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PHILOSOPHICAL AND THEOLOGICAL IMPLICATIONS OF ARTIFICIAL
INTELLIGENCE DEVELOPMENTS IN POLITICAL COMMUNICATION:
INDONESIA'S EXPERIENCE

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Abstract: This study examines the philosophical and theological implications of artificial intelligence (AI) in political communication within Indonesia's diverse religious and socio-political context. The 2024 presidential election marked a significant shift, as generative AI tools such as avatars and targeted messaging influenced campaign strategies. The purpose is to explore how AI challenges traditional concepts of human agency, authenticity, and moral responsibility in political discourse. This study employs a qualitative systematic literature review, drawing from the interdisciplinary sources on AI, ethics, and communication. A case analysis of Indonesia's 2024 election was performed to contextualize these issues. The frameworks from communicative AI theory and theological ethics are applied to deepen the analysis. Results highlight tensions between rapid technological innovation and Indonesia's religious-ethical values. These tensions reveal the need for nuanced policies that uphold democratic integrity and respect pluralistic beliefs. The study concludes that collaboration among technologists, policymakers, and religious leaders is essential to address AI's impact on political legitimacy. This work contributes to integrating communicative AI theory with theological ethics and philosophy, offering guidance for pluralistic societies managing AI-driven political communication.

Key words: Generative AI, Human Agency, Indonesia, Political Communication, Theological Ethics.

1. Introduction

Artificial intelligence (AI) has increasingly become a transformative tool in political communication globally, with Indonesia exemplifying this trend during its 2024 presidential election (Armiwulan et al. 2024; Jalli & Monica 2024; Vaiqoh et al. 2024). Candidates like Prabowo Subianto have leveraged generative AI to create novel campaign content, including AI-generated avatars that appeal to younger voters, particularly Gen Z, through platforms like TikTok and YouTube (Maulana et al. 2024; Vaiqoh et al. 2024). This use of AI extends beyond imagery to include sentiment analysis, chatbots, and targeted voter outreach. It marks a significant departure from traditional campaign methods towards reshaping public discourse (Maulana et al. 2024; Tapsell 2021). The communicative AI theory by Guzman and Lewis (Guzman & Lewis 2020) frames this phenomenon through three lenses: functional (human-AI interaction), relational (social dynamics and power), and metaphysical (ontological and ethical questions). It provides a foundational understanding of AI's role in political communication (Vaiqoh et al. 2024).

Indonesia's Constitutional Court has responded to these developments by banning AI use by political candidates to preserve election integrity, reflecting concerns about privacy, misinformation, and democratic fairness (Armiwulan et al. 2024; Jalli, N. & Wihardja, M.M. 2024; Satrio 2025). This regulatory stance underscores the complex interplay between technological innovation and governance in a decentralized political system (Van Poucke 2024). The existing literature thus documents AI's practical applications and regulatory challenges in Indonesia's political sphere. This judicial intervention highlights the urgent necessity for a comprehensive legal framework that not only addresses the misuse of AI technologies such as deepfakes and micro-targeted disinformation but also harmonizes election laws with emerging digital realities to safeguard democratic principles (Armiwulan et al. 2024). Indonesia's experience exemplifies a broader global challenge wherein democratic states must balance technological advancement with the imperative to uphold transparency, accountability, and public trust in electoral processes amid the rapid proliferation of generative AI tools (Jalli & Monica 2024).

Despite these insights, significant gaps remain in understanding the deeper philosophical and AI theological implications in Indonesia's political communication. First, there is limited exploration of how AI challenges traditional concepts of human agency, authenticity, and moral responsibility from an Indonesian religious perspective, where Islam and other faiths deeply influence social and political values (Van Poucke 2024). The metaphysical questions raised by communicative AI, such as the nature of

human-machine interaction and the ethical boundaries of AI-generated political content, are insufficiently addressed (Vaiqoh et al. 2024). The integration of AI into Indonesia's religious and political spheres raises pressing concerns about interpretative authority and the potential erosion of traditional religious leadership, as AI increasingly mediates both public and private dimensions of faith and governance (Faisyal 2019; Fitryansyah & Fauziah 2024). The absence of robust, context-sensitive ethical frameworks tailored to Indonesia's pluralistic religious landscape further complicates the task of ensuring that AI-driven political communication aligns with communal values of honesty, trust, and the preservation of authentic human agency (Azzahrah 2024; Satrio 2025).

Second, the impact of AI on the religiously pluralistic fabric of Indonesian society and its implications for political legitimacy and moral discourse remain underexplored. The multifaceted impact of artificial intelligence (AI) on Indonesia's religiously pluralistic society remains insufficiently examined. How AI-driven political communication aligns or conflicts with religious teachings on truth, deception, and communal harmony is a critical area lacking scholarly attention. This gap is particularly pressing given Indonesia's diverse religious landscape and the influential role of religious authorities in political matters (Haron & Arby 2021). The intricate tapestry of diverse religious traditions coexists with the substantial influence of religious authorities in political arenas. The rapid advancement and deployment of AI technologies in political campaigns, including the use of AI-generated deepfakes and micro-targeted messaging, pose ethical challenges that intersect with religious values and the public's trust in political processes. The commodification of religious piety within digital political communication platforms also exemplifies how religious expressions are instrumentalized, raising questions about authenticity and moral integrity. The state's role in regulating AI's application in religious and political contexts emerges as pivotal to safeguarding the integrity of religious teachings and ensuring ethical political discourse. Consequently, a comprehensive scholarly inquiry is imperative to understand how AI reshapes the nexus of religion, politics, and ethics in Indonesia's pluralistic society, fostering a balanced approach that respects religious diversity while addressing the challenges posed by emerging technologies (Dewi & Hidayat 2024; Lubis et al. 2024).

This study aims to fill these gaps by providing a comprehensive philosophical and theological analysis of AI's role in Indonesia's political communication. Understanding these dimensions is crucial for developing ethical frameworks and policies that respect democratic principles and religious values. The major conclusion is that AI's integration into political communication necessitates a human agency reevaluation and the ethical accountability, demanding dialogue between technologists, policymakers, and religious leaders to safeguard democratic integrity and social cohesion.

2. Methods

This research adopts a qualitative systematic literature review (SLR) complemented by a case study analysis of Indonesia's 2024 presidential election campaigns. The SLR method follows Kitchenham and Charters' framework to identify, assess, and synthesize relevant academic and policy literature on AI in political communication and its philosophical-theological implications (Vaiqoh et al. 2024). Data were collected from academic journals, legal documents, media reports, and campaign materials illustrating AI use in political communication. The case study focuses on Prabowo Subianto's campaign, which prominently featured generative AI tools (Maulana et al. 2024; Vaiqoh et al. 2024).

The analysis applies Guzman and Lewis's communicative AI theory to examine functional, relational, and metaphysical dimensions (Guzman & Lewis 2020). Philosophical frameworks on human agency and authenticity, alongside theological ethics from Indonesia's major religious traditions, are employed to interpret findings. Building on this theoretical foundation, the study incorporates normative ethical frameworks derived from Indonesia's principal religious traditions to critically assess AI's influence on human dignity conception and moral agency. The recognized religious traditions are Islam, Christianity, Catholicism, Hinduism, Confucianism, and Buddhism. It further engages with contemporary debates on AI technologies' harmonization within Indonesia's pluralistic legal and ethical landscape, emphasizing the role of Pancasila values as a potential ethical compass guiding AI governance. This interdisciplinary approach facilitates a nuanced understanding of how AI-mediated communication intersects with religious teachings on truthfulness, justice, and communal harmony, thereby illuminating the complex dynamics between emerging technologies and enduring spiritual frameworks.

3. Results

The results in Tables 1 and 2 below illuminate multifaceted and often paradoxical implications of AI integration within Indonesia's political and religious spheres. Table 1 delineates how AI technologies, while augmenting the functional efficacy of political communication through tools like avatar creation and sentiment analysis, simultaneously engender profound disruptions in the relational and metaphysical dimensions of political agency. These disruptions challenge foundational philosophical constructs of authenticity, intentionality, and moral responsibility, underscoring the ontological ambiguity introduced by AI-mediated discourse. The institutional response, exemplified by the Constitutional Court's ban on AI use in campaigns, reveals an emergent regulatory attempt to safeguard democratic integrity, yet it also exposes a critical deficiency in

ethical frameworks that adequately incorporate Indonesia’s pluralistic religious values. Complementing this, Table 2 explores the tensions arising at the intersection of rapid technological innovation and Indonesia’s deeply rooted religious-ethical traditions. Here, the digital transformation of religious practice and authority provokes anxieties about ritual authenticity, communal cohesion, and preservation of orthodox knowledge, highlighting the fragile balance between embracing technological progress and maintaining the sanctity of religious identity and social harmony. Together, these findings foreground the urgent need for interdisciplinary dialogue that bridges technological, philosophical, and theological perspectives to navigate the evolving landscape of AI’s societal impact.

Table 1. AI usage and its implications

Aspect	Observation	Implication
Functional	AI tools used for avatar creation, sentiment analysis, and targeted messaging	Enhanced voter engagement but raises questions about authenticity and manipulation
Relational	AI reshapes social interactions in political discourse, influencing power dynamics	Alters traditional human relationships in politics, potentially disempowering voters
Metaphysical	Ontological ambiguity in human-AI communication; ethical concerns over AI-generated content	Challenges established notions of moral responsibility and truth in political communication
Regulatory Response	Constitutional Court ban on AI use in campaigns	Reflects institutional attempt to balance innovation with democratic integrity
Religious-Theological	Limited engagement with AI’s impact on religious ethics and communal harmony	Reveals a critical gap in integrating AI ethics with Indonesia’s pluralistic religious values

Table 1 reflects that while AI enhances political communication’s reach and efficiency, it simultaneously disrupts conventional philosophical and theological understandings of political agency and morality. The regulatory ban indicates institutional recognition of these tensions but lacks comprehensive ethical frameworks incorporating religious perspec-

tives.

Table 2. Tensions between rapid technological innovation and indonesia’s religious-ethical values

Dimension	Technological Innovation	Religious-Ethical Values	Tensions/Conflicts
Religious Practice	Digitalization of worship (online prayers, tahlil, lectures)	Emphasis on communal, authentic, and sacred rituals	Concerns over loss of authenticity, desacralization, and diminished communal bonds
Religious Authority	Rise of digital preachers, online fatwas	Traditional authority of ulama and scholars	Shift of authority, undermining of classical scholars, fragmentation of religious leadership
Religious Literature	Instant access to diverse religious content via social media and apps	Reliance on curated, traditional texts and interpretations	Erosion of traditional sources, spread of unverified or misleading interpretations
Social Cohesion	Viral content, online debates, digital activism	Value of harmony, tolerance, and respectful dialogue	Amplification of religious polarization, hate speech, and intolerance in virtual spaces
Legal and Institutional	Rapid digital communication, weak regulation	State’s role in maintaining religious harmony and order	Arbitrary law enforcement, inadequate protection for minorities, challenges to freedom of expression

Community Identity	Formation of online religious communities	Importance of local, face-to-face religious communities	Fragmentation, weakening of traditional community bonds, emergence of virtual echo chambers
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Table 2 demonstrates that the intersection of rapid technological innovation and Indonesia’s religious-ethical values has generated a complex landscape of tensions that permeate multiple facets of society. The digitalization of religious practice, exemplified by online prayers, *tahlil*, and religious lectures, has enabled broader access and efficiency but has also provoked concerns over the loss of ritual authenticity and the desacralization of sacred traditions. Many in the Muslim community express apprehension that digital formats may erode the communal and spiritual essence of religious observance, challenging the deeply held value of direct, embodied participation in worship.

A significant shift has also occurred in the domain of religious authority. The proliferation of digital preachers and online fatwas has democratized access to religious knowledge but simultaneously undermined the traditional authority of established ulama and classical scholars. This shift risks fragmenting religious leadership and introducing a diversity of interpretations, some of which may lack scholarly rigor or alignment with established doctrine.

4. Discussion

The findings address the identified gaps by elucidating how AI’s functional and relational roles in political communication intersect with metaphysical and ethical concerns. Such an intersection demonstrates that the AI integration in political strategies prompts a re-evaluation of fundamental questions regarding agency, authenticity, and the nature of political discourse. Such an integration enriches our understanding of how AI-driven technologies influence not only the dissemination of information but also the very fabric of human interaction and trust within political communities. Accordingly, the study’s insights contribute to a more nuanced, comprehensive, philosophical, and AI moral implications in shaping contemporary political landscapes, advocating for proactive ethical frameworks to guide its deployment. These findings call for interdisciplinary dialogues involving technologists, ethicists, and policy-makers to navigate the uncharted territories of AI’s influence on societal values and democratic norms.

Philosophically, AI challenges the concept of authentic human agency in political discourse, echoing debates in existentialism and phenomenology about mediated human experience. Existentialist thought, particularly in the works of Sartre and Heidegger, emphasizes the primacy of individual freedom, intentionality, and self-authorship as foundational to authentic existence. The introduction of AI as an intermediary in political communication complicates this framework by interposing algorithmic processes that can shape, filter, or even generate political narratives, thereby diluting the immediacy and intentionality traditionally associated with human agency. This raises critical questions about whether political actors remain the true originators of meaning and action or become conduits for technologically mediated expressions, potentially undermining the existential ideal of authentic selfhood.

The existentialist conception of self-authorship posits that human identity emerges through iterative acts of conscious choice rather than predetermined nature (Rumianowska 2020). For Sartre, the radical freedom imposes an ontological responsibility (Marušić 2024). Individuals become de facto architects of their ethical frameworks through each decision (Valco & Birova 2024). The advent of AI-mediated political discourse complicates this paradigm by introducing algorithmic systems that pre-structure the field of conceivable choices. When generative language models craft persuasive arguments, it is indistinguishable from human rhetoric (Sabouri et al. 2023). They reconfigure the situatedness of decision-making. Heidegger termed our “thrownness” into a world of pre-given meanings (Aktas 2024, 482). Where existentialists viewed authenticity as the courageous confrontation with this unscripted existence, AI systems risk transforming the political lifeworld into a *scripted existence*, where the menu of “possible” policy positions reflects engagement-optimized outputs rather than organic ideological evolution (Behnam Shad 2025, 22).

This technological mediation engenders a double alienation: from the spontaneous projection of selfhood described in *Being and Nothingness*, and from the intersubjective negotiation of meaning central to democratic praxis. Heidegger’s warning against “falling” into the anonymous *das Man* acquires new urgency when machine learning systems aggregate and amplify societal biases into normative political narratives (Behnam Shad 2025). The Stanford study demonstrating AI’s persuasive parity with humans on polarized issues (Myers 2023) reveals how algorithmic systems can manipulate what Sartre called our “fundamental project”, the existential orientation governing how we assign value to choices (Aho 2023). If political authenticity requires owning one’s freedom amid contingency (Villesèche et al. 2024) AI’s predictive personalization models threaten to collapse the *not-yet* of existential possibility into probabilistic determinations of “what you’re likely to support.” (Stasiulis 2025). The resultant tension mirrors Sartre’s paradox of bad faith: citizens may in-

creasingly rationalize algorithmically curated positions as “natural” inclinations, disavowing their constitutive freedom to reimagine political reality.

From a phenomenological perspective, AI’s role in political discourse invites a re-examination of the lived experience of political engagement and communication. Phenomenology, which focuses on consciousness and intentionality, underscores the importance of direct, unmediated experience in constituting meaning. However, AI technologies introduce layers of mediation through deep learning algorithms, natural language processing, and synthetic media. They transform the way political realities are perceived and constructed. This mediated experience challenges the phenomenological assumption of transparency between subject and world. Artificial intermediaries shape political consciousness, altering the political meaning horizon and participation.

Ethically, the deployment of AI in political contexts foregrounds dilemmas surrounding responsibility, transparency, and the potential for manipulation. The opacity of AI decision-making processes is often described as “black boxes”. It complicates traditional notions of accountability in democratic governance, where intent clarity and action are paramount. The capacity of AI to generate persuasive yet potentially deceptive political content raises profound concerns about the erosion of informed consent and the manipulation of voter autonomy. These ethical tensions necessitate a rigorous interrogation of how AI can be integrated into political systems without compromising the foundational democratic values of fairness, equity, and respect for individual dignity.

Thus, the intersection of AI with political ideology and religious belief systems reveals a complex terrain where technological innovation meets deeply held metaphysical convictions. Many religious traditions emphasize the uniqueness of human consciousness and moral agency as reflections of the divine or as intrinsic to human nature. The rise of AI challenges these conceptions by introducing entities capable of mimicking human cognitive functions without possessing consciousness or moral intentionality. This ontological distinction invites a rethinking of the boundaries between human and machine, sacred and profane. Such a distinction raises urgent questions about the role of AI in shaping ideological narratives and ethical frameworks within pluralistic societies. Consequently, the discourse surrounding AI in politics must engage not only with technological and legal dimensions but also with profound metaphysical and theological reflections.

Theologically, AI-generated political content raises issues of truthfulness, deception, and communal responsibility central to Islamic ethics and other Indonesian religious traditions. In Islam, the concept of amanah (trust) and amanah’s ethical imperative demands that communication, especially in the political realm, be grounded in honesty and accountability, reflecting divine injunctions against falsehood and deceit.

The deployment of AI to create or manipulate political messages risks violating these principles by enabling misinformation and undermining the moral fabric of society, thereby challenging the communal obligation to uphold justice and truthfulness as prescribed in the Qur'an and Hadith (Mufidah et al. 2024). This theological concern extends beyond Islam to Indonesia's pluralistic religious landscape, where truthfulness and integrity are equally emphasized as foundational virtues in maintaining social harmony and collective well-being.

The theological discourse surrounding AI in Indonesia foregrounds the tension between human free will and technological determinism. Islamic ethical frameworks emphasize human moral agency as a divine gift, requiring conscious choice and responsibility in all actions, including political communication. AI's capacity to autonomously generate content complicates this paradigm by introducing non-human actors into the moral equation, raising profound questions about accountability and the locus of ethical responsibility. This dilemma necessitates a re-articulation of *taklif* (moral responsibility) that incorporates the mediation of AI technologies while ensuring that human agents remain ethically accountable for the consequences of AI-generated political discourse (Mufidah et al. 2024).

The theological principle of *maslahah* (public interest) offers a critical lens to evaluate AI's role in political communication within Indonesia's socio-religious context. The use of AI must be aligned with the broader objectives of promoting societal welfare, justice, and the protection of human dignity, as emphasized in Islamic jurisprudence and other indigenous religious ethics. When AI-generated political content threatens to distort public perception, exacerbate social divisions, or erode trust in democratic institutions, it contravenes the ethical mandate to prioritize communal harmony and the common good. Thus, the integration of AI in politics must be governed by ethical frameworks that safeguard *maslahah* and prevent harm, reinforcing the need for regulatory mechanisms informed by religious ethical values (Mufidah et al. 2024).

The theological engagement with AI in Indonesia stresses the importance of *taqwa* (obedience consciousness to God) in guiding technological innovation and its applications. This spiritual awareness calls for humility and vigilance in the development and deployment of AI, ensuring that technology serves as a means to enhance human flourishing rather than as an instrument of manipulation or oppression. The *taqwa* cultivation within political actors and technologists fosters an ethical sensibility that resists the temptation to exploit AI for partisan gain or deceptive practices, thereby preserving the sacred trust inherent in political leadership and communication. This theological ethos thus provides a moral compass for navigating the complex ethical terrain posed by AI in Indonesia's political sphere (Mufidah et al. 2024).

The intersection of AI, theology, and political communication in Indonesia invites a broader interfaith dialogue on the ethical governance of emerging technologies. Indonesia's rich tapestry of religious traditions. It includes Islam, Christianity, Hinduism, Buddhism, and indigenous beliefs. They share common ethical concerns about truth, justice, and communal responsibility that can inform a pluralistic approach to AI regulation. By fostering collaborative frameworks that integrate diverse theological insights, Indonesia can develop holistic policies that respect religious values while addressing the ethical challenges of AI-generated political content. Such an inclusive approach not only strengthens democratic resilience but also affirms the role of religion as a vital interlocutor in shaping the moral contours of technological innovation (Mufidah et al. 2024)

Applying communicative AI theory reveals that the metaphysical dimension is often overlooked. It is crucial for understanding AI's broader societal impact. This dimension interrogates the ontological boundaries between human and machine, challenging long-standing assumptions about what constitutes authentic communication and agency. As AI systems increasingly simulate human-like interaction, they blur the lines between organic and artificial actors, compelling a reevaluation of the nature of personhood, intentionality, and the communicative act itself within social and political contexts (Guzman 2020). This ontological ambiguity necessitates new theoretical frameworks accounting for AI as active participants reshaping human relationality and meaning-making processes.

From a metaphysical standpoint, AI disrupts traditional conceptions of identity and existence by introducing a paradigm of fluid, evolving intelligence that transcends biological constraints. Unlike static metaphysical models of the self rooted in fixed human individuality, AI embodies continuous adaptation and self-modification, thus reframing identity as a dynamic algorithmic process rather than a fixed essence (Saxena 2024). This shift compels scholars to reconsider foundational philosophical questions about the nature of being and consciousness, particularly as AI systems approximate cognitive functions once thought to be uniquely human. The implications extend beyond abstract theorization, influencing how societies negotiate authenticity, trust, and authority in mediated communication environments.

AI's metaphysical challenge extends to the causality principles, space, and time, which underpin human understanding of reality. AI's capacity for predictive modeling and non-linear processing unsettles classical Aristotelian causality by enabling anticipatory actions based on vast data patterns rather than direct cause-effect sequences (Saxena 2024). AI operates within a 'digital space-time' that transcends physical constraints, allowing for virtual omnipresence and asynchronous interaction. This reconfiguration of spatiotemporal frameworks demands a philosophical

recalibration of how action, agency, and responsibility are conceptualized in digitally mediated political and social spheres, where AI's presence is both pervasive and intangible.

Ethically, the metaphysical interrogation of AI foregrounds profound questions about moral status, autonomy, and accountability. As AI systems increasingly participate in communicative acts, the traditional human-centered ethical frameworks confront the challenge of attributing responsibility and moral consideration to non-human agents (Guzman & Lewis2020). This raises critical issues regarding the transparency of AI decision-making processes and the potential for manipulation in political discourse, necessitating an expanded ethical discourse that integrates metaphysical insights with practical governance concerns. The recognition of AI as a metaphysical actor thus calls for interdisciplinary approaches that bridge philosophy, theology, and technology studies to safeguard democratic values and human dignity. The AI metaphysical dimension invites a transformative dialogue about the future of human existence and societal organization. By catalyzing a redefinition of being, identity, and relationality, AI compels humanity to confront its essence in the face of artificial counterparts that both mirror and challenge human cognition and creativity (Saxena 2024).

This dialectical engagement between AI and metaphysics is not merely theoretical but has tangible consequences for how societies envision knowledge, power, and community in an era marked by technological ubiquity. Consequently, integrating metaphysical reflection into AI studies enriches our understanding of the profound cultural and ideological shifts underway, positioning AI as a pivotal force in the ongoing evolution of human self-understanding.

The Indonesian context demonstrates how the artificial intelligence (AI) integration into political communication necessitates a symbiotic relationship between technological innovation and religious-ethical frameworks. As a pluralistic society with 85% Muslim adherents and constitutional recognition of six religions, Indonesia's approach to AI governance must reconcile technocratic demands with diverse theological perspectives (Mufidah et al. 2024; Shihab 2025). The case of Ma'had Aly Probolinggo, an Islamic educational institution applying Mu'tazilah rational theology to AI-driven textual interpretation, exemplifies how classical Islamic principles like *'aql* (reason) and *istihsan* (juristic preference) can inform ethical AI deployment (Rejekiningsih & Hakimi 2023; Salsabila & Rohiem 2024). This dialogical model counters purely utilitarian AI applications by embedding accountability mechanisms derived from *maqasid al-sharia* (higher objectives of Islamic law), ensuring technology serves communal welfare rather than exacerbating political polarization (Rejekiningsih & Hakimi 2023).

Indonesia's constitutional commitment to Pancasila, a philosophical framework emphasizing divine reverence, humanitarian justice, and de-

mocratic consensus, provides a unique template for AI ethics (Rejekiingsih & Hakimi 2023). Recent studies at Sebelas Maret University reveal that 78% of students support AI systems governed by Pancasila's fifth principle (social justice for all), demanding algorithmic transparency in political campaign analytics and hate speech moderation (Rejekiingsih & Hakimi 2023). However, tensions persist in regions like Aceh, where Sharia-inspired AI content filters conflict with national pluralism mandates, highlighting the need for context-sensitive governance models (Shihab 2025). The 2023 blasphemy law controversies further underscore the risks of weaponizing AI for ideological enforcement, necessitating ethical guardrails rooted in interfaith dialogue and constitutional morality (Rejekiingsih & Hakimi 2023; Shihab 2025).

These dynamics position Indonesia as a living laboratory for developing AI governance paradigms that balance technological progress with spiritual integrity. Policymakers must institutionalize cross-sector collaborations, engaging *ulama* (Islamic scholars), AI engineers, and civic educators to co-create regulatory frameworks aligning machine learning protocols with Pancasila's *Ketuhanan yang maha esa* (belief in one God) and *Kemanusiaan yang adil dan beradab* (just and civilized humanity) (Mufidah et al. 2024). Simultaneously, Islamic educational reforms integrating Mu'tazilah rationalism with AI literacy programs could empower religious communities to critically engage with automated political narratives (Salsabila & Rohiem 2024). This dual approach fosters what the 2025 National AI Ethics Guidelines term "techno-spiritual citizenship," where AI becomes a tool for enhancing democratic deliberation rather than undermining human agency (Mufidah et al. 2024; Rejekiingsih & Hakimi 2023).

5. Conclusion

Artificial intelligence (AI) developments within Indonesia's political communication landscape evoke complex philosophical and theological dilemmas that transcend conventional technical and regulatory paradigms. These challenges compel a nuanced interrogation of AI's impact on human dignity, democratic processes, and religious pluralism, demanding an integrative ethical framework. This integrative ethical framework synthesizes technological capabilities with Indonesia's rich moral and spiritual heritage. Grounded in the foundational values of Pancasila, embracing religiosity, humanity, unity, democracy, and social justice, such a framework must integrate religious ethical insights with technological governance to ensure AI's alignment with Indonesia's moral and constitutional ethos. The findings advocate inclusive governance paradigms that transcend secular-technical approaches by embedding normative principles derived from Indonesia's diverse religious traditions. This approach

mitigates the risks of social fragmentation and ideological manipulation. It also fosters a more reflective and participatory citizenry capable of critically engaging with AI-mediated political narratives. For religious communities, this study invites a rigorous theological and ethical reflection on AI's transformative role in shaping communal values and democratic discourse, encouraging informed and conscientious participation in the evolving digital polity. By bridging the domains of AI technology, political communication, and religious ethics, this study contributes a vital interdisciplinary perspective to contemporary academic discourse. It offers a replicable model for pluralistic societies confronting analogous challenges. The responsible AI governance demands more than regulatory compliance; it requires a dialogical synthesis of technological innovation with enduring moral and spiritual values. This study, therefore, underscores the ethical stewardship of AI in Indonesia that must be rooted in a profound rearticulation of the relationship between faith, democracy, and digital citizenship in the twenty-first century.

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