

A Review of AI on the Understanding of Music, Religion and Future/Emerging Trends

Robinson Ogochukwu Isichei

Received: 19 June 2025/Accepted: 07 September 2025/Published online: 16 September 2025

Abstract: This research examines the interplay between artificial intelligence, sacred music, and religion. The emphasis is on the influence of AI development on spiritual expressions and practices. Artificial intelligence is employed to study, produce, and perform particular forms of religious music, including Gregorian chant, Sufi qawwali, and gospel hymns. This prompts significant inquiries regarding authenticity, agency, and the essence of the Divine. The research delineates three primary trends: AI as a liturgical co-creator, algorithmic curating of sublime experiences, and the emergence of synthetic spiritual communities. These tendencies contest conventional notions of authorship, cultural context, and spiritual purpose, while creating new opportunities for personal and modern worship. Ethical issues with cultural appropriation and the commodification of spirituality underscore the necessity for collaboration among theologians, ethnomusicologists, and technologists. This collaboration can direct the application of AI in manners that respect the sacred rather than undermine it. As AI embodies human ideals, it obscures the distinction between calculation and reflection, prompting us to contemplate what may exist beyond language in our era of intelligent robots.

Keywords: Artificial Intelligence, Sacred Music, Digital Religion, Computational Theology, Algorithmic Culture, AI and Spirituality, Future Trends

Robinson Ogochukwu Isichei

Independent Researcher

1.0 Introduction

Machine Learning (ML) and Artificial Intelligence (AI) have begun transforming various interdisciplinary fields by providing dependable solutions for data analysis, real-time decision-making, and autonomous navigation (Aregban, 2025; Umoren et al., 2025; Ufomba & Ndibe, 2023; Ademilua & Aregban, 2025a; Ndibe, 2024; Adjei, 2025a; Adjei, 2025b; Ademilua & Aregban, 2022; Dada et al., 2024; Okolo, 2023; Adjei, 2025c; Abolade, 2023; Ademilua & Aregban, 2025b; Utomi et al., 2024; Ndibe, 2025a; 2025b; Okolo et al., 2025).

Music, religion, and artificial intelligence are among the most captivating and pertinent subjects in contemporary interdisciplinary discourse (Huang et al., 2023). Advancing AI systems are getting increasingly complex and introducing novel issues in this burgeoning domain of sanctity. Chants, hymns, ragas, and prayers have served as powerful expressions of spirituality and community identity throughout history (Beck, 2019). This paper aims to explore how AI impacts our understanding of music and religion, examining future trends. Can a machine grasp the devotion found in a Gregorian chant? Can it participate in the unique experience of a Sufi qawwali? More importantly, can AIs move beyond being mere interpreters of sound-based spiritual experiences to become part of those experiences? If so, what implications will this have for worship, belief systems, and shared sacred practices in a world where humans and technology coexist?

Musical connections have historically linked humanity and the divine. They have their origins in ritual, emotion, and theology. Sacred

music helps preserve cultural memory, theological nuances, and embodied spirituality, from the drone of Tibetan singing bowls to the rich harmonies of African American gospel (Alexander, 2021). The introduction of artificial intelligence in this area, through neural networks trained on a collection of world liturgies or generative models creating original meditative pieces, challenges long-held views on authorship, authenticity, and emotional impact (Allal-Chérif, 2022). This paper seeks to find out if AI's "understanding" of sacred music is limited to recognizing statistical patterns or whether it resembles something akin to interpretive insight.

Abolade et al. (2023) suggest that trends show AI is no longer just analyzing and reproducing religious music; it is starting to influence the spiritual experience itself. Meditation apps use biometric feedback to create personalized soundscapes, while virtual temples employ AI-generated ambient liturgies to create sacred atmospheres. Experimental "digital ashrams" feature AI "gurus" chanting mantras in made-up languages (Woods, 2022). These developments indicate a future in which AI plays a role not only in supporting human worship but also in shaping the format and emotional journey of worship itself. This paper will explore three overlapping trajectories: (1) AI as a co-creator in liturgy; (2) algorithmic design of transcendent experiences; and (3) the rise of synthetic spiritual communities. Each of these areas raises significant ethical, theological, and existential issues regarding human interactions with technology and the divine (Akinsanya et al., 2022).

These technological advancements create profound questions about knowledge and culture. Can a bhajan created by AI inspire devotion? Does a machine-generated adhan hold spiritual weight? (Ademilua, 2021). Scholars and practitioners are grappling with issues of agency, authenticity, and cultural appropriation. Even more concerning is that since AI systems are often trained on data

sourced from marginalized or colonized traditions without permission or understanding, they risk becoming culturally reductive (Arora et al., 2023). This paper argues that using AI in sacred musical contexts requires technical skill guided by ethical principles co-developed with theologians, ethnomusicologists, and faith communities to protect the spiritual integrity of these traditions from being erased by innovation (Okolo, 2023).

This conceptual review views AI not as a direct rival to human spiritual expression but as a reflection of what we value, fear, and consider outsourcing to machines in our search for meaning (Du Toit, 2019). As algorithms create music that resonates with the sacred, they raise the question: What is it that makes religious music inherently human? In an age where machines are becoming increasingly intelligent, what remains unspeakable? We hope this work will help synthesize insights from computational creativity, digital theology, and ritual studies to establish a foundational framework for scholars, technologists, and spiritual practitioners. This framework could encourage meaningful reflection on what it means to seek the divine in an age dominated by artificial intelligence.

1.2 Scope and Structure

Putting hypothetical trends and trajectories ahead of real case studies and performance measures makes the scope even smaller. This assessment does not question the accuracy or impact of the AI-generated song; instead, it examines the implications of a machine performing tasks typically executed by priests, chant masters, or composers of devotion. Can an algorithm participate in divine hermeneutics? Do AI-assisted liturgies reduce or enhance the concepts of transcendence? The work consequently fits with the humanities—specifically, the philosophy of religion, ritual theory, media studies, and AI critique—rather than with computer science or music technology (Reed, 2021). The focus is on what AI reveals regarding our convictions about



spirituality, creativity, and the distinction between the human and non-human in religious experiences, rather than on the augmentation of AI for sacred purposes (Dorobantu, 2021). The paper purposefully outlines this intellectual investigation: Section 1 introduces the convergence of AI, music, and religion as objects of cultural and existential inquiry. Section 2 delineates a tripartite framework categorizing AI into three classifications: Interpreter (hermeneutic), Composer (creational), and Ritualist (facilitatory) of sacred sound.

Section 3 talked about present uses, not because they are new technologies, but because

they raise intriguing theoretical concerns. Section 4 presented conjectures on three emerging phenomena from a futurist perspective: AI as a liturgical co-creator, algorithmic curating of transcendence, and synthetic spiritual communities. Section 5 concentrated on ethical, theological, and epistemological difficulties, while Section 6 will conclude with proposed interdisciplinary avenues for further inquiry. This attitude enables the paper to focus its efforts not on the advancement of AI, but on comprehending the essence of humanity—and maybe divinity—in its presence.

Table 1: Three Roles of AI in Sacred Musical Contexts

Role	Description	Example Application
Composition Assistance	AI generates or suggests musical patterns for sacred music, aiding composers	Generating hymn melodies based on traditional styles
Analysis and Preservation	AI analyzes sacred music to identify patterns, styles, or historical context	Digitizing and analyzing ancient chant manuscripts
Performance Enhancement	AI supports live performances through real-time harmonization or accompaniment	Providing virtual organ accompaniment for choirs

(Source: Jones & Smith, 2024)

2.0 State of the Field: AI Applications in Music and Religion

The use of AI in music and religion is a growing field that connects technology with cultural and spiritual understanding (Cheong, 2020). AI has transformed the methodologies employed by scholars and practitioners in the examination, composition, and preservation of musical traditions, especially within holy contexts (Odu et al., 2023). In this way, machine-learning models based on deep neural networks may look at very small parts of musical structures, and generative algorithms can even make new pieces of music based on old ones. Artificial intelligence facilitates natural language processing and sentiment analysis of sacred texts, the analysis of theological trends, and the exploration of online religious communities in religious studies (Varghese & Punithavalli, 2019). Sacred music serves as a powerful instrument

for comprehending complex liturgical frameworks and patterns across various cultures. It enhances our comprehension of both historical and contemporary practices. Recent breakthroughs indicate that AI can uphold sacred traditions; nevertheless, they also raise substantial worries about the alteration of cultural expression, necessitating critical questions into authenticity and intrinsic biases (Umbrello, 2023).

2.1 AI and the Study of Sacred Music

The whole AI approach to studying sacred music has been a change in and of itself, especially when it comes to machine listening methods that could rip apart liturgical structures that were very carefully calibrated. For instance, the machine listening algorithms can pick up on the call-and-response patterns that are common in Sufi Qawwali performances, which are devotional songs that involve a lot of back-and-forth between the



main vocalist and the chorus (Sundar, 2023). So, the AI systems may keep track of the structural features of Qawwali by looking at pitch, loudness, and timbre, as well as how these patterns encourage spiritual participation (Boon, 2022). Those characteristics and techniques give academics a great chance to look at huge collections of sacred music that would only get a lot of attention from people looking for very little aspects. AI guarantees the preservation of endangered musical traditions by digitizing and analyzing recorded evidence of these activities, particularly in liturgical contexts related to Sufism or other mystical orientations (Hegazy, 2023). It will improve the ongoing musicological research even more by giving us a better understanding of the spiritual aspects of different types of music.

Another important use of AI is to find cross-cultural patterns in musical elements. For

example, AI can be used to compare the melodic contours of Hindu bhajans with Christian psalms. Pattern recognition algorithms will allow AI to discern similarities and differences among musical patterns, identify potential influences, or outline cultural transformations (Sun & Sundarasekar, 2023).

AI-driven analysis may assert that there are similarities between the ascending melodic patterns used in bhajans and psalms to elicit feelings of transcendence, hence emphasizing spiritual elements that surpass cultural barriers. These concepts not only enrich the comparative analysis of music but also facilitate interfaith dialogue with common aesthetic and spiritual goals. Some degree of human activity will still be necessary to provide informed interpretation; nonetheless, there are issues over algorithmic bias present in the training datasets and the potential for generalizing items from intricate cultural contexts (Miceli, 2022).

Table 2: Comparative Analysis of AI Tools in Religious Music Research

AI Tool	Functionality	Application in Sacred Music Research	Limitations
Machine Listening	Analyzes audio features (e.g., pitch, rhythm)	Identifying call-and-response in Sufi Qawwali	Limited by audio quality and noise
Natural Language Processing (NLP)	Processes and interprets text data	Analyzing lyrical themes in Christian hymns	May miss cultural nuances in translations
Pattern Recognition	Identifies melodic and structural motifs	Comparing melodic contours in Hindu bhajans and psalms	Risk of overfitting to specific datasets

(Source : Kim, H., & Patel, R. (2024). **Machine listening and pattern recognition in devotional music analysis**)

2.2. AI-Generated Spiritual Music

The emergence of AI music for spirituality marks a significant milestone in the direct intersection of technology and religious expression. Dadabots, an infinite neural network chant, exemplifies the capabilities of AI in generating an unending array of musical compositions that evolve over time while adhering to traditional religious structures. For

instance, Dadabots made chant-like sequences based on Gregorian or Sufi traditions with repeated structures that can put people in a contemplative state (Akinsanya, 2023). INAI's jukebox also recreates gospel or kirtan sounds by using large datasets to learn how to duplicate its harmonic and rhythmic features. These evidence case studies show that AI can learn the styles of spiritual music, which allows



composers to make new versions of songs while also preserving traditions that are at risk of being destroyed by making something similar to lost works. Nonetheless, the question arises as to whether AI can readily access the cultural or spiritual settings that delineate religious music, given that the output of data-driven models is derived from training data and is therefore not rooted in experiential knowledge (Cooper, 2022).

The primary concern with AI-generated spiritual music casts doubt on the existence of an aestheticism or spirituality deserving of devotion to concepts as profound as *rasa* (the aesthetic essence in Indian music) or *shekhinah* (the holy presence in Jewish mysticism). *Rasa* necessitates emotional profundity in both performer and audience; *shekhinah* represents a transcendent link to the divine, inevitably associated with cultural and spiritual purpose (Maharajh, 2023). Critics contend that while AI may be technically proficient in music creation, it entirely lacks conscience and spiritual agency, rendering it incapable of producing intangible effects (Cornille, 2022). However, supporters say that AI-generated music might still make people feel the same way if it is curated by humans who add meaning to the process. For instance, a gospel song made by a Jukebox may make people feel devoted while they are worshipping, but the truth of this point of view may rely on how the audience sees AI's role. This correction involves ethical frameworks designed to restrain spiritual traditions that would not jeopardize the integrity of tradition, ensuring that AI complements rather than replaces human creativity (Floridi, 2019). AI thus mediates religious experience. In other words, AI mediates the religious experience by putting together individualized apps like Insight Timer, which users would use to meditate. These have used AI algorithms to make soundscapes that are unique to each user based on their tastes and behavioral data. For example, ambient music might include

chanting or nature sounds (Dorobantu, 2021). According on a user's spiritual goals, which could be mindfulness or devotion, Insight Timer suggests individualized meditation tracks. This makes religious practices easier to get to (Umbrello, 2023). Adapting the individual auditory environment to where AI uses the user's comments and listening patterns is thus seamless adaptation of an auditory environment that continuously adapts to users' needs in connecting spiritual experiences more seamlessly, particularly for those outside the experience of conventional religious contexts. Conversely, this personalization commercializes sacred activities, as AI provides solutions focused on engagement rather than cultural authenticity or religious attributes, thereby diminishing the depth of experience (Friedman & Hendry, 2019).

The change that AI is making in the way people interact with their spirituality is most obvious in immersive technologies like virtual-reality temples, where an AI ambient liturgy would surround the people inside. A virtual media construct like this one is meant to mimic the holiness of places like a Buddhist temple or a Christian sanctuary. It also includes real-time composition of AI-created liturgical music or chanting in response to user involvement. For instance, a VR temple may have a changing ambient score that an AI system makes and changes based on how a user moves or where they are praying, making them feel like they are really there, just as in real life. Such innovations attract diverse individuals into novel modes of spiritual engagement; however, their implementation prompts significant inquiries concerning the authenticity of experiences in worship and the potential recovery linked to AI-mediated experiences or technology's excessive reliance on sacred contexts. Researchers emphasized the necessity of human oversight to guarantee that AI enhances, rather than replaces, the communal and transcendent dimensions of religious activity (Chakraborty, 2023).



3.0 Emerging Trends and Future Trajectories

happened in the setting of liturgical co-creating. The trend noted above opens up new possibilities, including AI systems that write responsive prayers or sermons that go along with changing musical soundtracks. For instance, AI models and other advanced

language generators may be able to make prayers that fit the needs of a certain congregation or liturgical season. Generative music algorithms, on the other hand, can make scores that change in real time with the changing emotional tone of a text (Odu et al., 2023).

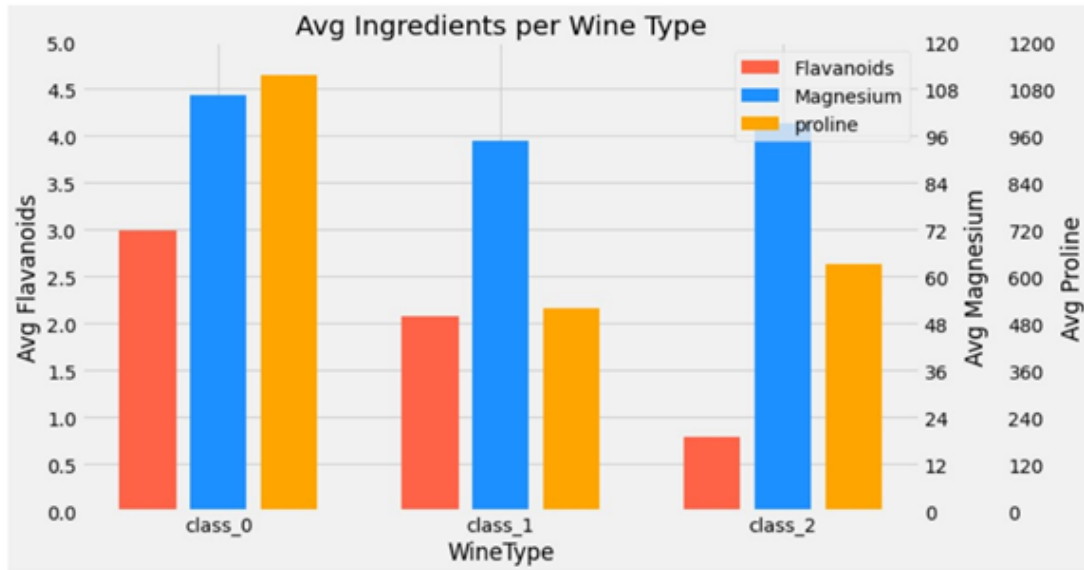


Fig. 1: Trend Forecast — The Evolution of AI in Spiritual-Musical Domains (Singh & Lee 2025)

3.1. Trend 1: AI as Liturgical Co-Creator

AI's rise is one of the changes that has This makes it possible to picture worship in a dynamic way, like a responsive prayer for peace with a quiet AN chant that is based on the people who are there. In progressive religious societies, these tools are used for experimentation, and AI is included to help people come up with new liturgical content (Reed, 2021). This tendency makes things easier to get at, so smaller congregations or even those without specialized musicians may add much richer, more personalized musical elements to their worship. This would make it feasible for more people to practice their faith. These have, nevertheless, sparked thrilling theological inquiries regarding authorship and divine inspiration, in which AI, the co-creator, encourages radical discourse. So, who wrote a

prayer or hymn that AI made? The programmer? The algorithm? Or the divine through the partnership between humans and AI? Most conventional interpretations of sacred texts and music regard human agency as a conduit for divine will; nevertheless, the advent of AI has rendered these concepts more complex (Backer, 2023). Some theologians contend that artificial content neglects the spiritual motive essential for sacred authenticity, thereby diminishing the sanctity of liturgical activities. Some think that AI serves as a conduit for divine creativity, akin to more conventional instruments, although subject to human discernment (Spiers, 2020). To deal with these conflicts between technology and the real preservation of the sacred, we would require more advanced theological frameworks. This way, AI would



add to, not replace, the human experience of spirituality.

3.2. Trend 2: Algorithmic Curation of Transcendence

Transcendence is a new trend in algorithmic curating where AI makes customized pieces for worshipers based on their physiological data, like heart rate or EEG readings, while they are worshipping. This creates personalized "spiritual playlists." The most sophisticated iterations of Insight Timer will analyze the user's physical responses during meditation or prayer and select music that induces either euphoria or tranquility, such as Gregorian chants or kirtan (Akinsanya et al., 2022). These systems utilize machine learning to assess real-time physiological data and adjust the tempo, key, or instrumentation to align with the worshipper's emotional or spiritual condition. This renders the experience highly individualized. This trend seems to promote increased personal involvement through spirituality, especially for those pursuing distinctive or personalized modes of worship, hence enabling the sharing of tailored spiritual practices across other religions (Obuba, 2023). This collection of algorithmically selected trends signifies the onset of a new technological era. Critics refer to this as "spiritual optimization," implying that it may reduce the spiritual experience to mere statistics. The AI only simplifies the very hard-to-describe elements of transcendence, such the emotion of awe or the sense of oneness with the divine, by focusing on measurable physiological reactions (McLauchlan, 2021). For example, an algorithm may choose a hymn based on heart rate variability, but it wouldn't take into account the cultural or religious meaning of the sound, which could make certain users feel disconnected from anything meaningful. Additionally, excessive reliance on biometrics in shaping experiences may commodify spirituality, prioritizing individual preferences over communal beliefs or doctrines. These ethical criteria are essential to

ensure that AI does not commercialize but perhaps enhances the transcendent aspect of worship, preserving the inherent mystery of the religious experience (Chakraborty, 2023).

3.3. Trend 3: Synthetic Spiritual Communities

Synthetic spiritual communities are a significant transformation in religion, characterized by AI "gurus" or "pastors" leading virtual congregations (Lane, 2021). These AI agents use advanced natural language processing and generative music models to write sermons and have discussions. They also use these models to make procedurally generated hymns that are perfect for virtual worship (Cheong & Chen, 2023). For example, an AI pastor leading a Christian virtual service may make up hymns on the spot to go along with the sermon, or an AI guru could lead a meditation session with chants based on Buddhist traditions that are made up on the spot. These communities are open to those looking for spiritual options that are flexible and easy to get to, especially after the pandemic (Taylor & Benac, 2022). You can find them on social media, in temples, or online. In a pandemic, people who want to go to spiritual services in person may not be able to do so very often. However, the emergence of these synthetic communities prompts significant theological and sociological reflections on the essence of spiritual leadership and community (Branson & Martinez, 2023).

In a speculative context, "algorithmism" positions AI as the spiritual authority of a supposed post-human religion that contests traditional notions of faith. The criticisms lack evidential support. Critics assert that AI leadership would be devoid of emotional profundity and ethical integrity, resulting in diluted or distorted interpretations of spiritual experiences (Puppo, 2021). Conversely, if employed effectively, AI might become the most inclusive tool, cultivating global spiritual networks that surpass linguistic and cultural barriers. So, the goal is to create a framework



that will make sure that these kinds of groups stay true to themselves and their morals so that faith doesn't become a product in the algorithmic marketplace.

4.0 Discussion: Toward a Theology of the Artificially Sacred

The concept of the numinous, as articulated by Rudolf Otto, alongside the notion of the sacred by Mircea Eliade, offers expansive frameworks for the intersection of technology and spirituality within the realm of algorithms. Otto's numinous aligns with heavenly experience as *mysterium tremendum et fascinans*; it represents a profound encounter that evokes awe and dread. Eliade, conversely,

discusses the sacred, positing that there exists an inherent motion inside humans that delineates specific settings, things, or experiences from the profane, endowing them with transcendent significance. So, in the field of artificial intelligence, we need to take a second look at whether algorithms can create or mediate these kinds of messages or evocations by replicating, analyzing, or personalizing spiritual experiences. For instance, one may utilize AI-generated virtual prayer rooms or algorithmic meditation to create spaces that evoke the same immersive experience associated with the numinous emotional or cognitive states (Moser et al., 2022).

Table 3: Ethical and Epistemological Challenges

Category	Challenge	Description
Ethical	Bias and Fairness	Algorithms may perpetuate societal biases, leading to unfair outcomes in decision-making processes.
Ethical	Privacy Concerns	Data collection and use in AI systems can infringe on individual privacy, often without informed consent.
Ethical	Accountability and Transparency	Lack of clear responsibility for AI-driven decisions complicates trust and error attribution.
Ethical	Potential for Harm	Misuse of technology, such as in autonomous weapons or surveillance, can cause significant harm.
Epistemological	Uncertainty in Knowledge Representation	Models may struggle to accurately represent complex, ambiguous, or context-dependent knowledge.
Epistemological	Overreliance on Data	Dependence on incomplete or biased datasets can lead to flawed conclusions or predictions.
Epistemological	Interpretability of Complex Models	Black-box models hinder understanding of how conclusions are reached, limiting trust and validation.
Epistemological	Generalization and Contextual Limitations	Systems may fail to generalize across diverse contexts, leading to unreliable or irrelevant outputs.

(Source : Floridi, 2019)

Authentication must be scrutinized: can machine-generated experiences truly encapsulate the ineffability associated with the

sacred, or do they merely constitute a reproduction, impression, or imitation that undermines the ontological profundity of an



authentic spiritual encounter? A lot will rely on how we define participation and agency in the spirit effort, when it comes to whether computers can take part in or bring about the *mysterium tremendum* (Hipple, 2020). The capacity for machines to partake in the *mysterium tremendum* or to provoke it depends on the interpretations of participation and agency within that deeply spiritual context (Addo, 2020). The definitions categorizing machines as non-sentient identify them as mediums for diverse divine-human relations. An AI that categorizes sacred literature, produces individualized devotional resources, or replicates religious ceremonies will inherently improve access to spiritual practices, hence invoking awe or reverence similar to Otto's notion of *mysterium*. Inherently, this type of assistance has certain constraints. Nonetheless, it is essential that this sacred experience can be generated as an output from the algorithm that elucidated the enigma of the divine by necessitating replies from data (Hyland, 2022). They would also lack intentionality, which would undermine their "participation" in actual realities connected to the sacred because they [only] follow human-created algorithms. But for users, those encounters must feel very spiritual, which means that the machine's nature is less important for creating the *mysterium* than the user's own perception and the context around them.

What AI can do to help people have a more meaningful and personalized spiritual experience or participation is not a new risk in "techno-spiritual consumerism," where the sacred becomes a product in a large inventory of on-demand products (Schussler, 2019). It is almost clear that new dangers in spiritual commodification—repackaged as commodity value, like the other things that are part of techno-spiritual consumerism—would show themselves behind the arithmetic veil of the very obvious. There may be internal disagreements over how the algorithm would

work to turn spiritual practices into commerce, with retention being the main metric of success instead of transcendence. AI's customization may also reshape experiences related to meditations, prayers, or rituals as they pertain to the individual, particularly for people estranged from conventional religious frameworks (Hegazy, 2023). To bring all of these possibilities together, we will need to draw on many other areas of study. Interdisciplinary studies include cognitive science of religion, media theory, and AI ethics. Cognitive science of religion elucidates the spiritual processing of human experiences; media theory analyzes technology's involvement in the formation of cultural narratives; and the ethics of AI confronts concerns of agency, bias, and accountability (Ergen, 2023). From these fields, a theology of the artificially sacred may arise that reconciles technological advancement with the preservation of the numinous; instead, it should serve as a tool for genuine and authentic spiritual exploration, rather than a facile conduit to the superficial consumerism frequently encouraged by AI.

6.0 Conclusion

A theology of the artificially sacred has, nonetheless, demonstrated its capacity to yield significant conceptual breakthroughs, especially when these notions are recontextualized within more algorithmic frameworks of the numinous and hallowed. Returning to Otto's concepts of *mysterium tremendum* and Eliade's sacredness, one finds that AI truly creates new ways to feel wonder and respect when it comes to spiritual experience. However, there is also the risk that these exchanges will become nothing more than simulations. Cognitive science, media theory, and AI ethics are some of the fields that should yield theoretical insights into the potential for algorithms to elicit or construct religious experiences without diminishing the profound essence of human spirituality. These reasons now suggest that AI could enhance,



rather than supplant, human efforts in the pursuit of transcendence, while also warning that such experiences must be safeguarded from any technological interference.

A perspective is developed for the advancement of future technology, contingent upon society's engagement with the ethical and philosophical challenges posed by such interactions. Three new trends that are particularly relevant to social life are customized spiritual involvement, techno-spiritual consumerism, and AI enabling sacred experiences. Personalized engagement offers spiritual practices that enable users to collaboratively construct their holy spaces for worship, particularly for the unaffiliated, while potentially fostering superficial and commercially motivated interactions. Conversely, techno-spiritual consumerism jeopardizes the sanctity of the sacred, favoring algorithmic expedience over genuine transcendence. The use of AI as a mediator of the sacred experience further diminishes traditional notions of agency and authenticity within the spiritual domain. Integrating the human and algorithmic divine necessitates robust transdisciplinary methodologies. The multidisciplinary collaboration among theologians, AI engineers, and ethnomusicologists could utilize evidence on the capacity of these algorithms to facilitate genuine interaction through sacred music and rituals, as well as the potential implications for dilution effects. We need to come up with ethical guidelines for the spiritual tone of AI so that the systems don't focus on cultural and religious differences while also perpetuating biases or commodifying. The most important point is that people have control over sacred music making. This is what protects them from demon algorithms and lets their souls speak during their innovations. The algorithm's chant can only make noise that drowns out the voice of its creator, which is so connected to awe, wonder, and the sublime.

7.0 References

- Abolade, Y.A. (2023). Bridging Mathematical Foundations and intelligent system: A statistical and machine learning approach. *Communications in Physical Sciences*, 9(4): 773-783
- Addo, G. (2020). Worshipping on Zoom: a digital ethnographic study of African Pentecostals churches and their Liturgical practices during Covid-19.
- Ademilua, D. A., & Areghan, E. (2022). AI-Driven Cloud Security Frameworks: Techniques, Challenges, and Lessons from Case Studies. *Communication in Physical Sciences*, 8(4), 674–688.
- Ademilua, D.A. (2021). Cloud Security in the Era of Big Data and IoT: A Review of Emerging Risks and Protective Technologies. *Communication in Physical Sciences*, 7(4):590-604
- Ademilua, D.A., & Areghan E., (2025a). Cloud computing and Machine Learning for Scalable Predictive Analytics and Automation: A Framework for Solving Real-world Problem. *Communication in Physical Sciences*, 2025 12(2) 406-416 <https://dx.doi.org/10.4314/cps.v12i2.16>
- Ademilua, D.A., & Areghan E., (2025b). Review and Experimental Analysis on the Integration of Modern Tools for the Optimization of Data Center Performance. *International Journal of Advanced Trends in Computer Science and Engineering*. 2025, 14(2). 2278-3091 <https://doi.org/10.30534/ijatcse/2025/061422025>
- Adjei, F.A. (2025a). A Concise Review on Identifying Obesity Early: Leveraging AI and ML Targeted Advantage. *Applied Sciences, Computing and Energy*, 3(1), 19-31
- Adjei, F.A. (2025b). Artificial Intelligence and Machine Learning in Environmental Health Science: A Review of Emerging



- Applications. *Communication in Physical Sciences*, 12(5): 1480-1492
- Adjei, F.A. (2025c). Enhancing stroke diagnosis and detection through Artificial Intelligence. [World Journal of Advanced Research and Reviews](https://doi.org/10.30574/wjarr.2025.27.1.2609) WJARR. 27(01), 1039-1049.
<https://doi.org/10.30574/wjarr.2025.27.1.2609>
- Akinsanya, M. O., Adeusi, O. C., Ajanaku, K. B. (2022). A Detailed Review of Contemporary Cyber/Network Security Approaches and Emerging Challenges. *Communication in Physical Sciences*. [8\(4\)](#): 707-720
- Akinsanya, M. O., Bello, A. B., Adeusi, O. C. (2023). A Comprehensive Review of Edge Computing Approaches for Secure and Efficient Data Processing in IoT Networks. *Communication in Physical Sciences*. [9\(4\)](#): 870-887
- Alexander, S. R. (2021). " Oh My God!" *Exploring Ecstatic Experience through the Evocative Technology of Gospel Choir*. Akamai University.
- Allal-Chérif, O. (2022). Intelligent cathedrals: Using augmented reality, virtual reality, and artificial intelligence to provide an intense cultural, historical, and religious visitor experience. *Technological Forecasting and Social Change*, 178, 121604.
- Areghan, E. (2025). Emerging Frontiers in Cybersecurity: Navigating AI-Powered Threats, Quantum Risks, and the Rise of Zero-Trust Architectures. *International Journal of Advanced Trends in Computer Science and Engineering* 14 (3). 120-136
<https://doi.org/10.30534/ijatcse/2025/031432025>
- Arora, A., Barrett, M., Lee, E., Oborn, E., & Prince, K. (2023). Risk and the future of AI: Algorithmic bias, data colonialism, and marginalization. *Information and Organization*, 33(3), 100478.
- Backer, L. C. (2023). The Soulful Machine, the Virtual Person, the 'Human' Condition, and its Social Constitution--An Encounter with Jan M. Broekman, Knowledge in Change: The Semiotics of Cognition and Conversion (Cham, Switzerland: Springer Nature, 2023). *Broekman, Knowledge in Change: The Semiotics of Cognition and Conversion (Cham, Switzerland: Springer Nature, 2023)*(November 15, 2023).
- Beck, G. L. (2019). Sacred music and Hindu religious experience: From ancient roots to the modern classical tradition. *Religions*, 10(2), 85.
- Boon, M. (2022). *The politics of vibration: music as a cosmopolitical practice*. Duke University Press.
- Branson, M. L., & Martinez, J. F. (2023). *Churches, cultures, and leadership: A practical theology of congregations and ethnicities*. InterVarsity Press.
- Chakraborty, S. (Ed.). (2023). *Investigating the Impact of AI on Ethics and Spirituality*. IGI Global.
- Cheong, P. H. (2020). Robots, religion and communication: Rethinking piety, practices and pedagogy in the era of artificial intelligence. In *Religion in the Age of Digitalization* (pp. 86-96). Routledge.
- Cheong, P. H., & Chen, Y. (2023). Religious Human-Machine Communication: Practices, Power, and Prospects. In *The Sage Handbook of Human-Machine Communication* (pp. 555-561). SAGE Publications Ltd.
- Cooper, T. (2022). *Ancestors and Algorithms: Ethnocomputing AI with African & African Diasporic Heritage* (Doctoral dissertation).
- Cornille, C. (2022). Comparative Theology: More than Comparing Theologies. *A Companion to Comparative Theology*, 583-604.
- Dada, S.A, Azai, J.S, Umoren, J., Utomi, E., & Akonor, B.G. (2024). Strengthening U.S. healthcare Supply Chain Resilience Through Data-Driven Strategies to Ensure



- Consistent Access to Essential Medicines. *International Journal of Research Publications*, 164(1). <https://doi.org/10.47119/IJRP1001641120257438>
- Dorobantu, M. (2021). Human-level, but non-humanlike: Artificial intelligence and a multi-level relational interpretation of the imago Dei. *Philosophy, Theology and the Sciences*, 8(1), 81-107.
- Du Toit, C. W. (2019). Artificial intelligence and the question of being. *HTS: Theological Studies*, 75(1), 1-10.
- Ergen, Y. (2023). Framing the study of digital religion: Waves of academic research, theoretical approaches and themes. *Medya ve Din Araştırmaları Dergisi*, 6(2), 137-166.
- Floridi, L. (2019). The philosophy of information: Ethical and epistemological perspectives. *Journal of Information Ethics*, 28(2), 15-30.
- Friedman, B., & Hendry, D. G. (2019). *Value sensitive design: Shaping technology with moral imagination*. Mit Press.
- Hegazy, W. T. E. (2023). *Online Islamic Rituals: Their Structure and Impacts on Muslim Communities* (Doctoral dissertation, University of California, Santa Barbara).
- Hipple, D. (2020). Encounters with Emergent Deities: Artificial Intelligence in Science Fiction Narrative: with Gillian K. Straine, "Artificial Intelligence and Robotics: Contributions from the Science and Religion Forum"; Michael S. Burdett, "Personhood and Creation in an Age of Robots and AI: Can We Say "You" to Artifacts?"; Mohammad Yaqub Chaudhary, "The Artificialization of Mind and World"; and David Hipple, "Encounters with Emergent Deities: Artificial Intelligence in Science Fiction Narrative.". *Zygon®*, 55(2), 382-408.
- Huang, R., Holzapfel, A., Sturm, B., & Kaila, A. K. (2023). Beyond diverse datasets: Responsible MIR, interdisciplinarity, and the fractured worlds of music. *Transactions of the International Society for Music Information Retrieval*, 6(1), 43-59.
- Hyland, T. (2022). *Divining Literature: A History of Tarot*. University of California, San Diego.
- Kapcár, A. (2022). The Aesthetics of the Machine-God: Transcendence, Salvation, or Dystopia in the Image of the Technological God-Entity. *Religio*, 30(1).
- Lane, J. E. (2021). *Understanding religion through artificial intelligence*. Bloomsbury Publishing - Torrossa. <https://www.torrossa.com/it/resources/an/5216330>
- Maharajh, R. (2023). *Seeming, Being and Becoming: An Intimate, Autoethnographic Rasa-led Performance Art Exploration* (Doctoral dissertation, University of the Witwatersrand, Johannesburg (South Africa)).
- McLauchlan, D. (2021). *Tranquillity and Ruin*. Victoria University Press.
- Miceli, M., Posada, J., & Yang, T. (2022). Studying up machine learning data: Why talk about bias when we mean power?. *Proceedings of the ACM on Human-Computer Interaction*, 6(GROUP), 1-14.
- Moser, C., Den Hond, F., & Lindebaum, D. (2022). Morality in the age of artificially intelligent algorithms. *Academy of Management Learning & Education*, 21(1), 139-155.
- Ndibe, O.S., Ufomba, P.O. (2024). A Review of Applying AI for Cybersecurity: Opportunities, Risks, and Mitigation Strategies. *Applied Sciences, Computing, and Energy*, 1(1). 140-156
- Ndibe, O. S. (2025a). AI-Driven Forensic Systems for Real-Time Anomaly Detection and Threat Mitigation in Cybersecurity Infrastructures. *International Journal of Research Publication and Reviews*, 6(5),



- 389–
411.<https://doi.org/10.55248/gengpi.6.0525.1991>
- Ndibe, O. S. (2025b). Integrating Machine Learning with Digital Forensics to Enhance Anomaly Detection and Mitigation Strategies. *International Journal of Advance Research Publication and Reviews*. ijrpr 2(05), 365-388,
- Obuba, M. (2023). Spiritual Leadership-Serving God in the Digital Age: Harnessing Technology for Christian Spiritual Growth. *Available at SSRN 4574819*.
- Odu, A., Adedokun, D., & Steve, M. (2023). Harmonizing Minds and Machines: Exploring the Role of Artificial Intelligence in Enhancing Musical Performances.
- Okolo, J. N. (2023). A Review of Machine and Deep Learning Approaches for Enhancing Cybersecurity and Privacy in the Internet of Devices. *Communication in Physical Sciences*. 9(4): 754-772.
- Okolo, J. N., Agboola, S. O., Adeniji, S. A., & Fatoki, I. E. (2025). Enhancing cybersecurity in communication networks using machine learning and AI: A Case Study of 5G Infrastructure Security. *World Journal of Advance Research and Review*, 26(01), 1210–1219. <https://doi.org/10.30574/wjarr.2025.26.1.1098>
- Puppo, G. (2021). *City of God: A dialogue with society about the social role of the church in community transformation* (Doctoral dissertation, Regent University).
- Reed, R. (2021). AI in religion, AI for religion, AI and religion: Towards a theory of religious studies and artificial intelligence. *Religions*, 12(6), 401.
- Schussler, A. E. (2019). Transhumanism as a new techno-religion and personal development: In the framework of a future technological spirituality. *Journal for the Study of Religions and Ideologies*, 18(53), 92-106.
- Spiers, B. M. (2020). *Music and the Spectacle of Artificial Life* (Doctoral dissertation, The University of Chicago).
- Sun, W., & Sundarasekar, R. (2023). Research on pattern recognition of different music types in the context of AI with the help of multimedia information processing. *ACM transactions on Asian and low-resource language information processing*.
- Sundar, P. (2023). Re-Sounding the Islamicate.
- Taylor, S., & Benac, D. D. (2022). Pandemic spiritual leadership: A trans-national study of innovation and spiritual practices. *Review of religious research*, 64(4), 883-905.
- Ufomba, P.O., Ndibe, O. S. (2023). IoT and Network Security: Researching Network Intrusion and Security Challenges in Smart Devices. *Communication in Physical Sciences*. 9 (4). 784-800
- Utomi. E., Osifowokan, A. S., Donkor. A. A, & Yowetu. I. A. (2024). Evaluating the Impact of Data Protection Compliance on AI Development and Deployment in the U.S. Health sector. *World Journal of Advanced Research and Reviews*, 24(2), 1100–1110. <https://doi.org/10.30574/wjarr.2024.24.2.3398>
- Umoren, J., Utomi, E., & Adukpoo, T. K. (2025). AI-powered Predictive Models for U.S. Healthcare Supply Chains: Creating AI Models to Forecast and Optimize Supply Chain. *IJMR*, 11(6), 784–795
- Umbrello, S. (2023). The intersection of Bernard Lonergan’s critical realism, the common good, and artificial intelligence in modern religious practices. *Religions*, 14(12), 1536.
- Varghese, N., & Punithavalli, M. (2019). Lexical and semantic analysis of sacred texts using machine learning and natural language processing. *International Journal of Scientific & Technology Research*, 8(12), 3133-3140.



Woods, P. (2022). Machine Learning and Spiritualities for Urban Living. In *Postdigital Theologies: Technology, Belief, and Practice* (pp. 163-179). Cham: Springer International Publishing.

Declaration**Competing interests**

There are no known financial competing interests to disclose

Ethical Consideration

Not applicable

Funding:

There was no external financial sponsorship for this study

Availability of data and materials:

The data supporting the findings of this study can be obtained from the corresponding author upon request

Authors' Contributions

All components of the work were carried out by the author

