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**CYBER-THEOLOGY OF THE POLIS: RENEGOTIATING
THE ETHICS OF PARTICIPATION IN THE AGE OF AI**

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Abstract: In the digital age, the interplay of technology, theology, and politics presents novel challenges to public morality. Cyber-theology of the Polis offers a normative framework integrating ethics, spirituality, and digital realities. This study addresses the rise of cyberculture by developing cybermorality—an ethical approach to technology use that upholds human dignity. The research employs conceptual analysis to examine and harmonize key concepts in theology, ethics, and digital technology. Digital technology carries an ambivalent impact: while it enhances transparency, it also threatens democratic accountability through algorithms and cyberactivism. Principles of digital justice and agency integrity are emphasized to ensure fair, inclusive, and humane political participation. Furthermore, truth as relationship rejects reducing truth to mere data, stressing the critical importance of trust in the digital sphere. Theology serves as a prophetic voice against algorithmic dominance, providing an ethical-spiritual framework for a just, autonomous, and dignified digital society.

Key words: AI, cyber-theology, digital society, ethics of participation, political communication.

1. Introduction

The rapid advancement of Artificial Intelligence (AI) has instigated a profound transformation in contemporary political communication. AI is no longer merely a technical instrument; it has become a central medium shaping the relationship among citizens, political institutions, and the digital public sphere. In an era where algorithms govern information flow, political communication shifts from traditional patterns reliant on rational deliberation towards interactions increasingly influenced by data, speed, and instant connectivity. This technology optimizes political campaigns through voter behavior analysis, micro-targeting, and exponentially amplified message reach via social media platforms (Valdez Zepeda, Aréchiga, and Daza Marco 2024; Usharani 2025). However, in practice, these technologies also accelerate the dissemination of disinformation and reconfigure the dynamics of trust and political authority within digital society.

Beyond merely facilitating communication, AI's penetration into the digital realm actively shapes collective consciousness structures and political behavior. Through algorithms that tailor content to user preferences, AI creates echo chambers, reinforcing existing beliefs and narrowing openness to differing perspectives (Baqir et al. 2025). Public opinion, in this context, is not formed organically through dialogue and the contestation of ideas; rather, it is conditioned by algorithmic logic that prioritizes interaction and emotional engagement (Schildhauer 2022). In such a social landscape, collective political consciousness becomes the result of repetitive, closed data construction, not a rational reflection on public issues. AI is even utilized to detect and manipulate individual preferences in highly personalized campaign strategies ultimately weakening deliberative spaces and reinforcing the dominance of single narratives filtered by technology.

This transformation shifts the meaning of political participation from reflective action to information consumption and instant responses. AI-driven social media platforms encourage superficial forms of participation, oriented toward click-through speed, emotional reactions, and superficial engagement (Lee and Valenzuela 2024; Atar 2024). This pattern degrades the quality of political deliberation because citizens are constantly bombarded with content tailored to their affinities and biases, rather than being afforded opportunities to process information thoroughly. Furthermore, AI plays a role in the massive and simultaneous dissemination of misinformation, thereby increasing the potential for systematic manipulation of public opinion (Satyanarayana et al. 2025). While AI also provides platforms that broaden access to public participation and

data-driven policy analysis, reliance on data and algorithms often diminishes the ethical depth of political decision-making processes.

Recognizing the void of ethical and spiritual reflection within this structure, it becomes crucial to formulate a framework capable of addressing these multidimensional challenges. The Cyber-Theology of the Polis emerges as a critical approach to this lack of ethical and spiritual reflection in digital politics. This approach is predicated on the belief that technology is not neutral; it invariably carries theological, ethical, and existential implications for the political community. Cyber-theology, as a reflective domain between faith, technology, and digital society, enables a critique of algorithmic authority that distorts the meaning of presence, authenticity, and digital solidarity (Mora 2017). This framework also opens space for revitalizing spiritual values in political decision-making through discernment methods, such as those found in the Ignatian tradition, as well as ethics approaches rooted in religiosity, like the principle of social responsibility in Islam (Koleva et al., 2023) and the values of *yamas* and *niyamas* in yoga (Koleva, Meadows, and Elmasry 2023; Nandram et al. 2022). In this context, spirituality is not viewed as a private matter but as a source of public ethics capable of resisting moral disintegration amidst technological explosion. This approach simultaneously emphasizes the importance of strengthening ethical leadership and cyber-regulatory systems to create a humane and just digital order.

Through the Cyber-Theology of the Polis approach, this research aims to formulate an ethical and spiritual framework capable of addressing the crisis of political participation in the AI era. This approach is grounded in the assumption that politics cannot be detached from its theological and cosmological dimensions, especially when the public sphere is now designed and controlled by non-human technological entities. Consequently, this study will explore how public spirituality can be rehabilitated within the digital landscape, and how autonomous and reflective political participation can be rebuilt through an ethical framework based on trust, discernment, and digital solidarity. In this process, the analytical method employed is normative-reflective, utilizing an interdisciplinary approach among political philosophy, public theology, and technology ethics, to formulate a foundation for an inclusive, ethical, and human-spirituality-rooted digital political ecology.

1.1. Digital Polis: From Logos To Algorithms

The polis conceptually represents an ethical space fostering communal life rooted in virtue and rationality. Historically, through logos—rational discourse, ethical deliberation, and active participation—the polis not only shaped governmental structures but also deepened social bonds among citizens (Landauer 2023). It served as a foundational element for

developing just and moral societies, where ethics and rationality converged to achieve harmonious collective existence.

However, the pervasive integration of Artificial Intelligence (AI) into contemporary political communication has fundamentally transformed information flow and public engagement. AI transcends its role as a mere message conduit, becoming the primary architect shaping political information streams through algorithmic systems driven by predictive and calculative logic. Consequently, widely disseminated political content is frequently prioritized not for its truth value or contribution to rational debate, but for its viral potential and capacity to convert opinions into electoral support.

This phenomenon signifies a deeper concern: the decline of *logos* in public life. In the Greek philosophical tradition, *logos* represented the rational principle underpinning ethical and deliberative discourse. Yet, in the AI-dominated digital ecosystem, *logos* erodes as information curation prioritizes engagement optimization and psychographic segmentation over truth. Social media algorithms construct echo chambers (information bubbles) that reinforce individual biases and severely restrict cross-perspective dialogue, thereby intensifying political polarization (Lapchit et al. 2024).

Ultimately, AI does not merely accelerate information flow; it actively and manipulatively structures collective consciousness. Automated political content is often designed to elicit rapid, superficial emotional responses, supplanting critical reflection. This reduces political participation to impulsive, impression-driven activities, detached from rational deliberation in the public sphere (Rubio 2025; Atar 2024). This constitutes the "crisis of *logos*"—a degradation of public discourse where truth becomes subordinate to algorithmic efficiency, transforming it into a field of opinion manipulation.

The ramifications of this crisis extend to democracy's ethical and institutional dimensions. AI's deployment in political campaigns frequently involves privacy infringements, the spread of deepfake disinformation, and the opaque exploitation of personal data (Dong and Guo 2025). These practices not only threaten electoral integrity but also erode public trust in political institutions. In this environment, AI risks reducing politics to a mere technical process of data-driven mass persuasion, rather than preserving it as an ethical space for the robust exchange of ideas.

1.2. Cyber-Theology: Political Communication as a Theological Practice

In response to the evolving digital ecosystem, Antonio Spadaro conceptualized cyber-theology as comprehensive theological reflection on digital culture's impact on faith, religious practices, and socio-political structures. It transcends merely using digital technology for evangelism,

aiming to transform theological thought itself to address contemporary complexities shaped by virtual presence, digital communication, and network logic (Spadaro and Way 2014; Mora 2017).

A core principle is theology's imperative to adapt to digital logic, necessitating a new mindset: connectivity, decentralized authority, and disruption to traditional faith communication. Spadaro developed cyber-morality—a theological ethics framework for digital technologies like social media and AI—to preserve human dignity and strengthen faith community integrity (Álvarez 2024).

This concept profoundly emphasizes integral relationality, advocating for an empathetic, loving, and respectful digital presence. Digital interactions, in Spadaro's view, must not dilute fundamental theological values like solidarity and communion. Instead, the digital space should become fertile ground for incarnational spirituality and an ethics of love, beyond just information transmission.

Furthermore, cyber-theology facilitates reflection on digital transformation's political implications. Spadaro highlights how theological categories influence modern political concepts like sovereignty, authority, and legitimacy. It contributes to digital political theology—a framework exploring sacred values' interaction with secular institutions in the digital landscape (Newman 2021). For instance, challenges to religious authority in the social media era are complex epistemic and political issues requiring interdisciplinary approaches.

Consequently, Spadaro strongly advocates for an interdisciplinary approach to cyber-theology. Collaboration across theology, digital anthropology, media studies, and political theory is essential for relevant public discourse, avoiding doctrinal isolation. This "Big Tent" approach (Shmalii 2024) enables cyber-theology to engage in ethical-political debates on AI, digital privacy, algorithmic justice, and the global digital divide.

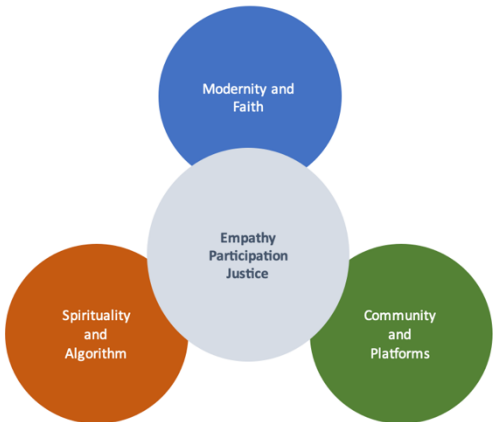


Figure 1. *The Core Value of Cyber-Theology*

Within this framework, cyber-theology functions as proposed digital public ethics, addressing technology-humanity tension. By upholding empathy, participation, and justice, Spadaro envisions it as a path toward reconciling faith and modernity, spirituality and algorithms, and community and platforms. Thus, cyber-theology holds significant normative value not only religiously but also as a contribution to political discourse and technology policy in the digital age.

Political communication transcends mere information exchange; it can be understood as a **theological practice** profoundly influencing public ethics and faith. Within political theology, communication by politicians and media carries significant moral and spiritual dimensions, forming the bedrock of trust, hope, and ethical norms that underpin communal and national life.

The quality of political communication is crucial for safeguarding ethical integrity and strengthening public faith in political institutions. Effective and transparent communication builds trust and accountability, essential for political legitimacy (Nisbet and Feldman 2011; Jarvis and Barroquillo 2019). Theologically, this process reflects **ethos**—the moral character of the message sender—which critically determines how society interprets and responds to political information.

Transparency and accountability, key pillars of quality political communication, inherently affirm the theological values of honesty and justice. The media's role as a public moral guardian, critically examining political actions to uphold truth and fairness (Burkart 2014). This function aligns with theology's role as a guardian of common good values, thereby establishing a healthy moral framework within society.

Public trust in political institutions heavily depends on responsive and participatory communication. The interactive digital dialogue via social media can significantly increase civic engagement and strengthen public faith in democratic processes (Huang et al. 2020). This indicates that effective political communication fosters **koinonia**—a close social bond and brotherhood, a vital theological value within faith communities.

Conversely, unethical political communication, replete with manipulation and disinformation, poses a serious threat to the health of public ethics and faith. Warn that false information and unjust communication practices destroy trust and erode society's moral foundations. Within a theological framework, this can lead to spiritual fragmentation and moral crises, affecting social welfare and community harmony.

Furthermore, high-quality political communication encourages ethical and responsible civic participation. The honest and open communication cultivates moral awareness and active civic involvement in political life (Cegiela 2022). This aligns with the theological call to realize justice and the common good through dignified and integrity-driven participation.

Media, as mediators of political communication, play a strategic role in shaping public perception and faith. The importance of critical and independent ethical journalism to ensure the public receives accurate and fair information, thereby preserving public faith and ethics (Memoli 2020). Media with integrity can be considered a **sacramental means** in the theological practice of political communication, as they convey truths that morally and spiritually strengthen communal life (Silalahi, Hasibuan, & Matatula2024).

2. Method

This philosophical inquiry uses conceptual analysis to address the question: "How can ethical and spiritual roles respond to political dynamics in the AI era?" It critically examines and reconstructs the concepts of cyber-theology and the polis, highlighting their dialectical relationship in the context of algorithmic governance and digital politics. This approach allows for a deeper understanding of how technology reconfigures political participation and challenges ethical and spiritual agency.

By integrating these concepts, the study proposes an alternative normative framework that responds to contemporary issues such as disinformation, political alienation, and the erosion of public trust. Grounded in both philosophical reasoning and theological insight, this framework emphasizes the importance of ethical reflection, spiritual consciousness, and communal responsibility in shaping a just digital society. Ultimately, it affirms that ethical and spiritual values must play an active role in confronting the power of AI and sustaining democratic participation.

3. Results and Discussion

3.1. Renegotiating The Ethics Of Participation: Agency Crisis in the Algorithmic Era

The rapid advancement of digital technologies and algorithmic systems has radically reshaped the human condition, particularly within the political sphere. Individuals are increasingly reduced from reflective, autonomous subjects to data objects—quantified, categorized, and manipulated through datafication processes (Posada, Weller, & Wong, 2021). This shift restructures power, concentrating authority in the hands of those who control digital infrastructures, while limiting the space for ethical agency and critical reflection.

Algorithmic manipulation, exemplified by microtargeting practices like those revealed in the Cambridge Analytica case, undermines de-

mocratic integrity. Political messaging tailored through behavioral data bypasses rational judgment, raising serious concerns about autonomy and consent (Ward, 2018). In response, ethical discourse often draws upon Kantian ethics, which insists that human beings must never be treated merely as means but always as ends—underscoring the moral imperative to preserve human dignity in digital politics.

Crucially, data literacy has become foundational for ethical political participation. Citizens must be able to access, interpret, and control their personal data to resist manipulation and engage meaningfully (Gutiérrez, 2019). Without this, individuals remain vulnerable in the algorithmic public sphere.

Simultaneously, algorithmic bias and AI-driven control mechanisms, including "social scoring" systems, present urgent threats to rights, privacy, and democratic fairness. Thus, strong ethical governance is essential to protect autonomy and justice amid ongoing digital innovation.

Yet, beyond technical ethics, the spiritual dimension of political participation is at risk. The reduction of humans to manipulable data points erodes the reflective and moral depth historically rooted in spiritual experience. As critical consciousness diminishes, the spiritual foundation of solidarity and ethical political action faces erosion—an area still largely neglected in current scholarship but vital for a just digital future.

3.2. Participatory Ethics as Digital Faith

Digital participation, understood as an expression of faith, offers a profound new lens for understanding human engagement with technology. It positions individuals not merely as passive users, but as active spiritual and ethical beings within the digital realm. Within this comprehensive framework, digital participation encompasses three core, interconnected dimensions: conscious presence, prophetic response, and responsible engagement with others. These dimensions are not simply pragmatic moral guidelines for online conduct; they are profound manifestations of faith, deeply aware of the social and spiritual implications inherent in our digital existence.



Figure 2. The Dimension of Digital participation

3.2.1 *Conscious Presence*

Conscious presence in the digital world demands far more than mere technical connectivity or passive observation. It signifies a form of engagement characterized by full awareness, critical discernment, and thoughtful reflection on every interaction and piece of information encountered in digital spaces. Rahman (2025) rightly emphasizes that responsible online presence extends to crucial aspects like communication ethics, a clear understanding of one's persistent digital footprint, and a heightened sensitivity to matters of privacy and cybersecurity. Thus, cultivating conscious presence requires users to be actively engaged, not merely as passive consumers of information, but as moral subjects who consciously act in the light of their faith and profound social responsibility. This intentionality ensures that digital actions are grounded in personal values and collective well-being.

3.2.2. *Prophetic Response*

The second vital dimension of digital faith is the prophetic response. This signifies active, principled involvement in challenging and addressing the pervasive inequalities, subtle symbolic violence, and rampant information manipulation that proliferate within contemporary digital culture. The digital world is emphatically not a neutral space; rather, it is a dynamic and often contentious arena where competing discourses, power dynamics, and divergent values constantly clash. Within this challenging framework, digital participation necessitates the emergence of a prophetic

voice—one that fearlessly speaks out for truth, advocates vigorously for justice, and champions liberation for all.

Powerfully underscores the importance of a prophetic ministry in confronting online verbal violence and fostering positive discourse through communication that is constructive, imbued with hope, and unequivocally truthful. This imperative is further reinforced by Hawamdeh (2025), who developed a comprehensive digital citizenship framework wherein digital engagement must be firmly rooted in foundational ethics, unwavering integrity, and a deep sense of collective responsibility. This prophetic response inherently involves a sharp critique of biased algorithms, platforms designed to commodify social relations, and digital systems that actively reinforce or exacerbate structural inequalities.

3.2.3. *Responsible Engagement with the Other*

The third dimension, arguably the most intricate and challenging, is responsible engagement with others. The digital world miraculously connects individuals across vast geographical distances, diverse cultures, and varied belief systems. Yet, paradoxically, it is precisely within this boundless interconnectedness that deeply troubling issues frequently arise, such as dehumanization, the proliferation of hate speech, and the widespread dissemination of disinformation, all of which severely erode social trust.

Huda et al. (2017) emphasize that healthy and constructive digital interaction must be firmly founded on core moral values like empathy, genuine care, and an unwavering commitment to truth. These values are indispensable; they form the very bedrock for the formation of authentic digital solidarity. Meanwhile, Rahman (2025) highlights the critical importance of an ethics centered on empathy and radical inclusion in building genuinely fair and ethical digital participation. Responsible digital engagement therefore demands that users operate not merely as rational actors processing information, but as empathetic individuals keenly aware of the profound social and political impacts of their actions on others.

Furthermore, responsible engagement with others cannot be isolated from the technological structures themselves. (Álvarez 2024; Mora 2017) Astutely point out that the very design and subsequent implementation of digital technology significantly shape social relations. This implies that our moral responsibility must also extend to reflecting critically on how technology is conceived and developed, and for whom it ultimately serves. In this regard, digital engagement, understood as an expression of faith, also necessitates a keen attention to structural justice. This includes confronting critical issues such as the persistent digital divide and rampant digital disempowerment, both of which systematically hinder meaningful political participation and tragically exacerbate existing social injustices.

By uniting conscious presence, prophetic response, and responsible engagement, digital faith informs a holistic ethic—beyond mere digital citizenship—calling for prophetic, compassionate, and conscious living. Digital participation becomes a spiritual act, deeply tied to justice, dignity, and our shared duty to shape a more humane digital world.

3.3. Towards A Normative Framework: Cyber-Theology of The Polis

A normative framework for understanding cyber-theology in relation to the polis encompasses ethical implications, theological foundations, influence on socio-political structures, and its role in shaping communal morality. The emergence of cyberculture and the digital environment presents significant theological and ethical challenges for religious institutions. The Church, for example, must respond robustly and theologically to this new virtual culture by considering cybermorality—an ethics for responsible digital technology use, emphasizing profound respect for human dignity and empathy as the basis for healthy digital interaction (Álvarez 2024; Mora 2017). This ethical framework is crucial for regulating human relations in an increasingly complex online world, ensuring technology serves human flourishing rather than undermining it. Below are fundamental principles for an AI ethics framework, anchored in cyber-theology:

3.3.1. Digital Justice

The principle of digital justice calls for a profoundly equitable digital ecosystem, encompassing fair access, inclusive representation, and protection from algorithmic exploitation. Within a cyber-theological framework, this principle demands systemic transformation grounded in ethical and theological commitments.

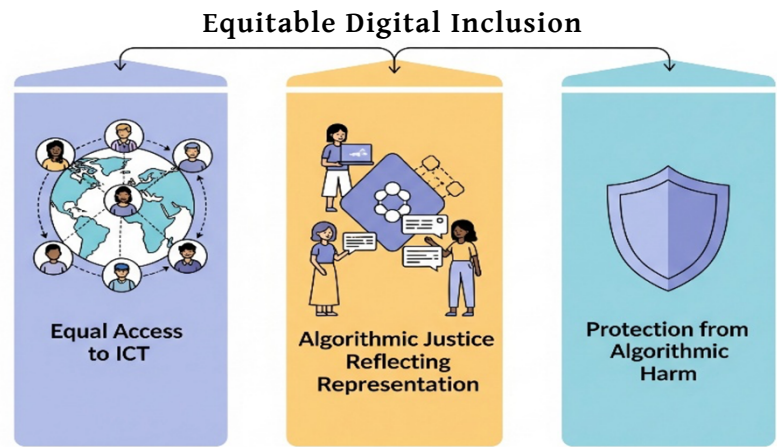


Figure 3. The Principle of Digital Justice

First, equitable access to information and communication technologies (ICTs) is vital to closing the global digital divide. Persistent disparities in access reinforce broader social inequalities, thus necessitating urgent, universal digital inclusion to enable meaningful participation and equal benefit from technological advancements (Turin et al., 2022). However, access alone is insufficient. Inclusivity must be embedded in digital governance, with responsive legal and algorithmic structures that reflect the needs of marginalized and underserved communities (Eise & Thoene, 2025; Ezzeddine & Bayerl, 2024).

Second, representation must reflect the principles of algorithmic justice. The opaque nature of algorithmic systems often reproduces structural bias. Therefore, mechanisms for transparency, accountability, and regular auditing are crucial (Udoh, Yuan, & Rorissa, 2022). Digital platforms should also enable multilingual and multimodal communication to amplify diverse cultural and linguistic voices, fostering genuine inclusion (James et al., 2023).

Third, protection from algorithmic harm is essential. Ethical deployment of algorithms must safeguard human rights and counter systemic discrimination. This calls for regulatory frameworks that address structural inequalities and power asymmetries within digital systems. A transformative approach to data justice should prioritize not only inclusion and transparency, but also redistribution of digital power to empower marginalized communities (James et al., 2023).

Cyber-theology provides normative foundations for these imperatives, emphasizing human dignity, social equality, and ethical stewardship in digital environments. This includes defending privacy and personal digital space as human rights (Ortiz, 2024; Andreeva et al., 2024). Ultimately, digital justice requires institutional commitment to ensure full participation and protection for all, especially the most vulnerable.

3.3.2. Agency Integrity

The principle of agency integrity unequivocally asserts that political participation must consistently uphold human dignity, recognizing individuals as autonomous and spiritual subjects, independent of artificial intelligence (AI), all within a comprehensive cyber-theological framework. Human dignity is an irreducible and fundamental concept, universally acknowledged across diverse legal and political cultures, and consistently guaranteed by national constitutions and international human rights conventions (Addis 2019; 2014). This inherent dignity encompasses profound physical, psychological, and social dimensions that collectively constitute an individual's existential being as a meaningful and agentic subject within political life.

The concept of "participatory dignity" specifically underscores the intrinsic human need for active and meaningful involvement in the decision-making processes of their communities. This powerfully reflects

the critical importance of individual agency and autonomy within the intricate political process (Daly 2022). Genuine political participation, therefore, must be deeply rooted in the autonomy and spiritual subjectivity of individuals; it must not be replaced, diminished, or dominated by the pervasive influence of AI. Autonomy, as an indisputable core value embedded within moral, legal, and political practices, becomes paramount to safeguard, particularly as the increasing presence of AI introduces inherent risks to individual control over their own decisions and actions (Prunkl 2024).

The ethical and spiritual implications arising from the pervasive integration of AI in political contexts must also be considered with utmost seriousness. The extensive use of AI in political decision-making holds the potential to profoundly damage human dignity and autonomy. This occurs by reducing the essential depth of human interaction and by diminishing humanity's unique capacity to generate novel insights that can only emerge from direct, nuanced subjective experience (Chakraborty 2025). Therefore, political participation must steadfastly remain grounded in intrinsic human values and a deep appreciation for the inherent worth of each individual, rather than being overshadowed or dictated by AI systems. This human-centered approach is indispensable for guaranteeing political processes that are genuinely inclusive, truly participatory, and fundamentally respectful of the inherent dignity of all human beings.

3.3.3. *Truth as Relationship*

The principle of truth as relationship challenges the reduction of truth to mere data or objective facts, affirming instead its nature as a dynamic, existential, and relational experience. Within cyber-theology, truth is not merely propositional or fact-based but is rooted in trust, integrity, and meaningful relationships—between humans and God, among individuals, and within communities (Bernhardt, 2018). This perspective moves away from static definitions of truth toward a more vibrant and authentic engagement with reality.

Unlike propositional truth, which relies on factual accuracy (Bunge, 2012), relational truth emphasizes authenticity and trust within lived experiences. In the digital age, rapidly evolving technologies reshape how truth is produced, perceived, and shared. Cyber-theology responds by advocating a flexible but theologically grounded interpretation of truth that remains connected to traditional values, even as it engages complex digital realities (Vasyukov & Shulga, 2024). Emerging fields like digital hermeneutics call for interpretive methods that recognize the mediating role of digital media in shaping meaning.

In faith communities, relational truth is embodied through shared spiritual practices and deep communal bonds (Bot, 2016). Reconciliation and community integrity depend on understanding truth as the holistic restoration of broken relationships. Amid the post-truth crisis, cha-

racterized by disinformation and epistemic relativism, relational truth offers a compelling alternative—anchored in trust, authenticity, and ethical responsibility. This approach integrates intellectual, emotional, and spiritual dimensions, offering a coherent and hopeful theological response to the fragmentation of truth in the digital world.

3.4. The Task of Theology in the Digital Age

In the digital age, dominated by algorithmic systems, political communication is undergoing a profound transformation. Algorithms do not merely organize information but actively shape the political imagination of the public through classification, selection, and personalization—often reinforcing entrenched power structures (Boyd, 2023). This dynamic contributes to opinion polarization, the proliferation of disinformation, and representational inequalities in digital democratic spaces (Christiano, 2022). In this context, *theology is called to function as a prophetic voice*, challenging concealed forms of power while reclaiming the ethical meanings of justice, truth, and human dignity in political communication.

The loss of a sacred dimension in modern political life has created a spiritual void that conventional political theories struggle to address. Theology offers an alternative hermeneutical space, where political communication is not reduced to the exchange of information but understood as an ethical and existential field encompassing hope, suffering, and the quest for transcendent justice (Newman, 2021). It enables a critical reading of digital political practices and confronts the moral neutrality often ascribed to algorithmic logic.

Moreover, theology equips faith communities to resist digital propaganda and reanimate social justice practices within online environments (Treré, 2018). As algorithmic governance increasingly reshapes social relations and challenges human autonomy (König, 2020), theology reasserts that humans are ethical subjects created in the image of God. Frameworks such as *algorithethics* (Ferrante, 2025) and public digital theology (Lee & Valenzuela, 2024) demonstrate theology's imperative not only to articulate goodness in digital politics but to incarnate it as a form of prophetic witness.

4. Conclusion

The normative framework of cyber-theology of the polis offers a multidisciplinary approach that integrates ethics, theology, and socio-political realities within our rapidly evolving digital world. Cyber-theology goes beyond merely discussing technological aspects; it delves into a profound reflection on the relationship between faith, morality, and revelation in cyberspace. Its foundational principles include digital justice,

the integrity of human agency, and truth as a relationship, all serving as cornerstones for building a digital society that is fair, inclusive, dignified, and ethical.

In the context of digital justice, it's crucial to address technological access gaps, ensure algorithmic fairness, and protect human rights within digital spaces. Agency integrity affirms that political participation must respect human dignity as autonomous and spiritual subjects, never to be replaced by artificial intelligence. The principle of truth as a relationship rejects the reduction of truth to mere data; instead, it emphasizes trust, authenticity, and community relationships as the bedrock of truth in the digital age.

Theology in the digital era faces the challenge of critiquing the dominance of algorithms, which can potentially reinforce injustice and polarization in political communication. As a prophetic voice, theology plays a strategic role in presenting narratives of justice, human dignity, and transcendent truth, while simultaneously rejecting oppressive algorithmic power structures. Contextual and inclusive digital ethics approaches, such as algoethics and public theology, provide avenues for theology to actively contribute to building a dignified, just, and civilized digital society.

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