

## ARTIFICIAL INTELLIGENCE IN AL-GHAZALI'S PERSPECTIVE: BRIDGING THE CONCEPTS OF *NAFS* AND MACHINE



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### Abstract

The rapid development of artificial intelligence (AI) has sparked questions about the limits and potential of AI in mimicking human cognitive abilities. This research aims to bridge the concept of *nafs* (soul) in Al-Ghazali's thought with the development of modern AI. This research uses a comparative method with a qualitative approach. Data were analyzed using content analysis techniques to identify similarities and differences between the concept of *nafs nathiqah* (reason) according to Al-Ghazali and AI. The focus of the analysis includes the potential, limitations, and ethical implications of the two concepts. Al-Ghazali emphasized the importance of reason in acquiring knowledge and developing technology. However, Al-Ghazali also realized the limitations of human reason, namely its inability to fully understand the nature of reality. AI, although capable of mimicking some aspects of the *nafs nathiqah*, still has fundamental differences. AI operates based on algorithms and data, while *nafs nathiqah* involves consciousness, intuition, and the ability to understand meaning. AI has great potential to improve the quality of human life, but it needs to be developed and used ethically and responsibly. Al-Ghazali's thoughts on *nafs* can provide insights in understanding the potential and limitations of AI, as well as the ethical implications of its use.

### Abstrak

Perkembangan pesat kecerdasan buatan (AI) telah memicu pertanyaan tentang batasan dan potensi AI dalam meniru kemampuan kognitif manusia. Penelitian ini bertujuan untuk menjembatani konsep *nafs* (jiwa) dalam pemikiran Al-Ghazali dengan perkembangan AI modern. Penelitian ini menggunakan metode komparatif dengan pendekatan kualitatif. Data dianalisis menggunakan teknik content analysis untuk mengidentifikasi persamaan dan perbedaan antara konsep *nafs nathiqah* (akal) menurut Al-Ghazali dan AI. Fokus analisis meliputi potensi, batasan, dan implikasi etis dari kedua konsep tersebut. Al-Ghazali menekankan pentingnya akal dalam memperoleh ilmu dan mengembangkan teknologi. Namun, Al-Ghazali juga menyadari batasan akal manusia, yaitu ketidakmampuannya dalam memahami hakikat realitas secara utuh. AI, meskipun mampu meniru beberapa aspek *nafs nathiqah*, tetap memiliki perbedaan mendasar. AI beroperasi berdasarkan algoritma dan data, sedangkan *nafs nathiqah* melibatkan kesadaran, intuisi, dan kemampuan memahami makna. AI memiliki potensi besar untuk meningkatkan kualitas hidup manusia, namun perlu dikembangkan dan digunakan secara etis dan bertanggung jawab. Pemikiran Al-Ghazali tentang *nafs* dapat memberikan wawasan dalam memahami potensi dan batasan AI, serta implikasi etis dari penggunaannya.

## INTRODUCTION

In recent decades, artificial intelligence (AI) has developed rapidly and has had a significant impact on various aspects of human life. This technological revolution related to artificial intelligence has penetrated many fields of industry, health, and education. Artificial intelligence is the ability of machines to mimic and perform tasks that usually require human intelligence. In recent years, developments in computerization and data processing have influenced the development of increasingly complex artificial intelligence



algorithms and systems. Technologies such as machine learning and deep learning have enabled AI to learn from data and improve its performance over time.

This development involves competition between the software and hardware of computers and smartphones, which push each other to reach higher levels of sophistication (Wahyuddin et al., 2022). Today's digital devices act as data processing and information-generating tools, even contributing to the decision-making process. However, electronics experts are not satisfied with this achievement and continue to develop the concept of "intelligent machines" that have human-like capabilities. With the rapid advancement of technology, artificial intelligence-based computer processing is no longer just a dream, but will soon be a reality that can be operated on personal computers and smartphones. Methods that adopt human characteristics in information processing are the focus of research in the field of artificial intelligence technology. Computer development continues to grow over time (Herwinsyah, 2023).

The science acquired by humans tries to reveal and study humans from various scientific disciplines. Starting from Psychology, Neurology, Sociology, History, Education, Health, Law, Economics, Politics and Technology racing to research humans. The faster the research race is carried out, the more thirsty humans are for the information they get (Junaedi, 2017).

In line with this, Ahmad Fuad al-Ahwani said that humans consist of soul (*nafs*) and body (*jism*). What is demanded by the body (*jism*) and what is demanded by the soul, both must be fulfilled, so that humans can live safely in this world. The soul (*nafs*) needs spiritual nourishment, thinking, learning, education, and so on. While the body (*jism*) needs food, drink, exercise, sexual intercourse, rest, and so on. Ideally, human life can balance the fulfillment of these two needs, so that he becomes dignified, does not fall into being like an animal or animal (Asmullah & Iqbal, 2022; Bakry, 2020).

AI can be defined as the ability of machines to mimic human cognitive functions. Al-Ghazali the Muslim philosopher and theologian classified the *nafs* into three levels: *Nafs Ammarah* (animal drives), *Nafs Lawwamah* (moral consciousness), and *Nafs Mutmainnah* (spiritual calmness). The *Nafs Nathiqah* plays a role in the *Nafs Lawwamah* and *Nafs Mutmainnah*, allowing humans to reflect on their actions and seek the truth. *Nafs Nathiqah* as a rational element in man that distinguishes him from other creatures. It allows humans to think, reason, and understand the nature of reality. In the modern era, the development of AI that is able to mimic human cognitive abilities such as learning, problem-solving, and decision-making, challenges traditional understandings of intelligence and consciousness (Hardiman, 2018; Montag & Diefenbach, 2018). While AI can mimic some aspects of *Nafs Nathiqah* such as learning and problem-solving abilities, there are fundamental differences. AI operates based on algorithms and data, while *Nafs Nathiqah* involves consciousness, intuition, and the ability to understand meaning. AI does not have a natural fitrah or inclination towards goodness like humans (Rahmatiah, 2017; Sihabuddin, 2016).

This article aims to discuss how Al-Ghazali's theory of "reason" can be related to the concept of "rationality" in AI. The research method used is comparative research with a qualitative approach. This research will compare the concept of *Nafs Nathiqah* in Al-Ghazali's thought with the concept of modern artificial intelligence (AI). Data analysis is carried out using content analysis techniques, namely identifying, classifying, and analyzing the similarities and differences between the two concepts. The focus of the analysis includes aspects of the potential, limitations, and ethical implications of *Nafs*

*Nathiqah* and AI. The results of the analysis will be used to bridge the two concepts and explore the relevance of Al-Ghazali's thought in understanding the development of modern AI.

## THE CONCEPT OF *NAFS* IN AL-GHAZALI'S THOUGHT

The definition of the soul (*al-Nafs*) is considered necessary by the author in order to be understood perfectly in this paper. This is because the soul is something very essential so that many people discuss the soul. In the end, the reader can clearly understand what is meant by the soul by the author in this paper ('Ali & Muhdlor, 1996). The word *nafs* in the Arabic Dictionary means soul, mind, self, substance and essence. This word comes from the word *nafasa* which means to the discharge of wind/sweat how it is, whether from the wind or other than it. It is said *al-anaffusu* because the wind comes out of the throat. The blood that comes out after a mother gives birth is called *Nifās* (Asmullah & Iqbal, 2022).

In the book *Mufradāt Alfādz al-Qur'ān al-Nafs* means *al-Ruh* as Allah says in QS. *al-An'ām* (6): 93. This word is a masdar which means *al-Rūh* (spirit) and sometimes means *al-Syakhs* (person). This word has entered the Indonesian language in the form of lust, breath, and spirit. However, the word lust in daily use connotes the urge to do bad deeds so this word is often coupled together with the word *hawa*, namely lust. This is in line with what Cyrill Glasse stated that the term *nafs* is often used in a negative sense because of the encouragement contained in it, also because there is a combination of desire and ignorance (Glasse, 2002). Humans as creatures of God are formed from three components, namely: spirit, soul and body. The spirit with the word *al-Ruh*, the soul with the word *al-Nafs* and the body with the word *al-Jism*. However, there are those who divide it into only two components, namely the soul and body. They equate between spirit and soul. The term soul (*Nafs*) is used by philosophers as well as the term spirit (*al-Ruh*) used by *Sufis* (Asmullah & Iqbal, 2022).

Thus, humans not only need to eat, grow and reproduce, but also to move and know even the most important thing is to use the potentials of reason (rational) to think. More than that, humans also have the potential for intellect (*al-Aql al-Kullī*) so that they are able to release themselves from the confines of the material world to further reach non-material metaphysical realities. In fact, this intellect is also able to deliver humans to "meet" with their God. This is the main value given to a human being compared to other creatures. One of the core human elements is *Nafs*. *Nafs* is something that is very essential and very influential on humans. Therefore, the discussion of *Nafs* is an important agenda, both in philosophy and in *Sufism* (Wahyudin et al., 2019).

The above opinion is the same as Al-Ghazali who also considers knowing the issue of *nafs* to be more important. In humans, four psychological dimensions are collected at once, namely the physical dimension (*al-Jism*), the vegetable dimension (*an-Natiyyah*), the animal dimension (*al-Hayawaniyyun*), and the human dimension (*al-Insaniyyah*). All of them have various aspects with their respective functions and powers, both external and observable and internal and unobservable (Hadziq, 2005).

1. The physical dimension (*al-Jism*)

It is essentially a material element of man that is subject to damage and destruction.  
It is a passive object that has no power without external engineering.

2. The vegetable dimension (*an-Natiyyah*)

This dimension has a nutritional function (*al-Qhadiyyah*), a growth function (*al-Namiyah*), and a reproductive function (*al-Muwallidah*).

3. The animal dimension (*al-Hayawaniyyun*)

The animal dimension has two forces: locomotion (*al-Muharikah*, locomotion) and capture. The driving force consists of three forces, namely:

a. Stimulative or driving force (*Iradah*)

In its actualization, iradah is determined by positive and negative forms, by one of two towards the beneficial and negative tendencies towards the harmful. The first tendency is called *Shahwah* (Lust, Appetite) and the second tendency is called *al-Ghadab* (Anger). If the information from *al Mudrikah* hints that there will be harm, then the *Iradah* (desire) to avoid becomes the actus, then it affects the *Qudrah* (ability to act) to give birth to the act of avoidance, then the act of avoidance is born.

b. Active power or power of action (*al-Fa'ilah*)

It is the power that moves in the muscles and the requirement to make appropriate movements or to attract benefit or repel harm. Perceptual power (*al-Mudrikah*) is divided into external perceptual power and internal perceptual power (Hadziq, 2005).

c. External perception power (*al-Mudrikah Min al-Kharij*)

This power is found in the five senses capturing the information not the sensory organs, but the animal nafs in the human *Nafs*. This is a logical consequence that the physical members do not have power, but are only tools for the power of the *Nafs*.

d. Inner perception power

In addition to external perception, there is also internal perception. Based on its function, this power is divided into three parts:

- 1) A power that perceives but does not maintain
- 2) Power that keeps but does not store
- 3) The power that perceives and reacts.

4. Human dimension (*al-Insaniyyah*)

The unique human soul power, known as the rational soul (*an-Nafs an-Natiqah*), is higher than that, and has two powers, namely practical power and theoretical power. In this case it is better known as reason (theoretical reason and practical reason) Practical reason is the power responsible for regulating the body, working together with the desires that drive humans to perform various partial behaviors. For example, shame, reluctance, crying and laughing. The practical power functions to use the body through the animal power to control the passions so that the passions contained in the body do not become an obstacle for the theoretical power to lead humans to more perfect behavior (Ali, 1987).

The practical potential is also the potential responsible for morals. The cooperation of this practical power and the power of fantasy and delusion leads to the inference of various skills and professions. The cooperation of practical and theoretical potentials will give birth to various moral ideas such as honesty, goodness, lying, ugliness, justice, beauty and so on. Meanwhile, the theoretical power/intellect functions to perfect the substance – the substance is immaterial and abstract. It deals with abstract and universal knowledge that has the following levels (Al-Ghazali, 1982):

a. Potential intellect

In this phase the mind is still a potential. The condition is likened to the existence of the ability to write in young children who are not yet able to write. The potential is there but has not actually appeared.

b. Property/habitual sense

In this phase the intellect has been enabled to know axiomatic knowledge reflectively. This knowledge is referred to as the first level of rational knowledge/instinctive reason.

c. Actual intellect

In this phase, the mind has been able to use the first knowledge as a major premise in a syllogism to obtain the second rational knowledge. The first knowledge as capital and the second knowledge as the result of thinking. Thinking in this phase is not solely the result of pure reason but also uses the power of al – Mutakhayyillah that exists in the sensitive soul.

d. Acquisition sense

At this level the mind has actual knowledge and realizes its consciousness factually. At this level the mind is passive. Knowledge is acquired by itself without the need for a thinking process. This knowledge is the overflow of the eternally actual mind (the active mind of the angel in charge of giving knowledge to humans).

The human psychic structure according to Al – Ghazali from the description of the division of nafs is intended so that by recognizing the nature of the human soul, it will help to know God. Starting with knowing the human soul and its powers then towards *Ma'rifatullah*. The determination of the soul in general grows with the influence of nutrition, growth and reproduction, animals with the influence of the senses and efforts, and the human soul with the ability to move and perceive its totality, it is known that all behavior is related to a principle called the soul. From the perspective of Sufistic psychology, al – Ghazali mapped the development of the human soul towards perfection with its peak in the form of knowledge or unification with the absolute. And this can only be experienced by clean human souls who have received the Divine *Nur* (Al – Ghazali, 1982).

## POTENTIAL AND LIMITS OF HUMAN INTELLECT IN THE CONTEXT OF ARTIFICIAL INTELLIGENCE

### 1. Al – Ghazali's view of the potential of reason in acquiring knowledge and developing technology

Power psychology experts (*vermogenpsychologie* the psychology of faculty) recognize the existence of mental forces as well as the body has the energy, power and strength to conquer its environment. Prof. Sumadi Suryabrata introduced some of the potentials possessed by the soul such as the power to recognize, the power to remember, the power to think, the power to feel, the power to desire and so on. Muslim theologians refer to "reason" as the thinking power that exists in humans, striving to reach God (Anam, 2022).

The understanding of science is evolving everywhere, in all parts of the world. In the Western world, it reached its peak after the renaissance period in the 16th century. The Renaissance for the Western world was an inspiration that illuminated the flow of human thought that gave new memories, and provided a rational interpretation of philosophy that realized the separation of the area of science with its own discipline. "Two kinds of

knowledge were brought to Europe from the Islamic world: pure science and technological science. The style of science has changed into science according to Western culture and civilization so that its understanding is different from its original form as stated by Sayed Muhammad al-Naquib al-Attas in "Aim and Objectives of Islamic Education" (Anam, 2022).

Departing from experience, al-Ghazali experienced the process of developing his thinking. At first he tested the knowledge gained through the senses. Based on the facts that occur, the knowledge of the senses cannot escape the mistakes. The next step he gave an assessment, it turned out that the error in the senses was able to be proven by reason through observation and experimentation. That's when Al-Ghazali lost faith in sense knowledge. Finally al-Ghazali believes more in knowledge gained through reason such as a priori axiomatic knowledge, because reason has succeeded in showing the weakness of the senses (Qadir, 1991).

Al-Ghazali has placed reason in a high position, nothing can beat the knowledge gained through reason. Not only knowing is done by reason, but reason has the ability to create, give birth to various sciences from one or several experiences and experiments. Reason is able to utilize everything for the benefit of human life and find the truth. Reason can be used as a source of higher and factual knowledge.

## 2. The limits of human reason according to Al-Ghazali

Al-Ghazali's trust in reason at times experienced shocks and doubts. At that time he again thought about what exactly was the basis that made the reason trustworthy, actually that basis was more believed and that was the highest. In the next observation, al-Ghazali thought that the basis for the justification of reason must exist and on that basis the birth of trust in reason to an object of thought. Al-Ghazali noticed that the schools that use reason alone as a source of knowledge, apparently produce views. Conflicting views and fatwas are also difficult to resolve by reason itself. Reason in itself justifies these conflicting opinions.

In principle, al-Ghazali wants something that is truly capable of giving the utmost confidence in the knowledge he has gained, it turns out that reason is unable to provide the expected knowledge. In other words, the position of reason in al-Ghazali's view is to gain sensory knowledge. Precisely that the highest source of knowledge is intuition. The existing capacity and potential of intuition is able to justify things that are beyond rational reality. Intuition actually does not aim to seek intellectual coherence, between realities in the world and in the hereafter. What intuition aims to achieve is peace of mind and a high level of ma'rifah. These will not be obtained through reason; reason is weak and always suffers from limitations to know the nature of the unseen directly. Knowledge through reason is only based on argumentation.

The position of reason at the level of knowledge for al-Ghazali often fills to obtain knowledge and is an illumination towards the perfection of human life. Thus, systematically the position or position of knowledge is: intuition is at the first level and intuition is often identified as an-Nubuwwah. This knowledge and power is only possessed by Prophets and Messengers or people who are given advantages by God. The intellect is at the second level, the intellect tries based on the existing thinking power to produce truths. While in the last and lowest position are the senses, the senses only know what is felt and reflected by the human senses (Solihin, 2001).

## 3. A critical analysis of artificial intelligence's ability to mimic the functions of the human mind.

The world is currently facing great challenges through the presence of artificial intelligence (AI) in the form of search engines. AI or commonly referred to as artificial intelligence is a digital collection developed by humans since 1642 by Blasñ Pascal to 1951 by Ferranti Mark (Nasution, 2019). Artificial intelligence appears to affect all sectors that are inseparable from life. Then, the presence of AI provides a shortcut to the problems of human life. This is in accordance with the expectations of the times where technology is innovated and designed to provide benefits to human life and provide convenience in carrying out daily human activities (Tresnawati et al., 2022).

Artificial intelligence systems can easily fulfill user needs such as; image editing, disease diagnosis, stocks, design, and others (Rahardja, 2022). In addition, artificial intelligence systems also meet the needs of users in providing items according to the preferences that users expect such as access to ebooks and videos to watch (Nuryanto, 2021). This fact is a phenomenon of massive development in line with technology and is increasingly unstoppable. Then, there has been a social transformation caused by the flow of technological development that has disrupted the social order in society. In addition to bringing positive values, AI also presents enormous risks and threats to humans themselves. The threat can be in the form of interception of conversations without the user knowing. In fact, the threat that the author thinks is very crucial is the threat to the recognition of intelligence being itself. Basically, artificial intelligence is present in line with technological advances that hopefully give rise to a literate generation (Rahardja, 2022).

But in fact, it is not realized that the ability of human ratios has been distorted due to the sophistication of AI and can even defeat human intelligence itself. Thus, this is often considered a disruptive process to the social order of society (Ravizki & Yudhantaka, 2022). So, if a system is created more intelligent, it is possible that it will eliminate humans as rational beings. Artificial intelligence is even more overpowering the intelligence being until it eventually totally changes human civilization itself (Pabubung, 2021). The developing technology is a practical application of knowledge that produces internet – based micro – computer chips and drastically changes the way of thinking, doing, education, and other daily work (Pabubung, 2021).

Artificial intelligence disruption is the process of simulating human intelligence and thinking created in the form of machines connected to data and information algorithms. These machines are made to resemble natural human intelligence. We can find this in mobile applications, to automatic machines in an industry and even visual monitoring sensors. Then, the variety of search engine applications "Siri", Google Assistant, Cortana, and the most recent is Chat GPT. So, predictions in the future will be born new professions that replace humans .

By definition artificial intelligence consists of two words; firstly intelligence which refers to logic, understanding, awareness, learning, emotional, reasoning, planning, creativity, procedures, and solutions, intelligence can also be aimed at the Neuron system. Secondly, the word artificial refers to duplication efforts. Thus, artificial intelligence is a field of science that focuses on the development and application of technologies that enable computers and other systems to exhibit behaviors that can be considered intelligent, such as natural language processing, speech recognition, decision making, machine learning, and the ability to solve problems quickly and efficiently.

Artificial Intelligence or commonly referred to as artificial intelligence emerges in order to integrate human problems. The social transformation caused by the wave of technology disrupts the transition of work by robots, machine learning, search engines, and artificial intelligence itself (McCarthy, 2007). Artificial intelligence "AI" refers to the

ability of computerized systems to mimic or display human – like intelligent capabilities. The main goal of AI is to create artificial entities by duplicating intelligent being that can think, learn, and act autonomously to understand and solve complex tasks. AI involves the use of algorithms, statistical techniques, and computational modeling to develop systems that can recognize patterns, interpret data, and make informed decisions (Pabubung, 2021).

The fear and perhaps even paranoia now and in the future is irrelevance. This marks an important shift on the theme of exploitation which is politically easier to resist when compared to irrelevance. Irrelevance refers to the inability to cope with new and evolving demands. So when we talk about globalization, genetic engineering, artificial intelligence (AI), machine learning, big data, it actually has many consequences for anyone who understands that our world today and in the future is a world of algorithms. We are entering a new world, a world driven and governed by network algorithms (Misnawati, 2023).

## BRIDGING THE CONCEPTS OF *NAFS* AND MACHINES

In terms of capabilities, computers can be used for calculating, creating text, making tables, drawing and designing, and various other applications. Inside the computer there is also a program that controls these functions. Of course, there are humans who do it intentionally. All the hardware is just a facility or infrastructure. What has made the computer function intelligently are the intelligent programs (software) in it. Both in the form of operating system programs, as well as various kinds of application programs that are "planted" in the computer's CPU, and in order to create intelligent software and computers can also behave intelligently, the intelligence of the brain maker is also needed (brainware).

When these intelligent programs have been put into the computer's brain (in the CPU – Central Processing Unit), then the computer just needs to run according to its nature. Once turned on, the computer will automatically enter the operating system program. And after that, the new computer can function in accordance with the application program that already exists in the computer, depending on the wishes of the user. The mechanism of computer work is more or less similar to humans and their brains. Humans were created by Allah SWT with Ririen Kusumawa following a certain pattern commonly referred to as fitrah. In that basic fitrah, humans are given certain abilities to function in living and living in the world. Fitrah is the operating system in humans. While the various kinds of abilities and talents that humans have are application programs for the gifts of Allah SWT.

This is as revealed by Allah SWT in His word *Surat ar-Rum* verse 30. "*So set your faces straight to the religion of Allah; (stay on) the fitrah of Allah who has created man according to that fitrah. There is no change in the nature of Allah. (It is a straight religion, but most people do not know)*" (NU.Online, n.d. – a). The basic program in man is the operating system that corresponds to the fitrah of Allah SWT, which is called Ruh. It is like the Windows program in a computer. With the existence of the spirit, then the human being in his life is already in the operating system that corresponds to the *fitrah* of Allah SWT. It remains, how he runs the application program. The perfection of man as a high creature is because man was created 'imitating' the nature of God, but on a small scale.

In the above terms some of our *ruh*. It is because of the existence of the Ruh that humans can hear, see and feel. The process of hearing, seeing and understanding itself is the potential of the soul facilitated by the body, namely the five senses, the heart and centered in the brain structure (Taufik & Taufik, 2023). A computer cannot live if it is not



electrified. The computer also cannot operate if the computer system is not given a basic program or operating system that controls the entire system of computer life. So, electricity and operating system can be said as the source of computer life or as the spirit of the computer. While the application program is very necessary for the life of the computer so that it can live properly according to its function. We can put various operating programs into the computer's brain so that it can become a smart and intelligent computer and have various kinds of skills.

However, to create such a computer is extremely difficult. The Qur'an teaches that religious progress occurs through learning. In fact, the entire philosophical outlook of the Qur'an is based on the process of learning, which elevates humanity. The first commandment from God to man is to learn. The command is expressed through the first revelation of the Qur'an, Surah al-Alaq: 1–5. "*Recite in the name of your Lord who created you; He created you from a clot of blood; recite, and Your Lord is the Most Gracious, who teaches (man) by the medium of the word [i.e. God teaches man by the medium of writing and reading]; He teaches man what he does not know*" (NU.Online, n.d. – b).

Humans can be smart in solving all the problems in this world because humans have knowledge and experience. Knowledge is gained from education (learning). The more knowledge a person has, it is hoped that he will be better able to solve problems. However, knowledge alone is not enough, humans are also given the mind to reason, draw conclusions based on their knowledge and experience (Widiyanto, 2017). Without the ability to reason well, humans with a wealth of knowledge and experience will not be able to solve problems properly. Vice versa, human privilege is inseparable from his infinite reason and intelligence and his ability to relate to God. Reason is one of the fundamental powers of the human soul. The nature of reason can be interpreted as perception. This activity of reasoning is what distinguishes humans from animals (Rosnawati et al., 2021). Therefore, the Qur'an strongly criticizes those who do not use their reason, among others as explained in Surah al-A'raaf verse 179 and Surah al-Anfal verse 22.

Based on the two verses above, it is the work and function of reason that distinguishes humans from animals and humans from humans. The advantage of man lies in the function of reason. The worst human being in the sight of Allah SWT is a human being who does not want to hear, tell and understand the truth from his creator. Such a human being is likened to a slithering animal. The Qur'an always encourages reason and emphasizes the search for knowledge and experience from history, the natural world, and man himself, because Allah shows signs of his greatness in man himself, or outside him. It is therefore incumbent upon human beings to investigate and observe the science that can produce proficiency in all facets of human experience.

Human Artificial Intelligence or in English Artificial Intelligence is often abbreviated as AI is the study of how to make computers able to do things that at that time were better done by humans. In Artificial Intelligence, computers are designed to be smart and intelligent so that they can do work like and as well as humans do by mimicking some of the functions of the human brain, such as language understanding, knowledge, thinking, reasoning, problem solving, and even decision making (Misnawati, 2023).

Artificial intelligence research has a dual purpose, namely creating intelligent computers and understanding how the human brain works. With artificial intelligence technology, computers can be made intelligent, because in performing their tasks computers are able to show behavior that can be called intelligent if it is done by humans. Research and development of artificial intelligence techniques is ongoing and all sub-fields will become more advanced and better. Despite its age, artificial intelligence

techniques remain an infant technology that still has a lot of homework to do and is still evolving to gain more rapid progress. The art of collaboration between sub – fields of AI technology to build integrated advanced systems is an interesting topic for AI researchers for the development of AI technology in the future (Asmullah & Iqbal, 2022).

## CONCLUSION

Imam Al – Ghazali, a prominent Muslim philosopher and theologian, classified the human soul (*nafs*) into several levels. Although Al – Ghazali did not directly discuss the concept of artificial intelligence (AI), we can draw parallels between the types of *nafs* and the characteristics of AI. Al – Ghazali's classification of the concept of *Nafs*, which is relevant to the development of AI, is as follows:

1. *Nafs al-Ammarah bi al-Su'*. This *nafs* is driven by base desires and tends towards evil. In the context of AI, this can be analogous to uncontrolled or unethical AI, which can potentially be used for destructive purposes. For example, AI that is designed to maximize profits without considering social or environmental impacts.
2. *Nafs al-Lawwamah*. This *Nafs* has a sense of guilt and strives to improve itself. AI equipped with machine learning capabilities can be considered a manifestation of *Nafs al-Lawwamah*. Such AI learns from data and experience, and continuously improves its performance.
3. *Nafs al-Muthmainnah*, which is a calm and peaceful soul. This can be achieved if AI is developed and used for noble purposes, such as solving global problems, improving human welfare, and promoting scientific progress.

In general, human *nafs* is a complex and multidimensional concept, while AI is an evolving technology. However, by understanding the types of *nafs* according to Al – Ghazali, we can gain insight into the potential and challenges of AI, as well as how to develop and use it responsibly.

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