakarya.

Dudoignon, Stéphane A. "Djadidisme, mirasisme, islamisme." Cahiers du Monde russe (1996): 12-40.

Everett M. Rogers. Diffusion Of Innovations, Third Edition (New York: The Free Press, 1983)

Francis, Tracy, and Fernanda Hoefel. "True Gen': Generation AI and its implications for companies." McKinsey & Company 12 (2018): 1-10.

Gandur, F., Tola, D., & Ma, S. H. G. "Pengaruh Kemajuan Teknologi Internet Terhadap Rendahnya Minat Belajar Siswa SMP Negeri 4 Ruteng Manggarai Barat". Jurnal Manajemen Pendidikan Islam Al-Idarah 6(1), (2020): 40–46.

H Toni, D Mercy Rolando, Y Yazid, R Adity. "Fenomena Cyber Religion sebagai Ekspresi Keberagaman di Internet pada Komunitas Shift". Jurnal Dakwah Risalah, Vol.32, No.1 (2021):56-74

Hamdi, S., Nasrullah, A., & Awalia, H. "Penyuluhan Moderasi Beragama Pada Kalangan Pemuda Nahdlatul Wathan Di Desa Darul Hijrah Anjani Lombok Timur". Prosiding PEPADU Seminar Nasional Pengabdian Kepada Masyarakat Tahun 2020 LPPM Universitas Mataram, 2, (2020); 2–3. http://jurnal.lppm.unram.ac.id/ index.php/ prosidingpepadu/article/view/216/153

Haq, Nazaiqa Ikhwannul, et al. "Gen-Z: Is It Able To Use Media Technology To Acquire Knowledge Of Islam?" L'Geneus: The Journal Language Generations of Intellectual Society 11.3 (2022): 84-88.

Huda, S., Tadjuddin, N., Sholihuddin, A., Kato, H., & Cengiz, K. Character and Adab Education in Indonesia, Turkey, and Japan: A Comparative Study. Islamic Guidance and Counseling Journal, 6(1)(2023)

Iqbal, Muhammad. "From Dakwa to Fatwa: the Linguistic Violence behind Preacher's Digital Narrative." Journal of Middle Eastern Studies 38.2 (2011): 203-225.

K.Yin, R. (2012). Studi Kasus: Desain dan Metode diterjemahkan oleh Djauzi Mudzakir (Jakarta: PT.Raja Grafindo Persada 2012). Raja Grafindo Persada.

Khoirunisa, Dkk. "Islam In The Middle Of AI (Artificial Intelligence) Struggle: Between Opportunities And Threats". At-Tuhfah: Jurnal Studi Keislaman Vol.12, No.1 (2023).

Nur Kholis. "Dakwah Virtual, Generasi Z dan Moderasi Beragama". Journal of Da'wah and Communication, Vol. 1, No. 2, December 2021. P-ISSN. 2775-5207 E-ISSN: 2808 – 834

Nurudin. Pengantar Komunikasi Massa (Jakarta: PT. Raja Grafindo Persada, 2007)

Ogunbado, Ahamad Faosiy. "The Effects of Islamic Da'wah through Social Media among Muslim Youth in Negara Brunei Darussalam." AR-RĀ'IQ 3.2 (2020): 94-122.

R., H. W. I. I. Y. C. A. L. H. (2020). Generasi Z & Revolusi Industri 4.0. Pena Persada

Rachmawati, D. Welcoming Gen AI in Job World, Proceedings of the Indonesian Carrier Center Network. ICCN, 1(1)(2019), 21–24. http://ejournals.unmul.ac.id/index.php/ICCN/article/view/2721

Rahmawati, Aulia, et al. "Peran Media Sosial Dalam Penguatan Moderasi Beragama Di Kalangan Gen-Z." J-ABDI: Jurnal Pengabdian kepada Masyarakat 3.5 (2023): 905-920.

Rolando, Dede Mercy, et.al" Da'wah Strategy In Overcoming The Problem Of Moral Degradation Among Generation AI".Jurnal Komunika, Vol.6, No.1 (2023). DOI : 10.24042/komunika.v6i1.18359

Srinivas R Melkote. Communication for Development in the Third World. (New Delhi: Sage Publications, 1991)

Syaodih, N. (2009). Metode Penelitian Pendidikan. Remaja Rosdakarya.

Wibisono, M. Yusuf. "Agama, kekerasan dan pluralisme dalam Islam." Kalam 9.2 (2015): 187-214.

Yuhandra, E., Akhmaddhian, S., Fathanudien, A., Tendiyanto, T., Hukum, F., & Kuningan, U. "Penyuluhan hukum tentang dampak positif dan negatif penggunaan gadget dan media sosial". Empowerment : Jurnal Pengabdian Masyarakat, 04(01),(2021): 78–84