



EPISTEMIC STATUS OF ARTIFICIAL INTELLIGENCE IN ISLAMIC LAW: ANALYSIS OF THE POSSIBILITY OF NEW SOURCES OF KNOWLEDGE IN THE DIGITAL AGE

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Abstract :

The development of artificial intelligence has brought about significant changes in the way humans acquire and manage knowledge, including in the religious sphere such as the provision of fatwas and Islamic legal references. This phenomenon has sparked debate not only regarding the normative aspects of its use, but also regarding the epistemic status of knowledge produced by artificial intelligence within the framework of Islamic epistemology. This study aims to understand the mechanisms of knowledge formation in artificial intelligence, examine the concepts of revelation and reason as sources of knowledge in the tradition of Islamic philosophy, and determine the epistemic position of artificial intelligence in relation to revelation and reason. This research is a literature study with an analytical-conceptual nature and a philosophical-normative approach, using conceptual analysis techniques on literature on Islamic philosophy, epistemology, and artificial intelligence studies. The results of the study show that artificial intelligence knowledge is representational and derivative because it is entirely dependent on human-made data and algorithms. Artificial intelligence cannot be positioned as a source of knowledge in Islamic epistemology because it does not fulfill the characteristics of revelation or reason. However, artificial intelligence can be placed as an instrument of reason that assists the process of Islamic legal reasoning as long as it remains under the authority of revelation, human reason, and the objectives of Sharia.

Keywords : artificial intelligence, Islamic epistemology, revelation, reason, fatwa

Abstrak :

Perkembangan kecerdasan buatan telah menghadirkan perubahan signifikan dalam cara manusia memperoleh dan mengelola pengetahuan, termasuk dalam ranah keagamaan seperti penyediaan fatwa dan rujukan hukum Islam. Fenomena ini memunculkan perdebatan tidak hanya mengenai aspek normatif penggunaannya, tetapi juga mengenai status epistemik pengetahuan yang dihasilkan kecerdasan buatan dalam kerangka epistemologi Islam. Penelitian ini bertujuan untuk memahami mekanisme pembentukan pengetahuan dalam kecerdasan buatan, menelaah konsep wahyu dan akal sebagai sumber pengetahuan dalam tradisi filsafat Islam, serta menentukan kedudukan epistemik kecerdasan buatan dalam hubungannya dengan wahyu dan akal. Penelitian ini merupakan penelitian kepustakaan dengan sifat analitis-konseptual dan pendekatan filosofis-normatif, menggunakan teknik analisis konseptual terhadap literatur filsafat Islam, epistemologi, dan kajian kecerdasan buatan. Hasil penelitian menunjukkan bahwa pengetahuan kecerdasan buatan bersifat representasional dan turunan karena sepenuhnya bergantung pada data dan algoritma buatan manusia. Kecerdasan buatan tidak dapat diposisikan sebagai sumber pengetahuan dalam epistemologi Islam karena tidak memenuhi karakter wahyu maupun akal. Namun demikian, kecerdasan buatan dapat ditempatkan sebagai instrumen akal yang membantu proses penalaran hukum Islam selama tetap berada di bawah otoritas wahyu, akal manusia, dan tujuan syariat.

Kata Kunci: kecerdasan buatan, epistemologi Islam, wahyu, akal, fatwa

INTRODUCTION

The emergence of imitation intelligence in the development of science and technology, known as artificial intelligence, has influenced human work systems, including in terms of obtaining information. Artificial intelligence as an expert system has intensive knowledge, enabling it to perform several tasks that generally require human expertise (Hartati, 2021). With this capability, artificial intelligence improves the efficiency of information retrieval through its knowledge base, which is data-driven (database). Artificial intelligence enables humans to get answers to their questions instantly with a single click or command.

The ease of obtaining instant information thanks to artificial intelligence now also includes the rapid provision of fatwas and Islamic legal references. There is a growing phenomenon of using artificial intelligence to consult on Islamic legal issues. The integration of artificial intelligence in Islamic legal counseling expands access to spiritual guidance services in the digital age. Artificial intelligence such as chatbots can respond quickly, personalize services, and reach more individuals (Adri & Febriani, 2025). However, this phenomenon has been met with differing views among Muslims.

The Nahdlatul Ulama National Conference in 2023 has determined that using artificial intelligence as a guideline for practicing law is haram, although the public is still allowed to ask religious questions to artificial intelligence. The reason behind this decision is that the truth conveyed by artificial intelligence is not yet guaranteed. Additionally, the background of current artificial intelligence developers is still dominated by non-Muslims, raising concerns about bias in the answers provided (Dewi, 2024). However, considering the reasons behind this decision, there is a possibility that the status of artificial intelligence as haram could be reviewed. This is especially true given that the development of artificial intelligence by Islamic scholars is also becoming increasingly prevalent.

For example, at Al-Azhar University, there is a team conducting research on the application of artificial intelligence algorithms to analyze tafsir books that show connections between different interpretations, which were previously difficult to identify manually. These findings not only show that artificial intelligence speeds up the research process, but also provides a rich understanding of Islamic tradition (Mursalim & Askar, 2025). In addition, there is research that has successfully applied artificial intelligence in the creation of a Telegram chatbot-based question-and-answer system using data from contemporary fiqh books by Sheikh Al-Qardhawi. This research addresses concerns regarding the transparency of information from answers generated by chatbots through the Inline Keyboard feature on Telegram chatbots by displaying references from the answers generated. (Mar'arif dkk., 2025). Thus, the phenomenon of artificial intelligence as a source of religious rulings confirms the real opportunity for technological integration in religious studies and practices.

Although the phenomenon of artificial intelligence involvement in issuing fatwas has the potential to be a technological innovation that brings efficiency to consultations on Islamic legal issues, the problem is not only a debate about its validity as a guideline to be practiced. It also touches on a more fundamental epistemological aspect, namely the opportunity to renew Islamic legal thinking related to revelation and reason in the tradition of Islamic philosophy. Islamic epistemology integrates revelation and reason, which distinguishes it from other traditions. This integration shows knowledge as a path to understanding reality and truth. Revelation and reason are positioned as complementary sources of knowledge. Revelation is positioned as absolute truth, while reason is an instrument for understanding and practicing it (Anggraina dkk., 2025). Therefore, the assessment of the use of artificial intelligence as a source of fatwas is not only about whether it is permissible or not, but also requires an assessment of the epistemic status regarding the validity of the knowledge possessed by artificial intelligence, its source, and its position in the tradition of Islamic philosophy as part of the sources of knowledge.

Basically, there have been several studies that attempt to provide answers to epistemological issues related to artificial intelligence as a source of legal rulings. There is research that shows the position of artificial intelligence, namely ChatGPT, in law is equivalent to an inanimate object and does not meet the requirements as a legal subject. Its anonymous nature makes artificial intelligence unsuitable to be used as a mufti whose opinions can be followed, but it is similar to reading a book so that the information can be accepted after going through strict verification (Royhan & Haqiqi, 2025). In general, there are also studies that mention that the results of artificial intelligence can be used as knowledge if they are based on quality data and algorithms, although they are often limited in certain contexts, so verification is required first. This is because sensory experience, rationality, and testimony, which are classical sources of knowledge, remain important for understanding reality comprehensively. (Mellyzar dkk., 2024). This study attempts to examine the epistemological issues surrounding the position of artificial intelligence in relation to revelation and reason as sources of knowledge based on the tradition of Islamic philosophy. Unlike previous studies that placed artificial intelligence merely as a legal aid or object of fatwa, this study seeks to expand it into an epistemological analysis of the possible status of artificial intelligence as a source of knowledge within the framework of revelation and reason.

Thus, this study aims to examine whether artificial intelligence can be categorized as a source of knowledge in the tradition of Islamic philosophy, or whether the presence of artificial intelligence marks the emergence of a new epistemic source beyond revelation and reason. This research aims to understand the mechanisms of knowledge formation in artificial intelligence, examine the concepts of revelation and reason as sources of knowledge in the tradition of Islamic philosophy, and determine the epistemic position of artificial intelligence in relation to revelation and reason. The results of this study are expected to provide a philosophical basis for assessing the limits of the role of artificial

intelligence in the process of providing fatwas and Islamic legal references.

RESEARCH METHOD

This study is a library research study that is analytical-conceptual in nature with a philosophical-normative orientation. According to Hamzah, library research has strong post-positivist philosophical roots, so it can be categorized as qualitative research. In library research, data is collected from a comprehensive search of library materials, which is then analyzed based on the philosophical framework that forms its foundation (dalam Magdalena dkk., 2021). Thus, the entire research process was conducted through searching, collecting, and analyzing relevant literature rather than through field observation or interviews.

To analyze the collected literature, conceptual analysis techniques were used. According to Furner, this technique treats a "concept" as a class object, event, property, or relationship to explain how to identify a phenomenon so that it can be classified into a concept (dalam Kamil & Laksmi, 2023). The use of this technique is appropriate because the research focuses on examining ideas and theories from various sources of Islamic law and philosophy of science in order to explain the construction of understanding about the status of artificial intelligence knowledge. With this conceptual analysis technique, the research not only describes existing views but also analyzes and reorganizes Islamic epistemological concepts to produce new philosophical views on the status of artificial intelligence knowledge. The results of this analysis are expected to become the epistemic and philosophical basis for determining the norms and ethical boundaries of the use of artificial intelligence in providing fatwas and Islamic legal references.

In conducting this research, a philosophical-normative approach was used. The philosophical approach is an approach that examines, uncovers, and explores religious teachings using philosophical formulations (Wahid, 2021). Through a philosophical approach, the study explores the conceptual basis that explains the concepts of revelation and reason, as well as the phenomenon of knowledge from artificial intelligence as an object of epistemological reflection. Meanwhile, a normative approach is used to assess the compatibility of these phenomena with Islamic values, principles, and sources of law, namely the Qur'an and hadith. The normative approach in studying Islamic law means viewing Islam from the perspective of its fundamental teachings from God, which have not been contaminated by human thought. (Sidik, 2023). The integration of these two approaches enables research to be both conceptually and normatively explanatory.

The data sources for this study are entirely derived from secondary literature discussing Islamic epistemology, Islamic legal philosophy, and studies on artificial intelligence. Secondary literature refers to data taken from sources previously written by others, such as books, scientific journals, and other academic documents. Because the issues studied are conceptual and theoretical in nature, the analysis focuses on examining ideas and thought

structures rather than collecting empirical data.

FINDINGS AND DISCUSSION

Mekanisme Pembentukan Pengetahuan Dalam Kecerdasan Buatan

The phenomenon of artificial intelligence use in the religious sphere, as described in the introduction, requires further understanding of the mechanisms of knowledge formation in artificial intelligence. Artificial intelligence marks an important era in the development of computing that transforms the way humans interact with technology and information. This innovation represents a paradigm shift, whereby the capabilities of machines are no longer limited to the execution of rigidly structured commands, but extend to the cognitive realm, such as the ability to understand, analyze, and even produce work. Therefore, the presence of artificial intelligence has significant implications for perspectives related to the limitations of what a machine can do. Thus, there is an urgency to reevaluate the definition of intelligence in a non-human context.

The early history of artificial intelligence was marked by a crucial meeting in 1956 at Dartmouth College. The meeting brought together leading computing experts to discuss methods of transforming human intelligence into computational form. The Dartmouth Conference served as a catalyst, motivating researchers to systematically develop the discipline of artificial intelligence. This development included expanding the theoretical framework (mindset) and developing supporting infrastructure, such as research laboratory facilities (Ramadhan, 2023). The early development of artificial intelligence, rooted in Western scientific tradition, shows that its epistemological foundations were shaped by non-Muslim paradigms. This condition is important to consider when assessing the suitability of artificial intelligence as a reference in religious issues, including in the issuance of fatwas.

With this historical overview, there is a need to unravel how artificial intelligence actually processes information and forms outputs that resemble knowledge. At this stage, the discussion no longer focuses on the historical background or initial epistemic context, but rather on the internal mechanisms that enable a computational system to produce seemingly intelligent responses. Analysis of the process of knowledge formation in artificial intelligence is crucial because it is from these mechanisms that we can understand the extent to which artificial intelligence can be considered to have epistemic capacity, including the limitations inherent in it as a non-human entity.

The view that artificial intelligence is part of science can be explained ontologically as a human-constructed entity built to represent part of human intelligence in performing certain tasks. Epistemologically, artificial intelligence functions as a working system that mimics human cognitive processes so that it only has explicit knowledge, without the implicit knowledge that comes from human experience, memory, or skills. Axiologically, artificial intelligence is utilized in various practical functions, primarily as a virtual assistant that

supports learning, creation, prediction, and productivity processes through decision-making systems. By becoming part of human experience, artificial intelligence is then understood as part of science because it reflexively contains ontological, epistemological, and axiological dimensions in the philosophy of science (Prayogi & Nasrullah, 2024).

This view emphasizes that the source of artificial intelligence knowledge is entirely dependent on human construction. Artificial intelligence obtains its knowledge from the data and algorithms implanted in it. Meanwhile, its working mechanism is limited to processing explicit knowledge through computational modeling without experience or implicit understanding. Although used for learning, prediction, and decision-making, artificial intelligence remains merely an instrument that produces derivative knowledge from the data it processes. Thus, artificial intelligence does not possess independent knowledge, but only operates external information through mathematical working mechanisms.

Another perspective on the nature of artificial intelligence can be seen in Arend Hintze's classification, which offers a more operational mapping of the levels of artificial intelligence capability. Hintze divides artificial intelligence into four categories, namely: (1) reactive machines that only respond to current conditions without memory; (2) limited memory, such as autonomous vehicles that are able to utilize short-term experiences; (3) theory of mind, which theoretically allows machines to assess the goals and behavior of other entities, although this has not yet been commercially realized; (4) and self-awareness, which is a level of artificial intelligence often depicted in fiction and requires the ability to understand oneself, one's intentions, and one's experiences, but is still beyond the limits of technological development (dalam Santoso, 2023). This classification shows that artificial intelligence develops in a tiered spectrum. However, all levels still show a fundamental dependence on data, algorithms, and human engineering, so they do not have independent epistemic capacity like subjects that have consciousness.

In addition, artificial intelligence has a number of inherent epistemic limitations related to the ways or methods it uses to acquire and process information. In the face of developments in artificial intelligence technology, science is undergoing significant changes. This is particularly true in the way knowledge is generated, processed, and validated. Although artificial intelligence provides rapid advances in improving the efficiency and accuracy of scientific processes, there are challenges in terms of transparency, potential algorithmic bias, and a high level of dependence on data that is not entirely objective (Rustandi dkk., 2025). Thus, the entire process of artificial intelligence knowledge depends on symbolic and mathematical structures that govern how artificial intelligence recognizes patterns in information.

Understanding the nature of artificial intelligence knowledge as described above provides an important epistemological basis for assessing its position within the framework of Islamic knowledge. Once it has been identified that the structure of artificial intelligence knowledge is derivative, representational, and

entirely dependent on human constructs, there is a need to review how these characteristics interact with the concepts of knowledge derived from revelation and reason as the two main authorities in the Islamic tradition. At this point, the discussion shifts from analyzing how the internal mechanisms of artificial intelligence can be positioned within the Islamic epistemological hierarchy and how the nature of its knowledge affects its potential to play a role in religious decision-making processes.

Wahyu dan Akal sebagai Sumber Pengetahuan dalam Tradisi Filsafat Islam

The Islamic community is faced with a perception that narrows the teachings of Islam to only formal worship. In fact, Islam is more than just a religion; Islam is also a comprehensive source of knowledge that forms a unified body of knowledge with a body of thought that continues to evolve to this day. The idea of Islam as a complete source of knowledge is based on epistemological foundations. These epistemological foundations are the key to unlocking the broad scientific insights of Islam.

Epistemology discusses the basis, sources, characteristics, truth, and process of acquiring knowledge. If science is examined through its epistemology, the discussion will focus on the sources used by researchers in developing science and what methods they use (Rokhmah, 2021). It is understandable that epistemology identifies sources of knowledge or examines how scholars obtain data and information. Thus, epistemology is a framework that evaluates claims of knowledge by critically analyzing the sources, methods of acquisition, and criteria of justification used to establish the validity of that truth.

In the context of Islamic epistemology, it relates to the nature of knowledge, its methodology, and the concept of truth of knowledge obtained by humans based on the Islamic perspective. Basically, the principles of epistemology in Islam always depart from belief because they are based on monotheism. This is clearly different from the principles of epistemology by Western thinkers, which state that knowledge always departs from doubt about everything. Epistemology in the Islamic perspective is relational epistemology, meaning that one element is always related to another element (Irawati dkk., 2021). The fundamental difference between belief as the starting point of Islamic epistemology and Western-style skepticism demonstrates the uniqueness of the Islamic scientific paradigm. Meanwhile, in relation to relational epistemology, this means that sources of knowledge in Islam are not viewed as mutually contradictory dichotomies, but rather as complementary and integrated entities within a framework of belief based on tawhid.

Sources of knowledge are everything that is fundamentally believed to be the source from which knowledge is obtained. Sources of knowledge generally come from two things, namely knowledge obtained through human reason and sensory experience, and revealed knowledge. Knowledge obtained through human reason and sensory experience is also called rational knowledge. Meanwhile, revealed knowledge, also known as transmitted knowledge, is

knowledge that comes from Allah SWT (Soelaiman, 2019). This division of knowledge sources offers a very fundamental classification framework in the epistemological tradition, especially in the context of Islam.

The strength of Islamic epistemology lies not only in the recognition of these two sources, but in the belief that they are not contradictory. Islamic epistemology views revelation and reason not as separate entities, but as complementary in understanding reality and guiding humans toward truth. The placement of revelation and reason as sources of knowledge then supports the structure of Islamic legal epistemology, including the process of *istinbâh* (derivation of law). Although the role of reason is recognized as significant, the hierarchy of sources of knowledge in Islam fundamentally places revelation in the highest position. Therefore, a detailed analysis of the concept of revelation in the tradition of Islamic philosophy is absolutely necessary.

Revelation is guidance or notification received quickly because it does not go through a process of learning or investigation beforehand and is received vaguely by a prophet or messenger who believes that what he has received comes from Allah SWT. Revelation comes secretly or hidden so that other people cannot witness it clearly (Yasir & Jamaruddin, 2016). This exclusive and hidden nature of revelation confirms that it operates outside the mechanisms of ordinary human knowledge (empirical and rational). Revelation is also a superior form of communication that demands absolute faith from its recipients, namely prophets or messengers. In addition to validating the status of prophethood and apostleship, this concept of revelation is the reason why it is said that the epistemological principles of Islam depart from beliefs based on monotheism.

This concept of revelation is emphasized in QS An-Nisā': 163:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا

Meaning: "*Indeed, We have revealed to you (Prophet Muhammad) as We revealed to Noah and the prophets after him. We also revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave David the Zabur (Psalms).*"

This verse of the Qur'an serves as a fundamental theological basis in Islamic epistemology, specifically affirming the consistency and universality of the source of revelatory knowledge. This verse also refutes the assumption that the revelation received by the Prophet Muhammad was something new or isolated, but rather part of a chain of revelations from Allah that had been sent down to previous prophets. This reinforces the belief that the source of revelatory knowledge has sole authority originating from Allah, thus guaranteeing its absolute truth. Revelation is the pinnacle of the hierarchy of knowledge that does not require external proof, making it the primary normative basis or the source to which all legal knowledge is returned.

However, even though the process of receiving revelation is secret and exclusive to prophets or messengers, its manifestation is then realized in the form of the Qur'an and hadith (especially hadith qudsi) which can be accessed, studied, and interpreted by all of humanity. It is in this process that the role of reason as a second source of knowledge is needed. Reason acts as an epistemic instrument for understanding revelation, which in turn produces knowledge through logical reasoning.

Reason in philosophy is essential for acquiring knowledge, because reason can process information captured by the five senses and analyze it to the fullest extent, thereby constructing well-organized knowledge. Reason in the Islamic perspective must be cultivated to be in line with revelation as the primary source of knowledge. According to Al-Ghazali's view, the perfection and nobility of reason can give a person the highest degree if reason is used to its fullest potential. The main reason Allah SWT made humans as caliphs on earth is because of the potential of reason that only humans possess (dalam Hafizh dkk., 2023). The central role of reason in the acquisition of knowledge requires an understanding of the concept of reason by identifying it based on its epistemological definition. Al-Ghazali put forward several definitions of reason, namely reason as the distinguishing factor between humans and animals, whereby reason enables humans to understand and master various forms of knowledge. Furthermore, the knowledge possessed by humans will influence their morals or attitudes. Finally, with their reason and knowledge, humans are able to control their desires (dalam Sufiyana & Sudrajat, 2023). From Al-Ghazali's definition of reason, an analysis can be conducted to determine how reason works as a source of knowledge.

Based on Al-Ghazali's definition of reason, there are three stages of how reason works. The first stage is reason as what distinguishes humans from animals in relation to the ability to grasp knowledge or understand knowledge. Animals do not possess this ability, which is why it is referred to as what distinguishes humans from animals. At this stage, reason is a rational potential that is capable of understanding universal meanings and a capacity that enables humans to master knowledge. Reason does not merely process information, but is capable of grasping meaning. The second stage is reason as knowledge that influences morals, or in other words, moral transformation. At this stage, it is not only intellectual, but knowledge that comes from reason cultivates morals, shapes attitudes, and directs human behavior towards goodness. The third stage is reason as the ability to control sexual urges. Reason restrains bad desires and chooses the right actions based on knowledge, or in other words, at this stage, reason has become a moral agent.

Meanwhile, according to Ibn Sina, reason is closely related to *al-nafs al-insaniyah* (the human soul) and is a spiritual power that is divided into two forms, namely *al-'amilah* (practical reason) and *al-'alimah* (theoretical reason). Practical reason is the source of power that moves the body or is related to the physical aspects of humans. Meanwhile, theoretical reason, also known as *al-quwwah al-nazariyyah*, relates to abstract matters, namely the power to grasp

general ideas abstracted from physical matter. According to Ibn Sina, theoretical reason develops through four stages, starting with *al-'aql al-hayulani* or material reason, which is the basic potential of every individual. It continues to *al-'aql bi al-malakah*, which is the intellect that begins to have the capacity to understand initial abstract concepts. Then there is *al-'aql bi al-fi'l*, which is the level of actualization of the intellect to think fluently about abstract things. The peak is *al-'aql al-mustafad* or acquired intellect, the highest level where theoretical knowledge is present spontaneously and enables universal understanding. According to Ibn Sina, this final level is an ability that can only be achieved by prophets (dalam Sutrisna & Suyadi, 2022). If Al-Ghazali's definition provides an overview of how reason works, then Ibn Sina's definition details the classification of reason and its levels. The definitions of Al-Ghazali and Ibn Sina have provided the conceptual foundation of reason as a source of knowledge in the tradition of Islamic philosophy. This concept of reason is important as a foundation for analysis to determine the epistemic status of artificial intelligence in relation to revelation and reason as sources of knowledge in the tradition of Islamic philosophy.

The Epistemic Position of Artificial Intelligence in Relation to Revelation and Reason

The development of artificial intelligence raises fundamental questions about its position in Islamic epistemology. This is especially true when this technology begins to be used in religious contexts, such as in the provision of fatwas and Islamic legal references. The presence of artificial intelligence that is capable of processing, reviewing, and producing outputs resembling knowledge demands a critical evaluation of its epistemic status. In the Islamic intellectual tradition, the structure of knowledge is based on two broad categories: revelation as an absolute source and reason as a human cognitive instrument. With the increasing use of artificial intelligence in scientific and religious activities, it is urgent to assess whether this computational entity can be positioned as a separate source of knowledge or only as an extension of human cognitive abilities.

If artificial intelligence is associated with revelation as a source of knowledge, then artificial intelligence absolutely does not have divine characteristics, so it can be ascertained that it is not part of revelation and cannot replace revelation or become a primary source of law in Islam. All knowledge produced by artificial intelligence comes from computational processes based on data collected by humans, so artificial intelligence does not carry normative truths or independent moral values. Artificial intelligence can only access revelatory texts linguistically, but does not have the ability to grasp the substantive meaning or transcendent values contained therein.

The inability of artificial intelligence to grasp substantive meaning is due to the fact that interpretation of the Qur'an does not depend solely on linguistic analysis. It also requires an understanding of the reasons behind the revelation of verses, the objectives of Sharia law, and the divine values implied in the

revelation. Artificial intelligence lacks the existential awareness and spiritual experience that form the basis for reflection in uncovering the deepest meaning of the verses of the Qur'an. Although artificial intelligence can compile data or present relevant references for interpretation, the interpretation of meaning remains the domain of human scholarship, which demands integrity, intellectualism, and spirituality (Karman, 2024).

Meanwhile, when artificial intelligence is compared to reason, there is a fundamental difference that cannot be bridged. Artificial intelligence has no consciousness, no life experience, is incapable of understanding meaning intentionally, and cannot form moral intuition. The knowledge it produces does not come from a process of understanding, but from a combination of statistical data and mathematical modeling. Thus, artificial intelligence does not meet the criteria as an epistemic subject in the Islamic tradition. Artificial intelligence cannot be called "rational" because it lacks the elements of consciousness, meaning, and intuition that are at the core of the concept of reason.

However, artificial intelligence can serve as an instrument of reason. This means that advances in artificial intelligence open up new opportunities for *ijtihad* practice with its ability to access and analyze Islamic literature quickly and accurately. This strengthens the capacity of scholars to respond to contemporary issues. Although it can serve as an instrument of reason, artificial intelligence remains subject to the principles of *tawhid*, the objectives of *sharia*, and scientific ethics, so that its position does not replace the role of *mujtahid*. Rather, it functions as an instrument of reason that expands the scope, efficiency, and accuracy of the process of Islamic legal reasoning in the digital age (Irma & Thahir, 2025). Thus, artificial intelligence falls outside the category of "reason," but can still be placed within the Islamic epistemological system as an aid or intellectual instrument that expands the capacity of human reason. This instrumental position distinguishes it from reason as an epistemic subject that has moral and cognitive authority.

CONCLUSION

The mechanism of knowledge formation in artificial intelligence is representational, derivative, and entirely dependent on human construction through data and algorithms. Artificial intelligence works by processing explicit knowledge using mathematical and symbolic models without involving existential experience, consciousness, or intentional understanding of meaning. Although capable of producing outputs that resemble knowledge and support analysis, prediction, and decision-making activities, artificial intelligence does not have independent epistemic capacity as a subject that "knows." These findings confirm that artificial intelligence cannot be equated with human intelligence, but must be understood as a computational instrument that systematically operates external information.

This study confirms that in the tradition of Islamic philosophy, revelation

and reason are two main sources of knowledge that are hierarchical and relational. Revelation is positioned as the primary source of knowledge that is absolute, transcendent, and divinely authoritative, while reason functions as a human epistemic instrument for understanding revelation and reality. The concept of reason not only plays a role as a cognitive tool, but also as a moral agent capable of capturing meaning, shaping character, and controlling desires. Thus, Islamic epistemology does not dichotomously separate revelation and reason, but rather views the two as complementary systems of knowledge within the framework of tawhid.

Based on a comparative analysis between the epistemic characteristics of artificial intelligence and the concepts of revelation and reason, this study concludes that artificial intelligence does not have a position as a source of knowledge in Islamic epistemology. Artificial intelligence cannot be categorized as revelation because it lacks divine attributes and normative authority, nor can it be equated with reason due to its lack of consciousness, understanding of meaning, and moral intuition. However, artificial intelligence still has an important position as an instrument of reason that can help humans, especially scholars and mujtahids, in accessing, managing, and analyzing Islamic scientific knowledge more efficiently. This instrumental position emphasizes that the use of artificial intelligence in the religious sphere must remain under the authority of revelation, human reason, and the objectives of sharia, so that it does not replace the epistemic and moral role of humans in religious decision-making.

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