

## Triadic convergence of *Iman*, *Islam*, and *Ihsan* for building an ethical digital society in the era of Artificial Intelligence

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### Abstract

The rapid development of Artificial Intelligence (AI) has increased the complexity of digital communication, yet existing studies predominantly emphasize technological governance rather than strengthening human spiritual agency as the primary controller of human–AI interaction. This study aims to formulate a Triadic Convergence model integrating the dimensions of *Iman*, *Islam*, and *Ihsan* to construct the characteristics of the Digital *Insan Kamil* as the controller of digital society. This study employed a qualitative library research approach using conceptual analysis of Islamic theology, digital communication, and Artificial Intelligence literature through an interactive analytical model. The findings demonstrate that *Iman* functions as an epistemological foundation through *Tabayyun*, *Islam* provides normative guidance based on *Maqasid al-Shariah*, and *Ihsan* establishes an ethical foundation through *Muraqabah*. The integration of these three dimensions produces the Digital *Insan Kamil* model, positioning humans as moral agents who direct AI utilization. This model enriches communication theology studies while offering a new paradigm for developing an ethical digital society.

**Keywords:** Artificial Intelligence; Communication epistemology; Cyber theology; Digital *Insan Kamil*.

### Abstrak

Perkembangan *Artificial Intelligence* (AI) telah meningkatkan kompleksitas komunikasi digital. Namun, kajian yang ada masih lebih berfokus pada regulasi teknologi daripada penguatan agensi spiritual manusia sebagai pengendali utama dalam interaksi manusia–AI. Penelitian ini bertujuan merumuskan model *Triadic Convergence* yang mengintegrasikan dimensi *Iman*, *Islam*, dan *Ihsan* untuk membangun karakteristik Digital *Insan Kamil* sebagai pengendali masyarakat digital. Penelitian ini menggunakan pendekatan kualitatif dengan desain *library research* melalui analisis konseptual terhadap literatur mengenai teologi Islam, komunikasi digital, dan *Artificial Intelligence* menggunakan model analisis interaktif. Hasil penelitian menunjukkan bahwa dimensi *Iman* berfungsi sebagai landasan epistemologis melalui *Tabayyun*, dimensi *Islam* memberikan pedoman normatif berdasarkan *Maqasid al-Shariah*, sedangkan dimensi *Ihsan* membangun fondasi etika melalui *Muraqabah*. Integrasi ketiga dimensi tersebut menghasilkan model Digital *Insan Kamil* yang menempatkan manusia sebagai subjek moral dalam mengarahkan pemanfaatan AI. Model ini memperkaya kajian teologi komunikasi sekaligus menawarkan paradigma baru bagi pengembangan masyarakat digital yang beretika.

**Kata Kunci:** *Artificial Intelligence*; Digital *Insan Kamil*; Epistemologi komunikasi; Teologi siber.

## Introduction

The rapid advancement of Artificial Intelligence (AI), particularly Generative AI and deepfake technology, has fundamentally transformed the landscape of human communication in the digital era. This transformation has extended beyond the industrial and educational sectors into broader social communication, including family interactions and everyday life (Samsuriyanto & Imani, 2026). Alongside the increasing accessibility of AI, new challenges have emerged, including AI hallucinations that generate fabricated information and information disorder that obscures the boundary between factual content and digital manipulation (Saifulloh & Samsuriyanto, 2026b). Consequently, digital communication has become increasingly dominated by algorithmic logic, diminishing empathy, social connectedness, and individuals' capacity to verify information critically. These developments indicate that AI is no longer merely a technological innovation but has evolved into a fundamental challenge to the sustainability of ethical human communication.

This situation has become increasingly complex because its implications extend beyond the dissemination of information to encompass the moral and existential dimensions of human beings as communication actors. As algorithms increasingly determine what information is read, trusted, and disseminated, humans are gradually shifting from active communication subjects to passive consumers who simply follow the recommendations of digital systems. This transformation contributes to a gradual process of dehumanization, reflected in the erosion of critical thinking, autonomous decision-making, and moral responsibility in the use of technology. If this trend continues, digital society risks losing its humanistic and spiritual orientation amid the accelerating pace of cyber mechanization. Consequently, a communication paradigm capable of preserving human dignity in the face of technological advancement is urgently needed (Ulya et al., 2025).

One promising approach to addressing these challenges is Islamic communication theology. This study integrates the trilogy of *Iman*, *Islam*, and *Ihsan* into a conceptual framework for explaining the relationship between humans and Artificial Intelligence. The dimension of *Iman* functions as an epistemological foundation through *Tabayyun* in verifying information, the dimension of *Islam* guides communication behavior based on the principles of *Maqasid al-Shariah*, while the dimension of *Ihsan* cultivates moral consciousness through *Muraqabah* in every instance of technological utilization. These three dimensions are operationalized as analytical lenses to formulate the characteristics of *Insan Kamil*, enabling individuals to respond to technological disruption without losing their theological orientation while maintaining humanity's position as the primary controller in human-AI communication (Alter, 2025).

Studies examining the integration of Islamic values into the digital sphere have been conducted using various approaches. Saifulloh and Samsuriyanto (2026a)

demonstrated that the *Takhalli-Tahalli-Tajalli* model can establish a self-regulation mechanism capable of disrupting the spread of misinformation within digital society. However, their study primarily focused on shaping individual behavior on social media and did not explain how these values could be operationalized in human interaction with Artificial Intelligence. Similarly, Gunawan et al. (2025) argued that AI governance requires a digital ethical framework grounded in classical philosophical thought to guide technological development. Nevertheless, their study emphasized structural regulation at the policy level and did not adequately address the strengthening of users' spiritual agency as the primary controller of Artificial Intelligence in digital communication practices. This research gap highlights the need to develop a conceptual model that positions human beings as moral subjects within the digital communication ecosystem (Prina, 2025).

Based on this research gap, the present study aims to formulate a Triadic Convergence model that integrates the dimensions of *Iman*, *Islam*, and *Ihsan* to construct the characteristics of the Digital *Insan Kamil* as the controller of digital society. The proposed model is designed to position humans as moral subjects who direct the utilization of Artificial Intelligence rather than as objects governed by algorithmic determinism. The novelty of this study lies in shifting the focus from technological regulation toward strengthening human spiritual sovereignty through the perspective of Islamic communication theology. Accordingly, this study is expected to make a conceptual contribution to the advancement of theological studies, religious scholarship, and digital communication research while offering a new paradigm for developing a digital society that preserves human dignity amid the rapid advancement of Artificial Intelligence.

## Method

This study employed a qualitative approach using a library research design that focused on developing a conceptual framework of Islamic communication theology within the context of Artificial Intelligence utilization (Connaway & Radford, 2021). The study positioned the concepts of *Iman*, *Islam*, *Ihsan*, and *Insan Kamil* as the primary objects of analysis, reconstructing them to address the challenges of human-AI communication in contemporary digital society. As the analytical foundation, this study operationalized *Tabayyun* as an epistemological verification mechanism, *Maqasid al-Shariah* as the normative framework for guiding communication behavior, and *Muraqabah* as the basis for cultivating moral consciousness in digital interactions.

The research data were collected through documentation techniques by examining relevant scholarly literature published between 2016 and 2026. The literature search was conducted systematically using combinations of keywords such as *Epistemology of Islamic Communication*, *Ethics of Artificial Intelligence*, *Digital Ihsan*, and *Insan Kamil*. The selected sources were limited to reputable scholarly publications in both Indonesian

and English that addressed Islamic communication, Artificial Intelligence ethics, digital theology, and communication issues within the digital ecosystem. In contrast, non-scholarly publications and literature unrelated to the focus of the study were excluded to ensure the conceptual consistency of the analysis.

Data were analyzed using the Interactive Model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification (Miles et al., 2020). The selected literature was subsequently classified into three principal dimensions: *Iman* as the epistemological foundation, *Islam* as the normative framework, and *Ihsan* as the basis of moral consciousness in digital communication. These three dimensions were then synthesized to develop the Triadic Convergence conceptual model, which positions the Digital *Insan Kamil* as a moral agent in human–Artificial Intelligence interaction to realize an Ethical Digital Society.

## **Results and Discussion**

### **Dimension of iman: Epistemology of truth and creed in digital communication theology (input stage)**

At the input stage of cyber communication, the widespread adoption of Generative AI has enabled the production of fabricated texts, images, and data in the form of AI hallucinations, which have the potential to trigger information disorder (Sun et al., 2024). Machine-generated information has become increasingly capable of imitating natural human communication, making it more difficult for digital users to distinguish between empirical reality and digital simulation. As technological sophistication continues to advance, information is no longer evaluated solely based on its truthfulness but also on the speed of its dissemination and its algorithmic popularity. Consequently, users become increasingly vulnerable to a value-neutral cognitive crisis, in which the pursuit of truth is gradually displaced by the desire to accelerate information circulation. Without a robust epistemological foundation, digital communication risks becoming detached from ethical and spiritual responsibility (Rofiq & Samsuriyanto, 2026b).

From the perspective of Islamic communication, this phenomenon can be addressed through the reconstruction of the doctrine of *Tabayyun*. *Tabayyun* should no longer be understood merely as a mechanical process of confirming information but rather as a process of transcendental verification that frames every act of receiving, evaluating, and disseminating digital information within the context of accountability before Allah SWT (Putra & Ayyaisy, 2025). From the perspective of prophetic communication, every communicative act carries eschatological responsibility because information is accountable not only to society but also to *Al-'Alim* (The All-Knowing) (Büyükçelebi, 2003). Therefore, digital communication theology requires every user to cultivate absolute spiritual skepticism as an ethical foundation before accepting or disseminating digital information (Knoblauch & Huber, 2025).

Table 1. Cyber epistemology at the input stage

| Dimension of <i>Iman</i>      |              | Digital Challenges        |             | Transcendental Solutions                            |  |
|-------------------------------|--------------|---------------------------|-------------|-----------------------------------------------------|--|
| Cognitive value crisis        |              | Generative hallucinations | AI          | Transcendental verification through <i>Tabayyun</i> |  |
| Eschatological accountability | framework of | Cyber disorder            | information | Absolute spiritual skepticism                       |  |

Source: Developed by the Authors (2026).

The mapping presented in Table 1 illustrates the relationship between the epistemological challenges emerging from Artificial Intelligence-based communication and the theological responses offered through the dimension of *Iman*. AI hallucinations primarily threaten the validity of knowledge by generating information that appears convincing despite lacking factual certainty. Accordingly, transcendental *Tabayyun* functions as an initial cognitive filter before information is accepted or disseminated. Meanwhile, information disorder reflects not only the circulation of misleading information but also the erosion of moral responsibility in digital communication. Within this context, absolute spiritual skepticism serves as an ethical awareness that encourages users to continuously examine both the credibility and the moral consequences of every digital message.

This reconstruction positions *Tabayyun* as a transcendental cognitive filtering mechanism that bridges the relationship between human agency and machine agency. Consequently, the verification process is no longer limited to examining empirical accuracy alone but also incorporates theological awareness in assessing the legitimacy of digital information. From this perspective, the dimension of *Iman* functions as an epistemological foundation that guides how digital users receive, interpret, and respond to information generated by Artificial Intelligence. The presence of faith-based values transforms digital verification from a purely technical activity into a morally accountable communication practice.

Accordingly, the dimension of *Iman* affirms that human beings must remain the primary subjects in determining the validity of digital information, while Artificial Intelligence should function solely as a supporting instrument. This reconstruction establishes a creed-based cyber epistemology that reinforces human responsibility within the digital sphere while encouraging digital society to refrain from disseminating cyber information before it has undergone theological validation (Samsuriyanto, 2018a).

#### **Dimension of islam: Shariah, legal regulation, and patterns of human-machine communication behavior (process stage)**

At the process stage, interactions between humans and Artificial Intelligence give rise to increasingly complex forms of ethical and cyber legal violations. Prompt

engineering within AI systems not only has the potential to facilitate automated plagiarism but also encourages algorithm-driven intellectual property exploitation, manipulation of digital content ownership, and large-scale violations of consumer data privacy (Furqan et al., 2026). The convenience offered by Artificial Intelligence has also transformed communication behavior, where efficiency and speed are often prioritized over moral responsibility and procedural justice. Consequently, human-machine interaction risks blurring the ethical boundaries of communication that have long served as the foundation for the responsible use of technology (Samsuriyanto, Saifulloh, et al., 2025).

From the perspective of Islamic communication, these challenges cannot be adequately addressed solely through technological regulation or positive legal frameworks. Human interaction with AI must instead be situated within the framework of *Maqasid al-Shariah* as the normative foundation guiding users' behavior throughout the communication process (Hehsan, 2026). The protection of intellect (*hifz al-'aql*) is essential for preventing information contamination that undermines human reasoning, while the protection of life (*hifz al-nafs*) provides the basis for preventing digital character assassination and other forms of technological misuse that harm individuals. Therefore, every process of human-machine communication should be directed toward achieving public benefit (*maslahah*) while avoiding all forms of harm in accordance with the principle of *la darar wa la dirar* (Sulaeman et al., 2025).

Table 2. Shariah legal framework at the process stage

| Dimension of <i>Islam</i>                           |  | Digital Challenges                      | Shariah-Based Framework                   | Solution          |
|-----------------------------------------------------|--|-----------------------------------------|-------------------------------------------|-------------------|
| Escalation of automated plagiarism                  |  | Violations in human-machine interaction | <i>Maqasid</i> framework                  | <i>al-Shariah</i> |
| Algorithm-driven intellectual property exploitation |  | Data privacy violations                 | Orientation toward public <i>maslahah</i> |                   |

Source: Developed by the Authors (2026).

The mapping presented in Table 2 demonstrates that every form of violation occurring during the digital communication process requires a legal foundation that is not only regulatory in nature but also oriented toward the objectives of *Shariah*. Violations arising from human-machine interaction are no longer confined to technical issues but have extended into moral, intellectual, and social dimensions. Accordingly, *Maqasid al-Shariah* functions as an evaluative framework that ensures AI utilization promotes human well-being while safeguarding individual rights and the public interest.

Within this framework, prompting is no longer understood merely as a technical activity but as a communicative practice carrying ethical and legal consequences. Every instruction provided to an AI system should take into account its intended purpose, its potential impact on others, and the possible misuse of the generated

information. Consequently, the principles of *Shariah* function not only as a normative foundation but also as practical operational guidelines for directing patterns of human interaction with technology within the boundaries of justice, responsibility, and public benefit.

Based on this reconstruction, the dimension of *Islam* positions *Shariah* as the primary guiding framework during the process stage of digital communication. The utilization of Artificial Intelligence should not be driven solely by considerations of efficiency or productivity but must also uphold the protection of human values and the objectives of *Shariah*. Accordingly, the regulatory focus shifts toward prompting ethics and users' personal conduct, enabling the framework of digital *Shariah* law to function in a transformative, prescriptive, and operational manner in fostering a more responsible cyber ecosystem (Wahyuddin et al., 2023).

**Dimension of *ihsan*: Transcendental consciousness, morality, and digital *ihsan* ethics (output stage)**

At the output stage, interactions between humans and Artificial Intelligence not only produce digital information but also shape users' moral behavior in utilizing technology. As communication with AI increasingly takes place privately behind the screens of digital devices, various forms of external social control gradually diminish. This condition creates opportunities for a crisis of dehumanization, in which users lose empathetic sensitivity, academic integrity, and moral excellence while employing technology for manipulative purposes. Consequently, the outputs of digital communication no longer reflect human values but instead contribute to the formation of an artificial, mechanistic cyber ecosystem that lacks a spiritual dimension (Rofiq & Samsuriyanto, 2025a).

From the perspective of Islamic communication, these challenges require an approach that extends beyond external supervision to strengthen users' internal moral consciousness. This study develops the concept of Digital *Ihsan* through the manifestation of the doctrine of *Muraqabah*, namely, the existential awareness that Allah SWT is ever-present and continuously observes every prompt entered and every piece of information generated within the digital environment. This awareness frames every communicative act as part of one's spiritual responsibility, even when it takes place in the solitude of virtual space without human supervision. Accordingly, *Muraqabah* serves as the primary foundation for cultivating a digital communication morality rooted in God-consciousness (Othman & Jaafar, 2023).

Table 3. Digital ihsan at the output stage

| Dimension of <i>Ihsan</i>       | Digital Challenges            | Transcendental Solutions                          |
|---------------------------------|-------------------------------|---------------------------------------------------|
| Crisis of dehumanizing ethics   | Illusion of digital anonymity | Manifestation of the doctrine of <i>Muraqabah</i> |
| Collapse of autonomous morality | Spiritless cyber interaction  | Absolute cyber morality                           |

Source: Developed by the Authors (2026).

The mapping presented in Table 3 illustrates that the primary challenge at the output stage concerns not only the quality of the information generated but also the moral quality of users following their interaction with Artificial Intelligence. The illusion of digital anonymity has the potential to weaken self-control, thereby encouraging behaviors that contradict ethical values. Under these circumstances, the manifestation of *Muraqabah* serves as a constant reminder that every digital activity remains under the observation of Allah SWT. At the same time, absolute cyber morality provides the ethical foundation for ensuring that every communication output continues to embody honesty, responsibility, and moral excellence.

Based on this reconstruction, Digital *Ihsan* is understood not merely as a normative moral concept but also as an internal mechanism of self-regulation that operates whenever humans utilize Artificial Intelligence. The transcendental awareness cultivated through *Muraqabah* encourages users to evaluate the purpose, process, and consequences of every technological application. Consequently, the outputs of digital communication are assessed not only in terms of their technical effectiveness but also according to the extent to which they embody intellectual honesty, integrity, and spiritual responsibility. Within this framework, individuals become both effective supervisors and ethical advisors to themselves in the use of digital technology (Samsuriyanto, 2016).

Accordingly, the dimension of *Ihsan* positions transcendental consciousness as the primary guiding force at the output stage of digital communication. Artificial Intelligence continues to function solely as a supporting instrument, while human beings retain the moral authority to determine how technological outputs should be utilized responsibly. This reconstruction affirms that *Muraqabah* functions as a shield of cyber morality that safeguards intellectual honesty, moral excellence, and the ethics of communication (*adab*) in the utilization of data generated by Artificial Intelligence, thereby fostering a digital communication culture rooted in God-consciousness (Samsuriyanto, 2018b).

### Triadic convergence toward digital insan kamil as the controller of ethical digital society

The rapid advancement of Artificial Intelligence has transformed the landscape of digital communication while simultaneously raising fundamental debates concerning the position of human beings within digital society. On the one hand, AI is widely recognized for enhancing the efficiency of information production and distribution. On the other hand, growing concerns suggest that the increasing dominance of algorithms may gradually erode human autonomy in thinking, communicating, and making decisions. This condition indicates that the principal challenge of the digital era lies not merely in technological sophistication but in humanity's ability to preserve moral and spiritual control over the utilization of Artificial Intelligence. Accordingly, this study proposes a conceptual model that integrates the dimensions of *Iman*, *Islam*, and *Ihsan* as the theological foundation of communication for developing a digital society oriented toward divine values.

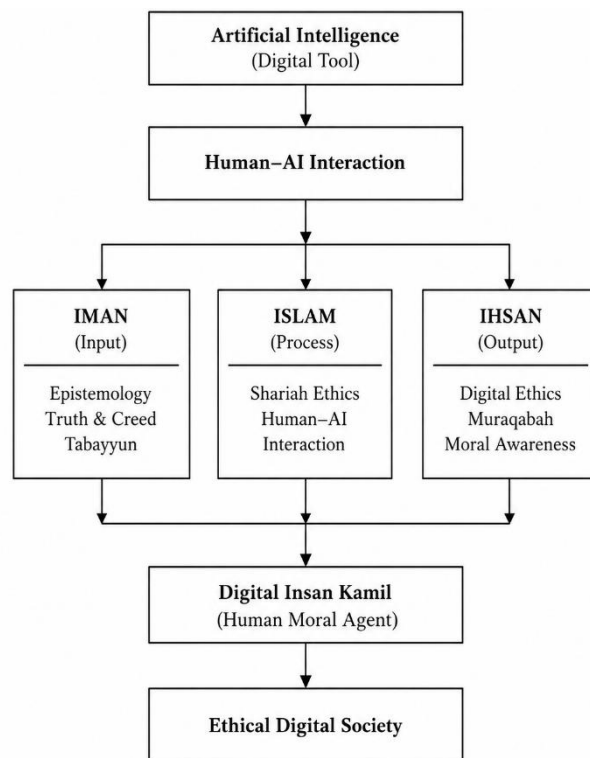


Figure 1. Triadic Convergence Toward Digital Insan Kamil as the Controller of Ethical Digital Society

Source: Developed by the Authors (2026).

Figure 1 illustrates the conceptual model developed in this study to explain the relationship among Artificial Intelligence, human-AI interaction, the dimensions of *Iman*, *Islam*, and *Ihsan*, and the emergence of the Digital *Insan Kamil* as a moral agent within digital society. In this model, Artificial Intelligence is positioned as a digital tool, whereas human-AI interaction constitutes the space in which digital communication occurs. Within this communicative space, the dimension of *Iman*

functions as an epistemological filter through *Tabayyun* at the input stage, the dimension of *Islam* guides the communication process according to the principles of *Maqasid al-Shariah* during the process stage, and the dimension of *Ihsan* cultivates moral consciousness through *Muraqabah* at the output stage. The convergence of these three dimensions ultimately gives rise to the character of the Digital *Insan Kamil*, which serves as the foundation for the realization of an Ethical Digital Society.

The proposed conceptual model demonstrates that these three dimensions do not operate independently but instead constitute an integrated system of communication ethics that functions in a complementary manner. The validity of information established through the dimension of *Iman* provides the foundation for just and responsible interaction within the dimension of *Islam*, while the dimension of *Ihsan* completes the entire process through the internalization of moral consciousness in every output of digital communication. Consistent with Russo (2018), the development of digital society requires the integration of epistemological, normative, and moral dimensions. These findings also reinforce the study by Rizal et al. (2025), demonstrating that the Digital *Insan Kamil* should be understood not only as an ideal individual character but also as the ethical foundation supporting the development of a digital society grounded in both humanistic and divine values.

Furthermore, this model offers a critical response to the paradigm of technological determinism, which positions Artificial Intelligence as the dominant force shaping the trajectory of human civilization. Unlike the study by Holmström (2022), which regards AI as the primary driver of digital transformation, the present study proposes an ontological repositioning in which Artificial Intelligence remains an instrument, while human beings retain their status as moral subjects responsible for directing technological development. Consequently, the success of digital communication should not be measured by the intelligence of machines but by humanity's ability to govern AI utilization according to the values of *aqidah*, *Shariah*, and *akhlaq*. This argument further supports the view of Samsuriyanto, Imani, et al. (2025), who emphasized that humans must remain the primary communicators responsible for directing Artificial Intelligence rather than becoming subordinate to it.

Based on the proposed conceptual model, this study argues that the future of digital society depends fundamentally on the spiritual quality of human beings as technology users. The convergence of the dimensions of *Iman*, *Islam*, and *Ihsan* gives rise to the concept of the Digital *Insan Kamil* as a moral agent capable of safeguarding information validity, promoting justice in digital interactions, and ensuring that every communication output continues to reflect ethical and transcendental values. The contribution of this study extends beyond the theoretical reconstruction of the relationship between humans and Artificial Intelligence by offering a conceptual framework for developing an Ethical Digital Society, in which technology functions as

an instrument for realizing *maslahah*, while human beings remain the center of decision-making guided by God-consciousness (Muhid & Samsuriyanto, 2018).

## Conclusion

This study proposes a conceptual Triadic Convergence model that integrates the dimensions of *Iman*, *Islam*, and *Ihsan* as a communication theology framework for the utilization of Artificial Intelligence, leading to the formation of the Digital *Insan Kamil* as the controller of digital society. The model was developed in response to the growing tendency of digital communication to be dominated by algorithmic logic, which has the potential to diminish human moral responsibility. Through a conceptual library research approach, this study demonstrates that the dimension of *Iman* functions as an epistemological foundation through *Tabayyun* to verify the validity of information at the input stage, the dimension of *Islam* guides communication behavior according to the principles of *Maqasid al-Shariah* during the process stage, while the dimension of *Ihsan* cultivates moral consciousness through *Muraqabah* at the output stage. The convergence of these three dimensions positions Artificial Intelligence as an instrument (digital tool), while human beings remain the moral subjects responsible for directing the utilization of technology to realize an Ethical Digital Society grounded in divine values, human dignity, and *maslahah*.

The primary contribution of this study lies in the development of a communication theology model that integrates epistemology, *Shariah*, and morality into a unified conceptual framework for explaining the relationship between humans and Artificial Intelligence within digital society. Nevertheless, this study remains conceptual in nature and has not yet empirically examined the implementation of the Triadic Convergence model in digital communication practices or across various AI-based platforms. Therefore, future research is encouraged to empirically validate this model using quantitative, qualitative, or mixed-methods approaches while developing operational indicators capable of measuring the implementation of the dimensions of *Iman*, *Islam*, and *Ihsan* in digital communication behavior. Empirical investigations across diverse contexts, including education, digital media, government, and Artificial Intelligence-based services, are also needed to strengthen the validity, flexibility, and applicability of the proposed model in addressing the evolving challenges of digital society.

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