Epistemic Hierarchy in the Era of AI: Harmonizing Bayani, Burhani, and Irfani to Transform Islamic Religious Education Learning

Dewi Riska Khodijah
Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia
E-mail: dewi.riska.khodijah226013@mhs.uingusdur.ac.id

Abstract

The rapid use of Artificial Intelligence (AI) in learning Islamic Religious Education (PAI) poses a risk of over-reliance on algorithmic technology, which has an impact on a decrease in critical power and a decline in deep religious understanding. In fact, empirical AI technology is not able to reach the spiritual, ethical, and character formation dimensions that are very important for students. This research aims to reformulate the epistemic hierarchy of PAI learning by placing AI firmly under the principles of Islamic epistemology, namely Bayani (textual-revelation), Burhani (rational-demonstrativ), and Irfani (intuitive-spiritual) and emphasize the central role of PAI teachers. By using a qualitative approach based on literature studies, research data was collected from primary literature on Islamic epistemology and AI pedagogy, then analyzed using content analysis techniques and critical hermeneutics. This research shows that the epistemic structure remains hierarchically asymmetrical, where AI only functions as a secondary tool that is subject to religious values. Although AI can help tracing the reference of verses or hadiths (Bayani) and help with logical analysis (Burhani), AI is not at all able to reach the realm of Irfani. Spiritual depth, heart guidance, and moral creedity (uswah hasanah) which is the core of Irfani's reasoning can only be presented by a teacher figure. AI will never be able to replace the teacher's position in guiding students towards the formation of noble people (insan kamil). This epistemic hierarchy ensures that digital-based PAI learning still maintains the essence of spirituality and the formation of student morals intact.

Keywords: epistemic hierarchy, artificial intelligence, bayani burhani irfani, teacher role model, insan kamil

Introduction

The development of intelligent computing technology based on Artificial Intelligence (AI) in recent years has fundamentally transformed the global education landscape, including the field of Islamic Religious Education (PAI) (Munawarsyah & Suratin, 2026). The presence of various generative artificial intelligence platforms ranging from natural language processing systems, Al-Qur'an and Hadith semantic search engines, to adaptive intelligent tutor systems promises extraordinary efficiency in literature search and accelerated processing of religious learning information (Setiawan & Rozikin, 2025). On the one hand, this acceleration presents real opportunities for the democratization of religious knowledge, curriculum administration efficiency, and personalization of learning materials that are responsive to the characteristics of today's learners (Anantara et al., 2026). However, behind the offer of technical practicality, the emergence of AI caused a serious epistemological and pedagogical shock (Muksalmina et al., 2025).

The fundamental problem in the implementation of AI in PAI learning is the emergence of excessive dependence on instant computing which triggers a decrease in critical power and

shallowing of religious understanding (brainrot and superficial religiosity) (Haikal et al., 2026). The characteristics of the young generation who are used to consuming fragmented digital information encourage the birth of pragmatic attitudes (Khobir et al., 2021), where the search for religious answers is diverted from the authority of teachers to instant answers of intelligent search engines (Romadloni & Muqit, 2025). This phenomenon reduces the Islamic scientific tradition to just a series of digital texts and statistical patterns (Darissalam et al., 2026). Based on Al-Attas (1991), the learning of PAI in essence is not just a transfer of knowledge, but the purification of the soul (tazkiyatun nufus), the cultivation of manners (ta'dib), and the transformation of values to form a person who believes, fears, and has noble character (insan kamil). The AI machine that is rooted in the empirical-positivistic paradigm does not have existential awareness, conscience, empathy, or inner intuition (Mutiah et al., 2025). Algorithms cannot feel the transcendental vibration of prayer, sincerity of intention, and are unable to provide moral clarity (uswah hasanah).

The previous research gap shows that the majority of studies still position AI as a teaching media instrument, evaluation automation, or general digital literacy review that is separate from the philosophical foundation of Islamic science (B'Markone, 2017). The discussion of the Epistemology of the Arab tradition shows that the integration of Islamic thought is firmly based on the reasoning of the text and ratio (Al-Jabiri, 1990). The foundation is strengthened through an integrative-interconnective scientific model that combines the reasoning of Bayani, Burhani, and Irfani in responding to the development of the times (Abdullah, 2012). This reality requires a reorganization of the curriculum and adaptive learning model so that smart technology remains in line with moral orientation (Aini et al., 2025). Therefore, this research aims to reformulate the epistemic hierarchy of PAI learning in the era of artificial intelligence, dissecting the functional limitations of AI proportionally, and reaffirming the urgency of the central role of PAI teachers as spiritual and moral figures that cannot be replaced by machines.

Methods

Research Design

This research uses a qualitative approach with a type of library research and conceptual-philosophical studies (Zed, 2014). The design of the literature is chosen in a directional way to critically examine theoretical concepts, principles of Islamic epistemology, the limits of AI computing, and the latest educational literature to build a solid and integrative formulation of the scientific hierarchy (Snyder, 2019).

Participants

Considering that this research is a literature study and pure conceptual analysis, this research does not involve human subjects or empirical participants in the field. The focus of the study is based on the analysis of thought ideas collected from the work of Islamic epistemology experts, technology philosophers, and religious education academics.

Research Procedures

This literature research procedure is carried out through four stages of systematic work:

1. Initial Identification Stage: Searching topics surrounding the shift of scientific authority and the disruption of religious reasoning in the era of artificial intelligence.
2. Screening and Selection Stage: Sorting literature documents based on novelty criteria, publisher credibility, and substance relevance to Bayani, Burhani, and Irfani's reasoning.

3. Extraction and Comparison Stage: Extracting text postulates, algorithmical limitations, and the concept of the educator's role into the analysis matrix (Asrofi & El-Yunusi, 2024).
4. Synthesis and Reconstruction Stage: Integrating the results of concept comparisons into an epistemic hierarchy formulation that places the role of the PAI teacher above the AI instrument (Karim, 2026).

Data Collection Technique(s)

Data collection is carried out through structured and systematic documentation techniques on academic databases such as Scopus, Garuda, Google Scholar, and scientific book repositories (Anantara et al., 2026). Document search is done using relevant keywords: epistemic hierarchy, artificial intelligence in Islamic education, bayani burhani irfani, teacher role model, digital ethics, and human kamil. All relevant texts are inventoried, read in depth, and classified based on the theme of conceptual study (Haikal et al., 2026).

Data Analysis Technique

Data was analyzed using qualitative content analysis techniques (qualitative content analysis) combined with critical hermeneutics (Krippendorff, 2018). The data analysis procedure runs through three main stages:

1. Condensation and Concept Categorization: Mapping the limits of AI capabilities and vulnerabilities to the Bayani, Burhani, and Irfani domains (Thaha, 2023).
2. Hermeneutic Interpretation: Dissecting the dialectical relationship between algorithmic-technological reason with the epistemology of divinity and the ethics of islam (Fahri & Zubaidi, 2025).
3. Hierarchical Theoretical Construction: Compiling an integrated synthesis of the asymmetric position of AI as a complementary instrument and repositioning the teacher as the main murabbi in the formation of student morals (Munawarsyah & Suratin, 2026). The validity of data is strictly maintained through the triangulation of literature sources and cross-examination between expert views (Meydan & Akkas, 2024).

Results

The results of the review and condensation of primary and secondary literature produced the main findings in the form of a sorting map of the functional capacity of Artificial Intelligence (AI) in three dimensions of the epistemology of islam. The findings of the categorization data are divided into three achievement groups :

Asymmetrical Position of AI in Bayani, Burhani, and Irfani Dimensions

1. Bayani Dimension (Optity of Revelation Text and Sunnah Tradition)

   Bayani's knowledge is directly sourced from the holy revelation of the Qur'an and the Prophet's Hadith (Rangkuti, 2016). In this dimension, AI is proven to operate very effectively as an information retrieval machine that accelerates the search for the recitation of verses and hadith history in a flash (Zuhdi, 2023). However, AI works purely based on the statistical probability of natural language processing without understanding the meaning of the intentionality of God's word (Anantara et al., 2026). This limitation raises the risk of reference hallucinations (hallucinations), the abandonment of the transmission line, as well as the cutting of texts from the historical background of asbabun nuzul (Muksalmina et al., 2025). The implication is, the use of AI in the Bayani realm has a subordinate status and requires the presence of teachers as

a truth filter (human filter) to strictly implement the tabayyun principle (Haikal et al., 2026).

2. Burhani Dimension (Scientific Rationality and Critical Logic)

Ranah Burhani relies on logical proof and objective factual investigation (Asrofi & El-Yunusi, 2024). The AI computing system shows analytical superiority in this field through its ability to map the comparison of fiqh opinions and present the visualization of arguments systematically (Rif'ah et al., 2024). However, the processing of AI logic is purely mechanistic and has no understanding of the value of benefit or maqashid al-syari'ah (Auda, 2008). Without the intervention of human reasoning, AI data output is prone to trap learners in biased and reductionist conclusions (Ajizah et al., 2025). Therefore, the function of AI in the Burhani region is limited to computational auxiliary instruments that must be critically evaluated by the sharpness of educators (Munawarsyah & Suratin, 2026).

3. Irfani Dimension (Soul Purification and Morality)

The peak of Islamic knowledge is on Irfani's reason which is achieved through inner experience (dzawq), purity of heart, and transcendental closeness to Allah Swt (Al-Ghazali,2011). The study findings confirm that artificial intelligence absolutely records zero capacity and does not have access to this spiritual dimension (Nasr, 2025). Algorithms do not have spiritual entities, do not know sincerity, and it is impossible to emit the vibration of divine love (mahabbah) (Mahmudah et al., 2025). The transfer of moral values and the formation of moral character can only be transformed through the linking of the soul (suhbah) and the direct moral practice of a teacher (uswah hasanah) (An-Nahlawi, 1995).

The summary of the comparison of AI functional capacity and its authority limits is presented concisely in Table.1.

Table.1 Epistemic Hierarchy Matrix and AI Capacity Limits in PAI Learning

No	Epistemic Dimension	Main Source	AI Functional Capacity	Weaknesses & Risks of AI	Hierarchical Position & Teacher Control
1.	Bayani (Textual Revelation)	Al-Qur'an, Hadith, Kitab Turats	Acceleration of text search, dictionary search, verse classification and hadith history quickly.	Vulnerable to data hallucinations, text data bias, asbabun nuzul context distortion, and loss of sanad tradition.	(Wasilah): Requires critical verification (tabayyun) and strict authentication by the teacher.
2.	Burhani (Rational-Demonstrative)	Logical Reasoning, Empirical Observation, Scientific Rules	Comparative data processing, argument visualization, legal logic mapping, and material pattern analysis.	Thinking mechanically without consideration of taste, ignoring sharia maqashid, lack of ethical intentionality.	(Auxiliary Instrument): Directed by a critical rational framework, value consideration, and human reason
3.	Irfani (Intuitive-Spiritual)	Heart Awareness (Qalb), Inner Intuition, Spiritual Revelation	Zero / Incapable: AI has no spiritual awareness, no feelings, empathy, and conscience.	Reduction of spirituality into mechanical rituals, emptiness of transcendental meaning, absence of a sense of divinity.	Exclusive to the Teacher's Domain: Absolutely become a teacher's territory as a murabbi who plants manners and moral role models

Discussion

The results of the literature review show that the integration of Artificial Intelligence (AI) into PAI learning triggers a shift in knowledge authority that demands a hierarchical reorganization (Setiawan & Rozikin, 2025). Equalizing the position of AI with religious authority is a real epistemological fallacy in the digital classroom. Therefore, this discussion outlines the asymmetrical position of AI in the three dimensions of Islamic epistemology along with its pedagogical implications.

Asymmetrical Position of AI in Bayani, Burhani, and Irfani Dimensions

In the Bayani Dimension (The Authority of the Revelation Text and Sunnah Tradition), knowledge is sourced directly from the holy revelation of the Qur'an and the Prophet's Hadith (Rangkuti, 2016). In this dimension, AI is proven to operate very effectively as an information retrieval machine that accelerates the search for the recitation of verses and hadith history in an instant (Zuhdi, 2023). However, AI works purely based on the statistical probability of natural language processing without understanding the meaning of the intentionality of God's word (Anantara et al., 2026). This limitation raises the risk of reference hallucinations, neglect of sanad transmission lines, and cutting texts from the historical background of asbabun nuzul (Muksalmina et al., 2025). The implication is, the utilization of AI in the Bayani realm has a subordinate status (as a will) and requires the presence of teachers as a truth filter (human filter) to strictly apply the tabayyun principle (Haikal et al., 2026).

In the Burhani Dimension (Scientific Rationality and Critical Logic), reasoning is based on logical proof and objective factual investigation (Asrofi & El-Yunusi, 2024). The AI computing system shows analytical superiority in this field through its ability to map the comparison of fiqh opinions and present the visualization of arguments systematically (Rif'ah et al., 2024). However, AI logic processing is purely mechanistic and has no understanding of the value of benefit or maqashid al-shari'ah (Auda, 2008). Without the intervention of human reasoning, external AI data is prone to trap learners in biased and reductionist conclusions (Ajizah et al., 2025). Therefore, the function of AI in the Burhani region is limited as a computational auxiliary instrument that must be critically evaluated by the sharpness of the educator's reason (Munawarsyah & Suratin, 2026).

In the Irfani Dimension (Purification of Soul and Morality), the peak of Islamic knowledge is based on Irfani reason which is achieved through inner experience (dzawq), purity of heart, and transcendental closeness to Allah Swt. (Al-Ghazali, 2011). The findings of the study confirm that artificial intelligence absolutely records zero capacity and does not have access to this spiritual dimension (Nasr, 2025). Algorithms do not have spiritual entities, do not know sincerity, and are impossible to emit the vibration of divine love (mahabbah) (Mahmudah et al., 2025). The transfer of moral values and the formation of moral character can only be transformed through the linking of the soul (suhbah) and the practice of moral intelligence directly from a teacher (uswah hasanah) (An-Nahlawi, 1995).

Prevention of Technocratic Reductionism in Islamic Education

The use of computing technology that is not fenced by the hierarchy of values risks growing technocratic reductionism in the classroom (Munawarsyah & Suratin, 2026). Religious learning is threatened to shrink into just a dry digital text calculation from the dimension of spirituality (Romadloni & Muqit, 2025). This phenomenon collides with the integrative-

interconnective principle that requires a balance between normative text, contextual rationality, and ethical sensitivity (Abdullah, 2012).

The mental fragility of the digital generation proves that the ease of access to smart devices is not equivalent to the maturity of morality (Haikal et al., 2026). Dependence on the instant summary of algorithms actually erodes the ability to reflect morals and triggers academic plagiarism (Mutiah et al., 2025). Through the Islamic Augmented Epistemology framework, smart technology is proportionally positioned as an intermediary (wasilah) that strengthens human intellectual capacity without shifting religious authority (Setiawan & Rozikin, 2025). AI must not dictate the direction of the value of Islamic education, but must be subordinated to the main goal of forming a believing human (Karim, 2026).

Central Repositioning of PAI Teachers Towards the Formation of Human Kamil

The analysis of the limits of AI computing further strengthens the argument that the position of PAI teachers will never be replaced by any machine (Karim, 2026). Inheritance of manners disciplines the inner bond between educators and students who are beyond the reach of artificial intelligence (Al-Attas, 1991). When the distribution of factual cognitive material is taken over by the machine, the role of PAI teachers is transformed towards a more noble and essential degree (Munawarsyah & Suratin, 2026).

First, the teacher acts as a murabbi who guides the students' inner space through the familiarization of riadah, tafakur silence, and the cultivation of a sense of supervision of Allah (muraqabah) (Haikal et al., 2026). Second, the teacher is present as a mu'addib guardian of digital ethics who trains students' flexibility in filtering biased information (Darissalam et al., 2026). Third, the teacher positions himself as an uswah hasanah who always transmits gentle speech, patience, and sincerity of prayers (Romadloni & Muqit, 2025). The perfection of real behavior is the main spiritual bridge in leading students to reach the level of human behavior in the midst of the onslaught of algorithms (Aini et al., 2025).

Research Limitations and Future Recommendations

This research is based on the study of qualitative literature and philosophical theoretical construction (Zed, 2014). Therefore, the limitation of this study lies in the fact that the empirical test has not been carried out directly in the class field. Further research is recommended to test the integrated learning model AI - Bayani - Burhani - Irfani through class action research (action research) or longitudinal case studies in schools and madrasahs (Anantara et al., 2026). This is needed to map the effectiveness of teaching modules and practical strategies of PAI teachers in accompanying students at various levels of developmental age.

Conclusion

Rearranging the position of knowledge in learning PAI in the AI era is something that must be done to maintain the core of Islamic education itself. From this research, it can be concluded that the position of AI remains below the sources of Islamic knowledge, namely Bayani, Burhani, and Irfani. AI is not completely rejected, but it can still be used as a tool to improve the quality of learning. For example to help find verses and hadiths on the Bayani aspect, and help process data logically on the Burhani aspect. Of course its use must still be controlled by the principle of tabayyun or verification, critical thinking, and in accordance with the purpose of sharia (Maqashid al-Syari'ah).

With this arrangement, the use of advanced technology will not shift the purity of revelation and the authority of religious knowledge. As for the aspect of Irfani which is related to the development of the heart, the sense of godliness, the purification of the soul, and the formation of noble morals, this is completely the human realm that cannot be entered by AI. In this case, PAI teachers have a main role as a spiritual guide, either through the habit of inner worship, guiding dhikr and tafakur, growing sensitivity of the heart, and sincerity in teaching. Teachers teach from heart to heart as a real example or uswah hasanah that cannot be replaced by machines. With this clear division of roles, technology can actually be a supporter so that religious learning remains strong in manners and is able to shape students into human beings in the midst of changing digital age.

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Conflict of Interests

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