



## INTEGRATING GENERATIVE AI IN JOURNALISM EDUCATION THROUGH ISLAMIC COMMUNICATION ETHICS

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### **Abstract**

*Research on Artificial Intelligence in journalism is rapidly expanding, but studies on adoption in Islamic higher education remain limited. In practice, students actively utilize various generative AI tools, but often without sufficient ethical understanding. This condition creates potential risks such as misinformation, cultural insensitivity, and weakened professional accountability. This study examines the integration of generative AI in the Islamic Communication and Broadcasting (KPI) program at UIN Ponorogo through a qualitative case study approach. The analysis using Rogers' Diffusion of Innovation theory alongside the framework of Islamic communication ethics, encompassing the principles of *ṣiḍq* (truthfulness), *amānah* (responsibility), *maṣlaḥah* (public benefit), *'adl* (justice), *tabayyun* (verification), *wasatiyya* (moderation), and *tablīgh* (ethical communication). Findings reveal distinct adoption patterns: students adopt AI rapidly with minimal ethical filtering, lecturers adopt selectively with oversight, while practitioners prioritize authenticity. These differences highlight gaps in digital ethics, institutional readiness, and curriculum design. The study proposes a conceptual framework to align AI adoption with Islamic communication ethics, thereby fostering more responsible journalism practices.*

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	<b>Abstrak</b>
<hr/> <b>Kata kunci:</b> Kecerdasan Buatan; Etika Komunikasi Islam; Pendidikan Jurnalisme <hr/>	<hr/> Kajian tentang kecerdasan buatan (AI) dalam jurnalisme semakin berkembang, namun penelitian tentang adopsinya di perguruan tinggi Islam masih terbatas. Padahal, mahasiswa telah secara aktif memanfaatkan berbagai AI generatif, tetapi seringkali tanpa disertai pemahaman etis yang memadai. Kondisi ini menimbulkan potensi masalah seperti misinformasi, ketidakpekaan budaya, dan melemahnya akuntabilitas. Penelitian ini mengkaji integrasi AI generatif dalam Program Studi Komunikasi dan Penyiaran Islam (KPI) UIN Ponorogo dengan pendekatan studi kasus kualitatif. Analisis dilakukan menggunakan teori Difusi Inovasi Rogers serta kerangka etika komunikasi Islam yang meliputi prinsip <i>ṣidq</i> (kebenaran), <i>amānah</i> (tanggung jawab), <i>maṣlahah</i> (kemaslahatan), <i>ʿadl</i> (keadilan), <i>tabayyun</i> (verifikasi), <i>wasatiyya</i> (moderasi), dan <i>tablīgh</i> (komunikasi etis). Hasil penelitian menunjukkan adanya perbedaan pola adopsi: mahasiswa cenderung cepat mengadopsi tanpa penyaringan etis, dosen lebih selektif dengan pengawasan, sementara praktisi mengutamakan autentisitas. Perbedaan ini mengungkap kesenjangan pada aspek etika digital, kesiapan institusi, dan rancangan kurikulum. Studi ini menawarkan kerangka konseptual untuk menyelaraskan adopsi AI dengan etika komunikasi Islam, sehingga mendorong praktik jurnalisme yang lebih bertanggung jawab. <hr/>

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**INTRODUCTION**

***Background Of The Study***

Artificial Intelligence (AI) has rapidly transformed multiple sectors of human life, including finance, transportation, law, media, and education (De La Vega Hernández et al., 2023). Among its most disruptive developments is the rise of generative AI tools such as ChatGPT (OpenAI), Bard/Gemini (Google), Bing Chat (Microsoft), DALL·E, Meta, and Perplexity. These systems, powered by deep learning and natural language processing (NLP), can generate human-like text, images, and voice responses with impressive fluency (Caldarini et al., 2022; Zimmerman, 2023). While generative AI enhances productivity and innovation, it raises pressing ethical

concerns, particularly regarding authorship, factual accuracy, cultural bias, and the erosion of editorial accountability. Such problems are technical and deeply moral for Islamic societies, touching upon foundational values embedded in Islamic communication ethics (Abadalhady et al., 2025).

The incorporation of AI in journalism commenced much prior to the emergence of generative models. Since the 1980s, newsrooms have employed computer-assisted reporting, succeeded in the 2000s by Natural Language Generation (NLG) to automate routine content such as weather and financial news. During the 2010s, the progression of machine learning rendered AI essential for extensive data analysis, instantaneous reporting, and investigative journalism. Recently, deep learning has facilitated personalized content delivery, audience segmentation, sentiment analysis, and automatic fact-checking (Masduki et al., 2025). However, the increasing reliance on generative AI, which can produce entire news articles with minimal human input, has intensified concerns about misinformation, algorithmic bias, editorial control, and the erosion of professional judgment.

Globally, media organizations have responded with both enthusiasm and caution. While generative AI is tested for tasks like headline generation, chatbot interaction, and content summarization, non-generative AI tools are widely used for web scraping, audio transcription, SEO optimization, and metadata analysis. Notable innovations include Reuters' use of machine learning for video analytics, The Washington Post's deployment of an interactive climate chatbot, and AI-generated virtual news anchors in China, India, and Kuwait (Beckett & Yaseen, 2023; Manan, 2024). These cases demonstrate that while AI enhances newsroom productivity, it also demands critical oversight to preserve journalistic ethics, especially in contexts where the integrity of truth and public trust are at stake.

In Indonesia, the trajectory of AI adoption in journalism has developed more gradually and reflects distinct local concerns. Since 2023, national dialogues hosted by the Indonesian Digital Media Association (AMSI) and the Alliance of Independent Journalists (AJI) have opened conversations on the potential and risks of AI. On one hand, AI is seen as a tool for increasing newsroom efficiency, streamlining workflows, and supporting content personalization. On the other hand, journalists and scholars

have raised alarms over legal ambiguity, misinformation, copyright issues, and algorithmic bias (Muhammad, 2023; Putra, 2025). By 2024, various Indonesian newsrooms had begun experimenting with AI: IDN Times introduced robot journalists and summarization features, TV One deployed AI-generated virtual news presenters, Kompas Gramedia adopted predictive AI for content creation and SDG-based classification, Narasi employed ChatGPT and Perplexity for investigative work, and Suara.com integrated Gemini into its editorial system (Manan, 2024). These examples reflect a cautious but growing trend where innovation is tempered by ethical scrutiny and human supervision.

Though unevenly across infrastructure and capability, AI implementation is expanding at the local level. Case studies from Radarsolo.com and Jabar.viva.co.id show that generative AI has improved efficiency, but also raised dilemmas related to information accuracy, editorial integrity, and the absence of clear ethical guidelines (Johansah et al., 2024; Listiyoningsih et al., 2025). Meanwhile, Bengkulu Ekspres and several media outlets in Padang have used AI mainly for data processing and creative tasks, but continue to rely on human editors for verifying facts and upholding journalistic values (Kurnianti et al., 2024; Yulia, 2024). These examples highlight the gradual normalization of AI in local journalism practices, underscoring the urgent need for ethical frameworks to guide its responsible use, especially in communities where trust and religious values are deeply embedded in media practices.

These technological shifts are not limited to professional newsrooms. They also reshape how journalism is taught and practiced in Islamic higher education. The study program Islamic Communication and Broadcasting (KPI), Universitas Islam Negeri (UIN) Ponorogo was selected as the research site because it is in the process of becoming a pilot project for integrating AI literacy and practice into its journalism curriculum, reflecting a transitional phase where institutional policies and teaching strategies are being developed to accommodate AI-based learning. Preliminary interviews conducted by the researcher before the field study revealed that more than 80% of KPI students had used generative AI tools for writing, design, and video assignments, a trend further confirmed by survey data showing that among 131 respondents, 58.78% reported using ChatGPT, 12.98% used Perplexity, 79.39% used

Canva, and 83.97% used CapCut. This high adoption rate aligns with global trends in higher education where generative AI is increasingly embedded in teaching and learning processes (UNESCO, 2023). However, pedagogical frameworks to align these AI practices with Islamic communication ethics remain limited, resulting in reliance on AI-generated content without sufficient scrutiny of truthfulness, source credibility, or cultural sensitivity practices that may contradict the values of *tabayyun* (verification) and *ṣidq* (truthfulness).

Islamic journalism is not merely a professional craft; it is a moral vocation grounded in the *maqāṣid al-sharī'ah*, the higher objectives of Islamic law, which aim to preserve religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Hamada, 2016). In the context of media and communication, these objectives translate into upholding *al-ḥaqq* (truth), *al-'adl* (justice), *wasatiyya* (moderation), and *maṣlahah* (public benefit) as guiding principles for news production and dissemination (Pintak & Setiyono, 2011). Despite this ethical framework, journalism curricula within Islamic institutions often neglect to integrate such values when addressing AI technologies. Consequently, students risk employing AI tools in ways that uncritically reproduce algorithmic bias, disseminate misinformation, or generate culturally inappropriate content, actions that undermine the moral and societal mission of Islamic communication (Ahmad et al., 2023; Forja-Pena et al., 2024).

This study emerges from the need to realign the use of AI in journalism education with the ethical values of Islamic communication. Principles such as *tawḥīd* (unity of purpose), *amānah* (moral responsibility), and *ummah* (communal benefit) provide a spiritual and ethical compass that must guide the use of emerging technologies in communication practice (Mowlana, 2013). Specifically, this study builds upon seven core Islamic communication ethics, such as *ṣidq*, *amānah*, *maṣlahah*, *'adl*, *tabayyun/tatsabbut*, *wasatiyya*, and *tablīgh*, which serve as the normative framework for evaluating the adoption of generative AI in journalism education (Hamada, 2016; Muchtar et al., 2017; Pintak & Setiyono, 2011; Steele, 2011).

### ***Literature Review***

Recent scholarship on Artificial Intelligence (AI) in journalism has focused predominantly on integrating into newsroom workflows, particularly enhancing news production, audience engagement, and editorial efficiency. Studies such as those highlight AI's contributions to content automation, real-time reporting, and data-driven decision-making in journalistic processes (Calvo-Rubio & Ufarte-Ruiz, 2021). AI tools are praised for enabling faster and more precise information delivery, assisting journalists with data collection, content generation, and user analytics. However, these functional advancements are accompanied by critical ethical concerns. AI may lead to job displacement, algorithmic bias, and weakening editorial independence, raising important questions about accountability and professional judgment (Noain-Sánchez, 2022).

Although integrating AI into journalism curricula has been encouraged to promote technical skills and critical literacy (Luttrell et al., 2020; Pavlik, 2023). Integrating Artificial Intelligence (AI) into journalism education has become increasingly urgent as AI tools like ChatGPT, Gemini, and DALL·E reshape how journalism is practiced and taught. Hossain & Wenger (2024) found that AI is predicted to be the most influential technology in journalism curricula in the next 3–5 years. However, many institutions still struggle with curriculum adaptation due to limited faculty expertise and resource constraints (Hossain & Wenger, 2024).

Wang emphasizes the role of innovative education and AI-based assessment in enhancing journalism pedagogy (Wang, 2025), while Baptista et al. (2025) reveal that journalism students in Spain and Portugal often perceive AI-generated news as higher in quality than human-written content, suggesting shifting perceptions of journalistic standards. Zhu et al. (2025) further highlight that perceived usefulness and ease of use motivate students to embrace AI training in journalism programs, while concerns over cost or risk remain minimal. However, as Motta & Palomino-Flores (2024) argue, AI also poses risks to critical thinking, originality, and ethical awareness, prompting calls for responsible, transparent, and pedagogically guided integration. These studies underscore the imperative for journalism education to adopt AI as a technological tool

and a subject of ethical inquiry, ensuring students gain technical proficiency and the moral discernment necessary in an evolving media landscape.

In addition to education, several academic areas have investigated the epistemological and structural concerns associated with AI. AI-generated content frequently exhibits deficiencies in contextual comprehension, ethical judgment, and cultural awareness, which are vital components of journalistic practice (Ahmad et al., 2023; Lopez et al., 2023; Mahony, 2024). Furthermore, unregulated AI use may contribute to misinformation, public distrust, and political polarization (Forja-Pena et al., 2024). Although these studies underscore the necessity of human oversight and ethical reflection, they rarely address how such values can or should be cultivated within educational settings, especially in institutions grounded in religious ethics.

Studies conducted in Muslim-majority contexts frequently focus on external regulatory frameworks, media trust, or state-driven policy. For instance, the infrastructural and motivational challenges faced by journalism educators in the Global South (Okela, 2025), while examining AI use in African newsrooms (Kothari, 2022). Yet, neither study engages with the ethical dimensions unique to Islamic communication education. Similarly, although exploring curriculum reform in response to AI and digital disruption, they offer little insight into how students' interactions with AI tools align with Islamic communication ethics or institutional values (Babacan, 2025; Dralega, 2023; Wenger, 2025).

A growing corpus of studies has been delineating the principles of Islamic journalism ethics to rectify these ethical blind spots, especially in light of technological disruptions. The ethics of Islamic journalism in the era of artificial intelligence (AI) can be understood by synthesizing four primary categories based on sharī'ah principles and traditional journalistic standards.

First, at the theological level (*maqāṣid*), Islamic journalism emphasizes commitments to *al-ḥaqq* (truth), *al-'adl* (justice), *maṣlahah* (public benefit), and the principle of *amar ma'rūf nahī munkar* (promoting good and preventing harm) as moral foundations for truthful and socially constructive communication (Steele, 2011). Second, in terms of journalistic process, the principle of *tatsabbut* (verification, as derived from Qur'an 49:6) and the concept of *isnād* (chain of transmission in hadith)

establish an epistemic model of source validation, supported by commitments to fairness, editorial independence, and accountability (Pintak & Setiyono, 2011). Third, Islamic journalism ethics entail a strong sense of social responsibility, including respect for religious and cultural pluralism, advocacy for human development, and a watchdog function that avoids sensationalism or harm (Pintak & Setiyono, 2011). Fourth, meta-ethical principles such as *wasatiyya* (moderation), responsible freedom of expression, and universal solidarity frame journalism as a balance between the right to speak and the duty to uphold human dignity (Hamada, 2016; Muchtar et al., 2017).

### ***Research Gap***

Although scholarly discourse on Artificial Intelligence (AI) in journalism has expanded recently, AI adoption, journalism education, and Islamic communication ethics remain insufficiently examined. Within Islamic higher education, journalism is conceptualized not solely as a technical or professional activity but as a moral vocation grounded in the principles of *ṣidq* (truthfulness), *al-ḥaqq* (truth), and *maṣlaḥah* (communal benefit). While universalist ethical critiques of AI, particularly regarding misinformation, algorithmic bias, and opacity, are extensively documented (Forja-Pena et al., 2024; Noain-Sánchez, 2022), these concerns have yet to be systematically contextualized within Islamic ethical frameworks that prioritize *niyyah* (moral intention), *tabligh* (truthful communication), and the pursuit of public good.

Preliminary data from the Islamic Communication and Broadcasting (KPI) study program at UIN Ponorogo reveal high adoption rates of generative AI tools: students reported using 58.78% ChatGPT, followed by Perplexity (12.98%), Quillbot (3.82%), Gemini (3.82%), Cici AI (2.29%), Bing Chat (2.29%), Grammarly (1.53%), Question AI (1.53%), WriterSonic (1.53%), PowerDrill AI (0.76%), Gamma App (0.76%), BrainText (0.76%), and DeepL (0.76%). However, interviews and survey responses indicate inconsistent ethical integration. Some students generate AI-assisted content without engaging in *tabayyun* (verification) or ensuring cultural sensitivity, producing outputs that occasionally contradict the values of *ṣidq* and *amānah* (trustworthiness). These findings contradict existing theoretical assumptions and prior research suggesting that AI uptake in Islamic higher education remains limited due to

infrastructural and ethical hesitations (UNESCO, 2023). This contradiction points to an empirical and practical-knowledge gap: students actively adopt AI but lack the ethical competencies to ensure alignment with Islamic communication values.

Existing literature in Muslim-majority contexts emphasizes regulatory frameworks, public trust, or infrastructural challenges rather than the lived pedagogical realities of AI use in Islamic journalism classrooms. Although some studies examine AI integration in journalism curricula (Babacan, 2025; Dralega, 2023; Wenger, 2025), few investigate how cultural and faith-based ethical systems shape adoption and practice. For example, Okela (2025) identifies infrastructural and motivational constraints in the Global South, and Kothari (2022) analyzes AI in African newsrooms, yet neither addresses the normative ethical questions specific to Islamic communication.

This research addresses these gaps by proposing a conceptual model that integrates Rogers' Diffusion of Innovation (DOI) theory (Rogers et al., 2008) with Islamic communication ethics. While DOI explains adoption processes across knowledge, persuasion, decision, implementation, and confirmation stages, its application in Islamic journalism education requires adaptation to account for religious obligations, ethical reasoning, and communal accountability. This dual-lens approach allows a more comprehensive understanding of how generative AI is technically adopted and morally negotiated within faith-based journalism education.

### ***Purpose Of The Study***

This study aims to critically examine the adoption and pedagogical integration of generative Artificial Intelligence (AI) tools such as ChatGPT, Gemini, DALL·E, Meta, and Perplexity within the Islamic Communication and Broadcasting (KPI) program at UIN Ponorogo. It explores how students and educators utilize these technologies in journalistic practices such as writing, editing, designing, and production, while interrogating the extent to which these practices align with or diverge from the ethical principles of Islamic communication. These principles include *ṣidq* (truthfulness), *amānah* (moral responsibility), *maṣlahah* (communal benefit), *ʿadl* (justice), *tabayyun/tatsabbut* (verification), *tawāzun* and *wasatiyya* (balance and moderation), and

*tabligh* (wise and ethical communication). The study further seeks to identify ethical, institutional, and pedagogical gaps that may hinder the responsible use of AI in Islamic higher education and to provide a framework for value-oriented technology integration in journalism curricula.

### ***Rationale Of The Study***

The rationale for this study stems from three interrelated concerns. First, generative Artificial Intelligence (AI) tools such as ChatGPT, Gemini, and Perplexity have been shown to significantly enhance efficiency and creativity in journalism education (Wenger, 2025). Their integration into Islamic higher education frequently occurs without structured ethical guidance. Within the Islamic tradition, journalism is not merely a technical or vocational pursuit but a moral vocation grounded in the *maqāsid al-sharī'ah*, particularly the quest of *al-ḥaqq* (truth), *al-'adl* (justice), and *amar ma'rūf nahī munkar* (enjoining good and forbidding evil) (Ahmad et al., 2023; Pintak & Setiyono, 2011). However, these ethical imperatives remain insufficiently embedded in Islamic institutions' journalism curricula and AI literacy programs.

Second, much of the current scholarship on AI adoption in journalism operates within Western or universalist ethical frameworks that emphasize efficiency, innovation, and competitiveness (Al Kubaisi, 2024; Elmahjub, 2023), while overlooking Islamic epistemological traditions. Foundational journalistic values such as *ṣidq* (truthfulness), *tabayyun/tatsabbut* (verification), *amānah* (moral responsibility), *'adl* (justice), *maṣlahah* (communal benefit), *wasatiyya* (moderation), and *tabligh* (wise and ethical communication) are often neglected. This omission risks fostering uncritical AI use among students, potentially leading to misinformation, cultural insensitivity, and algorithmic bias (Caliskan, 2023; Ray, 2023), outcomes that fundamentally contradict the ethical mandate of Islamic communication.

Third, there is a pressing pedagogical gap in aligning the technical adoption of AI with the religious and ethical principles central to Islamic journalism education. Without such integration, the rapid uptake of AI could undermine the formation of ethically grounded Muslim journalists, erode public trust in Islamic media, and normalize the uncritical consumption of AI-generated content (Nawi et al., 2023). This

study, therefore, proposes a faith-informed pedagogical and ethical framework that not only addresses theoretical and empirical gaps but also confronts the practical-knowledge gap. Such a framework has urgent implications for safeguarding journalism's credibility, authenticity, and moral integrity in Muslim societies.

### ***Novelty Of The Study***

Previous studies such as Babacan (2025), Dralega (2023), and Wenger (2025) have primarily examined AI adoption in journalism within the context of professional newsrooms, focusing on industry practices, workflow efficiency, and technological innovation. In contrast, this study centers on pedagogical environments in Islamic higher education, where foundational journalistic values are formed and negotiated. Similarly, research by Okela (2025), Kothari (2022), and UNESCO (2023) has emphasized infrastructural, regulatory, and trust-related factors in AI adoption, while this study foregrounds the integration of Islamic communication ethics into AI literacy, addressing how students and educators ethically engage with generative AI tools in the classroom.

Methodologically, prior works such as Forja-Pena et al. (2024) and Noain-Sánchez (2022) have relied on surveys or content analysis grounded in universalist ethical frameworks. In contrast, this study adopts an interdisciplinary approach by combining Rogers' Diffusion of Innovation (DOI) theory with the seven ethical principles of Islamic journalism: *ṣidq* (truthfulness), *tabayyun/tatsabbut* (verification), *amānah* (moral responsibility), *ʿadl* (justice), *maṣlaḥah* (communal benefit), *tawāzun/wasatiyya* (balance and moderation), and *tablīgh* (ethical communication). This integration positions AI adoption as a technical process and a culturally embedded and ethically negotiated practice within faith-based education settings.

From a theoretical perspective, while existing scholarship has broadly interpreted AI adoption through secular paradigms that prioritize innovation and competitiveness, this study reframes the discourse through a faith-informed lens, incorporating *maqāṣid al-sharīʿah* (objectives of Islamic law) as the ethical foundation for journalism education. It allows the study to offer a culturally and theologically responsive pedagogical

framework that addresses the technical competencies and moral discernment required for future Muslim media practitioners, an approach not yet explored in prior literature.

## METHODS

This research adopted a qualitative case study design to examine the unique and emerging phenomenon of generative Artificial Intelligence (AI) adoption in journalism education within a faith-based context. A case study was deemed appropriate because integrating AI into Islamic journalism education represents an extraordinary and under-researched occurrence, offering an opportunity to investigate its technical use and ethical negotiation in depth. The case of the Islamic Communication and Broadcasting (KPI) program at UIN Ponorogo was bound by its institutional setting, academic year (2024–2025), and a specific cohort of students and educators engaged in journalism courses. The study’s analytical lens combined Rogers’ Diffusion of Innovation (DOI) theory (Rogers et al., 2008) and the ethical principles of Islamic journalism *ṣidq* (truthfulness), *tabayyun/tatsabbut* (verification), *amānah* (moral responsibility), *‘adl* (justice), *maṣlahah* (communal benefit), *tawāzun/wasatiyya* (balance and moderation), and *tablīgh* (ethical communication) (Hamada, 2016; Pintak & Setiyono, 2011; Steele, 2011).

A total of 140 participants took part in the study: 131 undergraduate students from four journalism classes in the KPI program, six journalism and media ethics lecturers, and three media practitioners from local outlets such as *KanallIndonesia.com*, *GardaJatim.com*, and *Radar Madiun*. Students were included because they actively engaged with generative AI tools in producing journalistic content as part of their coursework. Lecturers were selected for their role in shaping AI literacy and ethics in teaching, while practitioners were chosen to provide professional perspectives.

Table 1.

The Demographic Breakdown Of Participants By Role, Gender, And Age Group

Participant Group	N	Gender (M/F)	Age Range
Students	131	53 / 78	18-22
Lecturers	6	4 / 2	30-55
Media practitioners	3	3 / -	25-50
Total	140		

Three qualitative data collection techniques were employed. First, participant observation was conducted over one academic semester in a journalism course taught by the researcher. The observation aimed to reveal how AI tools were used in real classrooms and production settings, particularly regarding ethical decision-making, verification practices, and content quality. Specifically, the observation focused on: 1) how students accessed and selected AI tools; 2) how they filtered, processed, and edited AI-generated outputs; 3) how they integrated AI content into journalistic formats; and 4) how they navigated the publishing and distribution stages. This process was guided by Simon's (2024) four-category model of AI use in journalism: access and observation, selection and filtering, processing and editing, and publishing and distribution.

Second, document analysis was carried out on student assignments, institutional policy documents, and course syllabi to examine explicit or implicit guidelines on AI usage. Third, semi-structured interviews were conducted with students, lecturers, and practitioners to explore their perceptions of AI's utility, risks, and alignment (or misalignment) with Islamic communication ethics. All interviews were conducted with informed consent, recorded, and transcribed verbatim.

Data were analyzed through thematic analysis using Creswell & Creswell's (2022) six-step approach: organizing data, reading through data, open coding, category development, theme generation, and interpretive synthesis. NVivo 12 software facilitated coding and data management. Themes such as "creative acceleration," "verification dilemmas," "technological dependency," and "ethical dissonance" were mapped to DOI stages and Islamic communication ethics principles. Triangulation was applied across sources (observations, interviews, and documents) to ensure trustworthiness. Given their dual role as instructor and investigator, the researcher maintained reflexive field notes to account for positionality. Ethical clearance was obtained from the relevant institutional review board, and participants' confidentiality was safeguarded.

## RESULTS AND DISCUSSION

### *Adoption Of Generative AI In Journalism Education*

Artificial Intelligence has revolutionized journalism by enhancing content production, verifying information, and supporting various newsroom tasks. Media organizations are increasingly adopting tools such as ChatGPT, Bing Chat, and Gemini to boost efficiency and accuracy in producing news. While the recent surge in interest around generative AI may seem novel, its integration into newsrooms is not entirely new. As Charlie Beckett and his colleagues at the London School of Economics have shown, AI has gradually become embedded in multiple stages of news production and distribution over the years, often in ways that journalists and audiences may be unaware of (Beckett & Yaseen, 2023). This silent integration highlights how the influence of AI is both pervasive and transformative within journalistic practices.

To understand how AI is being applied in journalism, one of the most comprehensive efforts comes from the Tow Center for Digital Journalism at Columbia University. In 2024, Felix M. Simon led a project that categorized the use of generative AI in news production and distribution. Based on interviews with 35 media organizations across the United States, the United Kingdom, and Germany, the study outlined specific use cases ranging from audience and trend analysis to content moderation, automation of structured data analysis, and headline optimization (Simon, 2024). This framework offers a valuable lens through which to analyze how AI technologies are being practically adopted within various editorial workflows.

Linking this global trend to theoretical underpinnings, the Innovation Adoption Theory by Everett M. Rogers provides a useful framework for analyzing the diffusion of AI in journalism. The theory explains how new technologies are gradually adopted within a social system through five stages: knowledge, persuasion, decision, implementation, and confirmation. Individuals or organizations begin by learning about the innovation and its potential, followed by forming attitudes toward its usefulness. They then decide to adopt or reject the innovation, implement it into practice, and ultimately assess its continued use based on perceived effectiveness (Rogers et al., 2008). This theoretical lens helps contextualize the growing presence of AI in newsrooms, showing that adoption is not simply about technological capability

but is also shaped by user perceptions, organizational culture, and the broader media ecosystem.

A similar adoption trajectory is now visible in Indonesia's Islamic higher education context. The research at the KPI (Islamic Communication and Broadcasting) Study Program of UIN Ponorogo shows that both students and lecturers in journalism-focused courses have rapidly embraced generative AI, especially for writing and graphic design tasks that align with core journalism competencies. Fifth and sixth-semester students reported moving swiftly through Rogers's knowledge and persuasion stages once ChatGPT 3.5 became widely accessible, citing speed, creativity, and convenience as primary incentives.

Data gathered from these students reveals extensive experimentation with a diverse suite of AI tools, including Gemini/Bard, ChatGPT, Cici AI, Quillbot, Grammarly, Perplexity, Writersonic, Bing Copilot, DeepL Translator, Braintext AI, Gamma App, Powerdrill Chat, and Question AI. Most are used to brainstorm ideas, draft social media captions, paraphrase news copy, and summarize complex information, mirroring Simon's "processing and editing" phase. As the students progress into the implementation and confirmation stages, many describe AI as an indispensable "writing assistant" that boosts productivity while posing new challenges around verification and ethical sourcing, echoing global debates on the responsible use of generative AI in journalism.

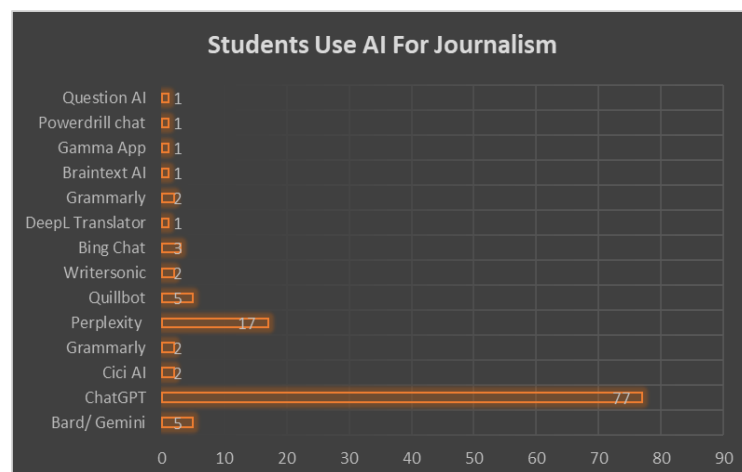


Figure 1. Students Use AI For Journalism

Interviews conducted after the initial survey of tool preferences confirm that KPI students deploy generative AI across all three classical phases of newswork – pre-production, production, and post-production, echoing Simon's (2024) four-phase newsroom model and extending Rogers' adoption sequence from implementation to confirmation. In pre-production, students overwhelmingly use ChatGPT, Copilot, and Perplexity to brainstorm angles, refine beats, and outline storyboards for print, online, radio, and television assignments.

As L.F. noted:

*"AI provides various perspectives that I might not have thought of before ... this speeds up the process and improves the quality of the ideas produced"* (L.F. 2024).

L.H. added:

*"AI-driven storyboarding and instant paraphrasing have turned previously time-consuming tasks into more directed routines"* (L.H., 2024)..

These accounts situate AI squarely in Simon's "access and observation" and "processing and editing" phases, illustrating how the technology now mediates ideation and early content structuring for student journalists.

During the production phase, AI shifts from ideation to active drafting. Students rely on Gemini, Bing Copilot, or Quillbot to craft attention-grabbing leads, flesh out body copy, and generate social media captions to boost engagement.

As P.B. reported:

*"AI has become a mainstay, enabling the class to quickly make catchy and relevant captions ... without having to worry about the quality of the writing"* (P.B., 2024).

Such uses align with Simon's "processing and editing" and "selection and filtering" categories, where automated text generation, SEO optimisation, and style adaptation occur in tandem. At this point in Rogers's diffusion curve, students have entered full implementation, treating AI as a routine co-author rather than an experimental aid.

Although less visible, the post-production phase also witnesses substantive AI assistance. Students and lecturers described AI-assisted grammar polishing, headline refinement, basic fact checking, and predictive analytics to flag potential

inconsistencies before publication. Collectively, these practices complete the confirmation stage in Rogers's model: users continue deploying AI because they observe measurable gains in speed, clarity, and multimedia richness (Rogers et al., 2008).

Several KPI lecturers also highlighted the use and impact of AI in the pre-, production, and post-production stages of journalism. Based on the interview responses, several key points emerge regarding how AI influences each stage in journalistic production.

G.A.P. emphasized:

*“Using AI can assist the creative process or idea generation during the pre-production stage. In the production and post-production phases, AI helps make the resulting content more engaging” (G.P., 2024).*

D.R.V. pointed out:

*“AI affects the pre-, production, and post-production stages of journalistic content by improving the efficiency of research, creation, and distribution” (D.V.2024).*

S.A. elaborated:

*“AI is helpful for data analysis, scriptwriting, source verification, and training in the pre-production phase. It enhances recording quality, supports editing, and enables automated news generation during production. In post-production, AI contributes to marketing, performance analysis, and misinformation monitoring” (S.A.,2024).*

S.S. provided a comprehensive overview:

*“Artificial intelligence (AI) can influence the entire journalistic production process, from pre- to post-production. AI's ability to analyze data and generate content automatically can speed up production, improve efficiency, and produce more relevant and engaging content. However, human supervision is still required to monitor and control the process to ensure it adheres to journalistic ethical standards” (S.S.,2024).*

S.A. added:

*“Drafting journalistic content requires a concept and broad references, both in writing and structuring, which means that information obtained from AI should not be accepted as inherently valid. It must always be cross-checked with foundational theories. Data or information from AI should be used as a reference and comparison only” (S.A., 2024).*

These lecturer interviews show that AI significantly impacts every stage of journalistic production. In pre-production, AI supports trend and data analysis, creative idea generation, scriptwriting, source verification, and training. AI enhances recording quality during production, expedites editing processes, and enables automated news writing. In post-production, AI assists in content performance analysis, optimizes marketing and distribution, and monitors misinformation, while human oversight remains essential.

The research team also gathered data from media practitioners in journalism, who served as mentors for KPI department students during internships in 2024. These practitioners were affiliated with KanalIndonesia.com, GardaJatim.com, and Radar Madiun.

W.A. from KanalIndonesia.com stated:

*“Most news content is still derived from direct field reporting, especially for local news in Ponorogo. Some reports also come from press releases. We have started to explore automation for editing and SEO optimization. However, the actual news writing remains predominantly handled by our editorial team to ensure the quality and accuracy of our reporting” (W.A., 2024).*

A.N. from Garda Jatim explained:

*“Garda Jatim is not yet fully utilizing AI in its news production. Our content includes both direct reporting and feature articles. I use AI tools like ChatGPT to find trending topics when we run out of ideas. Many other media outlets are starting to adopt AI for trend detection, audience data analysis, and generating simple reports, but here it hasn't yet been implemented” (A.N., 2024).*

N.W. from Radar Madiun shared:

*“The use of AI at Radar Madiun has not yet become part of our workflow. All news production is done manually, from gathering information to verification. Even during editing, our team edits all content without AI assistance. We may consider AI for reader analytics or content recommendations in the future, but we haven't implemented such technologies” (N.W., 2024).*

The use of AI in journalism varies according to scale and priorities. At KanalIndonesia.com, automation is applied for editing and SEO, but writing remains human-led. At Garda Jatim, AI is limited to exploring trending topics. At Radar

Madiun, the process is entirely manual. Smaller local media outlets continue to rely heavily on human journalists to ensure accuracy and relevance, while adoption potential remains for the future.

Mapped against Simon's newsroom model, these practitioners make limited use of AI, mainly at the access and observation level, with very little engagement in processing, editing, or distribution automation. Their concerns reflect a broader skepticism toward over-automation and a high emphasis on journalistic integrity, local relevance, and personal accountability.

Table 2.

AI Adoption In Journalism: Mapping Based On Rogers' Innovation Diffusion And Simon's Newsroom Phases

Rogers' Diffusion of Innovation Stages	Simon's Framework On AI for News Production	Students	Lecturers	Practitioners
Knowledge	Access & observation	Complete	Complete	Emerging
Persuasion	Selection & filtering	Complete	Strong	Early
Decision	–	Adopt	Pilot	Hesitant
Implementation	Processing & editing	Routine	Selective	Minimal
Confirmation	Post-production/distribution	Achieved	Partial	Not reached

The adoption gap between students, lecturers, and practitioners reveals a layered picture of AI integration in journalism. Students are digital natives who embrace experimentation and quickly move toward full utilization. Lecturers act as gatekeepers, blending innovation with caution, striving to equip students with technical literacy while safeguarding ethical principles. Meanwhile, practitioners, especially from smaller outlets, remain grounded in traditional newsroom values, citing resource constraints and editorial standards as reasons for limited AI use.

Using Rogers' model, we see a diffusion spectrum where students represent early adopters, lecturers are the early majority with critical oversight, and practitioners are late adopters or laggards, especially in local media contexts. Simon's workflow model further helps identify the specific functional stages where AI is most actively adopted (e.g., pre-production and editing) versus those where human control still dominates (e.g., verification and publication) (Rogers et al., 2008).

In conclusion, generative AI adoption in journalism education and practice is not uniform but context-dependent. For educators and policymakers, this suggests the importance of designing journalism curricula that equip students with technical proficiency and emphasize critical thinking, ethical judgment, and media accountability skills essential for navigating an AI-enhanced journalistic future.

### ***The Intersection Between AI Use In Journalism And Islamic Communication Ethics***

The integration of Artificial Intelligence (AI) into journalism is becoming increasingly evident, presenting both promising opportunities and pressing ethical challenges. This phenomenon holds particular significance in Islamic higher education, where journalism is regarded not merely as a technical competence but also as a moral trust. AI-based tools such as ChatGPT, Gemini, and Perplexity are now widely utilized by students, lecturers, and media practitioners to support various stages of journalistic work, ranging from idea generation and drafting to editing and translation (Lopez et al., 2023; Opdahl et al., 2023). On the one hand, these technologies can accelerate workflows, broaden access to information, and offer alternative expressions that stimulate creativity (Floridi & Chiriatti, 2020). On the other hand, if adopted without critical awareness, they may erode essential competencies, foster intellectual dependence, and distance learners from the rigorous investigation and verification processes.

According to Rogers' Diffusion of Innovation (DOI) theory, this rapid uptake indicates a high diffusion rate. However, without the *confirmation* stage where users critically reflect on the innovation and align it with established norms, the potential benefits may be overshadowed by ethical and educational risks (Rogers et al., 2008). In the Indonesian context, the theological foundation of Islamic journalism ethics is complemented by the Journalistic Code of Ethics and the newly enacted Press Council Regulation No. 1/PERATURAN DP/I/2025 concerning the Use of Artificial Intelligence in Journalistic Work. These provisions collectively reinforce ethical safeguards in the era of generative technology. They stipulate that all AI-assisted content must comply with prevailing journalistic standards, be produced under

continuous human oversight from inception to publication, and remain under news organizations' legal and ethical responsibility (Dewan Pers, 2025). Furthermore, Articles 2 and 3 mandate explicit disclosure of the AI tools used, compulsory accuracy checks, verification through both technological means and competent human validation, and heightened vigilance toward potential algorithmic bias.

These national standards converge with Islamic moral imperatives upon a shared ethical obligation. At the same time, AI may enhance efficiency and speed, its integration must be governed by human judgment that safeguards *ṣidq* (truthfulness), *tabayyun* (verification), *maṣlahah* (public benefit), and *amānah* (moral accountability). Without such controls, excessive dependence on generative systems risks contravening Indonesian journalism's ethical and regulatory foundations, undermining public trust (Aziz, 2025; Dewan Pers, 2025; Hafied et al., 2025).

Islamic communication ethics provides a value-based framework to navigate the tension between adoption and misuse. Mowlana (2013) articulates that Islamic communication is grounded in *tawḥīd* (unity), *amr bi al-ma'rūf wa nahy 'an al-munkar* (promotion of good and prevention of harm), and *ummah* (collective well-being). These core values are reflected in the seven principles of Islamic journalism: *ṣidq* (truthfulness), *amānah* (moral responsibility), *maṣlahah* (public benefit), *ʿadl* (justice), *tabayyun/tatsabbut* (verification), *wasatiyya* (moderation), and *tablīgh* (wise communication) (Hamada, 2016; Muchtar et al., 2017; Pintak & Setiyono, 2011; Steele, 2011). Each principle may function as an ethical checkpoint within the DOI innovation decision process, ensuring that AI's relative advantages are not pursued at the expense of accuracy, fairness, or moral integrity. For instance, while AI's capacity for rapid content generation may constitute a clear relative advantage, the absence of contextual judgment necessitates human verification (*tabayyun*) before dissemination.

Applying these principles to AI-assisted journalism reveals a dual reality of opportunities and risks. AI supports *ṣidq* when deployed to cross-check facts from multiple reliable sources; however, it may compromise *ṣidq* if outputs are accepted uncritically, leading to the circulation of inaccuracies (Opdahl et al., 2023). *Tabayyun* demands that every AI-generated claim be subjected to human validation, yet this process is often bypassed due to time constraints or undue confidence in AI's accuracy

(Lopez et al., 2023). *Amānah* is upheld when AI augments human analysis but is weakened when outputs are reproduced without intellectual contribution (Ali & Hassoun, 2019). *Tablīgh* benefits from AI's ability to simplify complex ideas for broader audiences, though this strength is diminished if the resulting narratives lack depth or empathy (Andok et al., 2025). *Maṣlahah* is advanced when AI broadens access to knowledge, but becomes self-serving when its use is limited to meeting deadlines. *Wasatiyya* is realized when AI complements human creativity and critical thinking. At the same time, *ʿadl* is promoted when AI resources are equitably accessible, a condition hindered by premium paywalls that favor particular groups. Within the DOI framework, *trialability* and *observability* remain vital for testing AI's potential while ensuring its alignment with Islamic ethical principles.

Empirical observations from the KPI program at UIN Ponorogo illustrate how students frequently rely on generative AI tools such as ChatGPT, Copilot, and Perplexity for academic writing, idea generation, and text summarization. While these platforms enhance efficiency, they expose critical limitations, including reduced creativity, factual inaccuracies, lack of emotional depth, cultural misinterpretations, embedded bias, and unequal access. Similar concerns have been highlighted in recent global scholarship, which notes that AI-generated content may compromise originality and contextual sensitivity (Wang, 2025; Zhai et al., 2024). Within the Indonesian context, professional organizations such as the Alliance of Independent Journalists (Manan, 2024) and the Indonesian Digital Media Association (Muhammad, 2023) have also warned that uncritical use of AI in journalism, despite its potential benefits, threatens to undermine journalistic ethics and cultural integrity. These converging insights confirm that the limitations experienced in KPI classrooms are not isolated phenomena but reflect broader structural and ethical debates in both global and Indonesian media landscapes.

Regarding Diffusion of Innovation (DOI), adoption among students and practitioners appears rapid yet insufficiently consolidated in the confirmation stage, leaving ethical and pedagogical gaps. Several participants, such as M.K. (2024), A.A. (2024), and M.F. (2024), observed that reliance on AI-generated templates tends to discourage the development of original narrative structures, thereby weakening

creativity. Similarly, P.G. (2024), W.H. (2024), and R.H. (2024) reported that AI systems frequently provide outdated or inaccurate information due to knowledge cut-off and the absence of real-time verification, a challenge also noted in recent studies on AI in media production. Lecturers confirmed that paraphrased or analogy-based outputs often contained contextual inaccuracies, requiring meticulous fact-checking to uphold *ṣidq* (truthfulness) as a core principle of Islamic communication ethics. Furthermore, W.D. (2024) and L.F. (2024) emphasized AI's tendency to produce mechanical and emotionally detached narratives, an evident drawback in sensitive reporting contexts such as disaster or crime coverage, echoing global critiques of AI's lack of empathy and cultural nuance.

Beyond content-specific issues, further concerns emerge. As G.P. (2024) and S.A. (2024) mentioned, economic constraints limit access to advanced AI features, creating disparities in learning opportunities. Cultural and linguistic mismatches, highlighted by D.V. (2024) and S.A. (2024), result in awkward translations or expressions misaligned with local sensibilities. Moreover, S.S. (2024) and Z.A. (2024) caution that embedded biases in AI datasets may perpetuate stereotypes unless outputs are rigorously cross-checked against authoritative sources.

When examined through the lens of Islamic communication ethics, these limitations have direct normative implications. *Ṣidq* is compromised when inaccurate or contextually flawed information is disseminated. Neglect of *tabayyun* is evident when fact-checking is bypassed. *Amānah* is diminished when AI outputs substitute active authorship. *Tabligh* loses its persuasive and humanistic quality when messages lack empathy. *Maṣlahah* is reduced when AI serves only private academic objectives rather than the public good. *Wasatiyya* is challenged by over-reliance, while *ʿadl* is threatened by inequitable access and biased content. Table 3 summarises these limitations and their corresponding ethical implications.

Table 3.

Limitations Of AI Adoption And Their Ethical Implications

Cluster of Limitations	Representative Field Evidence	Ethical Principle at Risk	Core Concern
Creativity Inhibition	Students default to AI-generated	<i>Wasatiyya</i> (balance), <i>Tawāzun</i>	Over-dependence on automation reduces

Cluster of Limitations	Representative Field Evidence	Ethical Principle at Risk	Core Concern
	templates		originality and critical thought
Factual Inaccuracy & Stale Data	AI returns outdated or incorrect facts	<i>Ṣidq</i> (truthfulness)	Disseminating obsolete or inaccurate information violates the obligation to convey truth
Lack of Emotional & Contextual Nuance	Flat tone in sensitive stories	<i>Tablīgh</i> (wise delivery)	Emotionless narratives weaken persuasion and empathy
In-depth & Investigative Journalism Deficit	AI cannot generate new leads or reconcile conflicting testimonies	<i>Maṣlahah</i> (public benefit)	Superficial coverage limits journalism’s role in serving the community
Economic & Technical Barriers	Premium features behind paywalls	<i>‘Adl</i> (justice), <i>Wasatiyya</i>	Unequal access risks marginalizing certain voices
Bias & Data Integrity	Cultural/racial bias in outputs	<i>Tabayyun/Tatsabbut</i> (verification), <i>Amānah</i> (responsibility)	Accepting biased content erodes trust and moral accountability.

These findings suggest that while AI may enhance journalistic practice in some respects, its uncritical or excessive use risks eroding the moral foundations of communication as envisioned in Islamic teachings. Thus, the integration of AI in journalism education must be guided not only by technological competence but also by a robust ethical framework grounded in *ṣidq*, *amānah*, *maṣlahah*, *‘adl*, *tabayyun*, *wasatiyya*, and *tablīgh*. Only through such integration can the benefits of innovation be harnessed without compromising the ethical identity of Islamic journalism.

Collectively, these findings indicate that technological convenience has outpaced ethical vigilance. Unchecked reliance on AI erodes *ṣidq* through inaccuracies, weakens *amānah* via unacknowledged copy-paste practices, and diminishes *maṣlahah* when content serves individual deadlines rather than communal enlightenment. Moreover, disparities in premium-feature access threaten *‘adl*, while template-driven prose and shallow context undermine *tablīgh* and the balanced ideal of *wasatiyya*.

### ***Integrating AI In Journalism Education Through An Islamic Communication Ethics Framework***

Integrating Artificial Intelligence (AI) into journalism education presents both transformative opportunities and profound challenges, particularly in Islamic higher education, where journalism is regarded as both a technical skill and a moral trust (Wenger, 2025). While misinformation, bias, and ethical dilemmas remain central, journalism education must move beyond a purely critical stance toward adopting a theoretical–practical curriculum model that combines foundational knowledge with applied competencies. Such an approach enables students, lecturers, and practitioners to navigate AI’s growing role in content creation, data analysis, and editorial decision-making. Without this evolution, journalism programs risk falling behind technological advancements and losing their ethical bearings (Babacan, 2025; Okela, 2025; Tejedor, 2024).

A comparative analysis of AI integration in journalism curricula worldwide reveals notable differences in design, balance between theory and practice, and ethical emphasis. In Spain, AI integration is partial and predominantly technical, prioritizing theoretical instruction over practical application, with minimal ethical grounding, highlighting the need for more humanistic approaches (Tejedor, 2024). In Turkey, theoretical dominance and limited hands-on practice create a fragmented model in which ethical issues receive inadequate attention (Babacan, 2025). Egypt, by contrast, has embarked on curriculum reform and faculty development initiatives, with an emerging emphasis on comprehensive approaches rooted in Islamic ethical values (Okela, 2025). In Southern Africa, adoption rates vary widely, with practical implementation often unstable, though there is increasing recognition of the importance of culturally sensitive and ethically aware AI tools (Ncube et al., 2024).

Reflecting these global patterns, the KPI program at UIN Ponorogo illustrates both the opportunities and constraints of AI adoption. Students commonly employ ChatGPT, Gemini, and Perplexity tools to expedite content creation, summarization, and idea generation. While these tools enhance efficiency, they also pose risks to originality, verification, and critical thinking. Lecturers observe that AI can assist with initial drafting and research support, but lacks the contextual judgment essential for

responsible journalism. Note that unequal access to premium AI features creates disparities in skill development. Practitioners remain cautious, prioritizing journalistic authenticity. These observations underscore the need for journalism curricula that balance technological utility with ethical integrity and cultural relevance.

From the perspective of Rogers' Diffusion of Innovation (DOI) theory (Rogers, 2003), AI adoption in this context demonstrates advanced progression through the knowledge, persuasion, and decision stages, driven by AI's perceived efficiency and creative potential. However, the confirmation stage remains underdeveloped, where adopters critically assess innovation outcomes against established norms. It is where Islamic communication ethics provides a crucial moral filter, ensuring that each DOI stage aligns with the seven foundational values of Islamic journalism ethics: *ṣidq* (truthfulness), *amānah* (responsibility), *maṣlāḥah* (public interest), *'adl* (justice), *tabayyun/tatsabbut* (verification), *wasatiyya* (moderation), and *tabligh* (wise communication) (Hamada, 2016; Muchtar et al., 2017; Pintak & Setiyono, 2011; Steele, 2011).

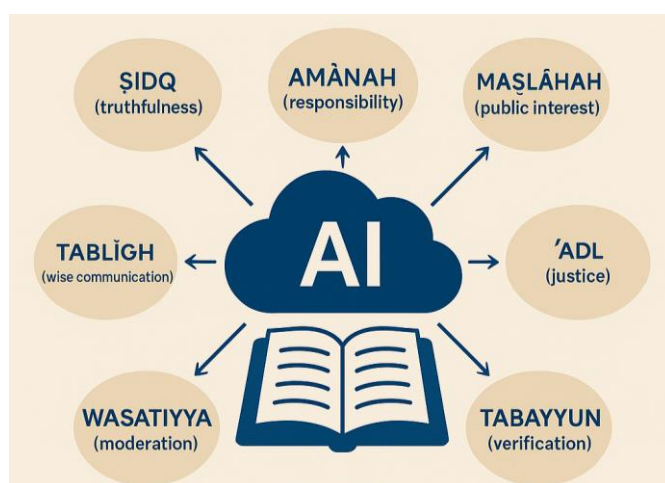


Figure 2. Islamic Communication Framework

In practice, *ṣidq* and *tabayyun* are vital in the DOI confirmation stage, ensuring AI outputs undergo rigorous human fact-checking before dissemination. For example, students cross-verify AI-generated information with multiple credible sources, lecturers incorporate structured fact-checking assignments into their syllabi, and practitioners validate AI-sourced leads through field reporting (Opdahl et al., 2023; Steele, 2011). Where these values are weak, such as uncritical trust in AI outputs,

improvement strategies include mandatory verification modules, documentation of fact-checking in academic submissions, and editorial “accuracy checkpoints” in newsroom workflows.

*Amānah* aligns with the implementation stage, emphasizing transparency and accountability in AI usage. Exemplary behaviors include students acknowledging AI assistance in their work, lecturers setting explicit AI ethics policies in course guidelines, and practitioners labeling AI-assisted content to inform audiences (Ali & Hassoun, 2019; Dewan Pers, 2025). When copy-paste practices compromise *amānah* without acknowledgment, corrective measures involve strengthening academic integrity enforcement, requiring AI usage declarations, and holding training on responsible authorship.

*Maṣlahah* and *‘adl* are most relevant in the persuasion and decision stages, guiding AI adoption toward public benefit and equitable access (Muchtar et al., 2017). It is demonstrated when students produce AI-assisted content addressing community needs, lecturers design service-learning projects incorporating AI for social good, and practitioners adopt open-source tools to avoid exclusion from paywalled platforms (Ncube et al., 2024; Okela, 2025). If these values are under-implemented, e.g., AI is used solely for personal convenience, strategies include integrating community-impact components into assignments, securing institutional AI licenses, and conducting newsroom equity audits.

*Wasatiyya* is a moderating principle across all DOI stages, ensuring a balanced approach to AI usage (Hamada, 2016; Muchtar et al., 2017). In practice, this involves students alternating between AI-assisted and manual reporting, lecturers adopting blended teaching methods, and practitioners limiting AI application in highly sensitive reporting. Over-reliance can be countered by alternating AI and non-AI project cycles, imposing limits on AI-generated content, and instituting newsroom editorial guidelines.

Finally, *tablīgh* supports the trialability and observability stages by ensuring communication clarity, empathy, and cultural resonance (Pintak & Setiyono, 2011; Steele, 2011). Examples include students using AI to simplify complex social issues for public comprehension, lecturers embedding cultural literacy components into AI-

related assignments, and practitioners adapting AI outputs for audience-specific contexts. Where *tablīgh* is lacking, such as in narratives devoid of empathy enhancement strategies, involve pairing AI outputs with human refinement, soliciting audience feedback, and embedding empathy-focused journalism training.

This study develops an integrative framework that maps Rogers' DOI stages onto the seven core values of Islamic communication ethics, supported by concrete behavioral examples and targeted strategies. The framework provides a structured model to guide students, lecturers, and practitioners toward technologically competent yet ethically grounded journalism in the AI era. However, the findings remain contextually bounded, drawn from a single institutional setting and selected local media partners. The reliance on self-reported data also risks overlooking the complexities of classroom and newsroom practices. Moreover, the rapid development of AI technologies makes some observations time-sensitive. While integrating Islamic communication ethics contributes a valuable theoretical lens, its empirical application in daily journalistic routines requires further exploration and broader validation.

## CONCLUSIONS AND SUGGESTIONS

### *Conclusions*

This study set out to critically examine the adoption and pedagogical integration of generative AI tools within the Islamic Communication and Broadcasting (KPI) program at UIN Ponorogo, with a particular focus on their alignment with the ethical values of Islamic communication, namely, *ṣidq* (truthfulness), *amānah* (moral responsibility), *maṣlahah* (public interest), *ʿadl* (justice), *tabayyun/tatsabbut* (verification), *wasatiyya* (moderation), and *tablīgh* (wise and effective communication). The findings reveal distinct patterns of AI adoption across stakeholders. Students have emerged as enthusiastic early adopters, employing generative AI in newswriting, editing, captioning, and visual content production. However, their widespread use is often driven by speed and convenience, sometimes at the expense of critical reflection and ethical rigor. Lecturers demonstrate a more cautious approach, selectively incorporating AI tools while upholding journalistic ethics and educational responsibility. In contrast, local journalism practitioners remain conservative, relying

largely on manual production methods due to limited infrastructure, skepticism, or professional standards.

Although AI enhances workflow efficiency and creative ideation, the study identifies several critical gaps: concerns regarding factual accuracy and verification (*tabayyun*), risks to originality and intellectual honesty (*amānah* and *ṣidq*), and disparities in access to advanced AI features that may undermine fairness and equity (*‘adl*). From a pedagogical perspective, current curricula have not fully kept pace with the technological enthusiasm among students, resulting in insufficient reinforcement of ethical storytelling principles such as *wasatiyya* and *tabligh*. Institutionally, the absence of a standardized, Islamically grounded framework to govern AI use and structural barriers like paywalls limit these technologies' full ethical and inclusive potential.

Thus, the research fulfills its aims by mapping the adoption dynamics of AI within Islamic journalism education and exposing critical ethical, pedagogical, and institutional shortcomings. It underscores the urgent need to develop a coherent, contextual, and value-based framework for AI integration that equips students with technical competence and the moral discernment essential to uphold the ethos of Islamic journalism in the era of automation.

### ***Suggestions***

Several suggestions can be offered based on this study's findings and limitations. For students in Islamic journalism programs, particularly within KPI UIN Ponorogo, it is essential to cultivate a critical and ethical awareness when engaging with generative AI tools. Students should be encouraged to use AI as a writing assistant and verify, refine, and humanize AI-generated content according to Islamic communication ethics. For lecturers and educators, the integration of AI into the curriculum must go beyond technical training by embedding structured modules that emphasize verification (*tabayyun*), responsibility (*amānah*), and balanced communication (*wasatiyya*). Future researchers are encouraged to broaden the scope of investigation to include students' perceptions, learning outcomes, and the influence of institutional policies on AI adoption. Comparative studies across Islamic higher education institutions (PTKI)

would provide deeper insights into contextual challenges and best practices. Institutions and policymakers must develop clear guidelines, provide equitable access to AI tools, and facilitate faculty training programs aligning with technological developments and Islamic ethical values. Such measures will ensure that AI integration in journalism education remains innovative and ethically grounded.

### **CONFLICT OF INTEREST**

The authors of this article declare no conflict of interest.

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