

RECONSTRUCTING AL-KINDI'S EPISTEMOLOGY FOR GENERATIVE AI KNOWLEDGE VALIDATION

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Abstrak

Salah satu fenomena yang memiliki dampak secara epistemik di era digital yaitu munculnya generative AI. Fenomena generative AI ini tidak hanya digunakan sebagai alat bantu, melainkan juga mampu menjadi sumber otoritas baru yang bisa menggantikan otoritas tradisional. Di tengah fenomena post-truth dan penyebaran disinformasi, validitas pengetahuan yang dihasilkan oleh generative AI masih dijadikan acuan sebagai klaim tentang kebenaran. Pada dasarnya, validitas generative AI bersifat kontingensi dan membutuhkan verifikasi manusia terlebih dahulu sebelum sumber pengetahuan tersebut dikonsumsi secara luas. Fenomena ini menimbulkan kegelisahan epistemologis tentang bagaimana Islam secara filosofis merespons masalah generative AI. Penelitian ini menawarkan pemikiran epistemologi integratif Al-Kindi untuk menganalisis fenomena generative AI di era kontemporer. Pemikiran Al-Kindi dianggap mampu untuk merekonstruksi dan menyintesis tiga sumber pengetahuan, yaitu: akal (rasionalitas), indra (empiris), dan wahyu (transendental atau etis) sebagai panduan etis dan epistemik untuk merumuskan kriteria validitas pengetahuan generative AI. Metode yang digunakan dalam penelitian ini



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adalah kajian filosofis analitis (*library research*) dengan pendekatan kualitatif. Kontribusi dari artikel ini adalah menjadikan epistemologi integratif Al-Kindi sebagai kerangka validasi pengetahuan pada generative AI. Hasil penelitian ini menunjukkan bahwa (1) kriteria koherensi logis dari prinsip akal Al-Kindi mampu menyaring indikasi adanya halusinasi AI; (2) representasi data (*input empiris*) AI yang rentan terhadap bias mampu dievaluasi dalam prinsip indra Al-Kindi; dan (3) dalam konteks otoritas keagamaan dan sosial digital, prinsip wahyu Al-Kindi mampu menawarkan pertimbangan etis untuk penerapan generative AI, sehingga otoritas pengetahuan di era digital dapat dipandu berdasarkan hasil dari kerangka kerja filosofis yang tervalidasi secara epistemologis.

Kata Kunci: Generatif AI, Validitas Pengetahuan, Al-Kindi, Panduan Etis

Abstract

One of the phenomena with a profound epistemic impact in the digital era is the emergence of generative AI. This phenomenon of generative AI is not merely used as a supportive tool; rather, it has become a new source of authority capable of replacing traditional authorities. Amidst the post-truth phenomenon and the proliferation of disinformation, the validity of knowledge produced by generative AI is still being used as a reference for truth claims. Essentially, the validity of generative AI is contingent and requires prior human verification before such knowledge can be widely consumed. This phenomenon raises epistemological concerns regarding how Islam philosophically responds to the issue of generative AI. This study offers Al-Kindi's integrative epistemology to analyze the phenomenon of generative AI in the contemporary era. Al-Kindi's thought is considered capable of reconstructing and synthesizing three sources of knowledge: reason (rationality), sense perception (empiricism), and revelation (transcendental or ethical) as an ethical and epistemic guide to formulate the criteria for validating generative AI knowledge. The method used in this study is a philosophical-analytical library research with a qualitative approach. The contribution of this article is establishing Al-Kindi's integrative epistemology as a framework for validating knowledge in generative AI. The results of this study indicate that: (1) The logical coherence criterion from Al-Kindi's principle of reason is capable of filtering out indications of AI hallucinations; (2) AI data representation (empirical input) which is prone to bias can be evaluated through Al-Kindi's principle of sense perception; and (3) In the context of digital

religious and social authority, Al-Kindi's principle of revelation offers ethical considerations for the application of generative AI, ensuring that knowledge authority in the digital era can be guided by an epistemologically validated philosophical framework.

Keywords: *Generative AI, Knowledge Validity, Al-Kindi, Ethical Guidance.*

INTRODUCTION

The acceleration of Generative AI technology has triggered a significant shift in the landscape of knowledge within the contemporary era. This creates a crisis regarding the validity of the knowledge generated by generative AI. The boundaries of authenticity and creativity are being massively redefined by the autonomous generation of text, images, and code produced by Generative AI capabilities. However, the validity and origins of knowledge itself are challenged by the presence of Generative AI, which fundamentally creates a profound epistemic crisis. While it is tempting to directly blame the role of digital media, a comprehensive analysis suggests that this epistemic crisis is intricately linked to the evolution of media and politics, particularly in the United States.¹

Algorithmic outputs are now competing with, and even potentially replacing, the roles of traditional epistemic authorities—such as teachers, academics, or classical texts—within the context of learning and digital spaces. This phenomenon raises critical questions regarding who or what holds the right to determine truth. This case is evident among students who perceive Generative AI as

¹ Christoph Neuberger, et.al., "The digital transformation of knowledge order: a model for the analysis of the epistemic crisis," *Annals of the International Communication Association*, Vol. 47 (2023), h.180-181. <https://www.tandfonline.com/doi/full/10.1080/23808985.2023.2169950?scroll=top&needAccess=true#abstract>

being more objective, while dismissing teachers' explanations as biased, particularly concerning the capacity for interpretation and critique.² This is reinforced by research at four of Australia's largest universities comparing feedback provided by generative AI and teachers. Quantitative analysis of 6,960 respondents revealed that half of the students sought feedback from GenAI. While feedback from teachers was generally considered helpful and trustworthy, students valued GenAI's feedback for its ease of access, understanding, and timeliness. This approach was considered less risky than seeking feedback from teachers.³

The emergence of generative AI is driven by the systematic use of algorithms to generate new content based on patterns learned through large data sets. The increasingly advanced development of generative AI offers tremendous potential for producing high-quality content capable of imitating human work in various fields. This progress is certainly not only good news but also carries negative implications, including ethical, social, and security risks that require serious attention. On the other hand, generative AI can lead to misinformation and deepfakes in the resulting data, leading to misinformation. This creates an epistemic crisis regarding the validity of the knowledge generated by generative AI.⁴

This situation demands an urgent philosophical inquiry,

² Binny Jose, et.al., "Epistemic authority and generative AI in learning spaces: rethinking knowledge in the algorithmic age", *Frontiers in Education*, Vol.10 (2025), h.02. <https://doi.org/10.3389/feduc.2025.1647687>

³ Michael Henderson, et.al., "Comparing Generative AI and teacher feedback: student perceptions of usefulness and trustworthiness", *Assessment & Evaluation in Higher Education*, (2025), h.01. <https://doi.org/10.1080/02602938.2025.2502582>

⁴ Armstrong Josep, et.al., "The Dark Side of Generative AI: Ethical, Security, and Social Concerns", *International Research Journal on Advanced Engineering Hub (IRJAEH)*, Vol.03 (2025), h.1720. <https://doi.org/10.47392/IRJAEH.2025.0247>

created by an environment where information moves faster than reflection. It demonstrates that the depth of verification is inversely proportional to the speed of current digital knowledge production. Uncertainty regarding sources and the velocity of propaganda are hallmarks of this condition, wherein the validity of the knowledge consumed and produced demands a critical framework for assessing reality.

As a theoretical foundation and analytical framework, Al-Kindi's integrative epistemological thinking can be an answer to the challenges in this research. An integrative epistemological system can be presented by Al-Kindi, who is known as the first Arab philosopher, he attempted to combine three main sources of knowledge, namely: reason (rationality) as the logical coherence of innate principles in the mind and total intelligence from outside (logical coherence), senses (empirical) as the sensation of transparency of data captured as an image of an object (data transparency) and revelation (transcendental) which is inspired and reported as an ethical norm or ethical accountability which is a constructive interpretation not just a literal reading (ethical accountability).⁵ These three sources, according to Al-Kindi, are a harmonious synthesis process achieved to find the truth. This research seeks to ask questions about how relevant Al-Kindi's integrative epistemology is in answering the problem of the validity of knowledge produced by generative AI in the contemporary era.

The relevance of the discussion on truth and post-truth in the millennial era has been highlighted through Al-Kindi's perspective in previous studies by Cikah Anugrah et al. Their research explains

⁵ Amir Sahidin, et.al., "Konsep Epistemologi Perspektif Al-Kindi: Modifikasi Epistemologi Yunani", *JAQFI: Jurnal Aqidah dan Filsafat Islam*, Vol.08 (2023), h.103-107. <https://doi.org/10.15575/jaqfi.v8i1.22257>

how the influence of hoax news shapes 'truth' within the post-truth context, subsequently linking it to Al-Kindi's concept of truth, which is attained through a virtuous way of life, namely, ethics,⁶ as well as the discourse on the ethics of Artificial Intelligence, which is also examined within a broader Islamic perspective.⁷ The understanding of the validity of Generative AI outputs is also evaluated by critically applying the notion of unifying Greek philosophy with Islamic theology. This unification was originally designed as a way to test Al-Kindi's integrative framework, which represents a distinct focus from the current study.

The fast-paced nature of Generative AI knowledge, which often lacks transparent sources, demands an effort to establish a robust set of philosophical filtering criteria. Studies on digital philosophy and the epistemic crisis demonstrate a convergence within the existing literature.

The perspective of a new order of knowledge that generates a crisis can be framed within the digital transformation, which serves as the primary objective of this research's identification process.⁸ How are the ethical challenges of AI viewed through the

⁶ Cika Anugrah S, et.al., "Truth dan Post-truth dalam Perspektif Al-Kindi pada Era Milenial", *Jurnal Intelektualita: Keislaman, Sosial, dan Sains*. Vol. 09 (2020), h.226-228. <https://doi.org/10.23917/humaniora.v22i1.9344>

⁷ E. Haikcal Firdan El-Hady, et.al., "Pandangan Islam terhadap Etika Kecerdasan Buatan (Artificial Intelligence) dalam Kehidupan Sehari-hari", *Nuansa Jurnal Penelitian Ilmu Sosial dan Kegamaan Islam*. Vol. 21 (2024). h.86. <https://doi.org/10.63822/yd7xwt39>

⁸ Christoph Neuberger, et.al., "The digital transformation of knowledge order: a model for the analysis of the epistemic crisis," *Annals of the International Communication Association*, Vol. 47 (2023), h.-181. <https://www.tandfonline.com/doi/full/10.1080/23808985.2023.2169950?scroll=top&needAccess=true#abstract>

lens of Islam⁹ and the operating digital authorities?¹⁰

Further discussion regarding the authorization of knowledge by AI in the context of education has been researched.¹¹ as well as the problems related to the epistemic crisis in the post-truth era.¹² However, there is a lack of research that explicitly and deeply utilizes Al-Kindi's integrative epistemology as an analytical framework to validate the operational systems of generative AI. This research is a response to Islamic epistemology from Al-Kindi's thought to analyze the phenomenon of knowledge validity in generative AI. Al-Kindi's integrative epistemology is considered capable of serving as a framework for knowledge validation in generative AI.

The concept of synthesis between reason, revelation, and the senses from Al-Kindi's thought is used as an offer to analyze the validity of generative AI knowledge in the contemporary era. As an active method, Al-Kindi's thought is not only explained through historical descriptions but also aims to weigh algorithmic knowledge. An approach based on constructive criticism with philosophical analysis is the method used in this study. Primary and secondary sources for this study are taken from the latest books and

⁹ E. Haikcal Firdan El-Hady, et.al., "Pandangan Islam terhadap Etika Kecerdasan Buatan (Artificial Intelligence) dalam Kehidupan Sehari-hari", *Nuansa Jurnal Penelitian Ilmu Sosial dan Kegamaan Islam*. Vol. 21 (2024). h.88. <https://doi.org/10.63822/yd7xwt39>

¹⁰ Rahmat Hidayatullah., "Otoritas Keagamaan Digital: Pembentukan Otoritas Islam Baru di Ruang Digital", *Ushuluna: Journal Ilmu Ushuluddin*. Vol. 10 (2024), h.02. <https://doi.org/10.15408/ushuluna.v10i2.42831>

¹¹ Binny Jose, et.al., "Epistemic authority and generative AI in learning spaces: rethinking knowledge in the algorithmic age", *Frontiers in Education*, Vol. 10 (2025), h.01. <https://doi.org/10.3389/feduc.2025.1647687>

¹² Jeffrey Friedman, "Post-Truth and the Epistemological Crisis", *Critical Review*, Vol. 35 (2023), h.02. <https://doi.org/10.1080/08913811.2023.2221502>

journals related to epistemic problems, generative AI, and Al-Kindi's epistemological thought. Indicators that can be used as a basis for Al-Kindi's three sources of knowledge are reason as a tool to ensure logical coherence, the senses to ensure data is in accordance with observations, and revelation to ensure the existence of ethical guidelines in the use of generative AI.

The analysis is conducted in three stages: 1. Reconstructing Al-Kindi's integrative epistemology (reason, revelation, and senses); 2. Performing a critical analysis of how generative AI structures knowledge, and 3. Synthesizing Al-Kindi's principles to formulate validity criteria for generative AI knowledge. As an ethical and epistemic guide in the AI era, this approach enables the formulation of philosophical solutions that are not only descriptive but also methodological and normative.

The discussion section of this research focuses on analyzing three primary issues based on the previously explained background, research gap, theoretical framework, and methodology:

First, the principle of reason (rationality) is critically examined to determine how reason within Al-Kindi's epistemology can satisfy the criteria of logical coherence and universality required to analyze generative AI outputs, particularly in addressing the phenomenon of AI hallucinations.

Second, the principle of sensory perception (empiricism) is critically examined to measure the extent to which generative AI can be considered valid and representative according to empirical criteria within the training data processes (empirical input) utilized, as well as how generative AI may influence epistemic bias in its outputs.

Third, the principle of revelation (transcendental or ethical)

is critically analyzed to determine how the application of generative AI—within the contexts of daily life, education, and digital religious authority—can be evaluated through Al-Kindi's integrative epistemology. This approach serves as a mechanism to filter and provide transcendental ethical considerations (morality).

FINDINGS AND DISCUSSION

BRIEF BIOGRAPHY OF AL-KINDI

Abu Yusuf Ya'qub ibn Ishaq ibn Al-Sabbah ibn 'Imran ibn Muhammad ibn Al-Ash'ath ibn Qays Al-Kindi is the full name of the first Muslim philosopher, commonly known as Al-Kindi. The name "Al-Kindi" is derived from his lineage in the Kinda tribe, a prominent pre-Islamic branch of the Bani Kahlan from Yemen.¹³ As the only philosopher of pure Arab descent among the most renowned thinkers, Al-Kindi was titled 'The Philosopher of the Arabs.' He was born in Basra in 806 AD/185 AH into a noble Arab family, his father having served as the Governor of Kufa.¹⁴

Al-Kindi began his educational journey in Kufa, where he studied the Qur'an, Arabic grammar, literature, arithmetic, jurisprudence (*fiqh*), and theology. Alongside Basra, Kufa served as a vibrant hub for Islamic science and culture, characterized by a strong inclination toward rational sciences (*aqliyah*). Al-Kindi's subsequent decision to specialize in science and philosophy was deeply influenced by the intellectual climate and circumstances that surrounded him.¹⁵ Subsequently, Al-Kindi moved to Baghdad.

¹³ Sirajuddin Zar, *Filsafat Islam, filosof dan filsafatnya*, (Depok: PT. RajaGrafindo Persada, 2022), h. 38

¹⁴ Sunardji Dahri Tiam, *Historiografi Filsafat Islam, Corak, Periodisasi, dan Aktualitas*, (Malang: Intrans Publishing, 2014), h. 94

¹⁵ Khudori Soleh, *Filsafat Islam dari Klasik Hingga Kontemporer*, (Yogyakarta: Ar-Ruzz Media, 2022), h. 55

In Baghdad, Al-Kindi established a private library known as Al-Kindiyyah. This library was a fruit of the Translation Movement, an initiative dedicated to translating and transcribing scientific and philosophical manuscripts; through these translation activities, Al-Kindi was able to employ and provide salaries for many individuals involved. During this era, Al-Kindi was recognized as one of the four preeminent translators. This is documented in the work *Tabaqat al-Atibba* by Ibn Abi Usaibi'ah (d. 668 AH/1269 AD).¹⁶

AL-KINDI'S THOUGHT AND GENERATIVE AI

The synthesis of reason (rationality), sensory perception (empiricism), and revelation (transcendental), emphasized through the lens of Al-Kindi's integrative epistemology, is employed in this study to test the validity of knowledge produced by generative AI.

This is based on the activity of the speed of production and digital post-truth, which triggers an epistemic crisis in this context, where initially Al-Kindi's thoughts were only aimed at reconciling Greek philosophy and Islamic theology; now, it has become relevant as a critical filter against algorithmic authority.

AL-KINDI'S PRINCIPLE OF REASON AND GENERATIVE AI

The emphasis on logical coherence and universal order—by transcending sensory diversity—is the ultimate means of attaining universal and certain truth within the principle of reason in Al-Kindi's epistemology (known as the first 'Philosopher of the Arabs'). According to Jefri Rieski Triyanto in his work *Al-Kindi Thinking: Harmonization of Islam and Philosophy*, deductive reasoning and non-contradiction serve as rigorous standards for achieving knowledge validated through reason. For Al-Kindi, reason is both the

¹⁶ Mustofa Hasan, *Sejarah Filsafat Islam, Genealogi dan Transmisi Filsafat Timur ke Barat*, (Bandung: CV. Pustaka Setia, 2015), h. 175

instrument and the product of philosophy, striving to comprehend the ultimate truth that originates from revelation.¹⁷

Al-Kindi divided reason into four types: 1. Actual Reason/Active Reason, 2. Potential Reason/Power Reason, 3. Acquired Reason, and 4. Innate Reason. These four types of reason represent Al-Kindi's perspective on reason as a thinking power. In Al-Kindi's view, each reason has its own functional process.

The first intellect, in Al-Kindi's context, exists outside the individual soul and is divine, always in actuality. Al-Kindi's second intellect refers to the ability to think that remains within a person's potential, not yet concretely experienced through sensory and intellectual experience (the intellect's function is not yet active). Meanwhile, the third intellect has passed the potential intellect stage, ready to be used at any time, and has begun to demonstrate abstract thought. And finally, the fourth intellect emerges concretely within a person's soul after being activated through the activity of thought. This means that the fourth intellect emerges fully in actual form, like the process of painting actually carried out by a person¹⁸.

On the other hand, the working method of generative AI operates based on a statistical probability model, not with in-depth causal reasoning. Even though the results are linguistically coherent, they often fail to meet the criteria of Al-Kindi's principle of reason, especially in the fourth principle of reason, which actually activates the function of reason through thought activity.

Nelson Shang, a researcher specializing in the epistemology

¹⁷ Jefri Rieski Triyanto, "Al-Kindi Thinking: Harmonization of Islam and Philosophy", *Risalah: Jurnal Pendidikan dan Studi Islam*. Vol.11 (2025). h.178-179.

¹⁸ Partalian Siregar, et.al. "Konsep Akal Perspektif Al-Kindi (Analisa Konstruksi dalam Etika Islam)", *Jurnal Intelek Insan Cendikia*. Vol. 02 (2025). h.9770-9771. <https://jicnusanantara.com/index.php/jiic/article/view/3513/3612>

of AI, in his work titled *The Epistemology of Artificial Intelligence: Understanding Knowledge Creation and Validation in the Digital Age*, posits that generative AI lacks the capacity for factual understanding or the ability to independently verify claims against reality. Generative AI is merely proficient at predicting the most probable next token (word) based on a statistical approach. One of the primary concerns is the tendency to perceive generative AI as an intelligent, knowledgeable, and epistemic agent.¹⁹

The most obvious failure of generative AI reasoning is the phenomenon of AI hallucinations. AI hallucinations are defined as a phenomenon in which artificial intelligence systems using machine learning based on large language models (LLMs) produce inaccurate, false, and even completely unrealistic information. The answers generated by AI hallucinations appear logical and valid, but are in fact not supported by existing facts and data²⁰. A common example is the misinformation provided by generative AI when citing hadiths. The resulting information differs from reality.

First, the failure of external coherence occurs when generative AI provides factually incorrect statements that are incoherent with reality or verified data. In this context, generative AI only succeeds in producing statements that appear internally logical through text but fails in terms of contextual accuracy. According to Al-Kindi, any contradiction between reason and fact

¹⁹ Nelson Shang, et.al., "The Epistemology of Artificial Intelligence: Understanding Knowledge Creation and Validation in the Digital Age", *Manuscripts on the Artificial Intelligence and Digital Research*. Vol.02 (2025). h.40. <https://manuscriptology.org/index.php/AIDR/article/view/129/104>

²⁰ Muhammad Taufiqulhidayah Nur Waarits, et al. "Distorsi Kajian Hadis: Analisis Fenomena Halusinasi Artificial Intelligence (AI) Dalam Studi Hadis", *Edu-Riligia: Jurnal Kajian Pendidikan Islam dan Keagamaan*, Vol. 10 (2026). h. 82 <https://jurnal.uinsu.ac.id/index.php/eduriligia/article/view/28100/11951>

indicates a flaw in the cognitive process, as unity is the fundamental key to truth.

Second, a lack of universality, which refers to the unchanging and universal truth sought through the processes of reason. Generative AI is bound by specific and limited training data patterns, making its outputs susceptible to data bias. Such outputs possess only contingent validity, which is conditional and fails to meet the standard of universal validity.

Consequently, Al-Kindi's principle of reason emphasizes that the human subject must serve as the ultimate arbiter in exercising critical rationality; thus, generative AI outputs must be subjected to such scrutiny. Generative AI is not an authority of reason but is merely regarded as an instrumental extension of it. This necessitates that users perform both logical verification (*tahqiq*) and substantial validation of generative AI results.

AL-KINDI'S SENSORY PRINCIPLE AND GENERATIVE AI

In Al-Kindi's sensory principle, observation and experience serve as the primary references for knowledge. They function as the foundational input to be processed and refined by the intellect (*'aql*). In the context of generative AI, the foundational process of algorithmic knowledge, constructed through massive training datasets, represents this sensory principle. The existence of quality, validity, and technologically mediated empirical representation is fundamentally tied to the validity of this generative AI knowledge.

The senses are one of Al-Kindi's sources of knowledge²¹. This

²¹ Ahmad Fuad Al-Ahwānī, *Al-Kindī Failusūf al-'Arab* (Kairo: al-Muassasah alMişriyyah, n.d), 297. Al-Ālūsī, *Falsafah Al-Kindī Wa Ārā' al-Qudāmā Wa al-Muhadditsīn Fīh*, 30– 31. Muhammad Abdurrahman Marhaban, *Al-Kindī: Falsafatuhu Muntakhabāt* (Beirut: Mansyūrāt 'Uwaidāt, 1985), 47. Juga, Kamil Muhammad Uwaidhah, *Al-Kindī Min Falāsifah alMasyriq Wa al-Islām Fī al-'Uşūr al-Wustā* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 84

is because sensory knowledge is closely related to humans. The senses are a representation of the five senses that exist in humans that have existed since the beginning of human existence²². Knowledge begins with a sensory approach to an object that experiences changes and movements from the results that influence it. Then, sensory knowledge directly captures the image of the object and filters the results obtained and forwards it to the storage of reason or imagination. Al-Kindi views the knowledge produced by the senses as very far from their nature, which means that the senses are unstable, changing, and changing, so that it is from their nature that makes them far from their nature²³. This means, if associated with knowledge from generative AI, then the senses in this context are only images produced by generative AI, whose nature changes and changes, thus affecting the validity of its truth. This is in accordance with the application produced by generative AI through sensory capture that needs to be managed in the storage space of reason for re-verification.

Furthermore, this process is inseparable from the influence of the post-truth phenomenon, which exacerbates the digital epistemic crisis. The validity of knowledge derived from sensory authority can be obscured by disseminated opinions, beliefs, and personal sentiments, resulting in erroneous information or data bias. This problem originates from human cognitive bias, which acts as the

²² Al-Kindī, *Rasāil Al-Kindī al-Falsafiyah*, Muhaqqiq: Muhammad Abd al-Hadi Abū Rīdah, 106. Al-Ahwānī, *Al-Kindī Failusūf al-‘Arab*, 297. Al-Ālūsī, *Falsafah Al-Kindī Wa Ārā’ al-Qudāmā Wa al-Muhadditsīn Fīh*, 30–31. Marhaban, *Al-Kindī: Falsafatuhu Muntakhabāt*, 47. Juga, *Uwaidhah, Al-Kindī Min Falāsifah al-Masyriq Wa al-Islām Fī al-‘Uṣūr al-Wuṣṭā*, 84.

²³ Al-Ahwānī, *Al-Kindī Failusūf al-‘Arab*, 298. Al-Ālūsī, *Falsafah Al-Kindī Wa Ārā’ al-Qudāmā Wa al-Muhadditsīn Fīh*, 30. Juga, *Uwaidhah, Al-Kindī Min Falāsifah al-Masyriq Wa al-Islām Fī al-‘Uṣūr al-Wuṣṭā*, 84.

anchor of post-truth, where individuals tend to believe what aligns with their preexisting beliefs rather than the objective truth.²⁴

Furthermore, Jose B., Cleetus A., et al., in their study *Epistemic Authority and Generative AI in Learning Spaces*, argue that empirical epistemic authority exerts a significant influence within educational environments, where the learning process is increasingly being mediated or even overtaken by generative AI. This perception alters the sensory perspective regarding the perceived weight and credibility of information, often creating a tension between the authority of generative AI and that of the human educator.²⁵

However, this authority becomes problematic due to the ambiguity of its source validity, meaning that generative AI is inconsistent in its data utilization. If the empirical data being processed contains biases or errors, the outputs will structurally replicate or even amplify those biases. According to Al-Kindi, true physical objects must be observed through the senses; truth cannot be merely distorted by digital representations.

Furthermore, there is the problem of representation, which implies that generative AI inherently fails to represent training data in a universal manner. It is predominantly governed by specific linguistic systems and narratives within the AI framework. Consequently, minority or non-dominant perspectives are marginalized, further reinforcing specific views created by

²⁴ Muhammad Lutfi, et.al., "Islam, Cyberspace, and Post-Truth: Epistemological Problems In The Digital Age", *AL-A'RAF Jurnal Pemikiran Islam dan Filsafat*. Vol.XX (2023). h.262. <https://doi.org/10.22515/ajpif.v20i2.7937>

²⁵ Binny Jose, et.al., "Epistemic authority and generative AI in learning spaces: rethinking knowledge in the algorithmic age", *Frontiers in Education*, Vol.10 (2025), h.02. <https://doi.org/10.3389/feduc.2025.1647687>

knowledge bias.

Ultimately, data transparency as a fundamental criterion of validity is required within Al-Kindi's sensory principle. The assessment of whether the knowledge produced by generative AI is valid or not depends heavily on its underlying empirical data. Such data must be detectable, its authenticity must be verifiable, and its use within social and cultural contexts must be accurately represented. From the explanation above, one of the validity criteria can be formulated, namely traceability, authenticity, representativeness, and contextual adequacy. This certainly requires human capacity to avoid immediately consuming and trusting the contingent results of generative AI. Human verification is a strategic step to control the validity of generative AI knowledge.

AL-KINDI'S PRINCIPLE OF REVELATION AND GENERATIVE AI

The foundations of morality, ethics, and transcendental purpose provided by the highest source of knowledge constitute Al-Kindi's principle of revelation. This principle aims to attain absolute truth, directed through reason and the senses as a normative filter. Al-Kindi posits that revelation is the ultimate source of truth bestowed by God. Metaphysically, revelation serves as the supreme source of knowledge, elucidating that the First Cause (Primary Cause) of all existence originates from God.²⁶

For Al-Kindi, divine knowledge or revelation is obtained through inspiration and prophecy, unlike human knowledge, which originates through reason and the senses. Divine knowledge is

²⁶ Harda Armayanto, et.al., "Al-Kindi's Metaphysics: The Integration Of Greek Philosophy In Islamic Philosophy", *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*. Vol.11 (2025). h.95.
<https://doi.org/10.20871/kpjipm.v11i1.410>

given specifically to prophets and messengers who receive inspiration, intuition, and divine revelation. This knowledge is not inherently given to everyone, but is reserved for those whom Allah SWT wills. For Al-Kindi, these individuals are religious and intelligent²⁷. This means that divine knowledge has a specific purpose: to convey Islamic values related to morality, behavior, and divinity. When connected to generative AI, this understanding aims to provide moral and ethical boundaries for the use of generative AI in everyday practice.

In response to the epistemic crisis precipitated by generative AI, Al-Kindi's principle of revelation serves as a mechanism to filter—and even provide—a transcendental ethical framework for evaluating AI applications and their outputs. Inherently, generative AI lacks ethical consciousness or the moral agency required for normative judgment. It functions solely to perform generalizations within algorithmic systems governed by automation, where data patterns serve as the primary objectives for system optimization. The capacity of generative AI to learn from data and adapt rapidly carries the potential to automate human tasks, posing a significant ethical challenge in the transition toward semi-autonomous algorithmic decision-making.²⁸

Generative AI also possesses the potential to disseminate content that violates religious norms, foster negative sentiments that

²⁷ Sahidin, Amir. Et.al. "Konsep Epistemologi Perspektif Al-Kindi: Modifikasi Epistemologi Yunani", *JAQFI: Jurnal Aqidah dan Filsafat Islam*. Vol.08 (2023). h. 55. <https://doi.org/10.15575/jaqfi.v8i1.22257>

²⁸ Nelson Shang, et.al., "The Epistemology of Artificial Intelligence: Understanding Knowledge Creation and Validation in the Digital Age", *Manuscripts on the Artificial Intelligence and Digital Research*. Vol.02 (2025). h.43-44. <https://manuscriptology.org/index.php/AIDR/article/view/129/104>

undermine religious authority in the digital sphere, and trigger ethically damaging disinformation. The outputs generated by AI—which often lead to their uncritical acceptance (*taqlid*)—can now be countered by Al-Kindi’s principle of revelation, which serves as a fortress to prevent the spread of misinformation.

According to Rifqi Khairul Anam in his writing, he is of the view that scholars such as Al-Ghazali, in a comparative study, also strongly criticized the concept of *taqlid*, which follows without basis, especially the dangers resulting from the use of generative AI algorithmic authority. Users who resist critical verification are trapped in a state of pseudo-certainty, driven by 'digital *taqlid*' toward generative AI. Divine revelation and rational verification constitute the highest forms of knowledge demanded by the principle of revelation—a status that must never be abdicated to machines. Blind imitation of AI authority, leading to a state of intellectual nihilism, is thus identified as an irrational form of *taqlid* devoid of any critical scrutiny.²⁹

Digital *taqlid* is a phenomenon that redefines the understanding of the authority of knowledge obtained directly from Islamic legal experts (offline), which then shifts to sources from Islamic legal experts not obtained directly (online). Evidence of digital *taqlid* can be seen in the development of society in following the flow of information through digital technology. Activities carried out by society include receiving, spreading, and believing, even performing rituals, as information obtained through digital

²⁹ Rifqi Khairul Anam, “AGAINST ALGORITHMIC AUTHORITY: Al-Ghazali, Digital Taqlid, and the Crisis of Epistemic Agency in the Age of AI”, *Journal of Islamic Philosophy and Contemporary Thought* is licensed under a Creative Commons Attribution- NonCommercial 4.0 International License. Vol.3 (2025). h.21. <https://jurnalfuf.uinsa.ac.id/index.php/jipct/article/view/3544>

technology. The information obtained is also disseminated to family, friends, and the wider community without any limitations³⁰.

The reliance on digital technology for practical and rapid Islamic learning is a hallmark of digital taqlid. This neglects to prioritize in-depth textual, intellectual, and logical understanding in studying Islam. This phenomenon tends to seek information based on ease of access, without prioritizing comprehensive and critical understanding. This means that digital taqlid creates bias toward information and makes it difficult to distinguish authoritative sources from which to trust³¹. Awareness and increased digital literacy are needed to prevent misinformation that develops as a result of blind taqlid.

In this regard, the existence of AI should reflect technological progress that aligns with the human role as *khalifah* (vicegerent), responsible for leading human morality on earth. This is consistent with Surah Al-Baqarah, verses 30-33, which explain that the creation of Adam was intended for him to serve as a vicegerent, endowed with divine knowledge ('ilm) by Allah.³²

In accordance with the principle of revelation, generative AI should not be aimed at undermining human dignity, nor should it be utilized to deliberately disseminate disinformation. Instead, generative AI must be directed toward supporting universal goodness, ensuring that all outcomes generated by its algorithms

³⁰ Moh. Fail, "Fenomena Taqlid Digital dan Implikasinya Dalam Bertauhid di Era Post-Truth", *Journal Of Islamic Thought and Philosophy*. Vol.01 (2022). h.30. <https://doi.org/10.15642/jitp.2022.1.1.27-49>

³¹ Dyah Erie Shinta Putri, et.al. "Taqlid Digital dalam Fenomena Politik Identitas Berbasis Keagamaan", *Jolsic : Journal of Law, Society, and Islamic Civilization*, Vol. 13 (2025). h.03. <https://doi.org/10.20961/jolsic.v13i1.98897>

³² Itmam Aulia Rakhman, "Al-Qur'an dan Artificial Intelligence (AI): Tinjauan Etika Teknologi Berdasarkan Surat Al-Baqarah 30-33", *IMTIYAZ: Jurnal Ilmu Keislaman*. Vol.09 (2025). h.327. <https://doi.org/10.46773/imtiyaz.v9i2.2067>

are aligned with ethical accountability.

Based on the principle of revelation, it is established that the knowledge produced by generative AI can only be deemed valid if its outputs are ethically neutral, contribute to a constructive social moral order, and are explicitly verifiable against humanitarian values and transcendental truths within a religious society.

THE SYNTHESIS OF AL-KINDI’S INTEGRATIVE EPISTEMOLOGY AND GENERATIVE AI

Generative AI has triggered an epistemic crisis regarding the nature of knowledge. This challenge is addressed through Al-Kindi’s concept of integrative epistemology, which offers a robust three-stage framework. These three stages provide a pathway for synthesizing and validating the knowledge produced by Generative AI. The stages are detailed in the following table:

No	Al-Kindi’s Source of Knowledge	Validity Criteria for AI	Critical Challenges of AI
1.	Reason (Rationality)	Logical coherence and factual universality	AI hallucinations; linguistic probability devoid of factual truth
2.	Sensation (Empiricism)	Transparency, authenticity, and data representation	Data bias and post-truth narratives within digital corpora
3.	Revelation (Transcendental/Ethical)	Adherence to moral values and human dignity	Algorithmic authority and the danger of "digital <i>taqlid</i> " (blind imitation)

In a multidimensional context, the generative AI framework is repositioned based on a single source of authority that serves as a cognitive artifact; thus, generative AI must be verified. Epistemic agency is returned to humans, who possess both intellectual and moral potential.

CONCLUSION

Based on the perspective of Al-Kindi's integrative epistemological framework (reason, senses, and revelation), which has critically examined the validity of knowledge generated by generative AI, it concludes that generative AI is contingent and requires human verification to ensure its validity. In facing this digital epistemic crisis, Al-Kindi's epistemology can be firmly used as a framework for validating knowledge in generative AI to address the challenge of AI hallucinations. The probabilistic linguistic coherence of factual truth is a priority that tends to produce "hallucinations" that fail to meet the criteria of reason in generative AI, so critical rationality (*tahqiq*) is required to re-verify.

Data contained in generative AI is also vulnerable to sensory (empirical) criteria, which systematically replicate bias and post-truth, so high-quality sources are essential for data transparency and validity. As an essential normative filter, the principle of revelation (transcendental or ethical) is the pinnacle of this research framework. This principle attempts to prevent algorithmic authority and the dangers of digital imitation, and the morality of humanity (the caliph) becomes a goal supported and directed towards the application of generative AI. Fundamentally, three layers of human verification are crucial in ensuring the authority of knowledge. This research argues that the epistemic authority of generative AI is not independent, but merely a cognitive artifact subject to three layers

of human verification. This critical shift from universal truths discovered by reason and revelation to probabilistic truths predicted through the role of algorithms suggests that the results of generative AI create an epistemic crisis.

As a constructive critical framework, Al-Kindi's integrative epistemology acts to restore the epistemic role to humans. It aims to explain that what controls the speed of digital knowledge production is the depth of reflection, ethics, and absolute truth. Generative AI also has implications for the world of education, where it is necessary to ensure the ethics of AI use, so as not to fall into the trap of knowledge bias that has not been verified based on human capabilities. Structured human oversight is also needed to control the use of AI in education (human oversight).

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