Artificial Intelligence and Spirituality: Can AI Understand the Divine in Sufism?

Iqbal Ramadhan Irsyad Yudiono
UIN Raden Mas Said Surakarta, Indonesia

Danur Putut Permadi[*]
UIN Raden Mas Said Surakarta, Indonesia

*Corresponding author's email: pututpermadidanur@gmail.com

Abstrak

Perkembangan teknologi kecerdasan buatan (AI) telah merambah di berbagai aspek kehidupan, muncul tantangan filosofis dan teologis terkait kemampuan AI dalam memahami dimensi spiritualitas, khususnya dalam tradisi tasawuf Islam. Penelitian ini bertujuan untuk mengeksplorasi kapasitas AI dalam merepresentasikan makna spiritual yang transendental serta mengkaji keterbatasannya dari perspektif spiritual dan metafisik. Menggunakan pendekatan kualitatif fenomenologis, data dikumpulkan melalui studi dokumentasi dan dianalisis dengan metode analisis wacana serta hermeneutika sufistik. Temuan penelitian menunjukkan bahwa meskipun AI mampu mereproduksi wacana keagamaan secara verbal, ia tidak memiliki kapasitas untuk memahami atau merefleksikan aspek esoteris tasawuf, seperti pengalaman batin dan ketersambungan ruhani dengan Tuhan. Keterbatasan ini bersumber pada ketiadaan kesadaran, intuisi, dan dimensi spiritual dalam AI. Makna spiritual sejati hanya dapat diakses melalui pengalaman langsung dan praktik ruhani, bukan melalui mekanisme algoritmik. Penelitian ini menegaskan bahwa AI tidak dapat menggantikan pengalaman spiritual dalam tasawuf, serta menyoroti urgensi pendekatan etis dan humanistik dalam pengembangan teknologi. Kontribusi utama studi ini terletak pada pengayaan wacana interdisipliner antara tasawuf, filsafat Islam, dan teknologi kontemporer, khususnya dalam merumuskan batas epistemologis AI di ranah keagamaan.

Kata kunci: Tasawuf, Kecerdasan Buatan, Spiritualitas, Pengalaman Batin

Abstract

The development of artificial intelligence (AI) has permeated various aspects of human life, raising philosophical and theological challenges concerning AI's capacity to comprehend spirituality, particularly within the Islamic Sufi tradition. This study aims to explore the extent to which AI can represent transcendental spiritual meanings and to examine its limitations from spiritual and metaphysical perspectives. Employing a qualitative phenomenological approach, data were collected through document analysis and examined using discourse analysis and Sufi hermeneutics. The findings reveal that although AI is capable of reproducing religious discourse verbally, it fundamentally lacks the capacity to grasp or reflect the esoteric dimensions of Sufism, such as inner experience and the spiritual connection with the Divine. These limitations stem from AI's lack of consciousness, intuition, and spiritual essence. True spiritual meaning can only be attained through direct experience and spiritual practice, not through algorithmic processes. This study affirms that AI cannot replace spiritual

experience in Sufism and underscores the urgency of incorporating ethical and humanistic considerations in technological development. The primary contribution of this research lies in enriching interdisciplinary discourse between Sufism, Islamic philosophy, and contemporary technology, particularly in articulating the epistemological boundaries of AI within religious contexts.

Keywords: *Sufism, Artificial Intelligence, Spirituality, Inner Experience*

Introduction

Contemporary society is undergoing a rapid transformation driven by the acceleration of digital technology. In this evolving landscape, modern individuals emerge as unique entities who coexist intimately with technological systems. The pervasive integration of digital platforms has normalized a state of disembodied presence, whereby individuals interact and engage without physical proximity. This digital immersion has significant implications for how spirituality is experienced and interpreted. The shift in the mode of presence alters the depth and nature of spiritual engagement, giving rise to a new socio-cultural phenomenon. This phenomenon manifests in the emergence of a *digital being*—an entity composed of digitized information that mediates and reshapes human interactions. As a result, modern individuals are increasingly configured as *digital humans*, whose identities and relationships are constructed through and within the digital sphere.

The digital age provides modern society with a number of conveniences in obtaining various types of information. This era has succeeded in presenting all information on various matters including spiritual activities. The existence of cyberspace is a new space for humans to conduct interactions that do not involve their bodies directly. Digital activities through artificial intelligence (AI) technology have successfully distorted the role of modern humans as intelligent subjects. Human life supported by AI technology degrades the important value that is so inherent in a human being. Humans, who are basically composed of body and soul, cannot be reduced to an artificial existence in artificial intelligence (AI) technology.

The development of artificial intelligence (AI) technology has encouraged modern humans to change their lives. The digital revolution brought about by AI technology gave birth to an interconnected network of information. But behind the advancement of artificial intelligence (AI) technology are fundamental questions about human existence and the extent to which human relationships and technology can have an influence on understanding one's experience of religious spirituality. Rapid advances in the field of Artificial Intelligence (AI) have brought technology into realms previously thought to be exclusive to humans, including creativity, intuition, and even the spiritual dimension. Recent AI developments such as large language models (LLMs), empathic robotics, and AI-based meditative simulations have prompted us to question: do machines really understand, or just mimic the subtlest human experiences? Amidst this movement, a new social phenomenon is emerging where AI is being used to accompany contemplative activities such as meditation, reflection, and even theological discussions, including in urban Islamic communities that are seeking harmony between faith and technology.

This phenomenon poses a dilemma for religious groups that view spiritual experience as something transcendent, not reducible to algorithms or symbolic logic. In Sufism, for example, the divine essence (al-Haq) is believed not only as an object of knowledge, but as an existential experience that involves the transformation of the soul through maqamat and ahwal. The question

is: is an AI that has no consciousness, spirit, or qalb capable of understanding or even approaching the concept of divinity in Sufism? This question becomes important when some technology developers start creating "AI spiritual advisors" that symbolically mimic the function of a spiritual guide or teacher, without the accompanying divine dimension.

Studies linking AI and spirituality have so far been dominated by Western frameworks, whether from the perspective of philosophy of consciousness, technological singularity, or secular ethics (Ess, 2019). Such studies often rely on rationalistic paradigms that are not fully compatible with Sufistic ontological views. Some contemporary research has begun to address the ethical and social implications of AI for religious life (Mazur, 2020; Rashid, 2021), but very few have directly examined the relationship between AI and Sufism. Even in the article by Amin et al. (2022), AI is studied in the context of religious morality, but does not touch on the Sufi dimension of ma'rifah or transcendent reality. This represents a significant gap in the literature, particularly in relation to how classical Sufi thought can provide a philosophical framework for assessing the possibilities and limitations of AI in reaching divine reality.

This study aims to fill this void by exploring the possibilities and limitations of AI in understanding the concept of divinity from the perspective of Islamic Sufism. Using a hermeneutic approach and literature-based discursive analysis, this study compares the contemporary narratives on machine consciousness and spiritual simulation. Through this approach, this study will not only expose the tension between spirituality and technology, but also try to formulate a new conceptual framework for studying AI in a deeper Islamic perspective. The novelty of this research lies in combining two dimensions that have rarely been studied together: classical Sufism philosophy and artificial intelligence technology. Unlike Western approaches that generally distinguish between rational knowledge and spiritual experience, Sufistic thought emphasizes the ontological unity between knowledge and purification of the soul. Thus, when AI attempts to mimic consciousness or display spiritual expression, it comes into contact with ontological boundaries that are principled within the framework of Islamic thought.

This research explicitly aims to examine AI's capacity to understand the reality of divinity through the lens of Sufism. This goal is realized by examining how AI represents Sufistic concepts; and how the dialogue between Sufism and AI can enrich the discourse of Islamic technological ethics. This research is expected to provide a conceptual contribution that not only enriches academic literature, but also becomes a philosophical and practical reference in designing technology that does not conflict with divine values.

Methods

This research uses an exploratory qualitative type, which aims to deeply understand the hidden meanings and significance behind complex phenomena - in this case the relationship between artificial intelligence and the concept of spirituality in Sufism. This research does not aim to measure or generalize data statistically, but rather to explore the meanings, symbols, experiences, and philosophical thoughts underlying the research theme. This is particularly relevant because spirituality and the understanding of the "divine essence" are highly subjective, reflective, and inseparable from the context of culture and faith. Qualitative research provides the space to explore the depth of Sufi thought and compare it with contemporary narratives around artificial intelligence.

This research applies a phenomenological approach to explore the spiritual experiences and the Sufi leaders' understanding of the Divine in depth. Phenomenology helps the researcher enter into the subjective reality of Sufism figures' meaning of the Divine, and how this experience is impossible to simulate by artificial intelligence. This qualitative research uses a library research method. Meanwhile, the analysis method implements the hermeneutic method and discourse analysis. The hermeneutic method functions as a way for researchers to understand the meaning of the text in its socio-philosophical context, including how ideas about consciousness and spirituality are constructed and contested in classical and modern discourse. Meanwhile, the discourse analysis method is applied to read and interpret the philosophical and spiritual narratives developed in the text and previous research.

Results and Discussion
Overview of Sufism: From Meaning to Concepts

In the treasures of Islamic culture, Sufism is one of the branches of science that emphasizes aspects of spirituality and the development of personal experience as an effort to get closer to God. Tasawwuf has various meanings depending on what perspective is used. But basically the main emphasis of this science of Sufism is the effort of a Muslim in gaining a deep understanding of the nature of the Creator and reaching a higher level of spiritual awareness than before (Muzayanah, 2021) .

In its implementation, Sufism has various fundamental concepts that form the basis of key understandings in its practices (Aziz, 2017) . For example, a concept called tazkiyah al nafs or what is interpreted as purification of the soul. This concept in Sufism teaches about a person's efforts to cleanse himself of various bad traits and be able to develop good traits in himself. There is also a concept called ma'rifah or core knowledge, a concept that reflects a person's deep meaning about the existence of the Creator and the attachment between God and His servants On the other hand, for those who delve into the world of Sufism, Sufism is understood as an effort to give more portion to at least three important activities. The first is tazkiyat al nafs, which means an effort to cleanse oneself of all despicable traits. The second is the activity of taqarrub ila Allah - which means an effort to get as close to Allah as possible. And third, doing what is referred to as hudhur al-qlb ma'allah, which is being able to feel the presence of Allah in the heart both when performing mahdhah and ghairu mahdhah worship.

Sufism often or even can be said to always connect various spiritual practices as an effort for a person to be able to dedicate to the Creator. Various spiritual activities such as dhikr, meditation and fasting. By implementing these activities, the hope is that the person can feel the experience of deep spirituality and achieve high self-awareness. In addition, through the internalization of Islamic values such as simplicity and humility become something important in the meaning of Sufism. He will be able to live his life more meaningfully (Chusna, 2018) .

Through a deep understanding of the teachings of Sufism, a person is taught to be able to dive deeper into his relationship with the Creator through various continuous religious activities. A person will be at a deep level of awareness of God's existence and intense spiritual closeness. At this point the teachings of Sufism provide assistance to a person in constructing good character. Through the internalization of good morality in his social life, a servant can strengthen his spiritual awareness and can live life with compassion for fellow humans. Through the teaching of the value of compassion in Sufism, a person is educated to be able to give respect to all living things so as to

create a better universe. It is at this level that Sufism has an important role in constructing a spiritual awareness that exceeds oneself and can act in society more positively (Qushairi, 2018) .

AI Technology and Its Struggle in Modern Human Life

The impact of rapid technological development in the modern era has touched almost every aspect of human life. One of the results of the success of modern science is the emergence of artificial intelligence (AI) technology. This technology is present in the midst of modern human life that can manage and analyze it so effectively that modern society is easier and faster in making decisions. AI technology has even made its presence felt in the spiritual aspects of modern society - which is actually in the private sphere. It is present in the center of human worship space either directly or indirectly. So that modern humans in the context of their relationship with the Creator begin to depend on this technology.

Digital technology has transformed into a force that has a major influence on all sectors of global society. Digital technology - especially in this case artificial intelligence (AI) technology, has succeeded in changing the perspective of modern society in interacting, working and obtaining various information quickly and efficiently. But like a double-edged sword, advances in AI technology also have complex implications on one's sense of spirituality. In reality, AI creates distortions in one's experience of spirituality in theological areas (Permadi & Yantari, 2023). At least there are various aspects that are the main contributors to the emergence of distortions in one's spiritual experience due to technological advances. First, AI technology has succeeded in giving rise to the phenomenon of ablation in society in terms of how to interact. AI or artificial intelligence is often used as a substitute for human efforts to interact with one another in a real and meaningful way. In the end, the use of AI technology contributes to the fading of the intense interaction process in a society. The implication is that a person will be "disconnected" from his communication attachment with other humans. In addition, he will lose an experience of spirituality which will only be obtained by communicating with other humans directly (Alhabsyi, 2016) .

Second, modern humans suffer from advanced distraction disorder. The development of AI technology often provides a person with information overload on a continuous basis. The implication is that he experiences information distraction. Unlimited information will eventually have the potential to impede one's level of focus. The result is that one will experience a point where one will find it difficult to reach a deep level of spirituality as their mindset has become bifurcated between the virtual world and spiritual reflection. Thirdly, one will find it difficult to achieve or feel inner peace. The development of AI will fill every activity of one's life continuously. As a result, one will experience difficulty in practicing piety that requires inner stillness (Anwar, 2020) .

The development of digital technology, especially artificial intelligence (AI) technology, has a major influence on a person's mindset regarding the concept of needs and satisfaction. Through digital media, a person is often influenced by various things that tend to be materialistic. The result is that he will perceive the level of spirituality with a material that ignores the deeper value of spirituality (Asmawi, 2018). Artificial intelligence (AI) technology also has the potential to spread unethical content easily. The use of such technology will blur one's perspective on the concept of spirituality. The degradation of ethical values in the use of digital technologies such as artificial intelligence (AI) can damage online religious groups, which has implications for the quality of one's experience of spirituality (Zuhdi, 2020).

Broadly speaking, the continuous use of artificial intelligence (AI) technology has the potential to create problems in terms of maintaining one's sense of spirituality. Such problems include the distortion of perceptions about one's spirituality activities. AI technology that offers easy access to information has the effect of influencing a person with various perspectives and practices of religious piety, which sometimes do not have guaranteed credibility. In addition, AI technology also creates problems regarding a servant's dependence on digital technology. This dependence can hinder one's focus which should be used for self-reflection through religious practices. In the long run, it will affect the poor quality of the bond between a servant and the Creator (Rasyid, 2020).

Another problem related to the presence of AI technology in one's spiritual life is the decrease in a servant's time in practicing religious piety. The emergence of these technologies, on the other hand, does not give itself space to carry out spiritual activities. The result is that a person becomes "stuttering" in doing self-reflection. This is due to the various information that enters a person so that it blurs the meaning of the importance of the physical presence of an individual in spirituality activities (Nisfulloh, 2017).

The Potential of Artificial Intelligence (AI) Technology in Understanding the Concept of Godhead

The presence of AI (artificial intelligence) technology has successfully surpassed its task as an instrument of technical functionality. In the context of science in Indonesia, AI (artificial intelligence) technology has begun to be studied not only in its synthetic and technological aspects, but also as a contemplation space for religious reflection and spirituality (Rafsanjani & Irama, 2022). Ontological questions arise such as: "can artificial intelligence (AI) technology understand or represent the existence of God?" began to become so relevant in the midst of the development of NLP-based applications that are able to parse and synthesize sacred religious texts.

AI was created as a computational system based on symbolic logic and machine learning. But over time, it began to engage in domains that were previously "sacred" to humans - namely religion, faith, and mystical experiences. This is where philosophy of technology meets Islamic theology. Some initial experiments have been conducted to examine how AI can map the representation of the concept of God in religious texts. Hartanto and Ramdhan (2022) from Universitas Gadjah Mada used an NLP approach to analyze classical tafsir books. The results show that AI can recognize the context of asmaul husna and grammatical structures that refer to God's attributes. However, the representation is only a form of linguistic reconstruction, not true spiritual understanding. Another research from UIN Sunan Kalijaga Yogyakarta tried to develop a voice-based *AI Zikir Assistant*. This project is intended to assist people in dhikr through *recognition patterns of* the names of God and the voice of the user. Although successful in helping the repetition and consistency of dhikr, it still cannot replace the presence of the spirit in the process of tasawwuf (Rahmatullah et al., 2022).

In the Islamic epistemological framework - especially Sufism, the realization of God is the result of purification of the soul and transcendent experience. AI, although capable of learning and generalizing from billions of data, is still a deterministic system without consciousness. Suryana (2024) emphatically writes that "AI can only access symbols, not the divine meaning hidden behind them." Syamsuddin (2021) explains the fundamental difference between Sufistic epistemology and AI's probabilistic approach. AI learns based on historical experience (past data). Meanwhile, spirituality relies on inner experiences that are *non-linear*, even transcending time and space.

In many AI applications that analyze the concept of divinity, the tendency that emerges *is anthropomorphism-that is, the* depiction of God with human traits. This potentially simplifies the infinite nature of divinity. Liem in his article in the *UGM Journal of Philosophy* criticizes this by stating that "technological sophistication can actually be a barrier to contemplation if God is reduced to a defined entity." On the other hand, Eastern philosophical approaches underline the importance of "epistemic silence" in touching the reality of God (Liem, 2022). AI based on *interference* and *calculation* is contrary to the principle of tafakur in Sufism, which emphasizes *takhalli*, *tahalli*, and *tajalli* (PPJG, 2023).

While AI is unable to experience God, it can serve as a reflective medium in the context of post-humanism. A number of scholars have begun to explore "machine theology" which does not aim to replace human faith, but rather to strengthen awareness of the limitations of rationality. Daffa & Kamil, for example, emphasize the importance of spiritual ethics in designing AI systems so that they remain on the side of human values. They propose *maqashid al-syariah-based* AI design principles to balance between technological progress and moral nobility (Daffa & Kamil, 2023). In Indonesia, the AI approach to religious issues still faces resistance, especially from traditionalists. Nata points out that philosophy and Sufism are often antagonized by fiqh orthodoxy. Thus, the integration of AI in the interpretation of divinity is often accused of disguised secularization. Even so, campuses such as UIN Sunan Kalijaga Yogyakarta, UIN Sunan Gunung Djati Bandung, and Universitas Gadjah Mada have begun to pioneer *Digital Theology* laboratories (Nata, 2022).

The biggest challenge ahead is not about AI's technical capabilities, but about ethical and theological boundaries. How to limit AI from claiming an absolute interpretation of God? How to protect spirituality from algorithmic degradation? These questions should be of serious concern to Muslim theologians, philosophers and technologists. Desisca & Ramadhanti emphasized the need for a "theological code of ethics" in the design of religious AI to avoid banality towards the sacred. They also suggested the establishment of an AI ethics council involving clerics, technocrats, and interdisciplinary scholars (Desisca et al., 2025).

The Application of AI Technology and Its Problems in the Religious Patterns of Modern Society

The application of artificial intelligence (AI) in modern human life has an impact on complicating religious issues in the country. The process of integrating AI technology into various sectors of modern human life creates quite complex dilemmatic conditions. In the context of religion in particular, there is a question of how far artificial intelligence can accommodate religious needs without sacrificing the side of religious beliefs and traditions. There are some who argue that the emergence of AI will shift the role of religious spirituality. However, others argue that AI technology can ultimately be a driving force for people to enhance their religious experience (Siti Nur Eliza Rahmawati et al., 2023). Modern humans in carrying out religious activities also face challenges in trying to interpret religious law that is relevant to the advancement of AI.

From a theological point of view, the use of AI in modern humans raises the question of how far such technology contributes to a person's religious understanding. Is it possible that the existence of AI technology can replace the level of "intimacy" of a servant with his Creator or a servant with other humans. In terms of ethics, AI has a tendency to produce dehumanization at the religious level (Song & Park, 2019). This is because the process of executing religious decisions carried out by AI technology basically opposes the understanding of religious values.

In general, truth in a religious tradition is understood as a deep interpretation of spiritual beliefs. But the existence of AI today creates opportunities to interpret truth in religion quite differently. The system built by AI makes it possible to respond to current religious issues. For example, using AI in answering the issue of religious spirituality. Although this can be interpreted as a future technological advancement that can provide ease of obtaining information in real time, the truth about religion provided by AI technology may not be in line with the official interpretation of a religious authority.

Jean Francois Lyotard - a postmo philosopher, said that different perspectives in a society can be influenced by the existence of AI technology (Young, 2023). Through this effort, there is a risk that the truth of religious values tends to depend on a person's interpretation process which is then reinforced by AI technology (Rahmatillah, 2022). What must be understood is that AI can indeed provide knowledge about religious values, but the truth value that is the foundation must be examined in depth. The potential bias caused by Ai is due to differences in algorithms and the limitations of Ai in presenting information at the level of spirituality.

In this modern era, the use of AI technology has an important position regarding the discussion of truth values in the world of theology (Shivaprakash et al., 2022). Algorithms owned by AI technology are able to analyze big data obtained through cyber activities in a religious context. AI can cluster the patterns and trends of the incoming data - including in this case is the trend of interpretation in further religion and even certain doctrines. But this phenomenon also creates an impact in the form of religious information provided by has the potential not to match the profile of its users. The implication is that the truth in the aspect of religion provided by AI technology becomes more relative and highly dependent on one's preferences.

The application of AI technology has, in fact, contributed to having major implications on the interpretation of sacred religious texts in modern society. Although it can provide analysis of religious texts more quickly and efficiently. But the meanings produced by AI are sometimes not in line with the traditional understanding of a society. This raises a big question about the aspect of truth in religion produced by this technology. This is more because AI will present interpretation data that pays less attention to the spirituality and contextual aspects of a particular case or phenomenon.

In this modern era, adopting AI technology in the religious world raises its own concerns for believers. The concern is especially the potential to replace the role of human spirituality in interpreting religious patterns by Artificial intelligence (AI) algorithms. The emergence of a record regarding the results of AI interpretations that are not in line with the traditional interpretations of people in the field shows that there is a need to be able to unite the perspectives between the two sides.

Therefore, the use of AI technology in the context of religion must apply ethical values as much as possible. This is done so that the meaning process produced by the AI algorithm can reflect contextual meaning and can provide respect for the various differences in religious meaning that exist. In reality, modern society gives different responses regarding the use of AI technology in religious aspects. One side expresses its acceptance of these advances in order to deepen their meaning of the religion they live. But on the other hand, there is also rejection and doubt about AI technology that cannot replace the role of religious figures in assessing a religious phenomenon (Hakim & Azizi, 2023). The emergence of this segregation occurs because modern humans are faced

with accelerating technological developments, socio-cultural considerations, and the religious perspective itself.

Sufism in the Digital Age: A Small Note on the Future Role of Sufism

Artificial intelligence (AI) technology that provides various conveniences for modern society in carrying out its activities, on the other hand, has contributed to creating various spirituality issues. No matter how sophisticated the AI technology is, it cannot replace the spirituality of a servant to the Creator. The spiritual experience offered by Sufism cannot be replaced by the presence of AI technology. In facing the inner crisis in modern society, Sufism has great relevance in solving this problem. The teaching of Sufism, which basically seeks to balance spiritual coolness with physical devotion in sharia, is the right choice in overcoming the problems of modern humans.

There are various concepts in Sufism that can be implemented in modern society in facing a spirituality crisis, and all of them cannot be replaced by the existence of artificial intelligence (AI) technology. For example, the application of the concept of tafakkur. This concept in Sufism tries to lead a person to contemplate and appreciate spiritual reality deeply. Modern humans need space and time to reflect on the deep meaning of their existence in this universe. Through full involvement in these Sufistic activities, a person will eventually experience a more intense spirituality. In addition, Sufism also teaches the concept of tazkiya al nafs which means purification of the soul to achieve a deeper inner experience (Huda, 2019). By applying this concept, a person can maintain his inner experience to face the rapid distraction of technology.

One of the important concepts in Sufism that cannot be replaced by the development of artificial intelligence (AI) technology is the concept of ihsan. In tasawwuf, this concept teaches the demand for a person to be fully present both physically and spiritually in various activities related to the Creator. Through the full implementation of the concept of Ihsan, a servant will be able to reduce the problem of distortion of inner experience and construct his spiritual experience more purely (Amin M., 2017). The practices of spirituality offered by Sufism can make it easier for a person to maintain inner awareness in the era of AI technology. Dhikr, which is found in Sufism, seeks to fix one's heart and mind only on God. Through active engagement in dhikr and ihsan, one can reach a level of inner depth of self.

On the other hand, there are also teachings of Sufism that require the direct presence of someone who cannot be replaced by artificial intelligence (AI) technology. The teaching is called suhbat, which means the effort to obtain spiritual guidance from someone. This practice is a fundamental aspect of Sufism. By doing suhbat with a spiritual teacher or murshid and sharing experiences with other practitioners of Sufism, a person can deepen their spiritual activities and obtain guidance in maintaining inner awareness (Yusuf, 2019). A person who undergoes the practices of Sufism directly can maintain his inner awareness well. He can overcome the problem of distortion of spiritual experience. These activities need to be applied by modern humans today, considering that everyone has diverse spirituality needs (Wulandari, 2020).

By positioning Sufism as the epicenter of religion and the core of living modern life, Sufism is the right spiritual provision to construct a modern human civilization that is more humane and not "arid" spiritually. For a Muslim, constructing modern human civilization, especially in Indonesia, there is no other way that is more appropriate except by reawakening the spirit of religion in modern humans. Through the practice of the teachings of Sufism, a person will have the nature of

rabbani and madani - a condition in which he feels close to the Creator and can take full responsibility in realizing his duties as a caliph on earth.

Conclusion

Artificial intelligence (AI) technology has successfully changed the perspective of modern society in carrying out activities. However, the advancement of AI technology also has quite complex implications on one's sense of spirituality. In fact, AI technology creates distortions in one's experience of spirituality in theological areas. It is true that AI technology can recognize context and grammatical structures that refer to the attributes of God. However, such representations are only a form of linguistic reconstruction, not true spiritual understanding. At this level, AI technology cannot replace human existence in experiencing spirituality. This is because it is merely a deterministic system without consciousness, despite being able to learn and generalize from billions of data on spiritual experiences.

Artificial intelligence (AI) does not have the capacity to understand the divine nature as interpreted in Sufism, due to its limitations in accessing the esoteric and transcendent aspects of spirituality. AI is only able to process symbols and information rationally, without exploring the inner meaning that is the essence of the ma'rifatullah experience. This finding answers the research objective to examine the extent to which AI can access or understand spirituality in the tasawwuf dimension, while rejecting the assumption that AI can replace human spiritual experience.

Theoretically, this research enriches the discourse of contemporary Islamic philosophy and Sufism by presenting a critical analysis of the development of spiritual technology. On the practical side, the findings provide important input for the development of ethics in the implementation of AI in the field of religion in order to stay within the boundaries of the appropriate role of technology. Nonetheless, this study faces limitations, especially in terms of the scope of AI technology which is still at an early stage of development. Therefore, to deepen the understanding of the relationship between AI and spirituality, it is recommended that future research explore cross-cultural lay people's perceptions of spiritual AI, compare approaches from other religions to similar phenomena, and develop an Islamic ethical framework for the design and use of AI that is aligned with authentic spiritual values.

References

Alhabsyi, F. (2016). Membumikan Teknologi Digital: Antara Distorsi dan Idealisme. *Jurnal Ilmiah Komunikasi*, *12*(2), 231–248.

Amin M. (2017). Tasawuf di Era Digital: Mencari Jati Diri dalam Derasnya Arus Informasi. *Jurnal Dakwah*, *18*(2), 201–220.

Anwar, S. (2020). Dampak Teknologi Digital terhadap Kesadaran Spiritual Generasi Milenial. *Jurnal Iqra'*, *4*(2), 157–178.

Asmawi, A. (2018). Etika Komunikasi Digital: Antara Tantangan dan Peluang. *Jurnal Komunikasi Profetik*, *11*(1), 19–35.

Aziz, A. (2017). *Sufisme: Menyentuh Kalbu dan Menghampiri Tuhan*. Pustaka Al-Kautsar.

Chusna. (2018). *Tasawuf dan Kesadaran Spiritual: Menyingkap Makna Cinta Kasih*. Penerbit Andi.

Daffa, M., & Kamil, F. A. R. (2023). Dinamika Kebenaran Epistemik Keagamaan dalam Tantangan dan Pembaharuan Pada Era Penggunaan Kecerdasan Buatan. *Jurnal Riset Agama*, *3*(3), 428–449. https://doi.org/10.15575/jra.v3i3.32014

Desisca, A., Ramadhanti, E., & Khan, A. (2025). Etika Kecerdasan Buatan: Tantangan Baru Dalam Filsafat Moral. *Journal of Development Economics and Digitalization, Tourism Economics*, 2(1), 59–69. https://doi.org/10.70248/jdedte.v2i1.1746

Ess, C. (2019). *Digital Media Ethics*. Polity Press.

Hakim, L., & Azizi, M. R. (2023). OTORITAS FATWA KEAGAMAAN DALAM KONTEKS ERA KECERDASAN BUATAN (ARTIFICIAL INTELLIGENCE/AI). *Ar-Risalah Media Keislaman Pendidikan dan Hukum Islam*, 21(2), 164. https://doi.org/10.69552/ar-risalah.v21i2.2101

Huda, A. (2019). Pendidikan Tasawuf dalam Mengatasi Distorsi Spiritual di Era Digital. *Jurnal Pendidikan Agama Islam*, 17(2), 225–244.

Liem, J. (2022). Teologi Proses ala Barbour vs Kepercayaan Timur. *Jurnal Filsafat*, 32(2), 278. https://doi.org/10.22146/jf.72873

Mazur, E. M. (2020). Spiritual Machines and Artificial Consciousness: The Challenge of Machine Ethics. *Journal of Technology and Theology*, 3(1), 11–25.

Muzayanah, F. (2021). Integrasi Konsep Tasawuf-Syariat Syaikh Abdul Qadir Al-Jailani (Qutubul Auliya). *Mozaic Islam Nusantara*, 7(1), 1–28. https://doi.org/10.47776/mozaic.v7i

Nata, A. (2022). Menata kembali ilmu-ilmu Keislaman pada Perguruan Tinggi Keagamaan Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(1), 126. https://doi.org/10.32832/tadibuna.v11i1.6175

Nisfulloh, F. (2017). Nilai-nilai Moral dalam Media Sosial dan Tantangan Bagi Pendidikan Karakter. *Jurnal Pendidikan Karakter*, 7(1), 33–46.

Nursalim, M. (2020). *Sufisme dan Kesadaran Spiritual: Mengenal Aspek dan Praktik-Praktik Keilmuannya*. Penerbit Diva Press.

Permadi, D. P., & Yantari, H. F. (2023). Melihat Hiperrealitas Generasi Z dan Peran Penting Agama Sebagai Kontrol Sosial. *Academic Journal of Islamic Principles and Philosophy*, 4(22), 155–180. https://doi.org/https://doi.org/10.22515/ajipp.v4i1.6466

Qushairi, A. K. (2018). *Tasawuf: Rahasia Spiritual Islam*. Pustaka Pelajar.

Rafsanjani, A. Z., & Irama, Y. (2022). Islam dan Society 5.0: Pembacaan Ulang Teologi Islam Perspektif Mohammed Arkoun di Era Digital. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 12(2), 115–133. https://doi.org/10.36781/kaca.v12i2.271

Rahmatillah, N. S. (2022). Telaah Kritis terhadap Materialitas Ilmu dalam Perspektif Filsafat Teknologi Don Ihde. *Jurnal Riset Agama*, 2(3), 67–77. https://doi.org/10.15575/jra.v2i3.18368

Rahmatullah, A. S., Mulyasa, E., Syahrani, S., Pongpalilu, F., & Putri, R. E. (2022). Digital Era 4.0. *Linguistics and Culture Review*, 6, 89–107. https://doi.org/10.21744/lingcure.v6nS3.2064

Rashid, F. (2021). Reclaiming Human Spirituality in an Age of AI Simulations. *Islamic Ethics and Technology Journal*, 5(3), 76–89.

Rasyid. (2020). *Spiritualitas Digital: Mengarungi Kehidupan Digital dengan Keseimbangan*. Pustaka Pelajar.

Shivaprakash, K. N., Swami, N., Mysorekar, S., Arora, R., Gangadharan, A., Vohra, K., Jadeyegowda, M., & Kiesecker, J. M. (2022). Potential for Artificial Intelligence (AI) and Machine Learning (ML) Applications in Biodiversity Conservation, Managing Forests, and Related Services in India. *Sustainability*, 14(12), 7154. https://doi.org/10.3390/su14127154

Siti Nur Eliza Rahmawati, Maulinda Hasanah, Ainur Rohmah, Rizki Adytia Putra Pratama, & M Isa Anshori. (2023). Privasi Dan Etika Dalam Manajemen Sumber Daya Manusia Digital. *Lokawati : Jurnal Penelitian Manajemen dan Inovasi Riset*, 1(6), 01–23. https://doi.org/10.61132/lokawati.v1i6.328

Song, W. J., & Park, J. W. (2019). The Influence of Stress on Internet Addiction: Mediating Effects of Self-Control and Mindfulness. *International Journal of Mental Health and Addiction*, 17(4), 1063–1075. https://doi.org/10.1007/s11469-019-0051-9

Wulandari, E. (2020). Spiritualitas dalam Era Digital: Perspektif Tasawuf. *Jurnal Al-Din*, 6(2), 153–172.

Young, M. (2023). Pentecostalism, Postmodernism, and Reformed Epistemology: James KA Smith and the Contours of a Postmodern Christian Epistemology , by Yoon Shin. *Pneuma*, 45(2), 335–337. https://doi.org/10.1163/15700747-04502017

Yusuf, A. (2019). Tasawuf dan Era Digital: Tantangan dan Harapan. *Jurnal Religi*, 4(2), 159–178.

Zuhdi. (2020). Implikasi Teknologi Digital terhadap Pendidikan Agama Islam di Era Digital. *Jurnal Pendidikan Agama Islam*, 17(2), 181–202.