



ARTIFICIAL INTELLIGENCE AND THE AUTHORITY OF STUDENT KNOWLEDGE: THE PERSPECTIVE OF THE PURIFICATION OF ISLAMIC TEACHINGS BY MUHAMMAD ABDUH

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Abstract

The development of Artificial Intelligence (AI) has brought significant changes to the way students acquire, validate, and understand knowledge, particularly in Islamic studies. The growing dependence on AI has generated epistemological issues related to authority of knowledge, as algorithm based digital information is often perceived as faster and more practical than consulting authentic Islamic sources. This study aims to describe how the use of AI affects students' knowledge authority within the framework of the purification of Islamic teachings as articulated by Muhammad Abduh. Employing a phenomenological method, the research involved ten students from various faculties at an Islamic higher education institution. Data were collected through observation, in depth interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. The findings reveal that while students utilize AI to support academic activities, most of them are not yet able to assess the validity of AI generated information based on the principles of revelation and reason. A phenomenon of "digital taqlid" emerges, in which information is accepted without verification. However, some students demonstrate critical use of AI and balance it with Islamic values, aligning with Abduh's purification framework that emphasizes rationality, ijtihad, and adherence to revelation. This study concludes that AI can be a beneficial tool when used selectively, critically, and grounded in the authoritative epistemology of Islam.

Keywords: AI, Knowledge Authority, Students, Purification of Islamic Teachings, Muhammad Abduh.

Abstrak

Perkembangan Artificial Intelligence (AI) telah membawa perubahan signifikan terhadap cara mahasiswa memperoleh, memvalidasi, dan memahami pengetahuan, khususnya dalam studi keislaman. Fenomena meningkatnya ketergantungan mahasiswa pada AI melahirkan persoalan epistemologis terkait otoritas pengetahuan, di mana informasi digital yang berbasis algoritma sering dianggap lebih cepat dan praktis dibandingkan merujuk pada sumber-sumber Islam yang autentik. Penelitian ini bertujuan untuk menggambarkan bagaimana penggunaan AI mempengaruhi otoritas pengetahuan mahasiswa dalam perspektif purifikasi ajaran Islam menurut Muhammad Abduh. Penelitian menggunakan metode fenomenologi dengan melibatkan sepuluh mahasiswa dari berbagai fakultas di perguruan tinggi Islam. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa mahasiswa memanfaatkan AI untuk membantu proses akademik, namun sebagian besar belum mampu menilai validitas informasi AI berdasarkan prinsip wahyu dan akal. Muncul fenomena "taqlid digital", yaitu menerima informasi tanpa verifikasi. Namun, sebagian mahasiswa mampu menggunakan AI secara kritis dan menyeimbangkannya dengan nilai-nilai Islam, sesuai kerangka purifikasi Muhammad Abduh yang menekankan pentingnya rasionalitas, ijtihad, dan ketaatan pada wahyu. Penelitian ini menegaskan bahwa AI dapat menjadi alat yang bermanfaat apabila digunakan secara selektif, kritis, dan tetap berpijak pada otoritas keilmuan Islam.

Kata kunci: AI, Otoritas Pengetahuan, Mahasiswa, Purifikasi Ajaran Islam, Muhammad Abduh.



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INTRODUCTION

Islam has primary sources rooted in revelation, namely the Qur'an and Hadith, as well as the results of rational ijthad that are in line with Islamic principles.¹ However, many students now rely more on AI as a quick reference, without considering its compatibility with Islamic teachings, the primary foundation of knowledge. This situation poses a challenge to the purification of Islamic teachings. Muhammad Abduh emphasized religious rationality to revive the pure and contemporary intellectual spirit of Islam.² Islamic philosophy places revelation as the primary source of truth and must be harmonized with reason.³ Every form of knowledge, including that produced by AI, must be tested based on Islamic principles and the benefit of the people.⁴

The development of AI technology has brought significant changes to the way humans acquire, process, and disseminate knowledge. Among students, AI has become a primary resource in the learning process and scientific information search. This phenomenon presents a new dynamic in the authority of knowledge, namely how knowledge is deemed true, valid, and worthy of being used as a guideline. This change could shift the traditional authority previously held by lecturers, religious scholars, or classical writings, toward digital sources based on algorithms and data.⁵

Many previous researchers have examined similar themes to this study, namely Artificial Intelligence and the authority of knowledge. However, the perspectives used differ. A paper by Marlin Khairul entitled "The Benefits and Challenges of Using Artificial Intelligence (AI) ChatGPT on the Process of Ethics and Student Competence Education in Higher Education" shows that the use of AI such as ChatGPT can improve student learning efficiency and aid in understanding academic material and learning ethics. However, excessive reliance on technology can weaken

¹ Aulia Herawati, Ulil Devia Ningrum, and Herlini Puspika Sari, "Wahyu Sebagai Sumber Utama Kebenaran Dalam Pendidikan Islam : Kajian Kritis Terhadap Implementasinya Di Era Modern," *Surau: Journal Islamic Of Education* 2, no. 2 (2024): 167–83.

² Rusdin Adinka, "Gagasan Modernisasi Pemikiran Islam Muhammad Abduh Dan Pengaruhnya Di Indonesia" (Diploma thesis, Universitas Islam Negeri Datokarama Palu, 2024).

³ Atika Zuhrotus and Adi Sudrajat, "Sumber Filsafat Islam: Wahyu, Akal, Dan Indera," *Jurnal Tinta* 5, no. 1 (2023): 73–82.

⁴ Abubakar Abubakar and Arif Ridha, "Al-Qur'an Dan Kecerdasan Buatan (Suatu Kajian Tematik)," *Al-Wajid: Jurnal Ilmu Al-Qur'an Dan Tafsir* 5, no. 2 (2024): 190–203.

⁵ Akhbar Romdhona Mustafid, Siti Zulzilah, and John R. S. P. K. M. Isa, "Kecerdasan Buatan Dan Pergeseran Akademik: Studi Tentang Perubahan Pola Belajar Dan Cara Berpikir Mahasiswa Akibat Ketergantungan Terhadap Teknologi AI (ChatGPT)," *AGUNA: Jurnal Ilmu Komunikasi* 6, no. 2 (2025): 25–37.

students' critical thinking and ethical responsibility.⁶ Furthermore, a journal article written by Musthafa titled "The Use of Artificial Intelligence (AI) in Learning: The Phenomenon of Knowledge Authority Transformation Among Students" shows that the development of AI in education has led to a shift in knowledge authority. Students are seen to trust AI more than authoritative sources. This raises new challenges to the validity of knowledge and the potential for neglecting spiritual values in the learning process.⁷ Furthermore, Rustandi's journal, "The Nature of Science in the AI Era: Maintaining Epistemological Integrity Amidst Automation," explains that amidst the rapid flow of automation, academics need to maintain epistemological integrity to ensure that science is not detached from moral values and spiritual responsibility. Awareness is needed that AI is merely a tool, not a source of absolute truth.⁸ In addition, in the journal written by Oktavia entitled "Students and AI: Transformation of Critical Thinking and Problem Solving in the Digital Era" it was revealed that AI is able to improve students' critical thinking skills, but without moral guidance and ethical boundaries, this can distance students from deep reflection and religious values.⁹

In the context of Islamic thought, Srijudin, in his journal "The Purification and Renewal of Islam," explains that Muhammad Abduh was a reformer who emphasized the importance of returning to the primary sources of Islamic teachings. He emphasized that advances in science and technology should be used to strengthen reason and faith, not to replace the authority of revelation as the source of truth.¹⁰ Finally, a journal article by Masykuri titled "Renewal of Islamic Education Worldview: A Historical, Philosophical, and Sociological Review of Muhammad Abduh" states that Muhammad Abduh viewed education as a means of developing individuals with critical reason and religious morals. Education must integrate modern rational science with the values of monotheism to avoid a separation between worldly and hereafter knowledge.¹¹

The use of AI among university students has so far focused more on aspects of learning efficiency, ethical use of technology, and improving critical thinking skills. However, there has

⁶ Marlin Khairul et al., "Manfaat Dan Tantangan Penggunaan Artificial Intelligences(AI) Chat GPT Terhadap Proses Pendidikan Etika Dan Kompetensi Mahasiswa Di Perguruan Tinggi," *INNOVATIVE: Journal Of Social Science Research* 3, no. 6 (2023): 5192–201.

⁷ Fera Andriani Djakfar Musthafa, "Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran: Fenomena Transformasi Otoritas Pengetahuan Di Kalangan Mahasiswa," *Journal of Contemporary Islamic Education* 4, no. 1 (2024): 125–36.

⁸ Feri Rustandi et al., "Hakikat Ilmu Pengetahuan Dalam Era AI: Mempertahankan Integritas Epistemologi Di Tengah Automasi," *Journal Scientific Of Mandalika (JSM)* 6, no. 2 (2025): 296–307.

⁹ Nurul Oktavia et al., "Mahasiswa Dan AI: Transformasi Cara Berpikir Kritis Dan Penyelesaian Masalah Di Era Digital," *Prosiding Konseling Kearifan Nusantara (KKN)* 4 (2025): 10–33.

¹⁰ Srijudin, Salma Afra Khoirunnisak, and Annisa Dzulvina Jamila, "Pemurnian Dan Pembaharuan Islam," *Jurnal Pendidikan Dan Studi Islam* 1, no. 1 (2025): 11–19.

¹¹ Abdul Halim and Abdul Masykuri, "Pembaruan Pendidikan Islam Worldview: Tinjauan Historis, Filosofis Dan Sosiologis Muhammad Abduh," *Journal of Islamic Educational Development* 1, no. 1 (2024): 1–11.

been little in-depth research into how student interactions with AI shape their knowledge authority from the perspective of Muhammad Abduh's purification of Islamic teachings. His thinking provides a crucial foundation for religious rationality as the primary source of truth. Therefore, this study seeks to explore how the use of AI shapes and influences students' knowledge authority from the perspective of Muhammad Abduh's purification of Islamic teachings.

RESEARCH METHODS

This study uses a phenomenological design, because it seeks to understand the life experiences of students in interpreting the authority of knowledge in the AI era from the perspective of the purification of Islamic teachings according to Muhammad Abduh.¹² Through this approach, we will explore in depth how students experience, interpret, and feel changes in the process of seeking and validating the knowledge they acquire, as well as how these experiences are influenced by Islamic values and rationality taught in Islam.

The research was conducted at an Islamic university in Central Java, as this academic environment reflects the characteristics of students who actively use AI in academic activities and possess a strong foundation in Islamic knowledge. Ten participants from various faculties regularly use AI in their learning. Participants were selected using a random sampling technique, *purposive sampling*, namely by selecting informants who are considered to have significant and relevant experience with the phenomenon being studied.¹³ Data were collected through observation, in-depth interviews, and documentation. Observations were conducted by directly observing students' use of AI for assignment writing and research. Semi-structured interviews were conducted to explore their views on the authority of knowledge, the validity of information, and its relevance to Islamic values. Documentation included notes on AI use, written work, and student reflections on their learning experiences.¹⁴

The data obtained was analyzed through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting information relevant to the research theme, such as the authority of knowledge, rationality, and the purification of Islamic teachings. The presented data were then analyzed descriptively and interpretively to examine the relationship between students' epistemological behavior and the principles of

¹² Abdul Nasir et al., "Pendekatan Fenomenologi Dalam Penelitian Kualitatif," *INNOVATIVE: Journal Of Social Science Research* 3, no. 5 (2023): 4445–51.

¹³ Nidia Suriani, Risnita, and M. Syahrani Jailani, "Konsep Populasi Dan Sampling Serta Pemilihan Partisipan Ditinjau Dari Penelitian Ilmiah Pendidikan," *IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 24–36.

¹⁴ Gagah Daruhadi and Pia Sopiati, "Pengumpulan Data Penelitian," *J-CEKI: Jurnal Cendekia Ilmiah* 3, no. 5 (2024): 5423–43.

rationality and *ijtihad* in Muhammad Abduh's thought..¹⁵To ensure the validity and legitimacy of the data, triangulation of sources, techniques, and time was conducted by comparing the results of interviews, observations, and documentation from various sources to ensure the accuracy of the findings. The final results of this study are expected to illustrate the reciprocal relationship between AI users and the formation of students' knowledge authority from the perspective of the purification of Islamic teachings according to Muhammad Abduh.¹⁶

RESULTS AND DISCUSSION

AI and Student Knowledge Authority

The use of AI has become a crucial part of students' academic learning process. Most students use AI as their primary tool for compiling coursework, searching for scientific references, and quickly and efficiently understanding knowledge and Islamic concepts.¹⁷Many students report using AI at least three times a week for academic purposes. This includes summarizing course material, creating assignment outlines, and finding brief explanations of related topics. Some students also use AI every time they receive an assignment from their lecturer because they feel they couldn't complete it effectively without AI assistance.

Some students also use AI to answer questions during presentations. This is because AI is considered a substitute for understanding material they should master on their own. However, some students acknowledge that they don't fully understand the validity of the information provided by AI, especially in terms of its alignment with authentic Islamic sources. Some students also find religious information provided by AI inconsistent with Islamic teachings, such as differences in the meaning of verses or explanations of *hadith* that are inconsistent with the Quran and *Hadith*.

On the other hand, there are also groups of students who remain cautious, considering AI merely a tool, not an authority on truth. Therefore, the results need to be verified under the guidance of lecturers, aligned with Islamic teachings, and subjected to personal reflection.¹⁸They stated that AI does help with writing assignments or searching for scientific sources, but they still check with the Quran, *hadith*, and Islamic sources. This attitude demonstrates an epistemological awareness

¹⁵ Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal Of Management, Accounting, and Administrasion* 1, no. 2 (2024): 77–84.

¹⁶ Dedi Susanto, Risnita, and M. Syahrani Jailani, "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *Qosim: Jurnal Pendidikan, Sosial, Dan Humaniora* 1, no. 1 (2023): 53–61.

¹⁷ S. Musliha, S. Bahrudin, and R. F. Diharjo, "Dinamika Pemanfaatan Artificial Intelligence (AI) Dalam Proses Pembelajaran Di Perguruan Tinggi (Studi Kasus Universitas Islam Zainul Hasan Genggong Dan Universitas Panca Marga)," *Jurnal Teknologi Pembelajaran Indonesia* 15, no. 2 (2025): 2615–797.

¹⁸ Sodikin, "Transformasi Pendidikan Agama Islam Melalui Artificial Intelligent (AI): Upaya Meningkatkan Kemampuan Berpikir Kritis Mahasiswa," *Academicus: Journal of Teaching and Learning* 3, no. 2 (2024): 78–89.

that AI should not replace reason and the intellectual process in understanding knowledge.¹⁹ AI does provide logical answers, but they are not necessarily in accordance with Islamic teachings.²⁰

Students are also striving to integrate Islamic values into their use of AI. They utilize the technology to search for academic and religious information, but still evaluate the results based on the Quran, Hadith, and Islamic teachings. There is concern among them that excessive reliance on AI could erode their enthusiasm for learning and independent thinking. Students tend to use AI to expedite technical processes, such as summarizing journal entries, but when explaining religious material, they are more cautious and compare the AI's answers with the material taught by the lecturer. Students feel that leaving everything to AI will eventually make them lazy to think. Yet, Islam encourages the use of revelation and reason. AI is permissible as long as its use is controlled and limited.

Students also cited several problems, such as the accuracy of the data obtained not always aligning with Islamic teachings, the potential for plagiarism, and a tendency toward instantaneous thinking. Some students reported receiving incorrect information from AI regarding Islamic history or classical Islamic scholars, such as the years of their deaths, differences in religious sects, and the meaning of Islamic philosophical terms. They noted that AI often provided logically correct answers, but not necessarily theologically correct ones.²¹

Some students have a general understanding of Muhammad Abduh's thought, regarding the importance of rationality and *ijtihad* in Islam. They see Muhammad Abduh's thoughts as relevant to the phenomenon of AI use, emphasizing the importance of reason and knowledge for the advancement of the community. However, few students understand the purification of Islamic teachings in depth and are able to relate them to modern epistemological practices. Some students have read Muhammad Abduh's thoughts, which emphasize that Islam must utilize reason while still adhering to revelation. This aligns with the current use of AI; it should assist thinking, not replace revelation.

AI is considered capable of improving students' critical thinking skills in searching for and processing information, but without spiritual teachings it can cause some of them to become more pragmatic and less reflective.²² Some students reported that the ease of use provided by AI enabled

¹⁹ Aditya Prayogi and Niki Nasrullah, "Artificial Intelligence Dan Filsafat Ilmu: Bagaimana Filsafat Memandang Kecerdasan Buatan Sebagai Ilmu Pengetahuan," *LogicLink : Journal of Artificial Intelligence and Multimedia in Informatics* 1, no. 2 (2024): 144–55.

²⁰ Fauzi, "Dakwah Islam Dan Artificial Intelligence: Penelitian Atas Pemanfaatan AI Dalam Penyebaran Nilai-Nilai Islam," *Journal of Artificial Intelligence and Digital Bussines (RIGGS)* 4, no. 2 (2025): 3702–9.

²¹ M. Fadli Mukmin et al., "Analisis Kritis Terhadap Tafsir Generatif AI: ChatGpt Dan Penafsiran Ayat-Ayat Al-Qur'an," *Jurnal Islam Pesisir Dan Kajian Keislaman* 1, no. 1 (2025): 39–59.

²² Hardi Santosa, Ani Susanti, and Dkk, *Artificial Intellegence Dalam Pendidikan: Sebuah Bunga Rampai* (Yogyakarta: Penerbit K-Media, 2025).

them to complete assignments more quickly, but felt their understanding of the material diminished. Meanwhile, students who combined AI with Islamic values were able to strengthen religious arguments and deepen their understanding of Islamic teachings. Overall, students demonstrated an epistemological awareness that the purity of Islamic knowledge sources must be maintained amidst digitalization.²³

Analysis of AI and Students' Knowledge Authority from the Perspective of Purification of Islamic Teachings

The use of AI by students represents a major shift in the patterns of knowledge acquisition and processing.²⁴ AI is used to summarize course material, develop assignment frameworks, find concise explanations, and even practically understand Islamic concepts. However, this shift in learning patterns presents new epistemological challenges, particularly regarding the validity of information and its alignment with Islamic teachings.²⁵ Many students encounter situations where AI answers appear logical but do not align with the true meaning of the Quran or Hadith. This demonstrates the gap between AI and the authority of knowledge derived from revelation, requiring students to be more selective in accepting instant digital information.²⁶

In the context of Muhammad Abduh's purification of Islamic teachings, this phenomenon becomes highly relevant. Abduh emphasized that the source of true knowledge must return to revelation and be interpreted through sound reason.²⁷ When students accept AI answers without verification, they actually risk falling into a form of “digital imitation,” that is, accepting information without critical thinking.²⁸ However, students who re-examine AI information with Islamic teachings, works of scholars, and academic explanations are actually reviving the spirit of *ijtihad* emphasized by Muhammad Abduh.²⁹ Thus, purification is not just a cleansing of religious practices, but also a filtering of modern information to ensure it remains in accordance with the sources of Islamic teachings and rationality.

²³ Elda Fadlia Rahmah et al., “Transformasi Pendidikan Islam Di Era Globalisasi Dalam Perspektif Epistemologi Ilmu,” *Qolamuna: Keilmuan, Pendidikan, Literasi, Dan Humaniora* 2, no. 1 (2025): 167–76.

²⁴ Musthafa, “Penggunaan Artificial Intelligence (AI) Dalam Pembelajaran: Fenomena Transformasi Otoritas Pengetahuan Di Kalangan Mahasiswa.”

²⁵ Nasrul Ramadhan H. Misilu, Nur Hilal, and Nurlailah, “Pengaruh Penggunaan Artificial Intelligence (AI) Dan Motivasi Belajar Terhadap Kecerdasan Intelektual Mahasiswa Ekonomi Dan Bisnis Universitas Abdul Azis Lamadjido,” *LAMADJIDO MANAGEMENT & BUSINESS (LAMBI)* 1, no. 1 (2025): 2025.

²⁶ Encep Solihutauha, *Filsafat Pendidikan Islam: Integrasi Ilmu Dan Iman Di Era Digital* (Kuningan, Jawa Barat: Goresan Pena, 2025).

²⁷ Rukmana Prasetyo et al., “Kebangkitan Ijtihad Di Zaman Modern: Analisis Kontribusi Muhammad Abduh Dalam Pembaharuan Hukum Islam,” *Hikmah* 20, no. 1 (2023): 147–60.

²⁸ Moh. Fail, “Fenomena Taqlid Digital Dan Implikasinya,” *Journal of Islamic Thought and Philosophy* 1, no. 1 (2022): 27–49.

²⁹ Ahmad Nabil Amir, *Biografi Intelektual Muhammad Abduh* (Kuala Lumpur: Guepedia, 2020).

Excessive use of AI can also weaken students' independent thinking.³⁰ Muhammad Abduh strongly criticized the religious tradition that made people passive in accepting the authority of the ulama without the ability to think independently.³¹ This has now emerged in a new form: some students tend to hand over their thinking processes to AI. When assignments, analysis, and synthesis are completed by automated systems, students lose the intellectual process that should be at the heart of Islamic education. This contradicts Muhammad Abduh's goal of purification, which emphasized the importance of developing reason, freedom of thought, and the ability to independently assess truth.³²

Besides weakening intellectual independence, the use of AI without moral guidance can foster a pragmatic orientation.³³ Many students admit that technological conveniences allow them to complete assignments more quickly, but their understanding of the material becomes shallow. According to Muhammad Abduh, knowledge must foster moral awareness, ethics, and the common good.³⁴ If technology is used solely as a shortcut without reflection, the educational process loses its spiritual value. From a purification perspective, this constitutes a deviation that must be corrected by strengthening awareness that all knowledge must have an ethical and religious purpose.³⁵

There are also students who are able to integrate AI in a balanced way with Islamic values. They use AI as a tool, not as an authority on truth. This approach aligns with Muhammad Abduh's epistemological thinking, which argues that modern technology can be utilized as long as it does not conflict with Islamic teachings and does not replace the function of reason as the interpreter of revelation.³⁶ Students who behave in this way demonstrate a high level of awareness of the limitations of AI use, while simultaneously practicing the harmony between modern science and Islamic teachings championed by Muhammad Abduh. Students who understand Muhammad Abduh's thinking see that AI can be a tool for optimizing the *ijtihad* process in the modern era. Muhammad Abduh did not reject the development of modern science; instead, he encouraged Muslims to utilize it as long as they adhered to fundamental religious values.³⁷ When students use

³⁰ Ratna Amalia et al., "Pengaruh Penggunaan Artificial Intelligence (AI) Terhadap Berfikir Kritis Mahasiswa," *Jurnal Pendidikan Sosial Dan Humaniora* 3, no. 4 (2025): 4861–66.

³¹ Mohamad Nur Wahyudi and Siti Zaenab, "Konsep Pembaruan Dalam Islam Perspektif Muhammad Abduh," *Alhamra: Jurnal Studi Islam* 4, no. 1 (2023): 11–20.

³² Najamuddin Peta Solong, "Pendidikan Tauhid Rasional Muhammad Abduh," *Al-Minhaj: Jurnal Pendidikan Islam* 3, no. 1 (2019): 1–15.

³³ Santosa, Susanti, and Dkk, *Artificial Intelligence Dalam Pendidikan: Sebuah Bunga Rampai*.

³⁴ Asep Muqofi, "Tauhid Dalam Pendidikan Islam Menurut Muhammad Abduh Dan Rasyid Ridha," *Jurnal Qothruna* 6, no. 2 (2019): 91–112.

³⁵ Abdul Hadi Lubis, Edi Yusrianto, and Idris Harun, "Pemikiran Pendidikan Islam Ibnu Khaldun Dan Muhammad Abduh," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 4, no. 2 (2025): 330–40.

³⁶ Rz. Ricky Satria Wiranata, "Konsep Pemikiran Pembaharuan Muhammad Abduh Dan Relevansinya Dalam Manajemen Pendidikan Islam Di Era Kontemporer (Kajian Filosofis Historis)," *Al-Fahim* 1, no. 1 (2019): 113–33.

³⁷ Satria Wiranata.

AI to enrich their knowledge, expand their references, or expedite analysis, while still verifying their findings with authentic Islamic sources, they are implementing an epistemological model that balances revelation, reason, and knowledge. This represents a form of purification in a digital context that ensures the purity of teachings without rejecting progress.

It can be concluded that AI has great potential to strengthen or weaken the authority of students' knowledge, depending on how it is used. Muhammad Abduh's perspective on the purification of Islamic teachings provides a strong analytical framework for assessing the use of AI, namely that truth should not be returned to algorithms, but to the balance between revelation and reason. The challenge for students today is not only how to utilize AI, but how to maintain the purity of knowledge sources, independence of thought, and moral orientation amidst the rapid digitalization. By returning the authority of knowledge to Islamic principles and common sense, AI can be a beneficial tool that does not threaten the authenticity of Islamic teachings.

CONCLUSION

The use of AI has brought significant changes to the way students acquire, validate, and process knowledge. AI has become a dominant tool in the learning process, from searching for references to writing academic assignments. However, the convenience offered by AI also raises new epistemological challenges, particularly regarding the validity of information and the potential for "digital taqlid," the acceptance of information without adequate verification. This phenomenon has the potential to undermine the independence of thought and spiritual deepening that should be at the heart of Islamic education.

From the perspective of the purification of Islamic teachings initiated by Muhammad Abduh, the authority of knowledge must remain rooted in revelation and interpreted through sound reason. AI can be used as a tool to facilitate the scientific process, but it cannot replace revelation, scholars, or the process of *ijtihad*. Research findings indicate that some students are able to use AI critically by verifying authentic Islamic sources, while others still tend to accept AI information instantly without filtering Islamic values. These differing perspectives indicate that the use of AI requires strong epistemological awareness to avoid displacing the authority of Islamic knowledge.

Muhammad Abduh's concept of purification emphasizes the importance of harmonizing revelation, reason, and modern science. AI, if used wisely, can strengthen the educational process by accelerating learning and expanding access to knowledge. However, without a moral foundation and religious awareness, this technology can erode intellectual depth, spiritual values, and the ethical purpose of seeking knowledge. Students who view AI as a tool, rather than a source of truth, are essentially applying the principle of purification in a digital context: maintaining the purity of Islamic teachings while simultaneously leveraging technological advancements.

Thus, it can be concluded that AI has both potential and risks to students' knowledge authority. AI can be a tool to support modern *ijtihad* if used selectively, critically, and while remaining bound by the values of monotheism. This research emphasizes the importance of developing epistemological awareness in students so they can maintain their independence of thought, verify the accuracy of information, and adhere to revelation as the primary source of knowledge. Integrating technology, reason, and Islamic teachings is key to ensuring AI can provide benefits without threatening the purity of Islamic teachings.

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