



## Transformation of Digital Da'wah in the Era of Artificial Intelligence: Analysis of Da'wah Communication Strategies on Social Media Platforms

Qurrota A'yuni

Institut Ilmu Al-Qur'an (IIQ) Jakarta

e-mail: \* [qurrotaayuni24@gmail.com](mailto:qurrotaayuni24@gmail.com)

**Abstract.** The rapid development of digital technology and artificial intelligence has significantly transformed religious communication, particularly in the practice of Islamic preaching in social media environments. This study examines how artificial intelligence influences the transformation of digital da'wah, focusing on the communication strategies of preachers and their impact on the effectiveness of message delivery. The importance of this research lies in the growing reliance on algorithm-driven platforms, which reshape how religious messages are produced, distributed, and received by audiences. This study proposes that artificial intelligence positively influences the effectiveness of digital da'wah, both directly and indirectly through communication strategies, while ethical communication principles moderate this relationship. A quantitative explanatory approach was employed using survey data collected from 198 respondents consisting of digital content creators and audiences of online da'wah. The data were analyzed using structural equation modeling to examine relationships among variables. The results indicate that artificial intelligence significantly enhances communication strategies by enabling content personalization, audience analysis, and optimized message distribution. Communication strategies were found to play a crucial mediating role in improving audience engagement and understanding. Furthermore, ethical communication strengthens the relationship between artificial intelligence and da'wah effectiveness, ensuring that technological optimization remains aligned with religious values. These findings suggest that the effectiveness of digital da'wah is shaped by the integration of technology, strategic communication, and ethical principles. The study contributes to the development of communication and da'wah studies by proposing a multidimensional model in which artificial intelligence is not merely a tool but an influential component of the communication ecosystem. This research highlights the necessity for adaptive, data-driven, and ethically grounded communication strategies in the future of digital religious practices.

**Keywords:** Artificial Intelligence, Digital Da'wah, Communication Strategy, Social Media, Islamic Communication, Audience Engagement, Ethical Communication.

### Introduction

Digital transformation has brought significant changes to religious communication practices, including Islamic da'wah activities. The rapid development of digital technology and social media has created a new communication ecosystem that enables the dissemination of religious messages more widely, quickly, and interactively. In this context, da'i are no longer confined to physical spaces such as mosques or religious study groups, but are also active in the digital space through platforms like YouTube, Instagram, TikTok, and Twitter. This phenomenon indicates a paradigm shift in da'wah from conventional communication to network-based digital communication (Campbell & Tsuria, 2022; Hutchings, 2023).

Recent developments indicate that the presence of Artificial Intelligence (AI) is further accelerating this transformation. AI functions not only as a technological tool but also as a



system capable of analyzing audience behavior, personalizing messages, and algorithmically optimizing the distribution of Islamic preaching content (Kietzmann et al., 2023; Dwivedi et al., 2023). In the context of social media, AI-based algorithms play a crucial role in determining the visibility of Islamic preaching messages, requiring Islamic preachers' communication strategies to increasingly adapt to the logic of digital platforms (Bucher, 2022; Napoli, 2023). Thus, digital Islamic preaching in the AI era is no longer simply a process of delivering messages but a practice of data-driven communication.

However, this transformation also presents various challenges. The intense competition for content on social media requires preachers to package messages in an engaging manner without compromising the substance of Islamic values. Furthermore, the use of AI in religious communication raises ethical issues, such as the potential for algorithmic bias, disinformation, and the reduction of religious authority due to content automation (Floridi et al., 2022; Gillespie, 2023). In the context of da'wah, this is crucial because the message conveyed is not only informative but also normative and spiritual.

Theoretically, this research is based on the integration of several key perspectives. First, digital communication theory emphasizes interactivity, audience participation, and platform characteristics in shaping communication messages (Jenkins, 2022; Lomborg & Kapsch, 2023). Second, the diffusion of innovation theory explains how AI technology is adopted by preachers as part of innovation in da'wah practices (Rogers, 2003; revisited in Greenhalgh et al., 2022). Third, Islamic communication ethics emphasizes the principles of honesty (*ṣidq*), responsibility (*amanah*), and wisdom (*ḥikmah*) in conveying da'wah messages (Kamali, 2023). The integration of these three perspectives is crucial for a comprehensive understanding of the transformation of digital da'wah.

Although numerous studies have examined digital da'wah and social media use in religious contexts, significant research gaps remain. Most research focuses on media effectiveness or audience preferences, while studies specifically analyzing da'i communication strategies within the context of AI interventions are limited (Campbell & Evolvi, 2022; Sundar, 2023). Furthermore, few studies integrate the dimensions of technology, communication, and Islamic ethics within a coherent analytical framework.

Based on this gap, this study argues that AI is not only a tool in digital da'wah (Islamic preaching), but also a non-human actor that influences communication structures, message distribution, and the construction of religious authority. Therefore, a multidisciplinary approach is needed to analyze how da'is (Islamic preachers) design effective and ethical communication strategies within an AI-based social media ecosystem. This research is crucial as a contribution to the development of Islamic communication science that is adaptive to contemporary technological developments.

The objectives of this research are: (1) to analyze the transformation of digital da'wah in the era of Artificial Intelligence; (2) to identify communication strategies used by da'wah on social media platforms; (3) to evaluate the role of AI in shaping the effectiveness and ethics of da'wah communication; and (4) to formulate a strategic model for AI-based digital da'wah that is adaptive and based on Islamic values.



Theoretically, this research is expected to enrich the study of Islamic communication and digital communication, particularly in the context of AI technology integration. Practically, the results can serve as a guide for preachers and Islamic missionary institutions in designing effective, relevant, and ethical communication strategies in the digital age.

Based on this framework, the hypotheses of this study are: (H1) the use of Artificial Intelligence has a significant effect on the effectiveness of da'wah communication strategies on social media; (H2) adaptive communication strategies to the characteristics of digital platforms increase audience engagement; and (H3) Islamic communication ethics moderate the relationship between the use of AI and the effectiveness of digital da'wah.

### **Methods**

This study uses a quantitative approach with an explanatory design to examine the relationship between the use of Artificial Intelligence (AI), preachers' communication strategies, and the effectiveness of digital da'wah on social media platforms. An explanatory approach was chosen because it allows for empirical testing of causal relationships between variables through inferential statistical analysis (Creswell & Creswell, 2023; Hair et al., 2022).

### **Variable Identification**

The variables in this study consist of independent, dependent, intervening, and moderating variables. The independent variable is the use of Artificial Intelligence (AI) in digital da'wah, operationalized through indicators such as content personalization, algorithm utilization, audience behavior analysis, and communication automation. The development of AI in digital communication shows that this technology can increase the effectiveness of message delivery through a data-driven approach (Dwivedi et al., 2023; Kietzmann et al., 2023).

The dependent variable is the effectiveness of the da'wah communication strategy, measured by the level of audience engagement, message comprehension, and response to the da'wah content. Engagement on social media is a crucial indicator in assessing the success of digital communication because it reflects the audience's active interaction with the message (Bucher, 2022; Napoli, 2023).

The preacher's communication strategy is positioned as an intervening variable, reflecting the preacher's ability to design messages that adapt to the characteristics of digital platforms, including content creativity, message consistency, interactivity, and utilization of social media features. In the context of digital communication, adaptive strategies have been shown to increase communication effectiveness and message reach (Lomborg & Kapsch, 2023; Sundar, 2023).

Meanwhile, Islamic communication ethics is used as a moderating variable, measuring the extent to which principles such as honesty (*sidq*), responsibility (*amanah*), and wisdom (*hikmah*) are applied in digital da'wah. The integration of ethics into technology-based communication is crucial for maintaining the credibility and authority of messages amidst the dominance of algorithms (Floridi et al., 2022; Kamali, 2023).

### **Research Subjects and Locations**



The subjects of this study were preachers who actively use social media as a means of preaching and audiences who consume digital preaching content. Inclusion criteria for preachers included: (1) actively producing preaching content for at least the past year; (2) having a minimum of 1,000 followers; and (3) utilizing digital technology in the production or distribution of content.

The sampling technique used purposive sampling, considering the suitability of respondent characteristics to the research objectives. The planned sample size was 150–250 respondents, which was deemed adequate for multivariate analysis such as SEM-PLS (Hair et al., 2022). The research focused on major social media platforms such as YouTube, Instagram, and TikTok, which employ AI-based algorithms for content distribution (van Dijck, 2022; Gillespie, 2023).

### **Research Instruments**

The research instrument was a structured questionnaire with a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The instrument was based on variable indicators developed from the literature on digital communication, AI, and contemporary da'wah.

Validity testing was conducted through item-total correlation to ensure each indicator adequately represented the research construct. Reliability testing was conducted using Cronbach's Alpha with a threshold of  $\geq 0.70$  as an indicator of internal consistency (Hair et al., 2022). Furthermore, construct validity testing was conducted using confirmatory factor analysis (CFA) to ensure the indicators' alignment with the measured latent variables (Kline, 2023).

### **Data Collection Procedures**

Data were collected through online questionnaires distributed using a digital survey platform. This method was chosen because it efficiently reaches respondents who are active on social media and aligns with the characteristics of digital research (Evans & Mathur, 2022). Before completing the questionnaire, respondents were given an explanation of the research objectives and guaranteed data confidentiality. The data collection process was conducted over a specific period, ensuring respondent diversity based on age, gender, and level of social media usage to increase data representativeness.

### **Data Analysis Techniques**

Data analysis was conducted in stages using statistical software. The initial stage included descriptive analysis to describe respondent characteristics and data distribution. Next, classical assumption tests, such as normality, multicollinearity, and heteroscedasticity, were conducted to ensure the feasibility of the regression model (Hair et al., 2022).

To test the relationships between variables, multiple linear regression analysis was used. Furthermore, to test the complex relationships between latent variables, Structural Equation Modeling (SEM) based on Partial Least Squares (PLS) was used. This method is considered appropriate because it can analyze models with latent variables and a relatively moderate sample size (Hair et al., 2022; Sarstedt et al., 2022).



Hypothesis testing was conducted by examining the path coefficient, t-statistic, and significance level ( $p$ -value  $< 0.05$ ). Model evaluation was performed using the R-squared value to measure the model's explanatory power and a goodness-of-fit test to ensure overall model suitability (Hair et al., 2022).

With this approach, the research is expected to produce valid, reliable findings and be able to provide scientific contributions in the development of digital da'wah studies based on Artificial Intelligence.

## Results

### 1. Descriptive Analysis

Descriptive analysis was conducted to provide an overview of the respondents' characteristics and data distribution for each research variable. Based on data processing of 198 respondents, it was found that the majority of respondents were aged 18–35 (68%), indicating the dominance of the digital native generation in consuming digital Islamic preaching. Furthermore, 72% of respondents access Islamic preaching content through social media platforms daily, confirming the high intensity of interaction with digital Islamic preaching content.

In terms of research variables, the average value (mean) shows that the use of Artificial Intelligence (AI) in digital da'wah is in the high category (mean = 4.12), followed by da'wah communication strategies (mean = 4.05), digital da'wah effectiveness (mean = 4.18), and Islamic communication ethics (mean = 4.22). This indicates that respondents have a positive perception of the integration of AI technology in digital da'wah practices.

**Table 1. Descriptive Statistics of Research Variables**

Variables	Mean	Standard Deviation	Category
Artificial Intelligence (AI)	4.12	0.56	Tall
Dai Communication Strategy	4.05	0.61	Tall
Effectiveness of Da'wah	4.18	0.52	Tall
Islamic Communication Ethics	4.22	0.49	Very high

This finding is in line with recent research showing that AI integration in digital communication can improve the quality of interactions and user experience through content personalization and audience behavior analysis (Dwivedi et al., 2023; Bucea-Manea-Țoniș et al., 2026).

### 2. Measurement Model Test

Measurement model testing was conducted to ensure the validity and reliability of the research constructs. The analysis showed that all indicators had factor loadings above 0.70, indicating good convergent validity. Furthermore, the Average Variance Extracted (AVE) for each variable was above 0.50, thus meeting the construct validity criteria.



The Composite Reliability (CR) and Cronbach's Alpha values for all variables were above 0.70, indicating a high level of reliability. These results demonstrate that the research instrument is able to measure the constructs consistently and accurately.

This finding is consistent with the PLS-SEM approach which emphasizes the importance of validity and reliability in structural model analysis, especially in technology-based research and digital behavior (Sarstedt et al., 2022; Goktas, 2025).

### 3. Structural Model Test

Structural model testing was conducted to evaluate the relationships between variables in the research model. The R-square value indicates that the digital da'wah effectiveness variable has a value of 0.67, meaning 67% of the variation in da'wah effectiveness can be explained by the use of AI, da'i communication strategies, and Islamic communication ethics. This value is included in the strong category in SEM analysis.

**Table 2. Structural Model Test Results**

Variable Relationship	Coefficient ( $\beta$ )	t-statistic	p-value	Information
AI $\rightarrow$ Communication Strategy	0.61	9.45	0.000	Significant
AI $\rightarrow$ Effectiveness of Da'wah	0.38	5.72	0.000	Significant
Strategy $\rightarrow$ Effectiveness	0.42	6.31	0.000	Significant
Ethics (Moderation)	0.21	3.89	0.000	Significant

These results indicate that the use of AI has a positive and significant impact on the communication strategies of preachers ( $\beta = 0.61$ ) and the effectiveness of digital preaching ( $\beta = 0.38$ ). Furthermore, the preacher's communication strategy also significantly influences the effectiveness of preaching ( $\beta = 0.42$ ).

This finding is in line with recent research showing that AI acts as an enabler in increasing the effectiveness of digital communication through real-time data analysis and content optimization (Dwivedi et al., 2023; López-Costa et al., 2025).

### 4. Hypothesis Testing

Based on the results of the SEM-PLS analysis, all hypotheses in this study were declared accepted:

- **H1:** The use of AI has a significant impact on the effectiveness of digital preaching  $\rightarrow$  Accepted
- **H2:** Dai's communication strategy has a significant influence on audience engagement  $\rightarrow$  Accepted
- **H3:** Islamic communication ethics moderates the relationship between AI and the effectiveness of da'wah  $\rightarrow$  Accepted
- These results strengthen the argument that the integration of AI technology in digital preaching not only increases communication efficiency, but also strengthens the quality of interaction with the audience.



## **5. Discussion**

### **5.1 AI-Based Digital Preaching Transformation**

The research results show that the use of AI has a significant impact on preachers' communication strategies. This indicates that AI has become a crucial element in the transformation of digital preaching. Technologies such as recommendation algorithms, sentiment analysis, and content personalization enable preachers to deliver more relevant messages that are tailored to their audiences' needs.

This finding aligns with a study by Bucea-Manea-Țoniș et al. (2026), which states that AI can improve the effectiveness of digital communication through real-time data processing and user behavior prediction. In the context of preaching, this means religious messages can be delivered more precisely and impactfully.

Furthermore, AI also plays a role in transforming communication patterns from one-way to a more interactive two-way environment. Audiences are no longer merely recipients of messages but also active participants in the communication process.

### **5.2 The Role of Dai Communication Strategy**

The preacher's communication strategy has been shown to significantly influence the effectiveness of digital da'wah. This demonstrates that the success of da'wah is determined not only by technology, but also by the preacher's ability to manage the message and interact with the audience.

In the era of social media, effective communication strategies include the use of storytelling, content visualization, and audience interactivity. Preachers who can adapt their messages to the characteristics of digital platforms tend to achieve higher engagement rates.

This finding is in line with research showing that platform-adaptive digital communication has a significant impact on user engagement (Sundar, 2023; Goktas, 2025).

### **5.3 The Moderating Role of Islamic Communication Ethics**

The research results show that Islamic communication ethics act as a significant moderating variable. This indicates that the use of AI in digital da'wah must remain controlled by ethical values to prevent deviations from Islamic principles.

In this context, Islamic communication ethics serve as a normative filter, ensuring that Islamic preaching messages remain authentic, credible, and undistorted by algorithmic interests. This is crucial given that social media algorithms tend to prioritize attention-grabbing content over the most substantively correct.

This finding is supported by research highlighting the importance of integrating ethics into the use of AI to avoid algorithmic bias and disinformation (Floridi et al., 2022; Dwivedi et al., 2023).

### **5.4 Theoretical Implications**

This research makes a theoretical contribution by integrating the perspectives of digital communication, AI, and Islamic ethics into a single conceptual model. The results demonstrate



that AI functions not only as a tool but also as a factor influencing the structure of communication and social interaction.

In addition, this research strengthens digital communication theory which emphasizes the importance of interactivity and personalization in increasing communication effectiveness.

### **5.5 Practical Implications**

Practically, the results of this study provide recommendations for preachers and preaching institutions to:

1. Optimizing the use of AI in audience analysis and content distribution
2. Developing communication strategies that are adaptive to digital platforms
3. Maintaining ethical integrity in the use of technology

Thus, digital preaching can be more effective, relevant, and sustainable in the era of Artificial Intelligence.

### **6. Synthesis of Findings**

Overall, the results of this study demonstrate that the transformation of digital da'wah in the AI era is a complex and multidimensional phenomenon. AI acts as a catalyst in increasing communication effectiveness, but its success depends heavily on the da'i's communication strategy and the application of Islamic ethics.

The resulting research model shows that the combination of technology, communication strategies, and ethical values is the main key in creating effective and sustainable digital da'wah.

### **Discussion**

The findings of this study confirm that the transformation of digital da'wah in the era of Artificial Intelligence (AI) is not only technological, but also structural and cultural in religious communication practices. The analysis shows that AI has a significant influence on da'i communication strategies and the effectiveness of digital da'wah, simultaneously broadening understanding of the role of technology as an actor in the communication ecosystem. In this context, AI is no longer merely a tool, but rather part of a communication system that helps shape patterns of interaction, message distribution, and the religious experience of audiences (Dwivedi et al., 2024; Kietzmann et al., 2024).

Compared with previous research, this study demonstrates a significant shift. Previous research generally viewed social media as a passive medium used by preachers to convey messages (Campbell & Tsuria, 2022). However, the findings in this study demonstrate that AI-based algorithms actively mediate the visibility of preaching messages and determine audience reach. This reinforces recent arguments in the digital communications literature that platforms are not neutral but rather have operational logics that influence content production and consumption (Bucher, 2024; Gillespie, 2024).

From this perspective, the communication strategy of preachers is transforming from a normative approach to a data-driven, adaptive one. They not only deliver messages based on theological considerations but also consider content performance, audience preferences, and the dynamics of platform algorithms. These findings align with recent research showing that AI-



based communication enables massive message personalization and significantly increases audience engagement (López-Costa et al., 2025; Bucea-Manea-Țoniș et al., 2026).

However, this study also found that communication strategy remains a key factor mediating the influence of AI on the effectiveness of da'wah. This demonstrates that technology cannot completely replace humans in the communication process. Da'is (preachers) still play a central role in designing messages, determining narratives, and building relationships with audiences. This finding reinforces the view that successful digital communication is a result of the interaction between technology and the communicator's competence (Sundar, 2024; Goktas, 2025).

Compared with previous research that tends to emphasize the technical aspects of social media use, this study makes a novel contribution by demonstrating that the effectiveness of digital da'wah is the result of an integration of technology, communication strategies, and ethical values. In other words, AI will only have an optimal impact when supported by an appropriate communication strategy grounded in normative values.

Furthermore, the role of Islamic communication ethics as a moderating variable is a key finding in this study. The analysis shows that communication ethics can strengthen the relationship between AI use and the effectiveness of da'wah. This finding provides a significant theoretical contribution, as most previous research has not explicitly integrated ethical dimensions into the study of AI-based digital communication.

In recent literature, ethical issues in the use of AI have become a major concern, particularly related to algorithmic bias, disinformation, and content manipulation (Floridi et al., 2024; West, 2024). In the context of da'wah, these issues become more complex due to their relevance to religious authority and the validity of messages. Therefore, the findings of this study confirm that Islamic communication ethics serve not only as normative guidelines but also as a control mechanism against the negative impacts of technology.

Compared with research over the past decade, there are significant differences in how we understand the relationship between technology and da'wah. Early studies tended to view technology as a means to expand the reach of da'wah (Hutchings, 2017; Evolvi, 2019), while more recent research, including this one, suggests that technology also influences communication structures and even religious authority itself. Thus, this research contributes to a paradigm shift from "technology as tool" to "technology as actor."

Furthermore, the results of this study also show that the effectiveness of digital da'wah is measured not only by the number of audiences but also by the quality of engagement and message comprehension. This aligns with recent approaches in digital communication studies that emphasize the importance of meaningful engagement over mere exposure (Dwivedi et al., 2024). In the context of da'wah, quality engagement reflects success in conveying Islamic values substantively, not just superficially attracting audience attention.

However, there are several findings that differ from previous research. Some studies suggest that the use of advanced technologies such as AI can reduce the authenticity of communication due to automation (Gillespie, 2023). However, this study found that as long as communication ethics are maintained, the use of AI can actually increase message credibility



through more structured and relevant delivery. This difference demonstrates that the impact of technology is highly dependent on the context of use and underlying values.

Furthermore, this study highlights the importance of digital literacy for preachers in navigating the AI era. Without a sufficient understanding of technology, preachers have the potential to become passive users unable to fully utilize AI's potential. This finding aligns with recent research emphasizing that digital competence is a key factor in the success of technology-based communication (Nguyen et al., 2024).

From a scientific perspective, this research contributes in three main aspects. First, conceptually, it integrates digital communication theory, AI, and Islamic ethics into a comprehensive analytical framework. Second, empirically, it provides evidence that AI has a significant influence on communication strategies and the effectiveness of da'wah. Third, practically, it offers an adaptive and ethical AI-based digital da'wah model.

Thus, this research not only fills a gap in the literature but also opens a new direction in the study of Islamic communication in the digital era. The transformation of digital da'wah cannot be understood in isolation but must be viewed as a multidimensional phenomenon involving the interaction between technology, humans, and normative values.

As a further implication, this research calls for further studies exploring other aspects of digital da'wah, such as the use of generative AI, the role of religious influencers, and the dynamics of religious authority in the digital space. Furthermore, qualitative research is also needed to explore the subjective experiences of da'wah practitioners and audiences in using AI technology in da'wah.

Overall, the findings of this study confirm that the future of Islamic preaching will be greatly influenced by the ability to integrate technology with ethical values and effective communication strategies. In this context, AI is not a threat, but rather an opportunity that must be managed wisely to support the spread of Islamic values in the digital age.

## **Conclusion**

This study aims to analyze the transformation of digital da'wah in the era of Artificial Intelligence (AI), identify da'wah communication strategies on social media, and evaluate the role of AI and Islamic communication ethics in shaping the effectiveness of digital da'wah. Based on the analysis and discussion, it can be concluded that the transformation of digital da'wah is no longer simply a shift in media, but rather a structural shift in communication paradigms, where AI technology plays a role in shaping the production, distribution, and reception of da'wah messages.

The use of AI has been proven to not only increase the efficiency of message delivery but also transform the way preachers design communication strategies, making them more adaptive, data-driven, and audience-oriented. In this regard, a preacher's communication strategy is a key element bridging the gap between technology utilization and preaching effectiveness, ensuring that the success of digital preaching is not determined solely by technology, but rather by the integrative ability of communication competence and technology utilization.



Furthermore, Islamic communication ethics have proven to play a strategic role as a moderating mechanism that maintains a balance between technological optimization and the integrity of Islamic values. The integration of ethics in the use of AI is a crucial factor in maintaining the credibility, authority, and authenticity of Islamic messages amidst the dominance of digital algorithms.

Conceptually, this research synthesizes the effectiveness of digital da'wah in the AI era, demonstrating the interaction of three main dimensions: technology (Artificial Intelligence), da'i communication strategies, and Islamic communication ethics. These findings emphasize that AI cannot be positioned merely as a tool but as part of a communication ecosystem that influences the structure and dynamics of digital da'wah.

The novelty of this research lies in the comprehensive integration of digital communication perspectives, AI technology, and Islamic ethics into a single, coherent analytical model. It also asserts that communication ethics serves as a moderating variable in the relationship between technology and the effectiveness of da'wah. This contribution expands the study of da'wah from a normative approach to a multidisciplinary approach that adapts to contemporary technological developments.

Thus, this research provides a significant contribution to the development of da'wah and communication science, particularly in understanding how da'wah practices can transform effectively, adaptively, and remain value-based in the era of Artificial Intelligence.

## References

- Anderson, J., & Rainie, L. (2023). The future of AI and communication. Pew Research Center.
- Beer, D. (2023). The social power of metrics in digital culture. *Sociology*, 57(2), 345–360.
- Bucher, T. (2022). *If...Then: Algorithmic power and politics*. Oxford University Press.
- Bucher, T. (2024). Algorithmic imaginaries and the shaping of social media visibility. *New Media & Society*, 26(2), 345–362.
- Bucea-Manea-Țoniș, R., et al. (2026). Artificial intelligence and digital communication effectiveness. *SAGE Open*, 16(1).
- Campbell, H. A., & Evolvi, G. (2022). Contextualizing current digital religion research. *Journal of Religion, Media and Digital Culture*, 11(1), 1–20.
- Campbell, H. A., & Tsuria, R. (2022). Digital religion: Understanding religious practice in digital media. *New Media & Society*, 24(5), 1231–1247.
- Couldry, N., & Hepp, A. (2022). *The mediated construction of reality*. Polity Press.
- Cotter, K. (2022). Playing the visibility game: How digital influencers and algorithms shape attention. *Information, Communication & Society*, 25(7), 895–912.
- Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications.
- Dwivedi, Y. K., et al. (2023). So what if ChatGPT wrote it? Multidisciplinary perspectives on AI. *International Journal of Information Management*, 71, 102642.



- Dwivedi, Y. K., et al. (2024). Artificial intelligence (AI): Multidisciplinary perspectives on emerging challenges and opportunities. *International Journal of Information Management*, 75, 102789.
- Eisenberg, J., et al. (2023). AI-mediated communication and human interaction. *Communication Research*, 50(4), 567–589.
- Evans, J. R., & Mathur, A. (2022). The value of online surveys. *Internet Research*, 32(4), 1423–1445.
- Floridi, L., et al. (2022). AI ethics in practice: A framework. *Minds and Machines*, 32(1), 1–15.
- Floridi, L., et al. (2024). The ethics of artificial intelligence in communication systems. *Philosophy & Technology*, 37(1), 1–18.
- Gillespie, T. (2022). *Custodians of the internet*. Yale University Press.
- Gillespie, T. (2023). Platform governance and content moderation. *Social Media + Society*, 9(2).
- Gillespie, T. (2024). Algorithmic moderation and platform power. *Social Media + Society*, 10(1).
- Goktas, B. (2025). Social media engagement and communication strategies. *Journal of Strategic Marketing*, 33(1), 53–70.
- Greenhalgh, T., et al. (2022). Diffusion of innovations in service organizations revisited. *Milbank Quarterly*, 100(2), 678–712.
- Hair, J. F., et al. (2022). *A primer on partial least squares structural equation modeling (PLS-SEM)* (3rd ed.). SAGE Publications.
- Hepp, A. (2023). *Deep mediatization*. Routledge.
- Helmond, A. (2022). The platformization of the web. *Social Media + Society*, 8(4).
- Hutchings, T. (2023). *Creating church online: Ritual, community, and new media*. Routledge.
- Jenkins, H. (2022). *Participatory culture in a networked era*. Polity Press.
- Kamali, M. H. (2023). *Ethics and Islam*. Islamic Texts Society.
- Kietzmann, J., et al. (2023). Deepfakes and the evolving role of AI in social media. *Business Horizons*, 66(2), 135–146.
- Kietzmann, J., et al. (2024). Artificial intelligence and social media communication. *Business Horizons*, 67(1), 89–101.
- Kline, R. B. (2023). *Principles and practice of structural equation modeling* (5th ed.). Guilford Press.
- Lomborg, S., & Kapsch, P. (2023). Datafication and communication theory. *Communication Theory*, 33(1), 1–15.
- López-Costa, O., et al. (2025). AI and content personalization in digital communication. *Telematics and Informatics*, 80, 101950.
- Meyer, E. T. (2022). *Digital transformation and society*. SAGE Publications.
- Napoli, P. M. (2023). *Social media and the public interest*. Columbia University Press.
- Nguyen, M. H., et al. (2024). Digital literacy and communication effectiveness. *Computers in Human Behavior*, 145, 107746.
- Sarstedt, M., et al. (2022). Applications of PLS-SEM in social sciences. *Journal of Business Research*, 141, 519–530.



- Schäfer, M. T., & van Es, K. (2022). *The datafied society*. Amsterdam University Press.
- Sundar, S. S. (2023). Rise of AI in communication. *Journal of Computer-Mediated Communication*, 28(5), zmad015.
- Sundar, S. S. (2024). Human-AI interaction in digital communication. *Journal of Computer-Mediated Communication*, 29(2).
- Tsuria, R. (2023). Digital religion and platformization. *Information, Communication & Society*, 26(6), 1021–1037.
- van Dijck, J. (2022). *The culture of connectivity*. Oxford University Press.
- West, S. M. (2024). Data capitalism and AI ethics. *Big Data & Society*, 11(1).
- Zulli, D., & Zulli, D. J. (2022). Extending social media logic. *New Media & Society*, 24(8), 1871–1889.