

Arabic Teacher Professionalism in the Digital Era: Ethical Reflections and Philosophical

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Abstract:

The digital era brings significant transformation in education, demanding that Arabic language teachers adapt. This article aims to analyze the ethical and philosophical challenges that Arabic teachers face in practicing their professionalism in the digital era and redefine the concept of teacher professionalism that is not only technically skilled but also has a strong ethical-philosophical awareness. The researcher employed a qualitative literature study method. The findings identified two primary challenges: firstly, ethical issues such as concerns over student data privacy, algorithmic bias, and the prevalence of technology that conflicts with Islamic values. Secondly, there are philosophical challenges related to epistemology, ontology, and axiology of Arabic within the digital realm. In conclusion, the professionalism of Arabic language teachers in the digital era must be redefined based on three pillars: digital competence, ethics as a "moral compass," and philosophy as a "reflective thinker" to ensure the wise integration of technology without compromising the values and authenticity of Arabic language learning. It is recommended that Arabic language teachers integrate technology critically, guided by ethical principles and philosophical reflection, to preserve authenticity while enhancing digital competence.

Keywords: Arabic Teacher; Professionalism; Digital Era; Ethical Reflection; Philosophical.

Abstrak:

Era digital membawa transformasi signifikan dalam pendidikan, menuntut guru bahasa Arab untuk beradaptasi. Artikel ini bertujuan untuk menganalisis tantangan etika dan filosofis yang dihadapi guru bahasa Arab dalam mempraktikkan profesionalisme mereka di era digital dan mendefinisikan kembali konsep profesionalisme guru yang tidak hanya terampil secara teknis tetapi juga memiliki kesadaran etika-filosofis kuat. Peneliti menggunakan metode studi literatur kualitatif. Temuan mengidentifikasi dua tantangan utama: pertama, isu etika seperti kekhawatiran tentang privasi data siswa, bias algoritma, dan prevalensi teknologi yang bertentangan dengan nilai-nilai Islam. Kedua, terdapat tantangan filosofis yang berkaitan dengan epistemologi, ontologi, dan aksiologi bahasa Arab dalam ranah digital. Kesimpulannya, profesionalisme guru bahasa Arab di era digital harus didefinisikan ulang berdasarkan tiga pilar: kompetensi digital, etika sebagai "kompas moral," dan filsafat sebagai "pemikir reflektif" untuk memastikan integrasi teknologi bijaksana tanpa mengorbankan nilai-nilai dan keaslian pembelajaran bahasa Arab. Disarankan agar guru bahasa Arab mengintegrasikan teknologi secara kritis, dipandu oleh prinsip-prinsip etika dan refleksi filosofis, untuk menjaga keaslian sekaligus meningkatkan kompetensi digital.

Kata kunci: Profesionalisme ; Guru Bahasa Arab ; Era Digital ; Refleksi Etis ; Filosofis.

ملخص البحث:

يكتب يُحدث العصر الرقمي تحولاً جذرياً في التعليم، مما يستلزم من معلمي اللغة العربية التكيف معه. تهدف هذه المقالة إلى تحليل التحديات الأخلاقية والفلسفية التي يواجهها معلمو اللغة العربية في ممارسة مهنتهم في العصر الرقمي، وإعادة تعريف مفهوم الكفاءة المهنية للمعلم بحيث لا تقتصر على المهارات التقنية فحسب، بل تشمل أيضاً وعياً أخلاقياً وفلسفياً عميقاً. استخدم الباحث منهجاً نوعياً لدراسة الأدبيات، وحددت النتائج تحديين رئيسيين: أولهما، القضايا الأخلاقية كالمخاوف المتعلقة بخصوصية بيانات الطلاب، والتحيز الخوارزمي، وانتشار التكنولوجيا التي تتعارض مع القيم الإسلامية. وثانيتها، التحديات الفلسفية المتعلقة بنظرية المعرفة، والوجود، والقيم في اللغة العربية ضمن العالم الرقمي. وخلصت الدراسة إلى ضرورة إعادة تعريف الكفاءة المهنية لمعلمي اللغة العربية في العصر الرقمي استناداً إلى ثلاثة أركان: الكفاءة الرقمية، والأخلاق كبوصلة أخلاقية، والفلسفة كفكر تأملي، وذلك لضمان دمج التكنولوجيا بشكل سليم دون المساس بقيم اللغة العربية وأصالتها. يوصى بأن يقوم معلمو اللغة العربية بدمج التكنولوجيا بشكل نقدي، مسترشدين بالمبادئ الأخلاقية والتأمل الفلسفي، للحفاظ على الأصالة مع تعزيز الكفاءة الرقمية.

INTRODUCTION

Arabic In this global era, education prioritizes creativity and activeness in social relations and even those with high economic value rather than intellectuals in the scientific field (Haq, 2023). Education is one of the efforts to increase creativity and insight to improve human resources. Education is one of the important elements that cannot be separated from humans from the womb to adulthood and old age; humans experience the education process. The quality of education in Indonesia currently needs to be improved. The low quality of education at various levels hinders the allocation of human resources who have skills and expertise in various fields, so education must be implemented properly and optimally to produce quality education (Haffat Jehian et al., 2023)

Arabic is not only a means of communication, but also a cultural bridge and a source of intellectual wealth from Islamic civilization. In the digital era, the rapid development of technology has transformed education, requiring teachers to adapt their roles from knowledge transmitters to facilitators who design interactive and ethical learning experiences. This gap is critical because

Arabic language learning is closely tied to Qur'anic authenticity, cultural heritage, and Islamic values. Without ethical reflection, teachers risk compromising student privacy, misusing algorithms, or adopting platforms that are misaligned with Islamic educational traditions. (Sholahudin et al., 2025). Arabic language learning must be directed towards the formation of a person of faith, knowledge, and noble character. The results of the study show that without a clear philosophical footing, learning objectives tend to be pragmatic and trapped in market demands, thus ignoring the transcendental dimension inherent in Arabic (Aufa, 2025).

This transformation requires teachers to adapt and develop their creativity in developing learning strategies that are relevant and attractive to the digital generation (Asiah & Harjoni, 2024). In the digital era, the characteristics of teachers have changed significantly. Teachers not only act as a source of knowledge but also as facilitators who must be able to utilize technology to create interactive learning experiences (Novita, 2023).

This often requires teachers to engage more closely with students, either through digital platforms or social media. However, this proximity also poses potential risks of ethical violations, especially in terms of maintaining student privacy, ensuring communication remains professional, and avoiding misuse of technology (Novita, 2023). Teacher creativity is the ability to generate ideas. Teachers are faced with the challenge of continuing to fulfill their role as ethical educators, where the boundaries between professional and personal lives are increasingly blurred in the digital era, and the risk of ethical violations is increasing (Santoso & Fitriatin, 2024). The world of education is no longer just about transferring knowledge from lecturers to students, but rather about how to form a collaborative, flexible, and future-oriented learning ecosystem. In the midst of globalization and digitalization, there is a need for an education model that not only forms academically competent graduates but is also able to survive and compete in a dynamic world of work (Novitasari et al., 2025).

In addition, teachers' creativity in the digital era often depends on their ability to access and use the various technologies available. However, such innovations require critical assessment to ensure that the technologies used are not only effective but also in line with educational values. For example, the use of popular AI-based applications must be considered ethically, especially in relation to algorithm transparency and student data protection (Inom Nasution et al., 2023).

Digital transformation in education also highlights the need for a balanced approach between

innovation and integrity. Teachers in the digital era must lead by example in utilizing technology for responsible learning, without compromising professional relationships with students. This is important to ensure that students not only benefit from teachers' creativity but also feel safe and respected in the learning process (Windarto, 2021).

Most existing studies emphasize the technical aspects of technology use in Arabic education, focusing on how digital tools are applied. This gap is critical because Arabic language learning is closely tied to Qur'anic authenticity, cultural heritage, and Islamic values. Without ethical reflection, teachers risk compromising student privacy, misusing algorithms, or adopting platforms that are misaligned with Islamic educational traditions.

Philosophically, the digital era challenges Arabic language teachers to reconsider the concept of presence and interaction in the virtual classroom. The move from face-to-face learning to online learning environments demands new ethical and pedagogical frameworks that address issues of engagement, inclusivity, and learning autonomy (Nafilah et al., 2024). And from (Muslim & Harisca, 2021) explain that understanding the philosophy of language learning (including Arabic) is very important to guide the teaching approach. This philosophy becomes the basis for choosing teaching methods, setting learning objectives, and shaping views on the roles of teachers and students. Teachers must develop digital literacy alongside linguistic skills, creating an environment where students actively construct knowledge rather than just passively receiving it (Nafilah et al., 2024).

In the digital era, the ethical reflection of Arabic language teachers highlights the moral responsibility to ensure that the integration of technology does not compromise Islamic values and the authenticity of learning, where teachers must reflect on their role as custodians of linguistic heritage. According to Hady et al. (2025), the digital transformation challenges teachers to reconsider epistemology (how knowledge is acquired), ontology (the authenticity of Arabic in virtual spaces), and axiology (the values promoted by technology). These dimensions highlight the need for professionalism that balances innovation with cultural and spiritual integrity (Nafilah et al., 2024). The utilization of technological developments in foreign language teaching has helped teachers enhance their ways of teaching as well as their proficiency and learners too, in various aspects like positive disposition to the foreign language in motivation or in pursuit of reaching native-like level proficiency in the New Target Language (Abdulrahman, 2025).

This study has the purpose of observing the ethical and philosophical challenges faced by Arabic language teachers in the digital era and to redefine professionalism as a synthesis of three pillars: digital competence, ethics as a moral compass, and philosophy as reflective guidance. This study tries to open a new research field on technological ethics in religious education and language, especially in Arabic language teaching for teachers in the digital era.

METHODS

This research method uses a qualitative approach with an exploratory and reflective literature review (Sugiyono, 2021). I chose a qualitative research method with a literature review approach because it allows me to delve deeply into the topic and build a rich conceptual understanding, without being limited to numerical measurements or statistical data as in quantitative research. Through narrative analysis of secondary sources such as journals, books, and scientific reports, I was able to identify emerging themes, patterns, and contradictions, resulting in more nuanced insights into complex phenomena.

The data sources obtained in this research are secondary data. Secondary data can be obtained from various sources, including documents, government publications, industry analysis by the media, websites, and the internet. The researcher uses a documentation method to collect secondary data, such as searching for and analyzing documents relevant to the research topic. Furthermore, the researcher can also use books, journals, and the internet to obtain the necessary secondary data.

This data collection uses a method of sourcing and constructing from various sources, such as books, journals, and previous research. The literature obtained from various references was analyzed critically and in-depth to support the propositions and ideas.

The data sources used were research results and materials related to the theme. To process the data accurately, the researcher employed research text analysis techniques based on real-world cases. Data triangulation was achieved through various sources or data collection techniques. Furthermore, a research guideline was used to assist the researcher in drawing conclusions at the final stage of the study. This methodology contributes to Arabic language education policy that is adaptive to the challenges of the digital era through ethical and philosophical reflection and is relevant to the needs of today's learners.

RESULTS AND DISCUSSION

Ethical Challenges Faced by Arabic Language Teachers in the Digital Era

This is where the digital Era creates new epistemological and ethical challenges. Information circulates very quickly, but its legitimacy and credibility are often questioned. Issues such as the spread of hoaxes, manipulation of information, and privacy violations are major problems (Rosa et al., 2025). Therefore, digital learning also needs to be supervised with ethics during learning with teachers and students in this digital era.

One of the most prominent ethical issues is the privacy of student data. In Digital learning systems, student data such as evaluation results, learning activities, learning styles, even sounds and images, are often collected and analyzed by the system. Without strict regulation and control, this data can be commercialized, used by third parties, or even misused. This is clearly contrary to the principle of protecting human dignity in Islam, which emphasizes respect for individual rights, including privacy (Maryono & Budiono, 2020). In addition to privacy, there are also concerns about the bias of the algorithms embedded in the system. Many software and learning platforms are developed outside the context of Islamic culture and the Arabic language, so they are often insensitive to local values and Islamic educational traditions. The issue of the dominance of non-Muslim technology in content development has also been highlighted as important. Many systems used in education are developed by technology companies from outside the Islamic world, with epistemological foundations and business goals that are not always in line with Islamic educational values. In the context of Arabic language learning, which is closely related to the teachings of the Qur'an and Hadith, caution is needed in choosing, using, and adapting technology so that there is no shift in values in the learning process (Atang Suharna, Shorihatul Inayah, Rahayuningsih, 2023).

In the ever-increasing development of technology, digital skills and critical thinking are highly prioritized and must be possessed by every educator. Teachers in the digital era face different challenges from those in the previous era. There are several things that educators need to use in learning activities. Some of the challenges teachers face in teaching in the digital era are the relationship between teachers and students, Limited technology skills, Rapid changes in technology, Technology distractions, the need to teach to multicultural learners, and Meaningful learning. According to Rejeki (2023), the challenges faced by teachers in the digital era include

Moral Crisis, Social Crisis, the development of technological science, and Technology-Based Learning Media in education.

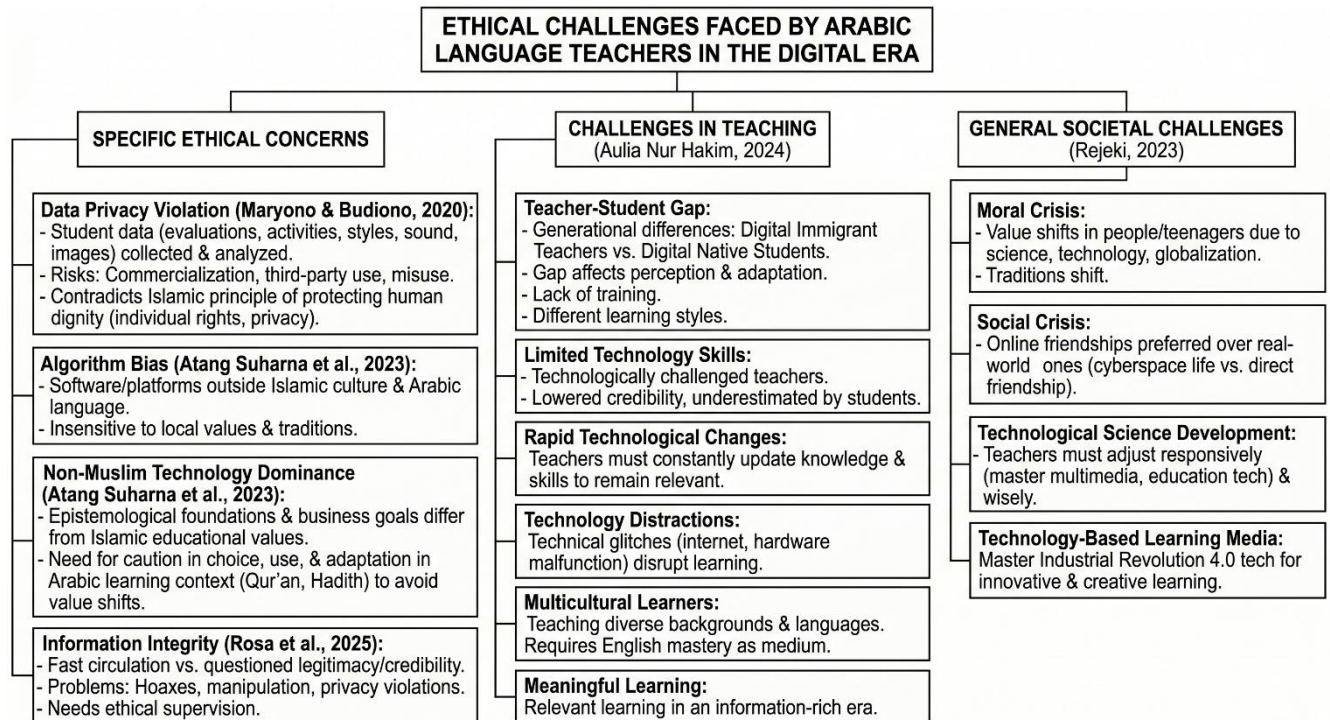


Figure 1: The Structure of Specific Ethical Challengers In Teaching, and General Societal Challenges

However, there are still various obstacles and challenges that must be resolved. One of them is the infrastructure gap between schools in urban centers and peripheral or rural areas. Not all educational institutions have good internet access or adequate technological devices. In addition to the internal factors of schools and madrasahs, cultural and social pressures from the community also affect the process of Arabic learning innovation. In many cases, there is still an assumption that learning Arabic must be synonymous with reading the yellow book or classical texts, so the adoption of technology-based approaches is considered to break with tradition. In fact, digital transformation can actually open the door to new interpretations and understandings of Islamic treasures as long as it is done critically and purposefully (Cholidah & Muid, 2024).

In this discussion, it is clear that the challenges of learning are not only about digital, but also about the adaptation of learning design, strengthening the capacity of educators, changing the culture of learning, and the response of educational institutions to the needs and dynamics of the

digital era.

Philosophical Challenges Faced by Arabic Language Teachers in the Digital Era

Jean Piaget and Lev Vygotsky also had a strong influence on digital learning. The teachers involved in this study put more emphasis on project-based learning approaches, where students work collaboratively using digital tools to solve complex problems. In this context, technology serves as a facilitator for students to access information, share ideas, and reflect on their understanding. Constructivist philosophy emphasizes the importance of students as active agents in the learning process, allowing them to construct knowledge through social interaction and personal experience (Zahara et al., 2025). Technology coaching allows students to be more involved in the learning itself, including online discussions, group work, or independent study. This process encourages fostering students' ability to think critically and reflexively, which is an important aspect of independent learning.

In this day and Era of distance teaching with Arabic language subjects, teachers face philosophical challenges in an integral way, involving aspects from epistemology to axiology and language ethics and ontology, as well as the entire philosophy of education. These challenges are related to the integration of AI technology kits, online platforms, and social media into their teaching practices. In the case of Arabic language teaching, these methods are often contradictory to tradition. Here are the challenges that Arabic Language Teachers must face in the Digital Era:

Epistemology: Changes in the Way Arabic Knowledge is Acquired

In the digital Era, Arabic knowledge no longer relies on traditional face-to-face interactions, but rather on AI algorithms and online content. This raises the philosophical question of whether knowledge acquired digitally is as valid as that acquired through classical methods, such as Qur'anic memorization or oral discussion (Zahara et al., 2025). Philosophically, both methods can be equally valid, depending on the learning objectives. Digital methods offer accessibility and efficiency, such as AI that customizes lessons based on individual progress, making them suitable for busy beginners. However, classical methods such as Qur'anic memorization build emotional depth and community, which are difficult to replace by machines. Ultimately, the validity of knowledge lies in how we use it-whether digital or classical, what matters is true understanding and application in daily life.

Ontology: The Presence of Arabic in the Virtual World Social Crisis

Arabic, as a cultural and linguistic entity with its roots in Islam and Middle Eastern

tradition,s is being questioned in the digital space. Whether Arabic remains "authentic" when taught through apps like Duolingo or AI chatbots, which may simplify or modify dialects. In general, Arabic can remain authentic if the app integrates core elements such as Islamic vocabulary, cultural expressions, and correct, albeit simplified, Fusha structures. However, dialect modification or reduction in complexity can diminish its richness, making it less representative of the cultural diversity of the Middle East. Ultimately, authenticity depends on learning objectives: for basic communication, the app is quite effective, but for in-depth understanding, users need to supplement with traditional sources such as books or direct interaction with native speakers.

Axiology: Educational Values Promoted by Technology

The digital Era promotes values such as efficiency, global accessibility, and innovation, which may conflict with traditional Arabic values such as spiritual depth, patience in learning, and respect for teacher authority. Teachers should consider whether technology enhances these values or replaces them with more commercial ones, such as fast productivity (M Mohideen, 2024). Teachers should consider whether technology merely replaces traditional values with more commercial ones, such as fast productivity, or enhances them. Technology can be used to strengthen spiritual depth through interactive content that incorporates cultural elements, while still maintaining teacher patience and respect through virtual guidance. In conclusion, wise integration of technology can balance these two values, enabling effective Arabic language learning without losing its essence, provided teachers prioritize harmony between innovation and tradition.

Balance between Tradition and Innovation

Teachers must balance traditional methods (such as tajweed in the Qur'an) with digital innovations. Philosophically, this is a dilemma between cultural conservatism and technological progressivism, concerning whether digital evolution enriches or damages Arabic language heritage (Auliya et al., 2025). Teachers must seek a harmonious balance between tradition and digital innovation to preserve the Arabic language heritage without losing its relevance. By combining classical tajweed as a foundation with digital tools as a complement,t such as using interactive videos to support face-to-face practice education, can be more effective and inclusive. It's not about choosing one or the other, but rather integrating the two so that Arabic remains rich, respected, and thrives in an increasingly digitalized world, ensuring future generations inherit an intact and innovative culture.

Student Motivation and Engagement in a Virtual World

Digital generation students may be less motivated by traditional methods. Philosophically, this concerns the psychology of Education, whether technology enhances intrinsic engagement or creates dependency that reduces the depth of Arabic language learning (Devi Surya Aljanah & Umi Hijriyah, 2025). Technology can enhance intrinsic engagement for digital generation students in Arabic language learning if used wisely, as a support tool that encourages active exploration. However, the risk of dependency is greater, as it can reduce the depth of understanding and make learning less meaningful. Educators need to balance the two by integrating technology as a complement to traditional methods to achieve holistic and deep learning.

Definition of professional Teachers with strong ethical and philosophical awareness in the digital era

Teacher professionalism is not just a job; it requires special skills obtained through education and training. To be a professional teacher, one must have adequate academic qualifications. A professional teacher always prioritizes quality in teaching and meeting the needs of students. In addition, teachers must also be role models in terms of morals and ethics (Gunawan & Widiati, 2019). However, this technological advancement also presents its own challenges for educators. On the one hand, teachers are required to continuously develop their professional competencies, including an understanding of the latest technologies and digital skills (Hetwi Marse-lina Saerang, Elly Maria Lembong, Shelly Deity Meity Sumual, 2025).

On the other hand, they are also faced with ethical dilemmas in maintaining integrity and professionalism amidst these rapid changes. One of the biggest challenges faced is how teachers can still carry out their role as ethical educators in the digital era, where the boundaries between professional and personal lives are increasingly blurred, and the risk of ethical violations is increasing (Santoso & Fitriatin, 2024). Another obstacle found is the mismatch between the technology used and the needs of students. Some teachers tend to use technology just to follow the trend without considering its effectiveness in learning. This not only reduces the value of the innovation but also potentially violates the ethical principles of education if the technology does not provide real benefits for students. Violation of student privacy is another major issue that often arises. As part of the effort to be more creative, some teachers unintentionally violate students' privacy by sharing their personal data on digital platforms. This emphasizes the importance of digital literacy, which includes not only technical skills but also ethical understanding (Wildana

Sofia et al., 2024).

Teacher professionalism includes expertise, academic qualifications, and high ethics, all of which are supported by the role of teacher professional organizations in maintaining the standards and quality of the profession. According to the theory of professionalism, a professional is required not only to have technical expertise but also to uphold ethical values and a commitment to advancing their field. In the context of education, this means that a teacher must act as a role model, continue to learn, and contribute to the wider community (Wildana Sofia et al., 2024). In the digital Era, these ethical challenges are even more complex. The digital Era has fundamentally shifted the paradigm. Professional teachers must now pay attention to a definition in which technical digital competence must be based on a strong ethical and philosophical awareness. This definition can be broken down into three main pillars:

Competence Pillar: Teachers as Skilled and Adaptive "Digital Natives"

In the digital era, professional teachers are required to have a new set of competencies that go beyond the conventional classroom. These include Comprehensive Digital Literacy and Digital Learning Designer. Digital literacy for a professional teacher is not just a technical ability to use computers or applications. That is a superficial understanding. Comprehensive Digital Literacy is a multidimensional awareness and skill. These two competencies-Comprehensive Digital Literacy and Digital Learning Designer skills-work synergistically. Digital literacy provides critical skills, while learning design provides pedagogical goals. A teacher who is only digitally literate but has not mastered design is like a person who wants to go somewhere but does not know the destination. Conversely, teachers who have brilliant design ideas but are stuttering in technology will have difficulty realizing them (Al Ghifari, 2024).

Pillar of Ethics: Teacher as "Moral Compass"

Digital Era In simple terms, being a "Moral Compass" means that the teacher acts as a direction, guide, and guide for ethical values and virtues for their students. In the context of a complex and often blurred boundary between right and wrong in the digital Era, this role becomes even more critical and central. The function in this pillar is to Show Direction: Telling where North, South, East, and West are. Guiding the Way, helping someone who is lost to find the right path. Consistent, the north direction is always the same, no matter where and when, providing reliability. The teacher, as "Moral Compass," carries out these three functions in the realm of behavior and character. Thus, "Teacher as Moral Compass" is not about patronizing or imposing

values. It is about being a living example and a wise guide who helps students develop their own moral compass. The goal is that in the end, students are not forever dependent on their teachers, but have a strong internal compass to guide them in living life, both in the real and digital world, with integrity and noble character (Icka & Kochoska, 2024).

Pillars of Philosophy: Teachers as "Reflective Thinkers" who Interpret Technology

This is the deepest part that distinguishes teachers who just "can" from teachers who are truly "professional". Philosophical awareness encourages teachers to keep asking "Why?" and "For What?" Technology is used. In this pillar, there are three discussions, namely Reconstructing the Purpose of Education. Technology, in this case, is not the ultimate goal, but a tool that must be subject to lofty ideals to form a person with intelligence, life skills, and character. A reflective teacher will always ask, "Does the use of virtual reality in this history lesson really deepen the understanding of humanism, or is it just a spectacular hype?" This kind of question returns technology to its proper position: as a servant for the formation of a whole person, not as a substitute for an in-depth educational process (Iffah et al., 2023).

The Social Constructivist approach, knowledge is actively constructed by students through social interaction. Here, reflective teachers will utilize digital platforms such as online discussion forums or collaborative documents not to replace interaction, but rather to enrich and extend it. The goal is to create a "community of learners" where each student, with the help of technology, becomes a peer in constructing understanding, honing arguments, and learning from the perspectives of others, so that learning becomes a dynamic and meaningful social journey (Azizah Siti Lathifah, 2024). Technological Humanism Philosophy.

This philosophy places humans, with all their feelings, interpersonal relationships, and character development, at the center of all educational policies. A teacher who subscribes to this view will be critical of the psychological impact of overly digitized learning. He or she will ensure that the use of adaptive algorithms to customize learning materials does not erase the teacher's role in understanding a student's inner turmoil. He is here to ensure that amidst the rows of data and digital codes, human touch, empathy, and space for reflection on life values are never replaced (Ma & Sri-handayani, 2023).

CONCLUSION

This study concludes that the professionalism of Arabic language teachers in the digital era can no

longer be defined solely through the mastery of technical-pedagogical and technological competencies. Contemporary challenges demand a deep integration of ethical awareness and philosophical foundation in every teaching practice. First, from an ethical aspect, Arabic language teachers face complex challenges, ranging from the protection of student data privacy, algorithm bias in digital content, to the dominance of technology that is not always in line with Islamic educational values. Second, from a philosophical aspect, teachers are faced with fundamental questions about epistemology (the validity of digitally acquired language knowledge), ontology (the authenticity of Arabic in virtual spaces), and axiology (the balance between the value of technological efficiency and spiritual and cultural values in learning). This challenge requires teachers to become reflective thinkers who are able to balance the scientific tradition of Arabic with digital innovation, without losing their identity and cultural treasures.

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