Understanding ChatGPT: A Worldview Study

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Abstract

This study was a critical assesment of epistemological standpoint concerning how the development of western epistemology in 'text generating' technology. From the Islamic perspective, the tradition of khabar shadiq, which is based on revelation and ethics, serves as the foundation of knowledge, differing from the Western view that relies more on the scientific method and various data sources, including big data. Modern technology, such as ChatGPT, which utilizes big data, raises ethical and epistemological questions in the Islamization of science. ChatGPT itself faces limitations in its knowledge, while big data often encounters issues of inaccuracy and bias. Therefore, serious consideration is needed regarding ethics in developing and using technology like ChatGPT and its alignment with Islamic values in modern technology. This study highlights the importance of how far the islamic epistemology contrasting western epistemology in developing the technology from the Islamic worldview perspective.

Keywords: ChatGPT, Worldview Islam, Syed Muhammad Naquib Al-Attas

Abstrak

Studi ini merupakan penilaian kritis terhadap sudut pandang epistemologis mengenai bagaimana perkembangan epistemologi Barat dalam teknologi 'pembuatan teks'. Dari perspektif Islam, tradisi khabar shadiq, yang didasarkan pada wahyu dan etika, menjadi dasar ilmu pengetahuan, berbeda dengan pandangan Barat yang lebih mengandalkan metode ilmiah dan berbagai sumber data, termasuk big data. Teknologi modern, seperti ChatGPT yang memanfaatkan big data, menimbulkan pertanyaan etis dan epistemologis dalam Islamisasi ilmu pengetahuan. ChatGPT sendiri memiliki keterbatasan dalam pengetahuannya, sementara big data sering menghadapi masalah ketidakakuratan dan bias. Oleh karena itu, pertimbangan serius diperlukan terkait etika dalam pengembangan dan penggunaan teknologi seperti ChatGPT serta kesesuaiannya dengan nilai-nilai Islam dalam teknologi modern. Studi ini menyoroti pentingnya sejauh mana epistemologi Islam berbeda dengan epistemologi Barat dalam mengembangkan teknologi dari perspektif pandangan dunia Islam.

Kata Kunci: ChatGPT, Worldview Islam, Syed Muhammad Naquib Al-Attas

Introduction

$\mathcal{I}$n an increasingly dynamic modern era, Artificial Intelligence (AI) technology has entered various aspects of human life[1], including religion.[2] One increasingly popular form of AI is Natural Language Processing (NLP) systems like ChatGPT.[3] ChatGPT (Generative Pretrained Transformer) was released a few months ago, and many prominent business leaders like Bill Gates and Elon Musk emphasize that it will change how humans work and live. In a journal, Van Dis states that ChatGPT will influence the work of researchers.[4] ChatGPT is part of the generative AI family that can be

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[1] Marcello M. Mariani et al., "Artificial intelligence in innovation research: A systematic review, conceptual framework, and future research directions", *Technovation*, vol. 122 (Elsevier Ltd, 2023).

[2] Yogesh K. Dwivedi et al., "'So what if ChatGPT wrote it?' Multidisciplinary perspectives on opportunities, challenges and implications of generative conversational AI for research, practice and policy", *International Journal of Information Management*, vol. 71 (Elsevier Ltd, 2023).

[3] Liu J (2024) ChatGPT: perspectives from human–computer interaction and psychology. *Front. Artif. Intell.* 7:1418869. doi: 10.3389/frai.2024.1418869

[4] Eva Dis et al., "ChatGPT: five priorities for research", *Nature*, vol. 614 (2023), pp. 224–6.

used to create various text-based and code-based content.[5] ChatGPT is built using transformer Natural Language Processing technology similar to Bard, a ChatGPT competitor being developed by Google.[6]

However, using AI like ChatGPT brings significant problems. There have been several cases where ChatGPT has been used unethically, such as for cheating or engaging in dishonest behavior.[7] Concerns related to the ease of accessing information through ChatGPT are an aspect that requires further attention. In the context of issuing religious fatwas,[8] the use of ChatGPT as a source of self-taught knowledge can benefit individuals who wish to learn without having to rely on direct guidance from a teacher.[9]

We need to recognize that the use of this technology still requires wisdom in assessing and verifying the information provided, especially when it comes to matters related to Islam.[10]

The using of AI like ChatGPT also brings epistemological challenges. Although ChatGPT may be able to answer religious questions quickly and efficiently, questions arise about the accuracy, truth, and depth of the religious understanding provided by this AI.[11] Does ChatGPT truly understand highly complex religious concepts such as tawhid, the afterlife, or qada and qadar? How does the Islamic epistemological review in the context of the Islamic worldview view ChatGPT?

The integration of AI into Muslim life shows great potential in supporting Islamic practices, such as the digitalization of the Qur'an[12]

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[5] Marvin, Ggaliwango & Tamale, Micheal & Kanagwa, Benjamin & Jjingo, Daudi. (2023). Philosophical Review of Artificial Intelligence for Society 5.0. 10.1007/978-981-99-4626-6_1

[6] Pawel Korzynski et al., "Generative artificial intelligence as a new context for management theories: analysis of ChatGPT", *Central European Management Journal*, vol. 31, no. 1 (Emerald Publishing, 2023), pp. 3–13.

[7] https://www.washingtonpost.com/education/2023/01/05/nyc-schools-ban-chatgpt/ diakses pada 29 September 2024 pukul 16.00

[8] Geraci, R. M., (2024) "Religion among Robots: An If/When of Future Machine Intelligence", *Zygon: Journal of Religion and Science* . doi: https://doi.org/10.16995/zygon.10860

[9] https://ts2.space/en/chat-gpt-4-in-religion-exploring-ais-impact-on-faith-and-spirituality/ diakses pada 29 September 2024 pukul 16.03

[10] Randall Reed, *AI in Religion, AI for Religion, AI and Religion:Towards a Theory of Religious Studies and Artificial Intelligence* (Religions, 2021) https://doi.org/10.3390/rel12060401

[11] Bramantyo Suryo Nugroho et al., *Analisis Validitas ChatGPT Sebagai Pemberi Fatwa Murobahah Perspektif DSN-MUI*, Tesis, Universitas Muhammadiyah Surakarta (2023).

[12] Hemmet, A. (2023). Harmonizing Artificial Intelligence with Islamic Values - A Thoughtful Analysis of Religious, Social, and Economic Impacts of Technological Advancements. *American Journal of Smart Technology and Solutions*, 2(2), 65–76. https://doi.

and Islamic fintech. However, AI faces epistemological and ethical challenges due to its limitations in understanding the deeper spiritual dimensions of Islam.[13] According to Syed Muhammad Naquib al-Attas,[14] true knowledge in Islam involves moral and spiritual aspects that AI cannot attain. While AI can assist, it cannot replace the role of scholars in religious matters.[15] Wise and ethical use of AI can support Muslims in modern religious practices without undermining core Islamic values.[16]

Syed Muhammad Naquib al-Attas explains that the Islamic worldview, or Islamic worldview, has many elements and is an interweaving of inseparable concepts.[17] Among the most important concepts in the Islamic worldview are 1) the concept of the nature of God, 2) the concept of revelation (the Quran), 3) the concept of creation, 4) the concept of the nature of the human soul, 5) the concept of knowledge, 6) the concept of religion, 7) the concept of freedom, 8) the concept of values and virtues, 9) the concept of happiness, and so on.[18]

A question that might arise is how we know, with what, or from where these issues can be known and ascertained. Just as modern philosophy formulates the question, "How is knowledge possible?"[19] In the realm of epistemology, this discussion has undergone much debate. One of the answers provided is as explained by al-Taftazani, that the causes of knowledge acquisition are three: healthy sensory perception (al-khawwas as-salimah), accurate information (al-khabar al-shadiq), and reason ('aql). Sensory perception includes five senses,

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org/10.54536/ajsts.v2i2.2239

[13] Arrozy, J., & Zarman, W. (2024). Philosophical Underpinnings of Artificial Intelligence and the Concept of Human Soul in Islam: Some Issues at the Interface. TAFHIM: IKIM Journal of Islam and the Contemporary World, 17(1 (June), 23–55. https://doi.org/10.56389/tafhim.vol17no1.2

[14] Umbrello, S. The Intersection of Bernard Lonergan's Critical Realism, the Common Good, and Artificial Intelligence in Modern Religious Practices. Religions 2023, 14, 1536. https://doi.org/10.3390/rel14121536

[15] Geraci, R. M., (2024) "Religion among Robots: An If/When of Future Machine Intelligence", Zygon: Journal of Religion and Science . doi: https://doi.org/10.16995/zygon.10860

[16] Liu J (2024) ChatGPT: perspectives from human–computer interaction and psychology. Front. Artif. Intell. 7:1418869. doi: 10.3389/frai.2024.1418869

[17] Hamid Fahmy Zarkasyi, Worldview Islam dan Kapitalisme Barat, vol. 9, no. 1 (2013), https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/36.

[18] Syed Muhammad Naquib Al-Attas, *The Worldview of Islam, An Outline, Opening Adress* (Islam and the challenge of Modernity, 1996).

[19] Immanuel Kant, *CAMBRIDGE TEXTS IN THE HISTORY OF PHILOSOPHY Prolegomena to Any Future Metaphysics* (2004).

while reasoning encompasses logic and thought. Another equally important source is Khabar Shadiq, which relies on authority, in this case, revelation. [20]

This research will examine the concept of knowledge from the perspective of Syed Muhammad Naquib al-Attas and how ChatGPT should be utilized as a source of knowledge from the perspective of Syed Muhammad Naquib al-Attas's Islamic Worldview. This research is expected to guide the development of AI technology that is more in line with Islamic values and principles, enabling Muslims to effectively utilize it in the pursuit of knowledge and a deeper understanding of religion in this technology-driven modern world.

Research Method

Numerous studies on the intersection of economics and technology tend to emphasize how Artificial Intelligence (AI) has transformed human life and permeated various domains. For instance, the research by Yogesh K. Dwivedi et al., titled "So What If ChatGPT Wrote It?", provides an in-depth analysis of how AI technology has impacted areas such as computer science, marketing, information systems, education, policy, tourism, publishing, and healthcare. However, this research does not delve into the Islamic worldview regarding ChatGPT.[21]

Similarly, in the realm of AI, Teresa Heyder and her colleagues explore ethical management in human-AI relationships, focusing on the ethical principles necessary to foster harmony between humans and AI. Their study employs a sociotechnical perspective through a sociomateriality lens but does not examine the Islamic perspective on ChatGPT.[22]

The relationship between AI and religion has also been investigated by scholars like Randall Reed, who centers his work on

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[20] Adian Husaini, *Filsafat Ilmu: Perspektif Barat & Islam*, 2nd edition (Jakarta: Gema Insani Press, 2021).

[21] Yogesh K Dwivedi and others, '"So What If ChatGPT Wrote It?" Multidisciplinary Perspectives on Opportunities, Challenges and Implications of Generative Conversational AI for Research, Practice and Policy' (2023) 71 International Journal of Information Management 102642 https://doi.org/10.1016/j.ijinfomgt.2023.102642

[22] Teresa Heyder and others, *Ethical Management of Human-AI Interaction: Theory Development Review,* Journal of Strategic Information Systems (2023) https://doi.org/10.1016/j.jsis.2023.101772

Jonathan Z. Smith's theories. Reed's research suggests that religious studies, following Smith's ideas, are largely about classification. In this context, narrow AI could contribute to the development of religious studies by aiding classification efforts. However, his study does not engage with the Islamic worldview on ChatGPT.[23]

Another study, led by Adi Setiawan et al., examines the potential use of ChatGPT in education, particularly for improving writing skills. Setiawan argues that ChatGPT offers significant opportunities for innovation in Indonesia's educational sector, particularly in enhancing students' writing abilities. However, this research also does not investigate ChatGPT from an Islamic worldview perspective.[24]

Therefore, this research takes a different approach from other studies by examining ChatGPT from the perspective of the Islamic worldview. Specifically, this study addresses the epistemological aspects of ChatGPT within the framework of the Islamic worldview. This research will examine the concept of knowledge and the role of ChatGPT as a source of knowledge within the framework of the Islamic worldview, focusing on ethical and moral principles. In a modern era supported by technology, Muslims face significant challenges in wisely utilizing artificial intelligence technology to expand their knowledge horizons and religious understanding. Thus, this research is considered highly significant and important for building human civilization.

Content/ Discussion

CHATGPT

Artificial intelligence (AI) systems are machine-based systems with varying levels of autonomy. These systems can be used to make predictions, provide recommendations, or make decisions based on goals set by humans.[25] AI's development increasingly involves using sizeable alternative data sources and data analysis techniques known as 'big data.' This abundant data is based on machine learning (ML) models that use it to automatically learn and improve their ability to

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[23] Randall Reed, *AI in Religion, AI for Religion, AI and Religion:Towards a Theory of Religious Studies and Artificial Intelligence* (Religions, 2021) https://doi.org/10.3390/rel12060401

[24] Adi Setiawan dkk, *Penggunaan ChatGPT Untuk Pendidikan di Era Education 4.0: Usulan Inovasi Meningkatkan Keterampilan Menulis* (Jurnal Petisi, 2023) s-ISSN: 2721-6276

[25] Tsuria, Ruth, and Yossi Tsuria. 2024. "Artificial Intelligence's Understanding of Religion: Investigating the Moralistic Approaches Presented by Generative Artificial Intelligence Tools" *Religions* 15, no. 3: 375. https://doi.org/10.3390/rel15030375

make predictions and enhance performance, all without the need for human programming intervention.[26]

There are many definitions of artificial intelligence. According to the creator of AI technology innovation, John McCarthy, in 1956, the initial definition is "the science and engineering of making intelligent machines, especially intelligent computer programs."[27] According to the Merriam-Webster dictionary, AI is "a branch of computer science dealing with the simulation of intelligent behavior in computers." One AI product that has significantly impacted the world is ChatGPT.

ChatGPT, short for "Chat Generative Pre-trained Transformer," is a highly sophisticated text-based computer program built using the latest NLP technology. NLP (Natural Language Processing) is a branch of computer science and artificial intelligence that focuses on the interaction between humans and machines using human language. The goal is to make computers or machines understand, analyze, process, and produce human language to mimic how humans do.[28]

ChatGPT is an artificial intelligence model developed by OpenAI. This model is a variant of the GPT (Generative Pre-trained Transformer) family explicitly designed to interact with users through text, such as chat conversations. ChatGPT can generate responsive and relevant text in various languages and topics, making it useful in multiple applications, including virtual assistants, information providers, and text-based application development. ChatGPT is trained using massive amounts of data (big data) from the internet, enabling it to have a broad understanding of various topics. This allows users to ask questions, request explanations, or participate in conversations with this model.[29]

HOW CHATGPT WORKS

ChatGPT stands for Chat Generative Pre-trained Transformer, which is a highly advanced text-based program developed using the

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[26] Organisation for Economic Co-operation and Development., *OECD business and finance outlook 2020 : sustainable and resilient finance.*

[27] *Merriam-Webster Dictionary* (2023), <https://www.merriam-webster.com/>, accessed 11 Jul 2024.

[28] Yogesh K Dwivedi and others, '"So What If ChatGPT Wrote It?" Multidisciplinary Perspectives on Opportunities, Challenges and Implications of Generative Conversational AI for Research, Practice and Policy' (2023) 71 International Journal of Information Management 102642 https://doi.org/10.1016/j.ijinfomgt.2023.102642

[29] Roumeliotis, Konstantinos & Tselikas, Nikolaos. (2023). *ChatGPT and Open-AI Models: A Preliminary Review.* Future Internet. 15. 192. 10.3390/fi15060192.

latest technology in the field of NLP (Natural Language Processing).[30] The initial process of ChatGPT answering a question starts by leveraging the language model trained on its dataset. ChatGPT generates responses based on its understanding and analysis of the given question, by identifying patterns and correlations from the training data.

The process ChatGPT undergoes to answer questions involves several stages:

1. Preprocessing: ChatGPT preprocesses the input text (the question) by tokenizing, which involves breaking the text into words or tokens, and removing irrelevant words like stop words.
2. Encoding: After preprocessing, ChatGPT converts the input text into a numerical form, which is a vector representation that can be processed by the model.
3. Processing: ChatGPT processes the vector representation of the question using the language model it has learned from the training data, to generate the most appropriate answer based on its understanding and analysis.
4. Decoding: After processing the vector representation, ChatGPT converts the processed output back into readable text.[31]

These processes are carried out automatically by ChatGPT using sophisticated algorithms and deep learning techniques. However, the responses generated by ChatGPT may still have limitations, particularly in understanding context and deeper analysis. Therefore, it is important for users to critically evaluate the responses given by ChatGPT.[32]

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[30] Malik Sallam, 'Practice : Systematic Review on the Promising Perspectives and Valid Concerns', *Healthcare*, 11.6 (2023), 887.research, and practice could be promising if the associated valid concerns are proactively examined and addressed. The current systematic review aimed to investigate the utility of ChatGPT in health care education, research, and practice and to highlight its potential limitations. Using the PRIMSA guidelines, a systematic search was conducted to retrieve English records in PubMed/MEDLINE and Google Scholar (published research or preprints

[31] https://luk.staff.ugm.ac.id/AI/CaraKerjaAI.html accessed on 2 October 2024 at 3.19 pm.

[32] Peters, M. A., Jackson, L., Papastephanou, M., Jandrić, P., Lazaroiu, G., Evers, C. W., … Fuller, S. (2023). AI and the future of humanity: ChatGPT-4, philosophy and education – Critical responses. *Educational Philosophy and Theory*, *56*(9), 828–862. https://doi.org/10.1080/00131857.2023.2213437

WORLDVIEW BEHIND THE CHATGPT

Artificial Intelligence technology, specifically ChatGPT, is the product of a particular worldview. This worldview is based on Western thought, which is characterized by secularism. Secularization, according to al-Attas, is the process of freeing humans from the influence of religion and metaphysics. This includes rejecting a religious-based worldview, removing symbols considered sacred, and giving humans control over worldly affairs. However, this secularization also eliminates the symbolic relationship between humans and nature, which in Islam is regarded as signs of God's greatness. As a result, secularization encourages the exploitation of nature and environmental injustice.

Secularism, with its concept of separating religion from the state, is translated into Arabic as *al-'almâniyah* by Yusuf al-Qardhawi. This term originates from the word *al-'ilm* (knowledge), but it can also be translated as *lâ dîniyah* (non-religious). Essentially, the roots of secularism come from Christian teachings, which have doctrines that support the separation of religion and state, or between spiritual and worldly authority. According to al-Attas, secularism, which is closely aligned with the ideology of positivism, contradicts the Islamic worldview. Islam views nature as *ayat* (signs) of God and emphasizes a harmonious relationship between humans and nature.[33]

Western civilization, which developed from a blend of various cultures, philosophies, values, and aspirations of ancient Greek and Roman societies, has shaped itself through the amalgamation of Jewish and Christian teachings along with influences from Latin, Germanic, Celtic, and Nordic cultures.[34] While Islam has made significant contributions to the advancement of knowledge and the spirit of scientific rationalism in Western civilization, this knowledge and rationality were eventually restructured to fit within the framework of Western culture, blending with elements that define its character. This fusion resulted in a dualistic worldview, where reality and truth are seen as opposing forces.[35]

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[33] Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysics of Islam.*

[34] Huringiin, Nabila. (2022). SYED MUHAMMAD NAQUIB AL-ATTAS' CRITICS TOWARD SECULARISM. Akademika : Jurnal Pemikiran Islam. 27. 89. 10.32332/akademika.v27i1.4801.

[35] Al-Attas, M. N. (1993). Islām and Secularism. Malaysia: International Institute of Islamic Thought and Civilization.

The Western conception of truth and reality is not based on revelation or religious conviction but is rooted in cultural traditions reinforced by secular philosophy. This philosophy centers on humans as rational and physical beings, with reason as the sole force capable of uncovering the secrets of nature and existence. Humans are considered capable of directing their lives through rational thought and speculative reasoning, without relying on revelation or religion as sources of truth.[36]

Western life is dominated by the belief in the rational human mind as the guiding force in life, the acceptance of a dualistic view of reality and truth, and the emphasis on the transient nature of life, which reflects a secular worldview. Additionally, the humanistic doctrine, which places humans at the center of values and purposes, and the acceptance of drama and tragedy as expressions of human inner life, are considered essential elements of Western culture, according to Al-Attas. All of these elements form the core, character, and objectives of Western civilization, as reflected in its conception of knowledge and the dissemination of its systems.[37]

Overall, Western civilization has cultivated a worldview that separates the material and spiritual realms, placing human rationality as the central reference point for understanding the world and directing human life. In this context, while Islam has made significant contributions, Western civilization has chosen to develop knowledge and philosophy according to a secular perspective, ultimately shaping its cultural identity and systems.[38]

Epistemology of Knowledge from the Perspective of the Islamic Worldview

Epistemology originates from the term *episteme*, meaning knowledge, and *logos*, meaning the method of understanding and studying. Today, many scientific disciplines use the suffix -logy in their names, such as biology, sociology, and geology. Meanwhile, the term epistemology means "the science that studies knowledge," a discipline that makes knowledge itself the subject matter. In other words, while our activities in studying a particular field (such as

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[36] Smith, H. (1992). *Forgotten truth: The common vision of the world's religions*.

[37] Husaini, A. (2005). Wajah peradaban Barat: dari hegemoni Kristen ke dominasi sekular-liberal. Indonesia: Gema Insani.

[38] Filsafat Ilmu: Perspektif Barat & Islam. (2013). Indonesia: Gema Insani.

biology or sociology) already employ knowledge, the subject matter in epistemology is knowledge itself.[39]

Al-Attas describes knowledge as a process in which the meaning of an object arrives in the soul or the soul arrives at the object's meaning. [40] In this framework, it is important to note that the soul does not act merely as a passive recipient but is also active in the quest for understanding. The meaning of an object is revealed when its appropriate position in a system is comprehensively explained in understanding. The "appropriate place" concept signifies the relationship between various elements that together form a more extensive system.

Al-Attas also emphasizes that knowledge includes understanding the limitations of truth in each object of knowledge. Valid knowledge recognizes the limitations of truth in each known object. In this context, there are two types of knowledge: first, knowledge received from God through revelation (ma'rifah), and second, knowledge that humans obtain through their efforts to understand the world (scientific knowledge).[41]

In the Western worldview, knowledge is limited to one type, namely scientific knowledge that relies on reason and sensory experience. This view rejects the notion that knowledge originates from God. This fundamental difference between the Islamic and Western worldviews becomes a central point in the discussion of the Islamization of contemporary science.[42]

Given the current state of Islamic education, efforts must be made to integrate general and religious knowledge. This is because both are equally important for human life on earth; they complement each other to fulfill the role of humans as *khalîfah fil ard* (vicegerents on earth). Knowledge without a religious foundation is blind, and religion without the use of knowledge is crippled.[43]

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[39] Ugi Suharto, *Nafi, Isbat, dan Kalam*, vol. 1, 2nd edition (D.I. Yogyakarta: Institut Pemikiran Islam dan Pembangunan Insan (PIMPIN), 2022).

[40] Syed Muhammad Naquib and Mc Gill, *ISlAM AND SECULARISM*, 1st edition (Kuala Lumpur: International Institute of Islamic Thought and Civilization, 1993).

[41] Mohd Zaidi Ismail, "FAHAM ILMU DALAM ISLAM: PENGAMATAN TERHADAP TIGA TAKRIFAN UTAMA ILMU 1", *Afkar : Journal Aqidah dan Pemikiran Islam* (2009).

[42] Hamid Fahmy Zarkasyi et al., "Al-Attas's Concept of Reality : Empirical and Non-Empirical", *Kalam*, vol. 13, no. 2 (2019).

[43] Umi Hanifah, "Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan di Universitas-Universitas Islam Indonesia", *TADRIS: Jurnal Pendidikan Islam*,

The fundamental difference between the Islamic and Western worldviews is central to discussions on the Islamization of contemporary knowledge. Western thinking not only opposes human nature but also attempts to undermine the Islamic worldview by diverting the true purpose of seeking knowledge, which is to worship God (*lillah*). Al-Attas expressed his view on the West: "Problematic knowledge ultimately loses its true purpose because it is not used justly. As a result, it does not bring peace and justice but rather chaos in human life. Knowledge that appears true turns out to be more productive of error and skepticism. Knowledge, which should always make history, seems instead to bring disharmony to the universe". [44]

AL-ATTAS ON WESTERN SCIENCE

Syed Muhammad Naquib al-Attas developed the concept of the Islamization of knowledge as a response to the secularism inherent in Western science and its negative impact on society. He critiqued Western scientific thought for divorcing itself from religious and spiritual values, which he believed led to the disenchantment of nature and the relativization of truth. Al-Attas argued that this secular worldview, which dominates modern Western science, creates a dichotomy between material and spiritual knowledge, neglecting the holistic, divine nature of reality.[45]

In contrast, al-Attas proposed that Islamic science should integrate both revealed knowledge (from Allah) and rational inquiry, with an emphasis on the metaphysical aspects of existence. He stressed that true knowledge should be guided by an Islamic worldview, which encompasses not only empirical observation but also spiritual insight. Al-Attas emphasized that knowledge must be cleansed from Western secular elements that distort its true purpose and should be reconstructed to reflect Islamic values, ultimately restoring harmony between religion and science.[46]

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vol. 13, no. 2 (Sekolah Tinggi Agama Islam Negeri (STAIN) Pamekasan, 2018).

[44] Syed Muhammad Naquib Al-Attas, *prolegomena-to-the-metaphysics-of-islam-syed-muhammad-naquib-al-attas* (Kuala Lumpur: Prospecta, 1995).

[45] Miftahul Jannah, The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science, KJIMS (2022) https://doi.org/10.30984/kijms.v3i2.61

[46] Muhammad Kosim et.all, *Syed Muhammad Naquib Al-Attas' Ideas On The Islamization Of Knowledge And Its Relevance With Islamic Education In Indonesia, MIQOT* (2020) http://dx.doi.org/10.30821/miqot.v44i2.724

The Problem with Western Science

Al-Attas' critique of Western science begins with its historical and philosophical foundations. He argued that modern Western science, as it is practiced today, is deeply secularized, focusing solely on empirical observation and analysis while neglecting the metaphysical and spiritual dimensions of existence. According to al-Attas, Western science, particularly since the Enlightenment, has been characterized by a reductionist view of the world that reduces all phenomena to material causes. This secular approach has led to the separation of science from religion, with science seen as a domain of human reason and empirical data, while religion is relegated to the private, subjective sphere.[47]

The fundamental problem with Western science, as al-Attas saw it, lies in its dualism, which divides the material world from the spiritual, creating a rift between religion and science. In this dualistic framework, spiritual and metaphysical truths are considered outside the scope of scientific inquiry. Al-Attas also critiqued the Western scientific approach for its emphasis on positivism and empiricism, which he saw as inadequate for understanding the true nature of reality. This worldview, he argued, disregards the essential role of intuition, spiritual insight, and revelation in acquiring knowledge.[48]

Al-Attas believed that the spiritual dimensions of life were crucial to understanding the world and that these dimensions should not be excluded from the study of science. Western science, by focusing solely on the material world, ignored the metaphysical aspects of reality, which according to al-Attas, are essential to understanding the true nature of existence. This separation, he argued, led to the fragmentation of knowledge and the rise of a secular, materialistic worldview that was disconnected from the holistic understanding that Islam offers.[49]

The Concept of Islamization of Knowledge

In response to the secularization and fragmentation of knowledge in the West, al-Attas proposed the Islamization of Knowledge as a comprehensive approach to re-establishing the spiritual and

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[47] Hamid Fahmy Zarkasyi et al., "Al-Attas's Concept of Reality : Empirical and Non-Empirical", *Kalam*, vol. 13, no. 2 (2019).

[48] Syed Muhammad Naquib Al-Attas, *prolegomena-to-the-metaphysics-of-islam-syed-muhammad-naquib-al-attas* (Kuala Lumpur: Prospecta, 1995).

[49] Adian Husaini, *Filsafat Ilmu: Perspektif Barat & Islam*, 2nd edition (Jakarta: Gema Insani Press, 2021).

metaphysical dimensions of science. The Islamization of knowledge, as envisioned by al-Attas, is the process of reconstructing Western knowledge—especially in the natural sciences—by removing elements that are incompatible with Islamic teachings and values. This process involves purging Western scientific thought of secular ideologies, such as materialism, positivism, and secular humanism, and reorienting it within an Islamic framework that recognizes the unity of knowledge, the primacy of revelation, and the metaphysical nature of reality.[50]

For al-Attas, the Islamization of knowledge is not simply the introduction of Islamic ideas into existing scientific frameworks. Instead, it is a radical rethinking of the foundations of knowledge, one that integrates Islamic metaphysical principles into the very structure of scientific inquiry. Al-Attas argued that knowledge should be understood as a holistic process that encompasses both the physical and metaphysical realms. In Islam, he noted, all knowledge ultimately derives from Allah (God), and as such, it must be seen in light of the divine truth revealed through the Qur'an and the teachings of the Prophet Muhammad (peace be upon him).[51]

One of the key aspects of al-Attas' Islamization of knowledge is his emphasis on the unity of knowledge. According to al-Attas, the division between religious and secular knowledge is an artificial construct, born out of Western secularism. In Islamic thought, all knowledge is interconnected and ultimately leads to the same truth—the recognition of Allah's sovereignty over all of creation. This means that knowledge should not be compartmentalized into separate categories like "religious" and "secular" but should instead be unified under the overarching principle of tawhid (the oneness of God). In this way, science and religion are not seen as opposing forces but as complementary ways of understanding the same divine reality.[52]

Epistemology and Metaphysics in Al-Attas' Islamization of Knowledge

Al-Attas' vision of the Islamization of knowledge also involves a reformulation of epistemology—the study of knowledge itself. He believed that the Western model of scientific inquiry, based on

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[50] Syed Muhammad Naquib Al-Attas, *The Worldview of Islam, An Outline, Opening Adress* (Islam and the challenge of Modernity, 1996).

[51] Al-Attas, M. N. (1993). Islām and Secularism. Malaysia: International Institute of Islamic Thought and Civilization.

[52] Ulfatun Wahidatun N, *Islamization Of Knowledge And Its Challenge,* International Conference on Education, Society and Humanity Vol. 01 No. 01 (2023)

empiricism, rationalism, and positivism, was insufficient because it excluded the non-empirical sources of knowledge that are central to the Islamic tradition. In al-Attas' epistemology, knowledge is not solely derived from sensory perception or human reason; rather, it also includes revelation, intuition, and spiritual insight.[53]

Al-Attas contended that empirical methods alone could not lead to true understanding. While sensory perception and logic have a role to play in the acquisition of knowledge, they are not the only means by which humans can access truth. Revelation, in the form of the Qur'an, and spiritual insights, through practices such as tasawwuf (Sufism), are also essential sources of knowledge. Al-Attas therefore called for an epistemology that integrates both the rational and the spiritual, recognizing the role of both reason and revelation in the process of acquiring knowledge.[54]

In addition to epistemology, al-Attas also placed a strong emphasis on the metaphysical dimension of knowledge. He argued that Western science, in its focus on material causes, neglects the ultimate causes of existence. In contrast, Islamic science begins with the understanding that all knowledge is a reflection of the divine truth. Al-Attas believed that the natural world is not just a collection of physical phenomena but is imbued with deeper metaphysical meaning, which can only be understood when viewed through the lens of Islamic metaphysics.[55]

Al-Attas' Critique of Secularism and the Role of Islamic Education

A central aspect of al-Attas' critique of Western science is its foundation in secularism. He argued that secularism, which divorces science from religion, is one of the primary causes of the crisis in modern science. Secularism, according to al-Attas, leads to the disenchantment of nature, the marginalization of spiritual and metaphysical knowledge, and the rise of a materialistic worldview. He believed that the Islamization of knowledge could address this

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[53] Hamid Fahmy Zarkasyi et al., "Al-Attas's Concept of Reality : Empirical and Non-Empirical", *Kalam*, vol. 13, no. 2 (2019).

[54] Muhammad Kosim et.all, *Syed Muhammad Naquib Al-Attas' Ideas On The Islamization Of Knowledge And Its Relevance With Islamic Education In Indonesia, MIQOT* (2020) http://dx.doi.org/10.30821/miqot.v44i2.724

[55] Antiq Kusthon T et.all, *Integration Ofreligion And Science Accordingto Syed Muhammad Naquib Al-Attas And Impact On Education During The Disturbant Period,* INCOILS Vol.3 No.1 (2024)

crisis by reintroducing the spiritual and metaphysical dimensions of existence into the scientific worldview.[56]

Al-Attas also emphasized the crucial role of Islamic education in the Islamization of knowledge. He argued that Islamic education must not merely teach scientific facts but must also impart an understanding of the metaphysical principles that underlie the natural world. Islamic education should aim to cultivate not only intellectual skills but also spiritual awareness, creating individuals who can integrate both reason and revelation in their understanding of the world.[57]

In this regard, al-Attas proposed a new educational system that would integrate Islamic principles into all areas of knowledge, including the natural sciences. The goal of this education system would be to produce individuals who can use their scientific knowledge not only for practical purposes but also for spiritual and moral development. Al-Attas emphasized that knowledge should be pursued not merely for material gain but as a means of understanding God's creation and fulfilling the divine purpose of human life.[58]

The Impact of Al-Attas' Islamization of Knowledge

Al-Attas' ideas on the Islamization of knowledge have had a significant impact on both Islamic scholarship and education, especially in Muslim-majority countries. His critique of Western science and secularism resonated with many scholars who saw the need to develop an Islamic alternative to the secular knowledge systems that dominate modern education. Al-Attas' call for the integration of spirituality and rationality in scientific inquiry has led to the development of Islamic philosophy of science, which seeks to bridge the gap between faith and reason.[59]

Furthermore, his emphasis on the unity of knowledge and the need for an Islamic worldview in the pursuit of knowledge has

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[56] Nirhamna Hanif Fadillah et.all, *Concept of Science in Islamic Tradition; Analytical Studies of SMN Al-Attas on Knowledge,* Tasfiyah Vol. 7 No. 1 (2023) https://doi.org/10.21111/tasfiyah.v7i1.8456

[57] Sobri Febrianto, *The Islamization Of The Science Of Syed Muhammad Naquib Al-Attas And Its Implications For The Interpretation Of The Qur'an,* INCOILS (2022)

[58] Adian husain, *Mengenal sosok dan pemikiran Syed Muhammad Nauib Al-Attas & Wan Mohd Nor Wan Daud,* vol. 1, 1st edition (Depok: Yayasan pendidikan islam at-taqwa depok, 2020).

[59] Umi Hanifah, "Islamisasi Ilmu Pengetahuan Kontemporer (Konsep Integrasi Keilmuan di Universitas-Universitas Islam Indonesia", *TADRIS: Jurnal Pendidikan Islam,* vol. 13, no. 2 (Sekolah Tinggi Agama Islam Negeri (STAIN) Pamekasan, 2018).

influenced educational reforms in various Islamic institutions. By advocating for the Islamization of knowledge, al-Attas sought to empower Muslim societies to reclaim their intellectual heritage and develop a knowledge system that is both modern and rooted in Islamic principles.[60]

Al-Attas' Islamization of science is grounded in the belief that all knowledge originates from Allah. Therefore, the goal is to purify science from secular ideologies that conflict with Islamic teachings. He argued for the development of a new educational system that reflects this integration, where science is not seen as separate from spirituality but as a means to understand God's creation. This approach also includes the need for an epistemological framework that incorporates intuition, common sense, and revelation as valid sources of knowledge, alongside empirical methods.[61]

Al-Attas' ideas were not just theoretical but had practical implications for education, particularly in Muslim societies.[62] He called for the reform of education systems to counteract the dominance of Western secular paradigms, promoting a more balanced integration of Islamic and secular knowledge. His vision was to create a generation of scholars and individuals who could navigate both the spiritual and material realms of existence in accordance with Islamic principles.[63]

In summary, al-Attas' perspectives on Western science underscore the need for an Islamic approach to knowledge that is rooted in a metaphysical understanding of the universe.[64] He critiqued the secularism of Western science and proposed the Islamization of knowledge as a way to reconcile science with Islamic teachings, promoting a holistic, integrated worldview. This would not only guide scientific inquiry but also contribute to the moral and spiritual

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[60] Ugi Suharto, *Nafi, Isbat, dan Kalam*, vol. 1, 2nd edition (D.I. Yogyakarta: Institut Pemikiran Islam dan Pembangunan Insan (PIMPIN), 2022).

[61] Antiq Kusthon T et.all, *Integration Ofreligion And Science Accordingto Syed Muhammad Naquib Al-Attas And Impact On Education During The Disturbant Period,* INCOILS Vol.3 No.1 (2024)

[62] Irfan Habibie Martanegara, *Implication Of Al-Attas's Islamic Philosophy Of Science On Science Education,* Ibn Khaldun Journal of Social Science Vol. 1 No. 1 DOI: 10.32832/ikjss.v1i1.2383

[63] Ulfatun Wahidatun N, *Islamization Of Knowledge And Its Challenge,* International Conference on Education, Society and Humanity Vol. 01 No. 01 (2023)

[64] Makhfira Nuryanti et.all, *Pemikiran Islam Modern SMN Al-Attas,* Substantia Vol. 22 No. 1 (2020)

development of individuals within society.[65]

Islam has a unique methodology in the epistemology of knowledge. As previously explained by at-Taftazani, the causes of knowledge acquisition are three: healthy sensory perception (al-khawwas as-salimah), true information (al-khabar al-shadiq), and reason ('aql). In the perspective of Western philosophy of science, the aspect of al-khabar al-shadiq is not sufficiently recognized or even acknowledged in its epistemology. [66] Whereas in Islamic epistemology, the tradition of al-khabar al-shadiq becomes the basis of knowledge sources in addition to sensory sources and reason.

Al-Attas' important critique of modern knowledge relates to the epistemological aspect. [67] Contemporary knowledge confirms rationalism and empiricism while rejecting intuition and authority. Al-Attas highlights two main problems: the rejection of intuition and authority as sources of knowledge. For the Islamic worldview, this rejection reduces intuition and authority to mere reason and experience. Conversely, Al-Attas emphasizes that there are levels of human experience, including spiritual experience. In the Western worldview, intuition and authority are regarded as sensory and rational experiences alone. This is a fundamental difference in epistemological approaches and understanding of knowledge.[68]

Professor Wan Mohd Nor urges Muslims not to be prejudiced against knowledge originating from civilizations outside Islam. Although the author strongly criticizes various aspects of concepts and the culture of knowledge within Western civilization, inspired by secular spirit, he calls on Muslims to acknowledge that many Western scholars are diligent and sincere in their pursuit of knowledge. Moreover, some many lessons and benefits can be gained from them. [69]

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[65] Nirhamna Hanif Fadillah et.all, *Concept of Science in Islamic Tradition; Analytical Studies of SMN Al-Attas on Knowledge,* Tasfiyah Vol. 7 No. 1 (2023) https://doi.org/10.21111/tasfiyah.v7i1.8456

[66] Adnin Armas, *Krisis Epistemologi Dan Islamisasi Ilmu*, vol. 1, 1st edition (Ponorogo: CIOS, ISID, 2007).

[67] Syed Muhammad Naquib Al-Attas, *Islam Dan Filsafat Sains*, vol. 1, 1st edition (Bandung: Mizan, 1995).

[68] Sobri Febrianto, *The Islamization Of The Science Of Syed Muhammad Naquib Al-Attas And Its Implications For The Interpretation Of The Qur'an,* INCOILS (2022)

[69] Adian husain, *Mengenal sosok dan pemikiran Syed Muhammad Nauib Al-Attas & Wan Mohd Nor Wan Daud*, vol. 1, 1st edition (Depok: Yayasan pendidikan islam at-taqwa depok, 2020).

In English, al-Khabar al-Shadiq is often called a "true report" or "true narrative." [70] The source of truth derived from al-Khabar al-Shadiq is based on authority accepted and transmitted (ruwiya wa nuqila) until the end of time, with the primary source being revelation, both the word of God and the sunnah of the Prophet. [71] According to scholars, *al-khabar al-sadiq* (authentic reports) is divided into two categories: *khabar al-mutawatir* (concurrent reports) and reports from the Prophet supported by miracles (*khabar al-Rasul al-Mu'ayyad bi'l-mu'jizah*). *Khabar al-mutawatir* is a report based on empirical data, transmitted from one generation to another in such a manner that it is inconceivable for the intellect to assume that they conspired to lie. [72]

According to Al-Attas, *al-Khabar al-Shadiq*, or true reports must be based on fundamental scientific or religious attributes narrated by authentic religious authorities. This means that the report must indeed be narrated by authoritative scholars in the field of religion, not just anyone. In his book, he states:

> "Islam affirms the possibility of knowledge; that knowledge of realities of things and their ultimate nature can be established with certainty using our external internal sense and faculties, reason and intuition, and the actual report of scientific or religion nature, transmitted by their authentic authorities." [73]

In the book *Aqaid an-Nasafiyah*, it is explained that knowledge can be acquired and believed. Thus, knowledge is not merely relative opinions and information from the Islamic perspective. Islam is the only civilization that venerates knowledge and opposes those who reject it. [74]

The greatest challenge of this century is the corruption of knowledge caused by the influence of philosophy, science, and ideologies originating from modern Western culture and civilization. Intellectual confusion has emerged due to the Westernization of knowledge, leading to prolonged confusion and attempts to alter

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[70] Syed Muhammad Naquib Al-Attas, Prolegomena-to-the-metaphysics-of-islam-syed-muhammad-naquib-al-attas.

[71] Sa'duddin At-Taftazani, *Syarh Aqaid An-Nasafiyyah* (Istanbul: Al-Matba'ah al-Utsmaniyyah).

[72] Ugi Suharto, *Nafi, Isbat, dan Kalam*.

[73] Syed Muhammad Naquib Al-Attas, *prolegomena-to-the-metaphysics-of-islam-syed-muhammad-naquib-al-attas*.

[74] Adian husain, *Mengenal sosok dan pemikiran Syed Muhammad Nauib Al-Attas & Wan Mohd Nor Wan Daud*.

moral order by the cries of desires (freedom). This has resulted in a significant degradation of values and morals among Muslims (Syed Muhammad Naquib Al-Attas.[75]

The problem in the debate regarding ChatGPT is the nature of the big data from which it draws its information. Researchers have made efforts to input data into ChatGPT's prompt related to the sources of data it uses, yielding the following response:

> "Big data refers to large and complex volumes of data that exceed the capacity of conventional data processing. Data in the big data category tends to come from various sources and can include diverse information, such as text, images, video, sensor data, transaction records, and more.

The main characteristics of big data are often described using "3V":

1. Volume: Refers to the large amount of data generated or stored. The volume of data is usually very large and continues to grow over time.
2. Variety: Big data can come in various types, including structured data (such as database data), semi-structured data, and unstructured data (such as text, audio, or images).
3. Velocity: Indicates how quickly data is created, processed, and needs to be accessed. Data speed can be very high, especially in contexts such as sensors generating real-time data.

Sometimes, the "3V" is extended to "5V" with the addition of Veracity, relating to how reliable and accurate the data is. Big data may come with issues of inaccurate or incomplete data."[76]

As we can see, even ChatGPT acknowledges its issues with inaccurate or incomplete data. Additionally, there are other problems regarding the limitations of its knowledge, the invalidity of the concept of truth it produces, or the ambiguity of the origin of the information, which certainly does not match the caution exercised by previous scholars in transmitting information and knowledge. Issues of bias and ethics also become important points in the discourse on the shortcomings of ChatGPT. Since ChatGPT is a programming model without an ethical basis, so it is very difficult to determine what is good

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[75] Syed Muhammad Naquib Al-Attas, *prolegomena-to-the-metaphysics-of-islam-syed-muhammad-naquib-al-attas*.

[76] ChatGPT, *"Jelaskan pada saya apa yang dimaksud dengan big data!"* (2024), https://chat.openai.com/c/bf373f7e-e898-4eb9-bc39-8b1196605dc9, accessed 11 Jul 2024.

and bad. Moreover, if a large amount of data input into big data is based on a worldview that is not Islamic, this will become a significant problem for the progress of Islamic civilization in the future.

Conclusion

Al-Attas raises important questions about the contemporary scientific worldview that emphasizes rationalism and empiricism while rejecting the significance of intuition and authority. On the other hand, Islam places great value on the tradition of "khabar shadiq," which is based on religious authority and revelation. This difference in perspectives creates a dilemma in the Islamization of science when involving modern technologies like ChatGPT, which relies on big data. Although big data is a source of information, it often faces issues such as inaccuracy and bias.

ChatGPT also faces limitations in its knowledge, raising ethical questions about how such technology should be used. Additionally, doubts arise about the origins of the information used by ChatGPT. All these issues prompted us to consider the need for an ethical foundation in technology development and the importance of accommodating Islamic values in today's technological world. Therefore, epistemological and ethical issues must be taken seriously in the use of technologies like ChatGPT to ensure that such technology contributes positively to the advancement of Islamic civilization while maintaining the accuracy and integrity of values from an Islamic perspective.

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