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Preserving *Isnad* in the Algorithmic Era: A Mosque-Based Hybrid Educational Communication Model

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ABSTRACT
Background: Technological disruption in the digital era drives mosque institutions to adopt Artificial Intelligence (AI) to speed up information dissemination and educational communication. However, uncontrolled AI integration triggers an *isnad* crisis and a loss of spiritual essence due to the algorithm's inability to validate the intellectual lineage of teachers. Research Objective: This study aims to formulate an effective, theologically sound, and adaptive hybrid educational communication model to preserve the authenticity of knowledge in mosques during this algorithmic era. Methods: This study utilizes a qualitative approach with a library research design, gathering reputable literature (2016-2026), and analyzing data using the Interactive Model of Miles, Huberman, and Saldaña. Results: This study formulates the Mosque-Based Hybrid Educational Communication Model based on the human-in-the-loop principle. This model establishes a strict demarcation line: AI is positioned downstream merely as a technical acceleration assistant (design, scheduling, distribution), while the upstream domain (defining legal substance, interpreting texts, final validation) remains absolutely controlled by an expert council or scholars possessing a clear *isnad* through integrated pre-production, production, and post-production mechanisms. Conclusion: This micro-operational hybrid framework proves that technological modernity and intellectual orthodoxy can be harmoniously integrated for the community's benefit, serving as a tactical guide for mosque managements to safely expand *da'wah* reach without compromising the purity and authenticity of Islamic teachings.

Kata Kunci:

Komunikasi Pendidikan Islam;
Preservasi *Isnad*;
Kecerdasan Buatan;
Manajemen Masjid;
Komunikasi Hibrida

ABSTRAK

Latar Belakang: Akselerasi disrupsi teknologi di era kontemporer mendorong institusi manajemen masjid untuk mulai mengadopsi Kecerdasan Buatan (AI) demi mempercepat diseminasi informasi keagamaan dan efisiensi dakwah digital. Namun, integrasi AI yang tidak terkendali memicu krisis otentisitas *isnad* dan memicu hilangnya esensi spiritual akibat ketidakmampuan algoritma mesin memvalidasi silsilah keilmuan guru secara sahih. Tujuan Penelitian: Penelitian ini bertujuan untuk merumuskan model komunikasi pendidikan hibrida yang efektif, valid secara teologis, serta adaptif untuk menjaga kemurnian *isnad* ilmu di masjid pada era maraknya algoritma digital. Metode: Pendekatan kualitatif dengan desain studi pustaka (library research) diaplikasikan menggunakan literatur jurnal ilmiah bereputasi (2016-2026), lalu dianalisis secara interaktif melalui kondensasi data, penyajian data, dan verifikasi kesimpulan akhir. Hasil: Penelitian ini menghasilkan *Mosque-Based Hybrid Educational Communication Model* berbasis prinsip human-in-the-loop. Model operasional ini menetapkan batas demarkasi tegas: AI diposisikan di hilir hanya sebagai asisten akselerasi teknis (desain, penjadwalan, distribusi), sedangkan wilayah hulu (substansi hukum, interpretasi teks suci, verifikasi final) mutlak dikendalikan dewan pakar *takmir* atau ustaz ber-*isnad* jelas melalui tiga tahapan kerja terintergrasi secara berkala. Kesimpulan: Model hibrida mikro-operasional ini membuktikan bahwa kemajuan modernitas teknologi dan ortodoksi intelektual Islam dapat dipadukan secara harmonis, sekaligus menjadi cetak biru dan panduan taktis bagi *takmir* masjid untuk memperluas jangkauan syiar dakwah tanpa mengorbankan berkah, adab, dan otentisitas ajaran keislaman.

INTRODUCTION

Historically, mosques have not merely functioned as places of ritual worship. Mosques also serve as epicenters of Islamic educational communication that transform knowledge and spiritual values for the congregation. Along with the accelerated technological disruption in the digital era, mosque institutions have now begun to adopt Artificial Intelligence (AI) technologies (Almuhaysin et al., 2026). This technology is utilized to accelerate information dissemination and educational communication. The application of AI in the modern mosque ecosystem encompasses the automation of *da'wah* materials, the optimization of social media (Samsuriyanto & Imani, 2026b). The use of interactive assistant bots to respond to daily practical *fiqh* inquiries from the congregation promptly. These digitalization steps are taken to respond to the needs of the younger generation of Muslims. They demand fast, instant, and geographically boundless access to religious information. Nevertheless, the massive adoption of artificial intelligence within the mosque environment triggers a fundamental problem. This problem relates to the distortion of knowledge transmission within the Islamic tradition (Meerangani et al., 2026).

The fundamental issue arising from this phenomenon is the inability of artificial intelligence algorithms to recognize and validate. These algorithms also do not possess a legitimate silsilah of teachers or lineage (*isnad*). AI operates purely based on statistical data processing, word probabilities, and mathematical computation. Consequently, the communication products it generates are highly vulnerable to spreading biased information, erroneous interpretations of religious texts, and causing a loss of spiritual essence (Saifulloh & Samsuriyanto, 2026a). In the

Islamic educational tradition, knowledge is not merely a cognitive information commodity. Knowledge is a spiritual blessing flowing through physical encounters (*talaqqi*) and emotional bonds between teacher and student. Mosque congregations shift to consuming religious texts created by next-generation algorithms without a proper curation process. As a result, the moral authority of scholars is threatened with collapse. This triggers a crisis of epistemic authenticity where religious truth is measured by search engine popularity trends. This truth is no longer based on the validity of an intellectual lineage connecting back to the Prophet Muhammad (SAW). This shift demands a critical analysis of digital discourse to safeguard the moral authority of scholars in the virtual world (Muhid & Samsuriyanto, 2018).

Literature reviews regarding technological adaptation in contemporary Islamic ecosystems broadly divide into aspects of spatial transformation, institutional governance, and digital ethics communication strategies. This transformation initiated with spatial paradigm shifts through the "convergent mosque" concept—a spatial model integrating physical and virtual spaces simultaneously to maintain traditional mosque values amidst technological advancements (As, 2006). This spatial convergence paradigm was institutionally expanded post-pandemic into the "Mosque-of-Tomorrow" (MoT) framework. Digitalization is no longer viewed as a technical hardware upgrade. This process is rather a comprehensive governance transformation. This transformation positions the mosque as a Digital Center of Excellence by integrating Islamic principles of *amanah*, trust, and accountability (Bin Kaharudin & Bin Ahmad Dahlan, 2025).

Furthermore, there is a hybridization model for the communication strategies of macro-religious organizations like Nahdlatul Ulama and Muhammadiyah. This model is used in institutionalizing AI ethics for Gen Z *da'wah*. These studies successfully formulated structural-organizational policies to respond to algorithmic biases on large-scale digital platforms. This hybridization model marks a transition toward digital sovereignty blending classical traditions with algorithmic governance through two main approaches: a person-centric reconstruction of personal authority in the form of "Digital *Isnad*" relying on verified transmission lineages, and a system-centric system orchestration controlled by "Information *Fiqh*" (Saifulloh & Samsuriyanto, 2026b).

The research gap underlying the urgency of this article lies in the scarcity of studies specifically formulating an educational communication hybridization model. This model is analyzed specifically at the micro-institutional level, such as mosque management (*takmir*). Most previous research overlooks the critical role of mosque management. This management acts as a theological filter against the onslaught of machine-generated content. No operational model yet bridges the practical use of AI devices in mosques with the Sharia obligation to preserve *isnad* validity. The conceptual novelty offered in this article is the formulation of the *Mosque-Based Hybrid Educational Communication Model*. Instead of rejecting technology, this model reconstructs the governance of mosque educational communication by strictly placing humans as the central decision-makers (*human-in-the-loop*). This research is crucial to provide tactical guidance for mosque management. This guidance is useful in balancing the speed demands of the digital age with the responsibility of safeguarding the purity of Islamic teachings (Rofiq & Samsuriyanto, 2025).

The primary objective of this study is to formulate an effective, theologically, and academically sound hybrid communication model to preserve the authenticity of knowledge in mosques during the algorithmic era (Rofiq & Samsuriyanto, 2026a). Practically, this article provides real implications in the form of strategic guidelines and operational recommendations for mosque management, Quranic Learning Center (TPA) administrators, and teachers. These

recommendations are aimed at adopting AI wisely without sacrificing crucial pillars in the Islamic intellectual tradition.

METHODS

This study utilizes a qualitative approach with a library research design. This study focuses fully on building a new conceptual framework regarding mosque educational communication amidst the dynamics of *isnad* preservation and artificial intelligence. Data collection was carried out systematically by searching reputable national and international journal articles published within the last ten years (2016–2026). The data search strategy was executed using combinations of specific keywords such as "Artificial Intelligence ethics", "Islamic educational communication", "*isnad* preservation", and "mosque management".

The selected literature sources were strictly limited to relevant accredited scientific journals in Indonesian and English. Meanwhile, non-scientific articles, popular opinions, and documents not directly related to mosque educational communication were excluded from the analysis to ensure conceptual consistency. Furthermore, the gathered literature data was analyzed using the Interactive Model developed by Miles, Huberman, and Saldaña (Miles et al., 2020). This operational analysis was conducted through three integrated stages: data condensation to select core arguments, data display in a comparative theoretical matrix, and finally, conclusion drawing and verification to generate a valid and authentic mosque educational communication hybridization model.

RESULTS

Typology of Artificial Intelligence Application in Mosque Educational Communication

The penetration of artificial intelligence (AI) into the contemporary operational scope of mosques has touched vital aspects of instructional and administrative communication. There are three primary domains of AI application by modern mosque management today. First, the automation and simplification of digital *da'wah* materials. Mosque social media managers utilize Large Language Model (LLM) platforms to summarize long lectures delivered by religious teachers (Wahid & Abdulloh, 2026). These summaries are transformed into narrative infographics, captions, or short video scripts for dissemination across congregational digital platforms (Rofiq & Samsuriyanto, 2026b).

Second, the utilization of interactive assistant bots for daily *fiqh* Q&A. It is necessary to integrate intelligent agent systems into mosque instant messaging platforms to respond instantly to congregational questions regarding purification, prayer procedures, and zakat calculations (Ahmad, 2026). This system operates on a digital database of classical texts (*kitab kuning*). The integration of this technology facilitates the dissemination of Islamic legal products, wherein religious answers are extracted practically directly from classical and contemporary Islamic jurisprudence literature (Hatta & Samsuriyanto, 2026).

Third, the modernization of administrative systems and curricula within Quranic Learning Centers (TPA) under the auspices of mosque management. AI-based software is applied to monitor students' Quranic memorization progress and schedule personalized learning materials, as well as automatically draft academic evaluations for teachers (Nasir et al., 2025). The use of this technology is recognized for providing high efficiency and optimizing the management's workload,

while expanding the reach of Islamic educational messages beyond the physical walls of the mosque to socialize moderate religious *da'wah* values massively in the virtual world (Samsuriyanto, 2018a).

Table 1. Classification of AI Deployment in Mosque Education

Domain	Core Tech	Primary Output
Digital *Da'wah*	Large Language Models	Short video scripts
Fiqh Q&A	Intelligent chatbot agents	Instant religious answers
TPA Management	Progress monitoring software	Automated academic evaluations

Source: Developed by the Authors (2026)

The *Isnad* Crisis and the Reduction of Spiritual Value in *Da'wah* Communication

Despite achieving technical efficiency, critical analysis of AI-generated religious texts reveals a profound authenticity crisis within the dimension of intellectual silsilah (*isnad*). AI fundamentally operates on statistical calculations of historical data without possessing spiritual consciousness, moral experience, or a legitimate chain of teachers (Sani & Abdulmumini, 2025). This stands in sharp contrast to the scholarly authority of traditional scholars who perform deep and comprehensive interpretations of religious scriptural texts, maintaining a clear oral *isnad* in contemporary Quranic interpretations (Samsuriyanto, Saifulloh, et al., 2025).

In the Islamic intellectual tradition, *isnad* is a pillar of truth that not only guarantees textual authenticity but also transfers blessings (*barakah*) and character refinement (*adab*) from teacher to student through physical companionship (*talaqqi*). When the role of a teacher or ustaz as a moral communicator is replaced by virtual assistants, Islamic educational messages experience a severe reduction in meaning (Yunita et al., 2025). This reduction eliminates the ideal essence of oral delivery, which is reflected in the khutbah techniques of professional preachers who touch congregants' psychological aspects through direct role-modeling (Samsuriyanto, 2016)

Algorithms tend to produce mechanistic, rigid religious responses that frequently lack sociological context or historical legal backgrounds (*asbabun nuzul*). This phenomenon gives rise to the de-spiritualization of educational communication. While congregants receive an abundance of cognitive data, they lose the spiritual guidance and real-life examples from a scholar possessing a trusted chain of transmission directly tracing back to Prophet Muhammad (SAW) (Mukaromah et al., 2025). The absence of this character dimension reflects the technology's failure to adopt a holistic communication model from an exemplary religious figure who integrates deep spirituality and active moral guidance in reality for the younger generation (Samsuriyanto, Imani, et al., 2025).

Table 2. Spiritual Impact of AI in Religious Discourse

Core Crisis	Missing Element	Final Consequence
No chain *isnad*	Direct physical companionship	Mechanistic rigid text
Lost blessing *barakah*	Direct moral communicator	Severe meaning reduction
Lack moral consciousness	Real life examples	De-spiritualized educational communication

Source: Developed by the Authors (2026)

Structure of the Mosque-Based Hybrid Educational Communication Model

To overcome this authority crisis without disconnecting from modern technological advancements, this study formulates the Mosque-Based Hybrid Educational Communication Model as a theological-practical resolution. Unlike the findings of Saifulloh & Samsuriyanto (2026b) which focus on hybridization at the structural-policy level of macro-religious organizations (NU and Muhammadiyah), the model offered here operates micro-tactically within the daily governance of mosque management. This hybrid framework establishes a strict demarcation line between the machine's technical capacity and human spiritual authority using a "human-in-the-loop" principle, converting religious communication values into practical operational rules to manage institutions more professionally (Samsuriyanto & Imani, 2026a).

Within this model, artificial intelligence is strictly positioned at the downstream stage as a secondary technical assistant. AI's role is restricted to initial reference gathering, grammatical refinement, visual layout design, and content distribution scheduling (Al-Zaidi et al., 2025). Conversely, the upstream domain—which includes defining legal substance, interpreting sacred texts, choosing *da'wah* narratives, and final verification—must be absolutely controlled by the mosque's expert council, kiai, or ustaz possessing clear *isnad* to avoid public disputes or conflicting interpretations of religious texts without proper foundation (Wahyuddin et al., 2023).

The operational implementation of this hybridization model can be summarized into an integrated three-stage work mechanism executed by mosque management:

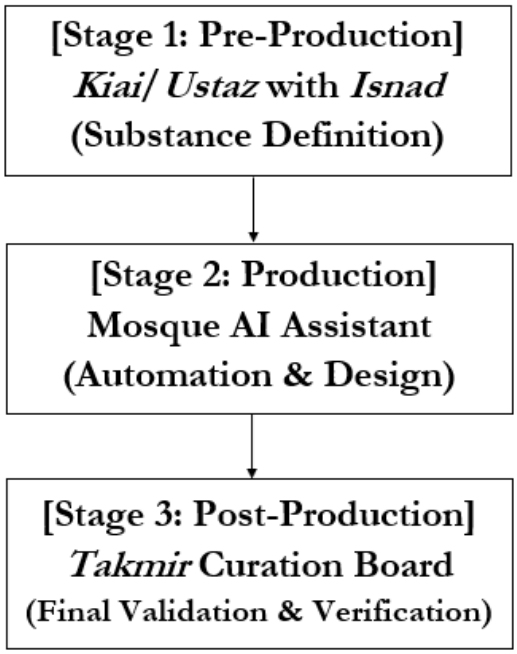

Figure 1. Mosque-Based Hybrid Educational Communication Model

During Stage 1 (Pre-Production), an authorized scholar determines the core theme and authentic religious legal rulings. In Stage 2 (Production), the mosque's creative team utilizes AI tools to process this core substance into attractive *da'wah* content aligned with social media

algorithms. In Stage 3 (Post-Production), the machine's output must not be directly broadcasted; it must undergo review by the *Takmir* Curation Board to eliminate algorithmic hallucinations. Once verified and given sharia clearance by the responsible scholar, the content is released to the congregation, explicitly displaying the original scholar's name as the owner of the content's *isnad*.

Implementing this hybrid model pairs the rapid information dissemination of the algorithmic era harmoniously with the precision, sanctity, and moral accountability inherent in the Islamic *isnad* tradition, protecting the authenticity of knowledge and strengthening the mosque's independence within the contemporary Islamic media industry environment (Samsuriyanto, 2018b).

CONCLUSION

This study successfully addresses the challenges of digital disruption in religious public spheres by formulating the Mosque-Based Hybrid Educational Communication Model as a strategic resolution against the threat of *isnad* crisis in the algorithmic era. The adoption of AI in mosque educational and *da'wah* activities is proven to offer a significant leap in efficiency regarding the domains of administration, content simplification, and distribution speed of religious information.

However, uncontrolled technological integration poses a major risk of eroding the pillars of knowledge authenticity, degrading the spiritual authority of scholars, and reducing the value of character refinement (*adab*) traditionally transmitted through chains of transmission. Through an in-depth library research approach, this article reinforces a vital rule: AI algorithms must never be allowed to operate autonomously as standalone moral communicators in producing fatwas or Islamic educational materials within mosque environments.

The main conceptual contribution of this research is the institutionalization of a human-in-the-loop framework that proportionally divides roles between machine computational capacity and human religious authority. AI is rigidly confined to a technical acceleration role, while quality control over religious substance, interpretation of source texts, and final validation remains tightly locked in the hands of mosque management and scholars with authentic lineages. This micro-operational approach distinguishes this article from previous macro-level organizational studies, offering a practical blueprint directly implementable by thousands of grassroots mosque managements. Theoretically, these findings prove that technological modernity and intellectual orthodoxy need not negate each other, but can be harmoniously integrated for the benefit of the community. Practically, this hybrid model serves as a tactical guide for mosque-based educational managers to expand their *da'wah* reach via AI without compromising the purity, blessings, and authenticity of Islamic teachings preserved across generations.

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