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INTEGRATION OF AI AND *ṬAHĀRAH* FROM *FATḤ AL-QARĪB* AS A NEW STRATEGY FOR STRENGTHENING *FIQH STUDIES* IN ISLAMIC BOARDING SCHOOLS

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Abstract

This study evaluates the potential use of *ChatGPT*, which is one of the artificial intelligence *(AI)*-based chatbots, to improve the quality of learning in Islamic boarding schools. This study specifically analyzes *ChatGPT*'s ability to search, compile, and present *ṭahārah* laws based on the book *Fatḥ Al-Qarīb*. This study also seeks to identify the advantages and disadvantages of the use of *ChatGPT* in the context of fiqh studies. This research applies a qualitative method and then analysis it based on the content analysis procedure developed by Philipp Mayring. The results of the study show that *ChatGPT* has the potential as a tool in understanding *the concept of ṭahārah*, especially in terms of access speed and simple information delivery. However, *ChatGPT* still has limitations in providing a comprehensive explanation of *the concept of ṭahārah*. Some of the weaknesses identified include incompleteness in classifying various *types of ṭahārah*, unclear criteria for *mutanajjis* water, errors in defining musyammas water, and inconsistencies in explaining the law of using used water *wuḍū'*. This research shows that *ChatGPT* can be an interesting tool for learning fiqh. However, further research is needed to see how well *ChatGPT*

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understands and applies fiqh laws. In addition, this study opens up opportunities to compare the performance of *ChatGPT* with other classic books used in Islamic boarding schools.

Keywords: *Artificial Intelligence*, *ChatGPT*; *Ṭahārah*; *Fatḥ Al-Qarīb* ; Qualitative Content Analysis; Philipp Mayring

INTRODUCTION

Modern man's dependence on technology is increasing (Putra, 2019). In addition to the revolution in communication, artificial intelligence (AI) is currently in the limelight and has been widely applied to automate various tasks and improve work efficiency (Astutik et al., 2023). The potential of AI to change the future of humanity is huge (Zulfikar, 2023). The application of artificial intelligence can be used in the field of work such as as a promotional and branding medium for companies (Satrinia et al., 2023), Ad creation (Utami et al., 2023). And content creation (Iis Saidah, n.d.). In addition to the business field, the use of AI is also widely used in the field of education (Publikasi et al., 2023). Such as fiqh learning media innovations in the form of AI Gamma (Zulwiddi, 2023). AI Q&A app about *ṭahārah* (Afriani, Safaat H, et al., 2024). AI Chatsonic's analysis of fiqh chapter *ṭahārah* in the book *Fatḥ Al-Qarīb* (Qoyyimah & Sulaikho, n.d.).

The rapid advancement of Generative AI, including *ChatGPT*, has transformed the educational landscape (Arianti et al., 2024). *ChatGPT* is now an integral part of the learning process in various fields of education (Kurnia Ramadhan et al., n.d.). And widely used in the learning process (Yahya et al., n.d.), such as questions and answers on *ChatGPT* in fiqh learning (Nugraha, 2023). *ChatGPT* as an interactive medium to discuss *ṭahārah chapters* (Afriani, Fikry, et al., 2024).

The rampant use of *ChatGPT* in the search for Islamic law presents new challenges for all Muslims (Hosni et al., 2023), including Islamic boarding school educational institutions (Maulida et al., 2024). The need to establish the foundation and limitations of the use of *ChatGPT* (Marlin et al., 2023; Maulidah, 2023), as well as integration with classical sources such as *Fatḥ Al-Qarīb*, it is urgent to develop a curriculum and method of delivering Islamic law that is easier for the wider community to understand. To ensure that students have solid ethical provisions in utilizing artificial intelligence (Isdayani et al., 2024).

The book *Fath al-Qarīb* by Shaykh Muhammad Ibnu Qasim al-Ghozzi has become the main reference in pesantren education (Muharramah & Hamid, 2022). This book plays a crucial role in equipping students with a deep understanding of the correct and legitimate worship procedures, in line with the teachings of previous scholars, so that they can perfect the quality of their worship (Ni'mah & Nabila, 2020).

This research aims to explore the implications of the use of artificial intelligence in contemporary Islamic studies, with a focus on the field of fiqh. Specifically, this study will examine *ChatGPT* 's ability to interpret *the laws of ṭahārah* and compare it with the traditional approach contained in the book *Fath al-Qarīb*. This will be a new consideration and thinking to develop a fiqh learning model in Islamic boarding schools, especially regarding *the laws of ṭahārah*.

METHODS

This study applies a method with a postmodernism paradigm approach and uses a type of descriptive qualitative research (Paranoan, 2015). The primary data in this study was obtained through *ChatGPT*, while the secondary data was in the form of classic books and articles related to *the laws of ṭahārah*. The classic book that is used as the main reference is *Fatḥ Al-Qarīb* by Shaykh Muhammad Ibn Qosim Al-Ghozali, which is known to be very relevant for beginners in studying fiqh (Widiyati, 2022). Data collection was carried out by the literature review method (literary studies). This approach was chosen because the research aims to improve the understanding of *the laws of ṭahārah* in Islamic boarding schools by combining ChatGPT with the book *Fatḥ Al-Qarīb* to make it more selective, innovative and easy to understand by students. The analysis was carried out by in-depth comparing the text of *the book Fatḥ Al-Qarīb* with the output of *ChatGPT*, using the content analysis method to process the data.

Philipp Mayring defines content analysis as a qualitative method that aims to understand and interpret the meaning contained in a text or media. This researcher emphasizes the importance of systematization and objectivity in analyzing data (Mayring, 2021). formulating five steps of content analysis, namely (1) Material Definition, (2) Formal Characteristics of the Material, (3) Direction of Analysis, (4) theoretical differentiation of problem sub-components, and (5) Interpretation of results related to key issues (Mayring,

2015). The compression of this procedure is carried out to adjust to the specific research objectives.

RESULTS

Definition *of Ṭahārah*

Ṭahārah in the book *Fatḥ Al-Qarīb* is a ritual process in Islam that aims to eliminate *the condition of ḥadaṡ* or uncleanness, so that a person is qualified to perform *ṣalāt* and other worship that requires purity. Meanwhile, the definition of *ṭahārah* in *ChatGPT* is a term in Islam that refers to the process of cleansing or purity. Literally, *ṭahārah* means "cleansing oneself". In the context of Islam, *ṭahārah* refers to the requirements and procedures for self-purification before performing worship, such as *ṣalāt*, fasting, touching the Qur'an, and others.

Types of *Ṭahārah*

Here are the various *ṭahārah* versions of the book *Fatḥ Al-Qarīb* and *ChatGPT*

Table 1. Types of *Ṭahārah*

Fatḥ al-Qarīb	***ChatGPT***
The various *ṭahārah* in the redaction of the book *Fatḥ Al-Qarīb* are *wuḍu'*, *tayammum*, taking a big bath and removing uncleanness.	The various *types of ṭahārah* in *ChatGPT*'s explanation are *wuḍū'*, *tayammum*, *junub* bath and mandatory bath

Valid Water for Purifying

Here is the valid water for purification of the book version *of Fatḥ Al-Qarīb* and *ChatGPT*

Table 2. Valid Water for Purifying

Fatḥ al-Qarīb	***ChatGPT***
There are seven types of water that can be legally used for purification, namely rainwater, seawater, river water, well water, source water, ice or snow water and dew water	The water that is legally used for purification is: 1. Running water: water flowing from a clean and unpolluted spring, river, or well can be used for ṭahārah. Running water is considered the best option because its cleanliness can be guaranteed. 2. Water from taps or drilled wells: which has been tested and declared safe for use can also be used

Fatḥ al-Qarīb	***ChatGPT***
	for thaharah. It is important to ensure that the water is clean and not polluted 3. Rainwater: which falls directly from the sky and has not been contaminated with unwanted substances can be used for *ṭahārah* 4. Clean seawater: which is clean and does not contain impurities or pollution can be used to *ṭahārah* However, if the seawater is polluted or contains substances that can pollute the body, then it is not allowed to be used 5. Used water *wuḍū'*: which has not been contaminated with uncleanness and is still clean can be used for ablution again. This is especially true in situations where clean water is not available.

The Law of Water or Types of Water

Here are the laws of water or various types of water in the book *of Fatḥ Al-Qarīb* and *ChatGPT*

Table 3. The Law of Water or Types of Water

Fatḥ al-Qarīb	***ChatGPT***
There are four laws of water according to the book *Fatḥ al-Qarīb,* namely *muṭlāq* water, *musyammas* water, *musta'mal* water and *mutanajjis water*	According to *ChatGPT*, there are four water laws, namely *muṭlāq* water, *musyammas* water, *musta'mal* water and *mutanajjis water*

***Muṭlaq* Water**

Here is the concept of water *muṭlaq* in the book *Fatḥ Al-Qarīb* and *ChatGPT*

Table 4. *Muṭlaq* Water

Fatḥ al-Qarīb	***ChatGPT***
Purifying holy water (*muṭlaq water*), is water that has met the requirements for purity according to *muṭlaq* is allowed to be used to purify oneself or objects	terms that may not be common in Indonesian. Maybe you mean "pure water" or "distilled water"? Pure water is water that does not contain any contaminants or additives, whereas distilled water is water that has been purified through the process of evaporation and condensation to remove most of the contaminants.

Musyammas Water

The following is the concept of *musyamas water* in the book *of Fatḥ Al-Qarīb* and *ChatGPT*

Table 5. *Musyammas* Water

Fatḥ* al-*Qarīb	***ChatGPT***
Water heated by sunlight (*musyammas* water) chemically has properties that are able to clean and can be used for purification of inanimate objects, such as clothes. However, in the view *of Islamic fiqh*, the use of *musyamas* water to purify the human body is makruh (holy water purifies, but *makruh* uses it).	A term of Arabic origin that literally means "decorated water" or "decorated water". In the context of Arabic cuisine, *musyamas* water is a traditional drink made from a mixture of water, sugar, and various spices such as cinnamon, cloves, and cardamom. This drink is often served warm and has a distinctive aroma and spices that provide a refreshing taste. In some cultures, *musyamas* water can also be considered a refreshing drink or a popular welcome drink.

Musta'mal Water

Here is the concept of *musta'mal* water in the book *Fatḥ Al-Qarīb* and *ChatGPT*

Table 6. *Musta'mal* Water

Fatḥ al-Qarīb	***ChatGPT***
Musta'mal *water*, by definition, is water that has been used to remove *ḥadaṣ* or uncleanness, provided that the physical properties of the water have not undergone significant changes after the purification process. In Islamic law, *musta'mal* water is categorized as water that has lost its purity status to be reused in the purification process, even though the water substance is still holy	A term in Arabic that literally means "used water" or "used water". In the context of sanitation and hygiene, *musta'mal* water refers to water that has been used for certain purposes, such as washing, bathing, or other processes. Musta*'mal* water is generally considered no longer suitable for consumption or use in activities that require clean water, because it may have been contaminated by feces or other substances that can harm health. Therefore, *musta'mal water* is usually must be disposed of or reprocessed before reuse.

***Mutanajjis* Water**

The following is the concept *of mutanajjis* water in the book *Fatḥ Al-Qarīb* and *ChatGPT*

Table 7. *Mutanajjis* Water

Fatḥ al-Qarīb	***ChatGPT***
Holy water that is affected by or entered into uncleanness (*mutanajjis*) is water whose volume is less than two *qullāh* and is contaminated by uncleanness, whether the water has undergone a change in physical properties or not, is legally considered unclean. Meanwhile, water that reaches two *qullāh* in volume but undergoes a change in nature due to unholy contamination is also categorized as unclean. .	Mutaajjis water is a term in Islam that refers to water that is contaminated with unclean substances. Unholy substances are substances that are considered unholy according to Islamic law, such as urine, feces, menstrual blood, and so on. In the context of fiqh (Islamic law), mutanajis water should not be used for worship or ritual hygiene purposes, such as *wuḍū'* (expulsion) or junub bath (large bath after intercourse). Water contaminated with unclean substances must be replaced with clean water that is holy so that worship can be valid and accepted according to Islamic teachings.

DISCUSSION

Definition *of Ṭahārah*

Artificial intelligence models *such* as *ChatGPT,* present the definition of *ṭahārah.*The definition generated by *ChatGPT* is convergent, namely self-purification from *ḥadaṡ* and najis as a valid condition for worship. This is in line with the explanation in the Book *of Fatḥ Al-Qarīb* which defines *ṭahārah* as an effort to eliminate *ḥadaṡ* and uncleanness, both *ḥaqiqi* (real) and *ḥukmi* (law)

Types of *Ṭahārah*

The book *of Fatḥ Al-Qarīb* systematically classifies the concept *of ṭahārah* into four main categories, namely *wuḍū'*, *tayammum*, bathing, and removal of uncleanness. Analysis of *ChatGPT*'s responses showed significant alignment in identifying the types of *ṭahārah.* However, *ChatGPT* only identifies three types of *ṭahārah* that are similar to the book *of Al-Qarīb*, namely *wuḍū'*, *tayammum*, mandi junub, (mandatory bathing).

Valid Water for Purifying

The book *fatḥ Al-Qarīb*, establishes seven sources of water that meet the criteria of purity and can be used for purification, namely rainwater, seawater, river water, well water, spring

water, snow water, and dew water. Based on this statement, the comparison with the explanation of water that is legally used for purification in *ChatGPT* is: *ChatGPT* Mention five types of water that are legally used for purification. Of these, only four are in accordance with the book *of Fatḥ al-Qarīb*, namely river water, well water, rainwater, and sea water. However, there is one explanation from *ChatGPT* that is not in line with the book *Fatḥ al-Qarīb*. *ChatGPT* states that used *wuḍū'* water can be reused for *wuḍū'*, while according to the book *Fatḥ al-Qarīb*, used *wuḍū'* water or water that has been used for *wuḍū'* is considered musta*'mal* water, which is water that is holy but cannot be used to purify. In addition, *ChatGPT*'s explanation is also incomplete when compared to the book *Fatḥ al-Qarīb*, because it does not mention two other types of water, namely ice water or snow and dew water.

The Law of Water or Types of Water

The law of water or various types of water explained in the book *of Fatḥ Al-Qarīb* includes *muṭlāq* water, *musyammas* water, *musta'mal* water and *mutanajjis water*. *ChatGPT* has succeeded in providing an accurate explanation of the classification of water laws as enshrined in the book *Fatḥ Al-Qarīb*. This large language model is able to identify and decipher the four main categories of water, namely *muṭlāq* water, *musyammas* water, *musta'mal* water, and *mutanajjis* water, with a high degree of precision.

***Muṭlaq* Water**

The definition of *muṭlāq* water as pure water provided by *ChatGPT* is in line with the classical understanding contained in the book *Fatḥ Al-Qarīb*. Both assert that *muṭlāq water*, in addition to being pure, also has purifying and purifying properties, making it the most important substance in purification rituals in Islam.

***Musyammas* Water**

The explanation of the meaning of the ChatGPT *version* of the *Musyamas water is* in stark contrast to the explanation of the book *Fatḥ al-Qarīb*. Musyamas water in *ChatGPT* editorial is interpreted as traditional drinking water made from a mixture of water, sugar and various spices.

***Musta'mal* Water**

Both *ChatGPT* and the book *Fatḥ Al-Qarīb* agree that *musta'mal* water is water that has been used for purification and can no longer be used to purify again, even though it is still pure in

substance. In Islamic law, *musta'mal* water is categorized as water that has lost its purity status to be reused in the purification process.

Mutanajjis **Water**

ChatGPT has provided a basic explanation of *mutanajjis* water according to the book *Fatḥ Al-Qarīb*, which is water that is exposed to uncleanness. However, *ChatGPT*'s explanation is still too general and does not cover all aspects discussed in the book. *ChatGPT* only mentions that water that is exposed to uncleanness is considered unclean, even though not all water contaminated with uncleanness can be categorized as *mutanajjis water*. The book *Fatḥ Al-Qarīb* provides a more detailed explanation of the criteria that determine a water to have *mutanajjis status*.

CONCLUSION

ChatGPT can provide basic information about the concept of *ṭahārah* and the laws related to water in Islam. However, in terms of detail and depth of material, *ChatGPT* still lags behind the book *of Fatḥ Al-Qarīb*. Some of the information provided by *ChatGPT* is not even consistent or incorrect. *ChatGPT* can be a useful learning tool, for example to repeat material or search for information quickly. However, it is important to remember that classical books such as *Fatḥ Al-Qarīb* have a higher scientific weight and have become guidelines for Islamic boarding schools. Therefore, in studying the science of fiqh, especially about *ṭahārah*, it is highly recommended to prioritize references to classical books such as *Fatḥ Al-Qarīb* and combine them with modern understanding. This research can be a reference for further research on *ChatGPT*'s ability to understand and apply fiqh laws. In addition, this study opens up opportunities to compare the performance of *ChatGPT* with other classic books used in Islamic boarding schools.

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