Jurnal Informasi dan Teknologi

https://jidt.org/jidt

2025 Vol. 7 No. 2 Hal: 38-46 e-ISSN: 2714-9730

Artificial Intelligence and Bias in Religious Auhtority

Hanik L. Tarwiyyah[1]

[1]UIN Sunan Ampel Surabaya, Indonesia

haniklt03@gmail.com

Abstract

This research examines the complex interaction between Artificial Intelligence (AI) and religious authority. The main focus of the study is the significant risk of algorithmic bias, which emerges as AI becomes increasingly integrated into various aspects of life, including the religious sphere. The potential for bias in AI systems can affect the interpretation of doctrine, religious education, and even the legitimacy of spiritual leadership. This study uses a qualitative approach through document analysis and case studies to understand how AI, defined as the ability of computational systems to mimic human intelligence, can inadvertently reinforce religious prejudices and stereotypes. The results show that AI bias can manifest in various harmful forms. These forms include religious stereotypes, religious misinformation or "hallucinations," and the reinforcement of existing prejudices. Furthermore, the study also found a transformation of religious authority from traditional to digital, influenced by algorithmic logic and metric culture. In response to these challenges, various religious authorities have issued ethical guidelines emphasizing the importance of human responsibility, transparency, accountability, and the protection of human dignity in the development and use of AI.

Keywords: *Artificial Intelligence, Algorithmic Bias, Religious Authority, Transformation of Religious Authority, Implications of Authority Bias.*

1. Introduction

The rapid development of Artificial Intelligence (AI) has drastically transformed the social, economic, and cultural landscape, making it an unavoidable transformative force in modern life. AI, defined as the ability of computational systems to perform tasks typically associated with human intelligence, such as learning, reasoning, problem-solving, perception, and decision-making[1], has demonstrated the capacity to develop itself and carry out various activities. This increasingly widespread integration of AI extends to highly sensitive domains like education, healthcare, and even religion[2].

In the religious context, AI has begun to be used for various purposes, from assisting with the study of sacred texts and composing sermons to facilitating religious rituals.[3] These applications include the use of AI technology to preserve and disseminate holy scriptures, help individuals perform prayers and rituals, and build communities through digital platforms.[4] However, behind this innovative potential, there are growing concerns about the inherent biases in AI systems. These biases, which often reflect and reinforce human biases and historical social inequalities, can have profound and potentially damaging implications when applied in the religious domain.[5]

The integration of AI into the religious sphere is not merely about introducing new tools; it is also about a fundamental shift in how religious knowledge is accessed, processed, and disseminated. Traditionally, religious education has heavily relied on structured learning environments mediated by human educators, canonical texts, and experiential practices.[6] However, with the advent of AI, there's a shift from a human and text-centric model of religious knowledge transmission towards an algorithm-mediated model. This shift inherently alters the dynamics of authority, as access to information is no longer solely controlled by traditional institutions or individuals but by systems that may possess inherent biases. The consequence is that religious interpretations and understandings can become increasingly fragmented or, conversely, simplified and homogenized by algorithmic logic, which may ultimately alter the religious landscape significantly.

The intersection between Artificial Intelligence (AI) and religion has sparked significant philosophical and theological discussions in academic literature and public debate. Several studies have examined how religious actors interact with existing AI tools, including their use in education, advocacy, and policy initiatives. For example, Beth Singler in her book *Religion and Artificial Intelligence: An Introduction* (2025) offers a comprehensive analysis of how these seemingly disparate domains interact and influence each other, using a framework of rejection, adoption, and adaptation. Singler also specifically highlights how algorithmic bias affects religious communities, such as generative AI producing violent content for prompts mentioning "Muslim" at a significantly higher rate compared to other religious groups.[3]

Receipt: 02-01-2025 | Revision: 10-03-2025 | Publish: 02-07-2025 | doi: 10.60083/jidt.vi0.626

Another study, "Cognitive bias in generative AI influences religious education" by Zhang, Song, and Liu (2025), directly explores the transformative role of generative AI in shaping religious cognition, with an emphasis on its implications for religious education. This research reveals that generative AI not only reflects but also reinforces cognitive biases, influencing users' understanding of religious doctrines and cultural diversity, and calls for ethical guidelines and oversight mechanisms.[6]

On the other hand, Hakim and Azizi (2023) discuss the role of AI in the context of religious fatwa authority. They assert that AI, while capable of providing answers, lacks *shar'i* authority and often fails to capture contextual nuances or differences in schools of thought, thus making the role of religious scholars irreplaceable.[7] This view is reinforced by the study "Does Artificial Intelligence Go beyond the Limits of Religious Authority?" (2024), which highlights how reliance on AI for religious advice can blur the boundaries of legitimate authority, emphasizing the importance of verification from religious experts to maintain doctrinal integrity.[8] From an ethical perspective, El-Hady, Firdan, and Zenrif (2024) explore the ethics of AI from an Islamic viewpoint. They specifically point out that bias in AI algorithms, if based on unrepresentative or discriminatory training data, would contradict the principle of justice in Islam. This indicates that the issue of AI bias is not merely technical but also has significant moral and ethical implications for religious communities.[9]

Although existing literature has addressed the intersection of AI and religion, AI bias in a general context, and the digitalization of religious authority, significant gaps remain. Many studies tend to focus on the philosophical or theological aspects of AI, or on specific cases of bias without in-depth comparative analysis of their broader impact on religious authority. Specifically, there has been no comprehensive study that systematically analyzes how specific biases in AI systems directly affect and shape religious authority, both in its traditional form rooted in *sanad* (chains of transmission) and scholarship, and in digital authority driven by algorithms and online metrics. Furthermore, there's a lack of understanding of how various religious authorities from different global traditions specifically respond to the challenges posed by AI bias, and what ethical guidelines they offer for the responsible development and use of AI.

This research aims to fill these gaps by providing a holistic and comparative analysis. We will not only identify the types of AI biases and their manifestations in the religious context but also explicitly link these biases to their impact on the legitimacy and function of religious authority. Moreover, this study will systematically collect and analyze the ethical responses from various religious traditions, offering a richer understanding of how religious communities proactively address the challenges of AI to maintain spiritual integrity and social cohesion in the digital age.

2. Research Methods

This research adopts a qualitative approach, focusing on an in-depth analysis of relevant documents and case studies. This method was chosen because it allows for the exploration of complex nuances, interpretations, and contexts regarding the interaction between AI and religious authority, which cannot be fully captured by quantitative methods that tend to measure and generalize. This qualitative approach aligns with research methods in the sociology of religion, which emphasize the analysis of social constructions of symbolic representations and spiritual experiences, as well as the use of biographical materials as a source of social knowledge.[10]

Data was collected through the synthesis of information from various academic sources, which were then analyzed, including:

Table 1. Research Data Sources

Author Name	Research Title	Research Type
Jing Zhang, Wenlong Song & Yang Liu	Cognitive bias in generative AI influences religious education	Journal Article
Lukman Hakim, Muhamad Risqil Azizi	Otoritas Fatwa Keagamaan Dalam Konteks Era Kecerdasan Buatan (Artificial Intelligence/AI)	Journal Article
Mohammad Fattahun Niam	Does Artificial Intelligence Go beyond the Limits of Religious Authority? An Ethical Review on	Journal Article

	IslamGPT	
El-Hady, E. Haikcal Firdan, M. Fauzan Zenrif	Pandangan Islam terhadap Etika Kecerdasan Buatan (Artificial Intelligence) dalam Kehidupan Sehari-hari	Journal Article
Ruth Tsuria, Yossi Tsuria	Artificial Intelligence's Understanding of Religion: Investigating the Moralistic Approaches Presented by Generative Artificial Intelligence Tools	Journal Article

These sources offer perspectives from diverse religious traditions and cover various types of AI bias (computational, human, systemic) and their impacts. Data analysis is then performed thematically, identifying patterns of AI bias emerging within religious content and the responses from various religious authorities. This process involves identifying key concepts and themes, grouping similar codes into broader categories, and analyzing the relationships between categories to understand how AI bias influences religious authority and how these authorities respond.

3. Results and Discussion

3.1. Artificial Intelligence (AI)

dddBroadly speaking, Artificial Intelligence (AI) is defined as the ability of machines to perform tasks that typically require human intelligence. This capability includes learning, problem-solving, pattern recognition, and decision-making. Leading experts in the field of AI have provided various definitions that highlight key aspects of this technology. Russell and Norvig, for example, emphasize that AI consists of machines that mimic human cognitive functions, such as solving problems and learning from past experiences.[6] This definition underscores the aspect of imitating human thought processes as the core of AI.

Andreas Kaplan and Michael Haenlein offer a more structured definition, stating that AI is "a system's ability to correctly interpret external data, to learn from such data, and to use those learnings to achieve specific goals and tasks through flexible adaptation." This definition highlights the importance of data interpretation, adaptive learning, and goal achievement as central elements of AI. John McCarthy, the scientist recognized for coining the term "Artificial Intelligence" at the Dartmouth Conference in 1956, explained AI as the part of computer science focused on modeling human thought processes and designing machines that can imitate human behavior. His role in initially defining the field indicates an early focus on simulating human intelligence.[6]

AI systems are designed to have the ability to reason, learn, and solve problems autonomously. Key characteristics that distinguish AI include pattern recognition, reasoning, and adaptation. An ideal AI system can rationalize and take actions that have the best chance of achieving a specific goal.[9] Unlike traditional software that operates based on predetermined instructions, AI systems can learn and adapt to new situations, make decisions based on incomplete or ambiguous information, are self-improving, and can even demonstrate creativity. Operationally, AI systems learn and improve their performance through exposure to large amounts of data, identifying patterns and relationships that humans might miss. They are also programmed to self-correct when making mistakes.[6]

Within the spectrum of AI capabilities, there is a fundamental difference between the types of AI currently in use. Most widely used AI today falls into the category of Narrow AI, which is designed for specific tasks, such as virtual assistants or recommendation systems. This type of AI is highly effective in limited domains. On the other hand, Artificial General Intelligence (AGI/Strong AI) is a concept still in the research and development phase. Its main characteristics would include the ability to reason, plan, and solve problems in various contexts; learn and adapt to new situations without specific programming; understand and generate natural language; formulate original ideas and demonstrate creativity; and potentially possess self-awareness, although this last aspect is still debated.[11]

In the broad and dynamic realm of Artificial Intelligence (AI), we're not dealing with a single entity, but rather a series of interconnected sub-fields, each with its unique focus and methodology. One of the

main pillars is Machine Learning (ML). This field allows machines to learn from data, improving their performance over time without explicit programming. Imagine ML as a vast library with an immense amount of data, where machines learn by analyzing this information, identifying patterns, and making predictions. This is crucial for applications like the recommendation systems we encounter on streaming platforms or fraud detection in financial transactions.[12]

Then, there's Deep Learning (DL), which is a subset of ML. DL uses multi-layered artificial neural networks to process complex and unstructured data. These networks, inspired by the structure of the human brain, are capable of handling tasks like image and speech recognition with extraordinary accuracy. AlexNet, for instance, was a breakthrough in image recognition, and it's one example of how powerful DL can be.

Next, we have Natural Language Processing (NLP). This field focuses on the ability of machines to understand, interpret, and generate human language. NLP bridges the communication gap between humans and machines, allowing us to interact with technology using natural language. Virtual assistants like Siri and Alexa, customer service chatbots, and automatic translation tools like Google Translate are some examples of NLP applications.[13]

Computer Vision is another important sub-field. Computer Vision enables machines to "see" and interpret visual information from the environment. This involves object recognition, face recognition, and scene understanding, which are crucial for applications like autonomous vehicles and surveillance systems. Imagine a car that can identify traffic signs and pedestrians, or a security system that can recognize suspicious faces—that's the power of Computer Vision.[14]

Robotics combines AI with machines to perform tasks with precision and autonomy. AI-powered robots can handle labor-intensive, repetitive, or dangerous tasks, increasing efficiency and safety in the workplace. From manufacturing automation to autonomous vehicles, robotics plays a crucial role in various industries.[15]

Finally, we have Expert Systems, which are one of the earliest forms of AI. Expert systems use predetermined rules and heuristics from human experts to make decisions based on specific inputs. While they may seem less sophisticated compared to modern AI techniques, expert systems are still relevant in some applications, such as early medical diagnostic systems.

All of these sub-fields are interconnected and work together to form the complex and dynamic landscape of AI. Machine Learning provides the foundation for learning from data, Deep Learning enhances this capability with artificial neural networks, Natural Language Processing and Computer Vision allow machines to interact with the human world, Robotics brings AI into the physical world, and Expert Systems offer a rule-based approach to problem-solving. The transition from rule-based learning to data-driven learning has been a fundamental paradigm shift in the evolution of AI, enabling AI systems to handle the complexity and variability of the real world more effectively.

3.2. Manifestations of AI Bias in the Religious Context

Artificial Intelligence (AI), as the ability of computational systems to mimic human intelligence, can produce biased output if its training data is not diverse or representative. This bias is not merely technical but also reflects existing human and systemic biases within society.[16] In the religious context, the manifestations of AI bias are highly diverse and have significant impacts:

3.2.1. Selection and Algorithmic Bias

Selection bias and algorithmic bias can occur when AI training data isn't diverse or representative, leading the AI to fail in recognizing the variety within religious practices or demographics. For example, if a model is trained predominantly on religious texts from a single denomination or school of thought, it may struggle to represent or even inadvertently exclude other perspectives.[17] This can result in incomplete or biased representations in AI-generated religious educational materials.

3.2.2. Confirmation Bias

AI can reinforce existing religious beliefs or prejudices in users. If a user frequently searches for information that confirms their existing views, the AI will continue to present similar content, creating an "echo chamber" that hinders interfaith understanding and strengthens cognitive polarization.[6]

3.2.3. Stereotype and Out-group Homogeneity Bias

Language models have been found to associate certain religions with violence or extremism (for example, RoBERTa linking Islam with violence or terrorists),[18] or to reinforce gender stereotypes in religious roles (e.g., associating the role of "imam" with males).[6] This can also lead AI systems to generalize individuals from religious minority groups, treating them as more homogenous than they actually are.

3.2.4. Linguistic and Cultural Bias

AI tends to be dominated by Western perspectives and the English language because most of its training data originates from there.[19] This can result in bias against non-Western religious traditions or those with limited written compendia in English, leading to information that lacks nuance or is even incorrect.[20]

3.2.5. AI "Hallucinations"

One of the most serious risks is AI's ability to "hallucinate" or create information that appears credible but is actually false, including non-existent biblical or theological references. This can lead to serious misinformation in sermons, fatwas, or religious educational materials, and could even be considered blasphemy or heresy in some traditions.

The manifestations of AI bias in the religious context create a dangerous cycle of bias reinforcement. When AI, trained on biased data, generates content that reinforces stereotypes or even "hallucinates" false religious information, and users tend to perceive this AI content as an authoritative source, it progressively erodes epistemic trust in traditional religious sources and objective truth. This is not merely a matter of misinformation but also about how AI mechanisms fundamentally change the way individuals verify and trust knowledge, potentially leading to the fragmentation of religious truth and undermining the role of authority in discerning right from wrong.[6]

3.3. Characteristics of Religious Authority and Its Transformation in the Digital Age

Religious authority has traditionally been rooted in three main dimensions: scriptural, charismatic, and judicial. The scriptural dimension refers to a deep understanding of sacred texts like the Quran, where authority can be individual for those with sufficient knowledge to decipher their meaning. Charismatic authority is sustained by inspiring qualities and character, as taught by Prophet Muhammad.[21] Meanwhile, judicial authority relates to the understanding of religious laws and their methodologies. In Indonesia, figures like the *ulama* (religious scholars) have proven to play a vital role not only as religious figures but also as cultural figures and agents of social change. The legitimacy of this authority is often supported by the recognition of a connection to a "prophetic past" or "foundational past" through *sanad* (chains of transmission) or lineage.[22]

However, in the digital age, a new and distinct form of religious authority has emerged. Digital religious authority is no longer determined by a recognized connection to a foundational past, but rather by digital expertise, online visibility, and content prominence within algorithm-based reputation systems. This is a result of continuous efforts to cultivate followers through persuasive aesthetics and self-presentation, allowing an individual to be perceived as a charismatic figure based on algorithmic logic. This digital authority is founded on "algorithmic authority," where value is extracted from information sources selected by non-human computational entities like search engines, and numerically confirmed by computer rankings or the number of followers/likes on social media. This creates a "metric culture" where algorithms are used to justify actions and decisions, defining what is considered worthy, legitimate, and valuable.[22]

The potential for AI to erode or reshape religious authority is significant. AI can erode traditional authority by providing direct access to religious information without the mediation of religious leaders. If users begin to rely on AI for text interpretation or spiritual guidance, their trust in human authority can be undermined.[6] On the other hand, AI can also reshape religious authority by enabling religious leaders to reach wider audiences through digital platforms, customize spiritual content, and build virtual communities.[4] However, this also means that new authorities may emerge from young professionals with secular academic degrees who are skilled at utilizing new media, challenging the role of traditional *ulama*.

The transformation of religious authority in the digital age, driven by algorithmic logic and a metric culture, potentially leads to the commodification and fragmentation of authority itself. When "authority" is measured by the number of followers or search rankings, the intrinsic value of deep knowledge, spiritual experience, or moral integrity that forms the basis of traditional authority can be reduced to tradable metrics. This not only creates competition in the digital "spiritual marketplace" where new players can emerge and challenge traditional *ulama*, but it can also lead to the fragmentation of religious discourse, as each digital "authority" may only serve its own followers' "information cocoons," reducing consensus and unity in doctrinal interpretation.[23]

3.4. Impact of AI Bias on Religious Authority

The impact of AI bias on religious authority is complex and multifaceted, affecting various aspects of religious practice and understanding.

3.4.1. Impact on Interpretation of Sacred Texts and Doctrine

AI can over-simplify complex religious issues, disregard the use of sacred texts as primary sources, and fail to provide adequate evidence or context.[18] For example, in interpreting the Quran, AI might only extract surface meanings, rely on traditional interpretations even when instructed to analyze the text alone, or even misinterpret profound words like "ijlib," translating it as "assemble forces" when it actually means "to cover" or "to veil." In Jewish Halakha, AI might present conflicting opinions without context or authoritative weight, which can confuse lay followers and erode correct understanding. AI can also be programmed with specific values or *piskei halachah* (Halakha decisions), inherently creating bias in its rulings.[24] The risk of "AI hallucinations" is particularly high, where AI can create non-existent biblical or theological references, which in a religious context could be considered blasphemy or heresy.

3.4.2. Formation and Reinforcement of Religious Stereotypes

Research shows that AI language models can associate certain religions with violence or extremism (e.g., RoBERTa linking Islam with violence).[25] This reinforces dangerous stereotypes that can trigger discrimination and inter-religious tension.[26] Gender and occupational biases also emerge, where AI associates specific roles with genders (e.g., "nurse" with women, "doctor" with men), which can influence perceptions of religious leadership roles and limit opportunities for individuals.

3.4.3. Risk of Misinformation and AI "Hallucinations" in Religious Content

AI can generate realistic but false content, such as deepfakes and misinformation, which threatens social trust. This is highly relevant in the production of sermons or *fatwas*, where authenticity and accuracy are paramount. Using AI to write sermons raises ethical questions about inspiration, revelation, and the authenticity of spiritual messages. Many religious leaders argue that spiritual messages should originate from the Holy Spirit or personal experience, not from AI. In the Islamic context, the use of AI for *fatwas* raises concerns about proper "niyyah" (intention), as AI lacks spiritual intent.[27]

The impact of AI bias is not limited to information accuracy; it also extends to the dehumanization of spiritual experience and the reduction of religion to mere information. When AI simplifies doctrines, produces theological "hallucinations," or fails to capture "niyyah" (intention) in religious practices, it erodes the emotional, transcendent, and relational dimensions of religion. This potentially transforms religion from a holistic and profound lived experience into passive information consumption. Consequently, religious authority, often rooted in the ability to mediate spiritual experiences and provide empathetic guidance, may lose its relevance if AI cannot replicate the depth of human-spiritual interaction.

3.5. Responses and Ethical Guidelines from Religious Authorities

Various religious authorities have actively addressed the challenges posed by AI, particularly concerning bias, by issuing ethical guidelines and calls for responsible development.

3.5.1. The Vatican and the "Rome Call for AI Ethics"

The Catholic Church, through documents like "Antiqua et Nova," emphasizes that intelligence, both natural and artificial, is a gift from God intended for the common good. This document calls for a human-centered ethical framework with key principles: Human Responsibility (AI must remain under human oversight, with clear accountability at every stage of its use, as humans are the true moral agents, not machines); Transparency and Truth (AI-generated content must be clearly identified and not used to manipulate or deceive); Dignity and Justice (AI applications should promote justice, avoid discrimination, and reduce inequality); and Peace and Security (the use of AI in warfare, particularly autonomous weapons systems, is strongly condemned).[28] The Vatican also warns about AI's potential to reinforce marginalization, create new forms of poverty, and widen the "digital divide."[29] The "Rome Call for AI Ethics," launched by the Pontifical Academy for Life, emphasizes the principles of Transparency, Inclusion, Responsibility, Impartiality, Reliability, and Security and Privacy.[4]

3.5.2. Christian Perspective (Evangelical and Protestant)

Evangelical leaders have issued declarations emphasizing that AI is a technology that can augment human endeavors but must not demean human dignity or violate human rights. They advocate for the protection of human dignity and the ethical use of AI. Presbyterian Reverend Christopher Benek views AI as a tool that can be used for good or ill, stressing the importance of managing technology in alignment with God's purposes.[30] Protestant churches have also experimented with ChatGPT-generated sermons, albeit with caution regarding authenticity and the potential for "hallucinations."[3]

3.5.3. Islamic Perspective

The Islamic AI ethics community proposes a virtue-based theory rooted in Islamic sources, guiding a hierarchy of values and fostering virtues in individuals and collectives. Principles like *tawhid* (unity of creation) can encourage a more holistic and inclusive approach to technology.[31] Islamic scholars emphasize that AI must adhere to Islamic norms, eliminate potential biases, and maintain the integrity of *fatwas*.[32] Concerns exist regarding AI's "niyyah" (intention) and whether AI can replace *ulama* (religious scholars) in providing spiritual guidance, as AI lacks true spiritual intention.

3.5.4. Jewish Perspective

Jewish ethics centers on the concept of "Tikkun Olam" (repairing the world), which can be applied to AI to address social challenges and enhance human well-being. The Golem narrative serves as a cautionary tale about human intervention in creation and the unexpected consequences of "playing God." Rabbis also discuss how AI can be a tool for gathering information for Halakha decisions, but emphasize that AI cannot "pasken" (rule) due to its lack of contextual understanding and sensitivity to individual situations, which only human religious leaders can provide.[33]

3.5.5. Buddhist Perspective

Buddhist teachings emphasize the ethics of non-harm (ahimsā) and wisdom (prajñā). AI should be designed and used to alleviate suffering and build communities, not for destructive purposes or manipulative surveillance. Buddhist scholars suggest using the Bodhisattva vow (a vow to save all sentient beings from suffering) as a guiding principle for AI development. However, AI cannot replace human agency in spiritual inquiry or deep non-dual experiences.[34]

In general, religious authorities emphasize that AI must always be human-centered, ethically grounded, and directed towards the common good, with clear human accountability and transparency to prevent and mitigate bias and discriminatory outcomes. They also call for the diversification of AI creators to reduce inherent biases in training data. A strong interfaith consensus emerges regarding the ontological limitations of AI. Various religious traditions consistently call for human oversight, accountability, and an emphasis on human dignity in AI development. This is rooted in the view that AI, despite its sophistication, lacks consciousness, a soul, or the capacity for deep spiritual intention and moral judgment.[33] This isn't merely a technical recommendation; it's an ethical imperative rooted in theological views about the uniqueness of humans as moral and spiritual agents. The implication of this consensus is that religious authorities collectively affirm that AI cannot replace the core role of religious leaders in spiritual guidance, doctrinal interpretation, or complex ethical decision-making. This establishes a clear demarcation between AI's function as a tool and humanity's role as custodians of religious truth and experience, while also encouraging the development of AI that fundamentally respects human dignity and unique human roles.

4. Conclusion

The integration of Artificial Intelligence (AI) into the religious sphere presents both transformative opportunities and significant ethical challenges, particularly concerning algorithmic bias. This report indicates that biases within AI systems, stemming from unrepresentative training data, human biases, and systemic biases, can manifest in various forms. These range from religious and linguistic stereotypes to "hallucinations" that generate inaccurate religious information. These manifestations progressively erode epistemic trust in traditional sources and potentially lead to the fragmentation of religious truth.

The transformation of religious authority in the digital age is also a crucial phenomenon. Authority traditionally based on scholarly depth, charisma, and lineage now confronts "digital authority," measured by online visibility and algorithmic metrics. This shift risks commodifying and fragmenting religious authority, reducing the intrinsic value of spiritual knowledge to tradable metrics. The impact of AI bias not only affects the accuracy of doctrinal interpretations and sacred texts but also potentially dehumanizes spiritual experience, reducing religion to mere information and eroding the role of empathy and personal guidance from religious leaders.

Nevertheless, various religious authorities from Christian, Islamic, Jewish, and Buddhist traditions have proactively responded to these challenges. There is a strong interfaith consensus regarding the ontological limitations of AI, affirming that AI lacks consciousness, a soul, or deep spiritual intent, and therefore cannot replace the core human role in spiritual guidance and ethical decision-making. Emerging ethical guidelines consistently emphasize the importance of human responsibility, transparency, accountability, and the protection of human dignity in the development and use of AI.

References

[1] "Artificial intelligence," *Wikipedia*. 8 Juni 2025. Diakses: 10 Juni 2025. [Daring]. Tersedia pada: https://en.wikipedia.org/w/index.php?title=Artificial_intelligence&oldid=1294488978

[2] K. Nema dan R. V. A. News |, "The Church's perspective on AI: Balancing progress with ethical responsibility," RVA. Diakses: 10 Juni 2025. [Daring]. Tersedia pada: https://www.rvasia.org/vatican-news/churchs-perspective-ai-balancing-progress-ethical-responsibility

[3] Rofiqi, "Religion and Artificial Intelligence: An Introduction by Beth Singler," *J. Media Relig.*, vol. 24, no. 2, hlm. 88–90, Apr 2025, doi: 10.1080/15348423.2025.2490852.

[4] S. Trotta, D. S. Iannotti, dan B. Rähme, "Religious Actors and Artificial Intelligence: Examples from the Field and Suggestions for Further Research," *Relig. Dev.*, hlm. 1–25, Jan 2024, doi: 10.30965/27507955-20230027.

[5] A. Greene-Santos, "Does AI Have a Bias Problem? | NEA." Diakses: 10 Juni 2025. [Daring]. Tersedia pada: https://www.nea.org/nea-today/all-news-articles/does-ai-have-bias-problem

[6] J. Zhang, W. Song, dan Y. Liu, "Cognitive bias in generative AI influences religious education," *Sci. Rep.*, vol. 15, no. 1, hlm. 15720, Mei 2025, doi: 10.1038/s41598-025-99121-6.

[7] L. Hakim dan M. R. Azizi, "Otoritas Fatwa Keagamaan dalam Konteks Era Kecerdasan Buatan (Artificial Intelligence/AI)," *J. Ilm. Ar-Risal. Media Ke-Islam. Pendidik. Dan Huk. Islam*, vol. 21, no. 2, hlm. 164–174, 2023.

[8] M. F. Niam, "Does Artificial Intelligence Go beyond the Limits of Religious Authority? An Ethical Review on IslamGPT," *Al'Adalah*, vol. 27, no. 1, Art. no. 1, Nov 2024, doi: 10.35719/aladalah.v27i1.477.

[9] E. Haikcal Firdan El-Hady dan M. F. Zenrif, "Pandangan Islam Terhadap Etika Kecerdasan Buatan (Artificial Intelligence) Dalam Kehidupan Sehari-Hari," *NUANSA J. Penelit. Ilmu Sos. Dan Keagamaan Islam*, vol. 21, no. 2, hlm. 84–98, Des 2024, doi: 10.19105/nuansa.v21i2.16613.

[10] L. Berzano dan O. Riis, *Annual Review of the Sociology of Religion. Volume 3 (2012): New Methods in the Sociology of Religion*. BRILL, 2012. doi: 10.1163/9789047429470.

[11] "How Harmful Are AI's Biases on Diverse Student Populations? | Stanford HAI." Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://hai.stanford.edu/news/how-harmful-are-ais-biases-on-diverse-student-populations

[12] Amita, "Research Paper on Artificial Intelligence & it'sTypes," *Int. J. Res. Trends Innov.*, vol. 9, no. 10, hlm. 202–206, 2024.

[13] L. Toohey, "Artificial Intelligence and Libraries: Types of AI." Diakses: 5 Juni 2025. [Daring]. Tersedia pada: https://subjectguides.library.american.edu/c.php?g=1410777&p=10447758

[14] T. A. AI, "Goals of Artificial Intelligence," Applied AI Blog. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://www.appliedaicourse.com/blog/goals-of-ai/

[15] F. Morandín-Ahuerma, "What is Artificial Intelligence?," *Int. J. Res. Publ. Rev.*, vol. 03, no. 12, hlm. 1947–1951, 2022, doi: 10.55248/gengpi.2022.31261.

[16] E. C. Donet, "Biases in AI (II): Classifying biases," Telefónica Tech. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://telefonicatech.com/en/blog/biases-in-ai-ii-classifying-biases

[17] "Bias in AI | Chapman University." Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://www.chapman.edu/ai/bias-in-ai.aspx

[18] R. Tsuria dan Y. Tsuria, "Artificial Intelligence's Understanding of Religion: Investigating the Moralistic Approaches Presented by Generative Artificial Intelligence Tools," *Religions*, vol. 15, no. 3, Art. no. 3, Mar 2024, doi: 10.3390/rel15030375.

[19] "Addressing bias in AI." Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://cte.ku.edu/addressing-bias-ai

[20] L. Mineo, "It may be neither higher nor intelligence," Harvard Gazette. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://news.harvard.edu/gazette/story/2024/03/it-may-be-neither-higher-nor-intelligence/

[21] D. Haryadi, "Otoritas keagamaan baru: Habituasi dan arena dakwah era digital," *Islam. Insights J.*, vol. 2, no. 2, hlm. 69–82, 2020.

[22] R. Hidayatullah, "Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital," *J. Ilmu Ushuluddin*, vol. 10, no. 02, 2024.

[23] A. Rohman, "Digital Fatwa: Kontestasi dan Fragmentasi Otoritas Keagamaan di Media Sosial," masters, UIN Sunan Kalijaga Yogyakarta, 2021. Diakses: 17 Oktober 2024. [Daring]. Tersedia pada: https://digilib.uin-suka.ac.id/id/eprint/45531/

[24] A. Glatt, "AI Meets Halachah," Jewish Action. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://jewishaction.com/cover-story/ai-meets-halachah/

[25] A. Girdhar, "The Hidden Dangers of Bias in Language Models: Case Studies and Solutions." Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://www.appypieagents.ai/blog/case-studies-instances-of-bias-in-llms
[26] D. Talby, "Unmasking the Biases Within AI: How Gender, Ethnicity, Religion, and Economics Shape NLP and Beyond," Pacific AI. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://pacific.ai/unmasking-the-biases-within-ai-how-gender-ethnicity-religion-and-economics/
[27] J. McGrail, "AI, Authority, and Intention in Religious Decision Making," *Res. Programme Study Muslim Communities Success*, Jan 2024.
[28] K. Nema, "The Church's perspective on AI: Balancing progress with ethical responsibility," RVA. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://www.rvasia.org/vatican-news/churchs-perspective-ai-balancing-progress-ethical-responsibility
[29] C. Wooden, "Morality of AI depends on human choices, Vatican says in new document | USCCB," United States Conference of Catholic Bishops. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://www.usccb.org/news/2025/morality-ai-depends-human-choices-vatican-says-new-document
[30] A. Fakhar, "Religious Ethics in the Age of Artificial Intelligence and Robotics: Exploring Moral Considerations and Ethical Perspectives - AI and Faith," AI and Faith. Diakses: 11 Juni 2025. [Daring]. Tersedia pada: https://aiandfaith.org/insights/religious-ethics-in-the-age-of-artificial-intelligence-and-robotics-exploring-moral-considerations-and-ethical-perspectives/
[31] S. Tunggala, "Cross-cultural Communication in The Era of AI: An Islamic Ethical Framework," *Soc. Commun. J.*, vol. 2, no. 2, 2025.
[32] S. F. Ab Rahim, M. F. Ab Rahman, H. A. Abdullah Thaidi, N. N. M. A. Nik Mohd Azimi, dan M. R. Jailani, "Artificial Intelligence for Fatwa Issuance: Guidelines And Ethical Considerations," *J. Fatwa Manag. Res.*, vol. 30, no. 1, hlm. 76–100, Jan 2025, doi: 10.33102/jfatwa.vol30no1.654.
[33] R. R. Harefa, F. Rachmawati, A. M. Rizal Maulana, dan N. Zalfaa, "The Ethical Implications of AI in Expressing Religious Beliefs Online: A Restatement of the Concept of Religion," Open Science Framework, Jan 2024. doi: 10.31219/osf.io/wx2u6.
[34] T. Yu, "Can AI do Spiritual Research? A Zen Buddhist Perspective," *J. Manag. Spiritual. Relig.*, vol. 22, no. 2, hlm. 208–225, Mar 2025, doi: 10.51327/THGF7043.