

## The Diffusion of AI-Driven Digital Da'wah Innovation In Communication Media: A Perspective of Q.S. Al-Mulk 23 And Audio-Visual Cognitive Analysis On Instagram @Ace\_Timetraveller

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### Abstract

The rapid evolution of Artificial Intelligence has fundamentally transformed da'wah communication on social media. This study investigates the dynamics of Artificial Intelligence-based digital da'wah on the Instagram account @ace\_timetraveller through the lens of Q.S. Al-Mulk:23 and audio-visual cognitive analysis. Employing a descriptive qualitative method with observation and documentation, this research utilizes Diffusion of Innovations theory and thematic Qur'anic interpretation. Findings reveal that Artificial Intelligence enhances content production efficiency and accelerates the diffusion of religious messages among digital audiences. Audio-visual elements significantly heighten audience engagement and comprehension by optimizing cognitive processes, attention, comprehension, and retention, which are further augmented by Artificial Intelligence-driven designs. Furthermore, Q.S. Al-Mulk:23 underscores the necessity of optimizing hearing, sight, and heart as primary instruments for perceiving and internalizing da'wah. In conclusion, Artificial Intelligence -driven da'wah represents a relevant communication innovation that remains effective when anchored in Islamic theological values. The strategic integration of technology and audio-visual media is pivotal for enhancing the quality and impact of digital da'wah in the modern era.

Keyword: *Artificial Intelligence, Digital Da'wah, Diffusion of Innovations, Q.S. Al-Mulk 23, Instagram.*

### INTRODUCTION

The 21st-century digital transformation has catalyzed fundamental shifts across various dimensions of human life, including the practice of Islamic da'wah

Faradillah, Nadya Syahda, Ayu Latifah, Siti Riskiyah, Rofiqotudz Dzakiyah, and Moh Ali Aziz. "The Diffusion of AI-Driven Digital Da'wah Innovation In Communication Media: A Perspective of Q.S. Al-Mulk 23 And Audio-Visual Cognitive Analysis On Instagram @Ace\_Timetraveller." *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 91–106. <https://doi.org/10.38073/aijis.v4i1.4691>.

(proselytization) communication. The evolution of Information and Communication Technology (ICT) has not only expanded the reach of message dissemination but has also restructured the formats and interaction patterns between the communicator and the recipient. Previously, da'wah was dominated by conventional face-to-face interactions, such as religious study groups (*majlis taklim*), Friday sermons in mosques, and grand assemblies (*tabligh akbar*). These traditional forms were generally linear (monologue), bound by physical space and time, and limited to local audience reach. Today, da'wah has transformed into digital platform-based communication that is multidirectional, interactive, and networked.<sup>1</sup> In this era, da'wah is no longer merely one-way but reciprocal; the communicator delivers a message to the recipient, while the recipient can simultaneously function as a communicator.

As an emerging economy and an upper-middle-income country<sup>2</sup> with the world's largest Muslim population and steadily increasing internet penetration, Indonesia has witnessed social media becoming a new digital public sphere for religious practices. Instagram, as one of the most popular visual-based platforms, possesses communication characteristics that prioritize visual aesthetics, concise storytelling, and algorithm-based interactivity. These features position Instagram as a strategic medium for contemporary da'wah, particularly in reaching Millennials and Gen Z, who tend to consume information that is rapid, visual, and emotionally engaging.<sup>3</sup>

According to reports from We Are Social and Meltwater, the number of Instagram users globally reached 1.91 billion in 2025, with Indonesia ranking fourth.<sup>4</sup> NapoleonCat.com data recorded that Instagram users in Indonesia reached 119,022,500 in March 2026, representing 41.6% of the total population. Despite the widespread use of Instagram by preachers, the utilization of Artificial Intelligence has not been optimized.<sup>5</sup> Despite the widespread use of Instagram by preachers, the utilization of Artificial Intelligence has not been optimized. An APJII survey in 2025 indicated that only approximately 27% of the Indonesian population had accessed Artificial Intelligence.<sup>6</sup> This gap prompted the researcher to examine the account @ace\_timetraveller, which

<sup>1</sup>Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, Dan Sositologi*, VI (Bandung: Simbiosis Rekatama Media, 2020); Manuel Castells, *The Rise of the Network Society*, 2nd ed. (United Kingdom: Wiley-Blackwell, 2010).

<sup>2</sup>Dian Kurniati, "Indonesia Kembali Jadi Upper-Middle Income Country, Begini Kata Jokowi," DDTCTNews, 2023, <https://news.ddtc.co.id/berita/nasional/1795459/indonesia-kembali-jadi-upper-middle-income-country-begini-kata-jokowi>.

<sup>3</sup>Andreas M Kaplan and Michael Haenlein, "Users of the World, Unite! The Challenges and Opportunities of Social Media," *Business Horizons* 53, no. 1 (2010): 59–68, <https://doi.org/https://doi.org/10.1016/j.bushor.2009.09.003>; D Mcquail, *Mcquail's Mass Communication Theory*, 6e (Sage Publications India Pvt Limited, 2010), <https://books.google.co.id/books?id=ImQIkgAACAAJ>.

<sup>4</sup>DataIndonesia.id, "Deretan 8 Negara Pengguna Instagram Terbesar," dataIndonesia.id, 2025, <https://www.instagram.com/p/DQhB5HIEn0/>.

<sup>5</sup>NapoleonCat, "Social Media Users in Indonesia," NapoleonCat.com, 2026, <https://stats.napoleoncat.com/social-media-users-in-indonesia/2026/>.

<sup>6</sup>Adi Ahdiat, "Baru Sedikit Masyarakat Indonesia Yang Mengakses AI Pada 2025," katadata.co.id, 2025, <https://databoks.katadata.co.id/teknologi-telekomunikasi/statistik/69005cf5cfa38/baru-sedikit-masyarakat-indonesia-yang-mengakses-ai-pada-2025>.

utilizes Artificial Intelligence to disseminate Islamic values through cinematic visual storytelling. This innovation creates high appeal and public attention, rendering the dissemination of Islamic teachings more massive. Based on this context, this study is essential to examine the cognitive audio-visual communication on said account within the perspective of Q.S. Al-Mulk verse 23 regarding the diffusion of Artificial Intelligence-based digital da'wah innovation.

The advancement of Artificial Intelligence as an integral part of the Industrial Revolution 4.0 has accelerated the transformation of da'wah communication through automated content production and message personalization. Within the framework of the Diffusion of Innovations theory, Artificial Intelligence represents a technological innovation adopted through the stages of knowledge, persuasion, decision, implementation, and confirmation.<sup>7</sup> This process indicates a shift in the role of preachers toward becoming adaptive content creators. From a communication perspective, the utilization of Artificial Intelligence reinforces multimodal communication dimensions. Dual Coding Theory by Paivio posits that the integration of verbal and visual stimuli facilitates audience cognitive processing, stimulating attention, facilitating comprehension, and strengthening retention.<sup>8</sup>

Furthermore, within the framework of persuasive communication theory, digital da'wah content acts as a catalyst for behavioral change. The Elaboration Likelihood Model (ELM) explains that aesthetically pleasing audio-visual content tends to utilize the peripheral route; however, when combined with robust message substance, it can encourage processing through the central route.<sup>9</sup> While the potential of Artificial Intelligence is immense, current digital da'wah studies remain limited to general social media usage.<sup>10</sup> Limitations in digital literacy and technological understanding continue to be significant barriers to implementation.<sup>11</sup>

Previous research by Luthfi Hidayah<sup>12</sup>, Liza Nuraida<sup>13</sup>, Halimatus Sakdiah et al.<sup>14</sup>,

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<sup>7</sup>Everett M. Rogers, *Diffusion of Innovations*, 5th ed. (New York: Free Press, 2003).

<sup>8</sup>Jalaluddin Rakhmat, *Psikologi Komunikasi* (Bandung: PT Remaja Rosdakarya, 2013); Richard E Mayer, *Multimedia Learning*, 2nd ed. (Cambridge: Cambridge University Press, 2009), <https://doi.org/DOI:10.1017/CBO9780511811678>.

<sup>9</sup>Richard E. Petty and John T. Cacioppo, *Communication and Persuasion: Central and Peripheral Routes to Attitude Change* (New York: Springer-Verlag, 1986).

<sup>10</sup>Fauzi, "Dakwah Islam Dan Artificial Intelligence: Penelitian Atas Pemanfaatan AI Dalam Penyebaran Nilai-Nilai Islam," *RIGGS: Journal of Artificial Intelligence and Digital Business* 4, no. 2 SE-Articles (June 21, 2025): 3702–9, <https://doi.org/10.31004/riggs.v4i2.1087>.

<sup>11</sup>Muhammad Habibullah, "Artificial Intelligence (AI) Dalam Digitalisasi Dakwah," *MAUIZOH: Jurnal Ilmu Dakwah Dan Komunikasi* 8, no. 2 (December 30, 2023): 124–37, <https://doi.org/10.30631/mauizoh.v8i2.77>.

<sup>12</sup>Luthfi Hidayah, "Analisis Desain Komunikasi Visual Dakwah Pada Akun Instagram @nuonlinejatim Sebagai Media Dakwah Di Era Digital," *AN-NASHIHA Journal of Broadcasting and Islamic Communication Studies* 3, no. 1 (2023): 24–37, <https://doi.org/10.55352/an-nashiha.v3i1.302>.

<sup>13</sup>Liza Nuarida Ulfah Br Barus et al., "The Da'wah Approach of Ustadzah Halimah Alaydrus on Instagram," *Jurnal Dakwah Dan Komunikasi* 9, no. 2 (November 29, 2024): 108–21, <https://journal.iaincurup.ac.id/index.php/JDK/article/view/11502>.

<sup>14</sup>Halimatus Sakdiah et al., "Prophetic Communication in Digital Preaching: Building a Critical and Wise Society in Using Social Media/Komunikasi Profetik Dalam Dakwah Digital: Membangun Masyarakat

and Rahmat Banu Widodo<sup>15</sup> has examined da'wah content from various perspectives. However, a significant gap exists in analyzing the diffusion of da'wah through a Qur'anic perspective on AI-based content. The account @ace\_timetraveller demonstrates a convergence between technology, popular culture, and Islamic values through educational Artificial Intelligence visualizations.

From an Islamic epistemological standpoint, Q.S. Al-Mulk verse 23 states that Allah SWT has endowed humanity with hearing (*as-sam'*), sight (*al-abshar*), and hearts (*al-af'idah*) as the primary instruments of human cognition.<sup>16</sup> In the context of AI, this verse is profoundly relevant as digital media optimizes these sensory functions. Therefore, this study aims to formulate how the @ace\_timetraveller account diffuses AI innovation in its da'wah content and how this audio-visual optimization affects audience cognitive reception within the perspective of Q.S. Al-Mulk 23. By integrating Diffusion of Innovations theory, Dual Coding Theory, and ELM as analytical frameworks, this study expects to map the synergy between cutting-edge technology and Qur'anic communication principles without diminishing the normative essence of da'wah.

## METHOD

This study employs a qualitative approach with a descriptive-analytical research design to examine the phenomenon of Artificial Intelligence-driven digital da'wah. This method was selected to obtain a holistic and in-depth understanding of how technological innovations are adopted and interpreted within the digital public sphere. The descriptive-analytical design allows the researcher not only to describe the characteristics of the content on the Instagram account @ace\_timetraveller but also to perform a critical interpretation of the communicative meanings embedded in the Artificial Intelligence - based narratives and visualizations. This aligns with the characteristics of da'wah communication studies, which are symbolic and interpretive in nature, where social reality is understood through thorough contextual exploration.<sup>17</sup>

The analytical framework of this study operationalizes the theoretical synthesis presented in the introduction as the primary analytical lens. The Diffusion of Innovations theory<sup>18</sup> is systematically utilized to map the stages of AI technology adoption by the @ace\_timetraveller account, ranging from the knowledge stage to confirmation. Furthermore, to analyze the audience's cognitive dimension, this study applies Dual Coding Theory<sup>19</sup> to evaluate how the integration of verbal stimuli (da'wah narration) and

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Yang Kritis Dan Bijak Dalam Bermedia Sosial," *Al-Hiwar Jurnal Ilmu Dan Teknik Dakwah* 13, no. 1 SE-Articles (June 30, 2025): 13–24, <https://doi.org/10.18592/alhiwar.v13i1.16161>.

<sup>15</sup>Rahmat Banu Widodo and Iwan Samariansyah, "Dakwah Berbasis Teknologi Artificial Intelligence (Pendekatan Teori Komukikasi Massa Dalam Mempengaruhi Khalayak)," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 8, no. 2 SE-Articles (December 13, 2025): 119–28, <https://doi.org/10.38214/jurnaldawahstidnatsir.v8i2.393>.

<sup>16</sup>M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an* (Ciputat: Lentera Hati, 2005).

<sup>17</sup>Imam Gunawan, *Metode Penelitian Kualitatif, Teori Dan Praktik*, Cet. 2 (Jakarta: Bumi Aksara, 2014).

<sup>18</sup>Rogers, *Diffusion of Innovations*.

<sup>19</sup>Mayer, *Multimedia Learning*.

visual stimuli (Artificial Intelligence imagery) optimizes information retention. Additionally, the Elaboration Likelihood Model (ELM)<sup>20</sup> is used to examine the persuasive power of the content, specifically observing how the audio-visual aesthetics of Artificial Intelligence (the peripheral route) interact with the substance of the religious message (the central route) in influencing audience attitudes.<sup>21</sup>

Theologically, this study utilizes the thematic interpretation (*maudhu'i*) method<sup>22</sup> to examine the relevance of Q.S. Al-Mulk verse 23 in the context of modern digital communication. This approach focuses on an in-depth analysis of three instruments of human cognition, hearing (*as-sam'*), sight (*al-abshar*), and the heart (*al-af'idah*), as the primary receptors for receiving audio-visual da'wah messages. By correlating Qur'anic principles with the theories of communication psychology, this research aims to map how AI technology can serve as a modern actualization of human sensory and cognitive potential in understanding theological truths.

Data for this research are derived from primary and secondary sources collected purposively. Primary data are obtained through systematic observation of the audio-visual content on the Instagram account @ace\_timetraveller, encompassing cinematic videos, captions, and Artificial Intelligence-based visual design elements. Secondary data consist of scientific literature, reputable journals, and textbooks relevant to digital da'wah, Artificial Intelligence technology, and communication psychology. Data analysis follows an interactive model comprising data reduction, analytical data display, and conclusion drawing, which is further validated through theoretical triangulation to ensure the objectivity and credibility of the research findings.<sup>23</sup>

## RESULTS AND DISCUSSION

### The Diffusion of AI-Based Digital Da'wah

The diffusion of Artificial Intelligence-based digital da'wah in the social media era is a phenomenon inextricably linked to the advancement of modern communication technology. As a technological innovation, AI introduces fundamental shifts in how da'wah messages are produced and distributed to an increasingly digital-oriented audience.<sup>24</sup> The Diffusion of Innovations theory posits that the adoption of Artificial Intelligence by da'wah practitioners can be understood as a phased process, starting from the knowledge stage through to confirmation. Digital da'wah creators initially familiarize

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<sup>20</sup>Petty and Cacioppo, *Communication and Persuasion: Central and Peripheral Routes to Attitude Change*.

<sup>21</sup>Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, Edisi 2 (Bandung: Alfabeta, 2019).

<sup>22</sup>M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

<sup>23</sup>Matthew B Miles, A Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks: SAGE Publications, 2014).

<sup>24</sup>Rogers, *Diffusion of Innovations*; Beni Saputra, "Pemanfaatan Artificial Intelligence Perkuat Metode Dakwah Di Era Digital," Universitas Muhammadiyah Metro, 2025, <https://lppaik.ummetro.ac.id/pemanfaatan-artificial-intelligence-perkuat-metode-dakwah-di-era-digital>.

themselves with AI technology, assess its perceived benefits, and eventually implement it within their content production workflows.<sup>25</sup>

The Instagram account @ace\_timetraveller serves as a concrete manifestation of how Artificial Intelligence is utilized within digital da'wah. The application of this technology is evident in the generation of automated narratives, cinematic visual processing, and algorithm-based video editing, all of which significantly elevate the quality of content production. The relative advantage of Artificial Intelligence lies in its time efficiency and the enhancement of visual aesthetics. The resulting content appears more professional and engaging than that produced via conventional methods, thereby incentivizing audiences to consume the disseminated religious messages more readily.<sup>26</sup>

Furthermore, the aspect of compatibility plays a crucial role in the diffusion process. The AI technologies employed align with the inherent characteristics of social media and the preferences of digital audiences, thus accelerating the acceptance and viral spread of da'wah content. The decreasing complexity of Artificial Intelligence technology also serves as a catalyst for diffusion; currently, various Artificial Intelligence-based applications feature user-friendly interfaces that allow da'wah creators to operate them without requiring high-level technical expertise.

Trialability the ease with which an innovation can be tested, further encourages adoption. Creators can experiment with various Artificial Intelligence features on a small scale before integrating them extensively into their da'wah production. Moreover, observability facilitates diffusion; when audiences witness the tangible improvement in content quality, it serves as visible evidence of Artificial Intelligence's effectiveness in modern da'wah. The diffusion of AI-based digital da'wah is influenced not only by technological factors but also by the social and cultural dynamics that shape public media consumption patterns. Overall, this diffusion indicates that digital da'wah has entered a transformative phase that integrates cutting-edge technology with religious communication strategies, creating a new paradigm for the dissemination of Islamic values in the digital age.<sup>27</sup>

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<sup>25</sup>Castells, *The Rise of the Network Society*; Nisrina Azmi, Fika Maola, and Osly Usman, "The Influence of Ethical Perception and Digital Literacy on Attitudes and the Impact of Deepfakes on Academic Data Manipulation," *International Conference on Digital Business Innovation and Technology Management (ICONBIT)* 1, no. 2 (August 4, 2025): 213–18, <https://proceeding.unesa.ac.id/index.php/iconbit/article/view/5097>.

<sup>26</sup>Br Barus et al., "The Da'wah Approach of Ustadzah Halimah Alaydrus on Instagram."

<sup>27</sup>Habibullah, "Artificial Intelligence (AI) Dalam Digitalisasi Dakwah."



Figure 1. The diffusion of Artificial Intelligence (AI)-based digital da'wah by the @ace\_timetraveller Instagram account

### Audio-Visual Communication Analysis in Da'wah Content

Audio-visual communication in digital da'wah represents a pivotal element that determines the success of message delivery to the audience. In the context of social media platforms like Instagram, messages are no longer conveyed solely through text; instead, they rely on a synergistic combination of visual and audio elements that complement one another. The Cognitive Theory of Multimedia Learning posits that humans possess dual channels for processing information: the visual/pictorial channel and the auditory/verbal channel.<sup>28</sup> The integration of both modalities significantly enhances comprehension effectiveness compared to the use of a single channel.

On the @ace\_timetraveller account, the strategic use of cinematic visuals and dramatic audio narrations creates a more immersive communicative experience. Audiences do not merely receive information; they also perceive the emotional resonance embedded within the da'wah message. Visual elements, such as Islamic historical illustrations, animations, and kinetic typography, serve to reinforce the verbal discourse.<sup>29</sup> Aesthetically compelling visuals are capable of securing audience attention from the outset, facilitating higher engagement levels within the fast-paced environment of digital media.

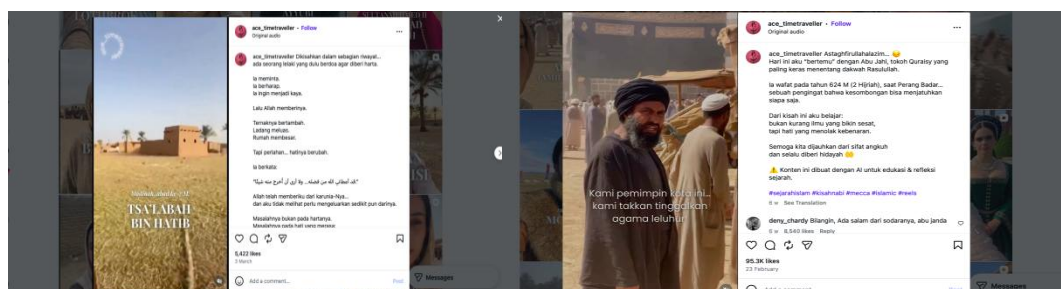


Figure 2. Audio-visual communication elements in posts by the @ace\_timetraveller Instagram account.

<sup>28</sup>Mayer, *Multimedia Learning*.

<sup>29</sup>Anukrati Sharma, Shruti Arora, and Hüseyin Pamukçu, eds., "Halal Tourism and Artificial Intelligence: New Approaches for a New Generation" (Emerald Publishing Limited, April 6, 2026), <https://doi.org/10.1108/978-1-80686-165-1>.

Meanwhile, audio elements such as vocal inflection, background music, and sound effects play a pivotal role in evoking an emotional atmosphere that reinforces da'wah messages. This is consistent with communication theories asserting that emotions are fundamental to the persuasion process.<sup>30</sup> The synchronization between audio and visual modalities is a critical determinant of communication effectiveness; any discrepancy between the two can increase cognitive dissonance and diminish audience comprehension. Within the broader context of mass communication, media functions not merely as a neutral conduit but as an active construct of meaning. Consequently, a well-orchestrated audio-visual design produces a more compelling and memorable message.

The integration of Artificial Intelligence in audio-visual communication further facilitates content personalization tailored to specific audience preferences. This technological capability enhances message relevance, thereby increasing the likelihood of audience acceptance. Furthermore, audio-visual communication significantly bolsters the storytelling process in da'wah. Narratives delivered through integrated visual and auditory channels are more intuitively understood and better retained than purely textual descriptions. Thus, audio-visual communication in digital da'wah serves as more than just a delivery mechanism; it is a sophisticated strategy to amplify communication impact through the seamless integration of visual elements, audio cues, and audience emotional resonance.

### **Cognitive Analysis of the Audience Toward Digital Da'wah Messages**

Visual da'wah content posted on Instagram is inherently designed with specific strategic intentions. Creators meticulously craft these posts to ensure that the embedded religious messages are perceived and understood in alignment with the intended objectives. In this context, the successful delivery of a da'wah message is contingent upon two primary factors. The first is the structural form of the visual content, specifically, whether it has been professionally designed according to the principles of Visual Communication Design (VCD) or remains mediocre in quality. The second factor is the audience's level of cognition and perception of the visual objects, which inevitably leads to diverse interpretations among viewers.<sup>31</sup>

From the perspective of visual da'wah creators, possessing proficient capabilities in translating abstract proselytization concepts into tangible visual forms is essential. Furthermore, creators must understand the *mad'u* (target audience), including their cultural environment and cognitive levels. The effectiveness of message delivery through

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<sup>30</sup>Nur Jihan Anggraeni Anggraeni, Nur Wicaksono Wicaksono, and Osly Usman Usman, "The Influence of Instagram Usage and Content Creativity on the Dissemination of Islamic Preaching Among Youth in Jakarta, With Personal Branding as a Mediator: Pengaruh Penggunaan Instagram Dan Kreativitas Konten Terhadap Penyebaran Dakwah Islam Pada Anak," *International Conference on Digital Business Innovation and Technology Management (ICONBIT)* 1, no. 2 (August 4, 2025): 770–75, <https://proceeding.unesa.ac.id/index.php/iconbit/article/view/5435>.

<sup>31</sup>Abdu Zikrillah and Yayah Nurhidayah, "Psikologi Persepsi Visual Pada Konten Dakwah Visual Instagram," *Prophetic: Professional, Empathy and Islamic Counseling Journal* 4, no. 2 (2021): 233–48, <https://doi.org/10.24235/prophetic.v4i2.9667>.

visual da'wah relies heavily on the creator's creative process.<sup>32</sup> Since each individual within the mad'u cohort possesses unique cognitive levels and experiential backgrounds, uniformity in reception cannot be assumed. Therefore, the creator's expertise must be maximized to ensure that this cognitive diversity does not hinder the core message's arrival.

Cognitive analysis in the context of Artificial Intelligence-driven digital da'wah is a vital aspect of understanding how religious messages are received, processed, and internalized. Cognitive processing involves more than passive reception; it is an active mental engagement encompassing attention, comprehension, evaluation, and long-term memory storage.<sup>33</sup> In the initial phase, attention serves as the primary gateway for information processing. In a distraction-heavy social media environment, da'wah content must capture attention within seconds. The use of robust visuals, high-contrast colors, and compelling openings on the @ace\_timetraveller account has proven effective in triggering the audience's orienting response.

Subsequently, the comprehension stage is influenced by message structure and narrative clarity. Content organized systematically, such as through cause-and-effect sequences, historical chronologies, or problem-solution frameworks, facilitates the audience's construction of meaning.<sup>34</sup> Concise yet substantial narration also assists in reducing cognitive load. According to Cognitive Load Theory, human working memory capacity is limited; thus, information presentation must be designed to avoid overstimulation. In this regard, the application of Artificial Intelligence to simplify visuals and summarize messages becomes a critical factor in maintaining communicative effectiveness. The following stage is retention, or the audience's ability to recall the received message. The use of visual symbols, repetition of key messages, and distinctive background music can reinforce long-term memory.<sup>35</sup> Furthermore, cognitive processing involves elaboration, where new information is integrated with prior knowledge. Da'wah content that contextualizes Islamic values within daily realities tends to be more easily elaborated by the audience.

According to the Elaboration Likelihood Model (ELM), audiences process messages through two distinct paths: the central route and the peripheral route. The central route involves deep contemplation of the message's substance, while the peripheral route relies on external cues such as aesthetics and emotional appeal. The

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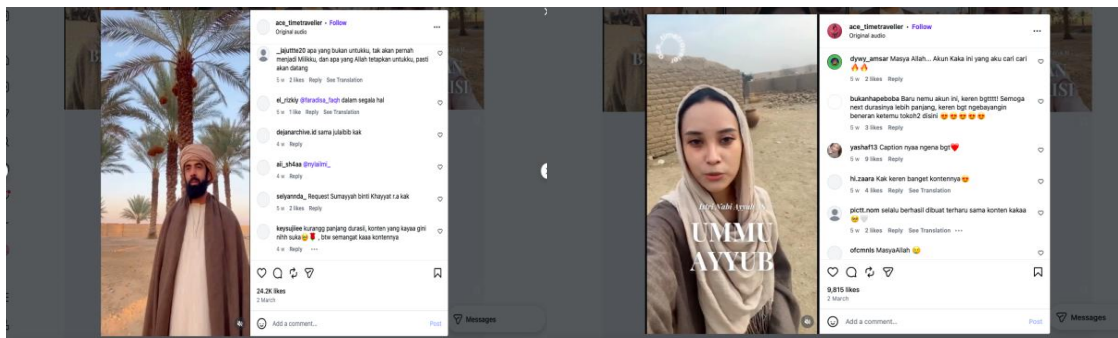
<sup>32</sup>Sarhul Azkar Pohan and Andini Nur Bahrin, "The Influence of the 'Log in' Podcast as a Da'wah Media in Strengthening Religious Tolerance among UINSU Students," *AL-IDZAAH: Jurnal Dakwah Dan Komunikasi* 7, no. 1 (June 30, 2025): 1–10, <https://doi.org/10.24127/al-idzaah.v7i1.8810>.

<sup>33</sup>Ilham Ansori and Candra Krisna Jaya, "Komunikasi Dakwah Di Era Digital," *Jurnal Manajemen Dakwah* 3, no. 1 (June 30, 2025): 1–16, <https://doi.org/10.22515/jmd.v3i1.10860>; Nurdi, Nashrulloh, and Rohim Habibi, "Adaptation and Innovation of Pesantren in Facing the Challenges of the Global Millennial Era," *CHALIM: Journal of Teaching and Learning* 5, no. 2 (2025): 228–238, <https://doi.org/https://doi.org/10.31538/cjotl.v5i2.2974>.

<sup>34</sup>Heidi A. Campbell and Ruth Tsuria, *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. (United Kingdom: Routledge, 2021).

<sup>35</sup> Heidi A. Campbell and Wendi Bellar, *Digital Religion: The Basics*, 1st ed. (United Kingdom: Routledge, 2022).

content of @ace\_timetraveller demonstrates a strategic combination of both routes. Captivating visuals serve as peripheral cues, while reflective narrations encourage deeper processing through the central route. Artificial Intelligence also enables content personalization based on audience preferences, thereby increasing message relevance. This relevance is a pivotal factor in boosting audience motivation to process information more profoundly.



**Figure 3.** *Motivational Commentary and Cognitive Dimensions on Instagram*

In addition to cognitive aspects, there is an affective dimension that plays a crucial role in the reception of da'wah messages. Emotions such as awe, fear, and hope can significantly enhance audience engagement with the conveyed message. The integration of these cognitive and affective aspects renders digital da'wah more effective in facilitating attitude formation and behavioral change. Messages that are not only intellectually comprehended but also affectively experienced tend to generate a more profound impact. Cognitive analysis demonstrates that the success of digital da'wah is substantially influenced by message designs capable of optimizing audience attention, comprehension, and retention, as well as their emotional involvement.

### The Perspective of Q.S. Al-Mulk Verse 23 in Digital Da'wah Communication

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

Meaning: “Say, ‘It is He who has created you and made for you hearing, vision, and hearts; (yet) little are you grateful’”.<sup>36</sup>

In Tafsir al-Tabari: Jami’ al-Bayan ‘an Ta’wil Ay al-Qur’an (Volume 23:134), Al-Tabari explains that Allah SWT addresses His Prophet, stating: “Say, O Muhammad, to the polytheists who deny the Day of Resurrection, that it is Allah who has created and subsequently formed them.” His words, *وَجَعَلَ لَكُمُ السَّمْعَ* (And made for you hearing), signify the faculty through which you are able to hear. Furthermore, *وَالْأَبْصَرَ* (Vision),” refers to the faculty through which you are able to see, and *وَالْأَفْئِدَةَ* (And hearts), refers to the faculty through which you are able to reason and think. However, *قَلِيلًا مَّا تَشْكُرُونَ* (Little

<sup>36</sup>Departemen Agama R, *Al-Qur’an Dan Terjemahnya* (Jakarta: Darus Sunnah, 2002).

are you grateful) Al-Tabari notes: Extremely little is the gratitude you show in proportion to the vast abundance of blessings that Allah has bestowed upon you.<sup>37</sup>

Surah Al-Mulk verse 23 provides a profound epistemological foundation for understanding the process of human communication. This verse asserts that Allah SWT has endowed humanity with hearing (*as-sam'*), sight (*al-abshar*), and hearts (*al-af'idah*) as the primary instruments for acquiring knowledge.<sup>38</sup> Within the framework of da'wah communication, these three instruments serve complementary functions that align with Dual Coding Theory; hearing facilitates the reception of verbal/auditory messages, while sight enables the perception of visual symbols. According to this theory, the simultaneous stimulation of *as-sam'* and *al-abshar* through Artificial Intelligence-generated multimodal content, such as that found on @ace\_timetraveller, creates a dual-channel processing effect that enhances the audience's cognitive reception and information retention.

Artificial Intelligence-driven digital da'wah represents a modern actualization of these three sensory and cognitive instruments. Digital media optimizes auditory functions through vocal narration, visual functions through imagery and animation, and cognitive-affective functions through reflective messaging. A thematic interpretation approach reveals that the sequential mention of *as-sam'*, *al-abshar*, and *al-af'idah* in the Qur'an is not coincidental but rather illustrates the hierarchical process of human information reception. This hierarchy corresponds to the stages of the Diffusion of Innovations; the auditory and visual elements serve the knowledge and persuasion stages, while the heart acts as the center for the decision and confirmation stages. In this context, effective digital da'wah must balance these dimensions, as an overemphasis on the visual (peripheral) dimension without a deep appeal to the heart (central) may hinder the meaningful adoption of religious values.

Furthermore, the utilization of Artificial Intelligence allows for the optimization of these instruments through the lens of the Elaboration Likelihood Model (ELM). While the cinematic Artificial Intelligence visualizations on Instagram often capture attention through the peripheral route (aesthetic appeal to *al-abshar*), the reflective narratives target the central route, stimulating the *al-af'idah* for deep cognitive processing. However, the application of technology must remain anchored in ethical values to ensure that the innovation does not obscure the substance of the message. This verse also contains a critique of superficiality, suggesting that digital da'wah should be designed not just to capture transient attention but to stimulate the *qalb* (heart) toward spiritual awareness. By integrating AI technology with these Qur'anic values, digital da'wah becomes a transformative vehicle that is adaptive to modern advancements while remaining firmly grounded in its normative essence.

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<sup>37</sup>Ibnu Jarir Ath-Thabari, *Tafsir Ath-Thabari*, Volume 25 (Jakarta: Pustaka Azzam, 2007).

<sup>38</sup>Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

### **The Artificial Intelligence-Driven Digital Da'wah Model: A Synthesis of Findings**

Artificial Intelligence-based digital da'wah represents a complex and multidimensional communication system. This system involves a dynamic interaction between technology, media, message, and audience. In this framework, Artificial Intelligence functions as a primary enabler that accelerates the Diffusion of Innovations, facilitating efficient and high-quality content production. This technology not only streamlines the production process, moving from the knowledge stage to the implementation stage, but also amplifies the creative capacity of da'is to become adaptive innovators in message delivery.<sup>39</sup>

Instagram, as the primary medium, possesses visual and interactive characteristics that support the widespread dissemination of da'wah messages. The synergy between visuals, audio, and storytelling on this platform creates a more immersive communicative experience, which can be analyzed through Dual Coding Theory. By simultaneously stimulating the auditory and visual channels, Artificial Intelligence-enhanced content optimizes the audience's cognitive reception and information retention. From the audience's perspective, the Elaboration Likelihood Model (ELM) explains that while cinematic Artificial Intelligence visuals may initially capture attention through the peripheral route, the depth of the narrative encourages a shift toward the central route, where audiences interpret and evaluate messages based on their unique experiential backgrounds and prior knowledge.<sup>40</sup>

The integration of these four elements, technology, media, message, and audience, results in a digital da'wah model that is inherently dynamic and adaptive. This model demonstrates that the success of da'wah depends not only on the substance of the message but also on the delivery method and the media context. Furthermore, this model emphasizes the critical balance between technological and theological dimensions, anchored in the epistemological framework of Q.S. Al-Mulk 23.<sup>41</sup> The utilization of Artificial Intelligence must remain oriented toward Islamic values, ensuring that the optimization of hearing, sight, and heart remains the overarching objective of da'wah. From a communication perspective, this model can be categorized as convergent communication, which integrates diverse media and technologies into a unified system.<sup>42</sup>

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<sup>39</sup>Anggraeni, Wicaksono, and Usman, "The Influence of Instagram Usage and Content Creativity on the Dissemination of Islamic Preaching Among Youth in Jakarta, With Personal Branding as a Mediator: Pengaruh Penggunaan Instagram Dan Kreativitas Konten Terhadap Penyebaran Dakwah Islam Pada Anak"; Hidayah, "Analisis Desain Komunikasi Visual Dakwah Pada Akun Instagram @nuonlinejatim Sebagai Media Dakwah Di Era Digital."

<sup>40</sup>Titin Nurjanah, "Literasi Digital Dan Ketahanan Moderasi Beragama: Telaah Integratif Dalam Perspektif Maqashid Al-Syari'ah," *JSHI: Jurnal Syariah Hukum Islam* 3, no. 1 SE- (June 22, 2024): 1–17, <https://doi.org/10.47902/jshi.v3i1.422>.

<sup>41</sup>Sakdiah et al., "Prophetic Communication in Digital Preaching: Building a Critical and Wise Society in Using Social Media/Komunikasi Profetik Dalam Dakwah Digital: Membangun Masyarakat Yang Kritis Dan Bijak Dalam Bermedia Sosial."

<sup>42</sup>Awaludin Pimay and Uswatun Niswah, "Efektifitas Dakwah Virtual Di Era Pandemi," *Jurnal Komunikasi Islam* 11, no. 2 SE-Articles (December 1, 2021): 355–69, <https://doi.org/10.15642/jki.2021.11.2.355-369>.

The Artificial Intelligence-driven digital da'wah model also unlocks new opportunities for developing more innovative and inclusive proselytization methods.<sup>43</sup> Nevertheless, challenges such as the ethics of Artificial Intelligence usage, information validity, and the potential for message distortion must be meticulously addressed. In conclusion, the integration of these findings provides a comprehensive framework for how Artificial Intelligence-based digital da'wah can be developed effectively and sustainably in the technological era.

## CONCLUSION

Artificial Intelligence-based digital da'wah marks a significant transformation in religious communication within the digital era, as evidenced by the Instagram account @ace\_timetraveller, which demonstrates that message production and distribution have become more effective, engaging, and adaptive to the characteristics of contemporary audiences. The diffusion of Artificial Intelligence technology in this context aligns with established innovation adoption patterns, where factors such as relative advantage, compatibility, and ease of use serve as the primary drivers of technological acceptance among the digital public. From a communication perspective, the audio-visual approach is a crucial factor in enhancing message efficacy; the integration of aesthetic visual elements, clear audio, and robust storytelling techniques is proven to capture attention, facilitate comprehension, and reinforce long-term audience information retention.

Furthermore, cognitive analysis reveals that audiences function as active information processors who navigate through stages of attention, comprehension, and retention, wherein Artificial Intelligence-augmented da'wah content is capable of optimizing these stages while simultaneously engaging affective dimensions. This process is rooted in the epistemological foundation of Q.S. Al-Mulk verse 23, which asserts that the da'wah process must optimize the functions of hearing (*as-sam'*), sight (*al-abshar*), and the heart (*al-af'idah*) as the primary instruments of human cognition. In conclusion, the success of Artificial Intelligence-based digital da'wah is determined by the strategic synergy between technological innovation and the depth of message substance. Future da'wah development must prioritize this balance to ensure that Islamic values are delivered effectively, contextually, and meaningfully amidst the rapid advancement of modern technology.

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<sup>43</sup>Samsul Rani, "Transformasi Komunikasi Dakwah Dalam Era Digital: Peluang Dan Tantangan Dalam Pendidikan Islam Kontemporer," *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora (E-ISSN 2745-4584)* 4, no. 1 SE-Articles (August 3, 2023): 207–16, <https://doi.org/10.37680/almikraj.v4i1.3513>.

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