

Comparative Analysis of *The Laws of Ṭahārah* Between Chatsonic Artificial Intelligence and The Classical Islamic Text *Fath Al-Qarīb*

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Abstract:

Chatsonic is an advanced Artificial Intelligence technology that has been widely utilized by students and educators to facilitate learning processes. This study aims to evaluate the accuracy of *Chatsonic* in interpreting the concept of *Ṭahārah* based on the text *Fath al-Qarīb*, analysing its strengths and weaknesses. This research employs a qualitative method with a descriptive approach. Data were collected from documents and analysed using the qualitative content analysis procedure developed by Philipp Mayring. The results show that while *Chatsonic* can explain certain aspects of *Ṭahārah*, there are several inaccuracies in its interpretation. For example, *Chatsonic* defines muṭḥaq water as "pure water without any salt content", musyammas water as "water mixed with soil or dust", and musta'mal water as "water that can be reused for ablution". These definitions differ from the interpretation in *Fath al-Qarīb*, where muṭḥaq water is described as pure and purifying, without prohibition for use, musyammas water is pure and purifying but disliked for ritual purification, and musta'mal water is pure but cannot purify as it has already been used for ablution. This study provides further insight into the limitations of using AI technologies like *Chatsonic* to understand Islamic jurisprudence concepts, particularly in the context of *Ṭahārah*.

Keywords: *Artificial Intelligence, Chatsonic; Taharah; Muṭḥaq Water; Musyammas; Musta'mal, Fath Al-Qarib; Qualitative Content Analysis; Philipp Mayring*

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Introduction

Artificial Intelligence (AI) has emerged as a disruptive technology that takes advantage of rapid advances in computing, particularly with the advent of microprocessor innovations in personal computers since the 1980s. It has been a major driver in the digital revolution that began in the early 1990s (Diantama, 2024; Istiqomah, 2023; Sirah Robitha Maula et al., 2023). *AI* has proven effective as a tool to identify and formulate solutions to complex problems across disciplines. The application of this technology has penetrated into various sectors and aspects of human life (Wahyudi, 2023; Dian Ursula Yenifer Sarah, 2023).

Clear evidence of the effectiveness of *AI* in solving complex problems can be seen from its widespread application across various sectors. Starting from the defense industry with the development of patrol drones. Digital commerce with the advent of (Three Susdarwono, 2021) *AI-based* marketplace (Dian Candra Fatihah, 2021), agriculture with *AI-based* android applications for plant disease diagnosis, medicine with big data to make doctors' work easier in treating patients' diseases, voice recognition technology (Jupiyandi et al., 2019; Libriants & Prawiroharjo, 2023) (*peech recognition*) has made a significant contribution in improving the quality of life of the visually impaired (Siahaan et al., 2020).

Not only that, the *AI revolution* has also penetrated the Education sector. The application of (Diantama, 2024) *AI* is not only limited to general fields such as English, but has also penetrated into more specific disciplines such as Islamic law. The integration of artificial intelligence (Abimanto & Mahendro, 2023; Sarinda et al., 2023). *AI* in education has intensified, especially in developed countries. As a result, (Fauziyati, 2023) *AI* has now become an integral part of the dynamics of learning, transforming the way teachers teach and students learn. One example of (Dewanto, 2023) *AI* in Education is *Chatsonic* (Chaka, 2023), which offers a range of innovative features to support the learning process (See also, 2024).

The integration of *AI* intelligence in Islamic shari'a learning has given birth to an interesting but complex new paradigm. The emergence of *AI-based* religious fatwas (Efendi et al., 2024; Hakim & Azizi, 2023) further enriches the dynamics of religious learning. However, it also raises new challenges related to accuracy, authority, and deep understanding of religious teachings. The potential difference between the understanding gained from the yellow book and the recitation and the understanding obtained through (Chofifah & Sulaikho, 2024; Himmah & Sulaikho, 2022; Khoiri et al., 2024). *Chatsonic* can raise questions about the validity and authenticity of religious practices, given the complexity of sharia issues that often require contextual understanding and direct guidance from scholars (Assayuthi, 2020).

Shaykh Muhammad Ibn Qosim al-ghozali was a scholar of Shafi'iyah fiqh, in the 5th century AH, who produced a monumental work, namely the book (Lestari & Islam, 2022) *Fatḥ al-Qarīb* or also known as the book Ghayah wa al-Taqrīb (Eliyawati & Widiyati, 2022). *Fatḥ al-Qarīb* is one of the famous lectures from the book Ghayah wa al-Taqrīb. The main advantage of *Fatḥ al-Qarīb* lies in its straightforward and easy-to-understand language, making it very suitable for beginners in learning fiqh. Structurally, this book is divided into four main parts, namely worship, muamalah, munakhah, and jinayah, which covers all aspects of Islamic law that are relevant to daily life (Khosin & Ni'mah, 2023; Rohman et al., 2021).

This study aims to analyze the potential and limitations of *AI* in Islamic studies, especially in interpreting the laws of *Ṭahārah* (purification), by comparing *Chatsonic's AI* analysis to the book of *Faḥ al-Qarīb*

Methods

Methods This research uses the postmodernism paradigm method and the type of research used is qualitative in the form of descriptive. The primary source of data is Chatsonic (Widodo & Sudikan, 2021), while the secondary source of data is in the form of classics and articles related to the laws of *Ṭahārah*. The classic book in question is *Faḥ al-Qarīb* by Shaykh Muhammad Ibn Qosim Al-ghozali. The book is very suitable for beginners who learn about fiqh. The data collection technique in this study is in the form of literary studies. This study uses a *literary studies* approach because this study aims to analyze Chatsonic's potential and limitations in interpreting the laws of *Ṭahārah* in the book *Faḥ al-Qarīb* through a comparison of traditional interpretations. Then an in-depth comparison of the text of the book *Faḥ al-Qarīb* with the output of Chatsonic was carried out while the data analysis used content analysis.

According to Philipp Mayring, content analysis is a qualitative research method that aims to understand and interpret the characteristics of messages in text or media. Mayring developed this approach by emphasizing the importance of systematization and objectivity in data analysis. The steps in this study follow the procedure that has been formulated by Philipp Mayring and condensed into five Steps. The reason for the consolidation of the qualitative content analysis procedure is to adjust to the research objectives. The rare steps are (Mayring, 2000; Mayring, 2014) 1. *Definition of the material*, 2. *Formal characteristics of the material*, 3. *Direction of the analysis* 4. *Theoretical differentiation of sub-components of the problem* 5. *Interpretation of the results in relation to the main problem and issue*

Results and Discussion

a. Definition of *Ṭahārah*

The meaning of *Ṭahārah* in the Chatsonic redaction is to purify or purify oneself physically and spiritually. *Ṭahārah* is an obligation for Muslims before performing worship such as prayer, fasting, and touching the Quran. This is in accordance with the redaction of the book *Faḥ al-Qarīb* that *Ṭahārah* is a work to purify oneself from ḥadaś and uncleanness, so that a person is allowed to perform ṣalāt and worship that requires the purity of ḥadaś and uncleanness.

b. Types of *Ṭahārah*

Chatsonic mentions five types of *Ṭahārah*, namely: ablution, junub bath, tayamum, big bath, and purification from big and small hadas. When compared to the book *Faḥ al-Qarīb*, there is one type that Chatsonic has not mentioned, namely the removal of uncleanness.

c. Valid Water for Purifying

There are several types of water that are valid for purification based on *Chatsonic's explanation*, namely: running water, such as river water, waterfalls, or tap water is water that is legally used for purification. Rainwater is water that is considered sacred and can be used for purification. Water from a well or spring source is clean and unpolluted water that can be used for purification. Seawater is water that is considered sacred and can be used for purification. Water from containers that are not contaminated by unclean (unclean objects) is also considered holy and can be used for purification. From

Chatsonic's description above, there is one explanation that differs from the editorial of the book *Fath al-Qarīb*, namely that water from containers that are not contaminated by uncleanness (unclean objects) is also considered holy and can be used for purification.

Chatsonic mentioned five types of water that can be used for purification. However, if analyzed further, there is one point that covers two different categories of water, namely well water and source water. This division is not entirely in line with the classification contained in the book *Fath al-Qarīb*. The book *Fath al-Qarīb* clearly distinguishes between well water and source water. Source water is categorized into three types, namely rainwater, surface water, and groundwater. Well water itself is included in the category of groundwater that is located in the soil layer that is relatively close to the earth's surface. Therefore, the coverage of source water is wider compared to well water (Ratnaadi et al., 2020).

The phrase "water from a container that is not contaminated by unclean" is actually too common and needs to be clarified. Because not all water in a clean container is holy *muṭlāq* and can be used for purification. For example, coconut water or rose water, even if it is in a clean container, in the book *Fath al-Qarīb* the water still cannot be used for purification because the law is unpurified holy water. Ordinary water is also prone to losing its purity status if the volume is very small and does not reach the size of two qullah. In addition, in *Chatsonic's* discussion, snow water and dew water have not been explained as explained in the book *Fath al-Qarīb*.

d. Water Law/Types of Water

The laws of water or various types of water in the *Chatsonic* editorial are holy water, water that is unclean, water as a source of life, water as a humanitarian obligation Water distribution and justice. There are several explanations from *Chatsonic* that are very different from the editorial of the book *Fath al-Qarīb*, because *Chatsonic's* discussion of water is more about its philosophical and social aspects, while its compatibility with the book of *Fath al-Qarīb* is only two, namely holy water and water that is exposed to uncleanness.

e. Air *Muṭlāq*

Muṭlāq water in the *Chatsonic* editorial is a term used to refer to pure water that does not contain salts, minerals, or other substances. Absolute water is commonly used in the context of laboratories, the pharmaceutical industry, and water purification for human consumption. In chemistry, absolute water is often used as a solvent in experiments and chemical processes due to its high cleanliness. Absolute water is also known as distilled water or distilled water, in the pharmaceutical industry, absolute water is a very important raw material in the manufacture of medicines and other health products because the impurity of the water can affect the quality and safety of such products. The meaning of *muṭlāq water* described by *Chatsonic* cannot be entirely justified, because in the redaction of the book *Fath al-Qarīb* it is explained that

The so-called *muṭlāq water* is purifying holy water, in the sense that it is not makruh to use it. The definition of *muṭlāq water* given by *Chatsonic*, which limits the purity of water to a pure state without salt, contradicts the view expressed in the book *Fath al-Qarīb*. The book explicitly states that seawater, although it contains salt, is still holy and can be used for purification. This difference shows that there is a divergence between *Chatsonic's interpretation* and the classical understanding of the sanctity of water. Regarding Islamic law regarding river water contaminated by factory waste, both

Chatsonic and the book *Fath al-Qarīb* agree that significant changes in the nature of water due to pollution can affect its sanctity status.

f. Water Musyammas

Musyamas water in *Chatsonic* is a term in Islam that refers to water that has been mixed with soil or dust so that it looks cloudy or colored. In the context of worship, musyammas water is still considered suitable for ablution (ritual of washing hands, arms, face, and feet before performing prayers), even though the water is not clear.

In Islam, the provisions for the use of musyammas water depend on the level of unclarity of the water. As long as the water can still wash and clean the divorced part, the water of musyammas is considered valid to be used in worship. It is important to note that the determination of the cleanliness of musyammas water and the law of its use can vary according to certain Islamic scholars or sects. The definition of musyammas water presented by *Chatsonic* is fundamentally contrary to the explanation contained in the book *Fath al-Qarīb*. *Chatsonic* defines musyammas water as water contaminated by soil or dust, while *Fath al-Qarīb* gives a much different definition. That is, musyammas water is purifying holy water, but the law is makruh if it is used to purify the limbs and if it is used to purify other than the limbs such as washing clothes, then it is permissible. This kind of provision applies to water that is in a metal container and exposed to very hot sunlight in very hot areas.

Regarding the law of plastic reservoir water exposed to sunlight, explanation *Chatsonic* stated that the water is not makruh because the container is non-metallic, in line with the general principles in Islamic jurisprudence. Book *Fath al-Qarīb* It does not explicitly discuss this case, but the general principles described in the book can be applied to this case.

g. Air Musta'mal

Chatsonic explained that musta'mal water is a term in Islam that refers to water that has been used previously for the purpose of washing or cleaning something. In the context of worship, musta'mal water is still considered holy and can be used in the process of ablution (a way of purifying before worship) or junub bath (a big bath after having intercourse) as long as the water does not undergo a change in its unclean nature (dirt). In Islamic teachings, it is important to understand the concept of musta'mal water in order to carry out worship correctly. Musta'mal water that is not contaminated with uncleanness is still considered holy and can be used for ablution and junub bathing in accordance with the teachings of Islam. However, water contaminated with uncleanness must be cleaned first before it can be used in worship. This is one of the important principles in maintaining cleanliness and purity in worship in Islamic teachings.

Chatsonic has provided an interpretation of the concept of musta'mal water as enshrined in the book *Fath al-Qarīb*. Although the definition given by *Chatsonic* is in line with the general understanding of musta'mal water, which is water that has been used for purification such as *wuḍū'*, there are significant differences in the determination of its purity status and function. *Fath al-Qarīb* expressly stated that musta'mal water, although sacred, cannot be used for purification, whereas *Chatsonic* gives a different conclusion.

Regarding the Islamic law regarding water in a bathtub that does not reach two qullah When exposed to water splashes during a big bath, in the book *Fath al-Qarīb* it is ruled that it is musta'mal. However, *Chatsonic* explained that the water law in this case can still be used for purification, as long as the water has not changed its nature.

h. Mutanajjis Water

Chatsonic explained that mutanajjis water is a term in Islam that refers to water that has been exposed to uncleanness (dirt) so that it is no longer considered holy according to the teachings of Islam. Mutanajjis water cannot be used for worship purposes such as ablution (a way of purifying before worship) or junub bath (a big bath after having intercourse) because of its polluted state. In the context of Islamic ritual cleanliness, it is important to understand the concept of mutanajjis water so that worship can be carried out in accordance with religious teachings. Water that is exposed to uncleanness must be cleaned or replaced before it can be reused for worship purposes. By understanding the concept of mutanajjis water, Muslims are expected to be able to maintain cleanliness in carrying out worship in accordance with the guidance of Islamic religious teachings.

The definition of mutanajjis water presented in the book *Faḥ al-Qarīb* and re-described by *Chatsonic* is still general and does not cover all relevant aspects. Although *Chatsonic* has stated that water contaminated with feces becomes unclean. This understanding needs to be enriched with more specific criteria to determine the status of water purity. As explained in the book *Faḥ al-Qarīb*, the criteria for water to be punished as unclean are when the water is less than two *qullāhs* that are unclean and the entry of the water will be considered unclean, even if the water changes or not, and the second water reaches two *qullāh* but changes due to the entry of uncleanness.

An example of a case that is often discussed is water contamination by rat carcasses. According to *Faḥ al-Qarīb*, if the water contaminated with the rat carcass undergoes a significant change in nature, even if the volume is more than two *qullāhs*, then the water is considered unclean. This shows that changes in the nature of water due to unofficial contamination are an important factor in determining its purity status.

Chatsonic explained that the change of color and smell, caused by dead rats (which are considered to be the source of uncleanness), then water is punished as unclean, even if the water exceeds two *qullāhs*. This is in accordance with the explanation of the book *Faḥ al-Qarīb* regarding the criteria for water to be considered unclean.

Analysis

Based on the above analysis, *Chatsonic* provides the following provisions: 1) lacking in terms of explaining important points such as removing unclean and inappropriate explanations such as water from containers that are not exposed to unclean including the type of water that is valid for purification 2. The division and concept of water law are not in accordance with the book of *Faḥ al-Qarīb* such as *muṭṭlaq* water as "pure water without salt content", *musyamas* water as "water that has been mixed with soil or dust", and *musta'mal* water as "water that can be reused for ablution". This definition is different from the concept explained in *Faḥ al-Qarīb*, where *muṭṭlaq* water is holy water that can also be purified and is not makruh used, *musyamas* water is holy and purifying water but makruh is used for purification, and *musta'mal* water is holy but cannot be purified because it has been used before for purification.

An analysis of *Chatsonic's* interpretation on various issues shows that there is a significant conformity with the basic principles expounded in the book *Faḥ al-Qarīb*. However, there is an inconsistency between *Chatsonic's* theory and his interpretation. Due to the complexity of fiqh legal issues, users are advised to verify and critically evaluate the information provided by *Chatsonic*. This is due to the very complex nature of fiqh problems, so it is difficult to solve comprehensively by a natural language model.

Conclusion

This research has shown that although *Chatsonic* can provide basic information about Islamic concepts related to *Ṭahārah*, his interpretation often deviates from the deep understanding found in traditional Islamic texts such as *Fatḥh al-Qarib*. The discrepancy observed in this study highlights *Chatsonic*'s limitations in fully capturing the complexity of religious texts, which are often shaped by cultural, historical, and theological factors. *Chatsonic* is one of the *Artificial Intelligence* that is able to process language like humans. This research can be used as a basis for future researchers to further explore *Chatsonic*'s abilities related to fiqh laws in other sub-chapters. Researchers can also analyze the laws of fiqh in *AI* in addition to *Chatsonic*.

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