

DEVELOPING AN ETHICAL-PEDAGOGICAL FRAMEWORK FOR AI-ASSISTED *MAHĀRAH KITĀBAH* LEARNING: A *WAHDATUL 'ULŪM* PERSPECTIVE

Neli Dian Rahmawati¹, Syamsul Ma'arif², Inayah³,
Muhammad Miftah Al Aufa⁴

^{1,2,3,4}Universitas Islam Negeri Walisongo Semarang, Indonesia

E-mail: ¹25031480036@student.walisongo.ac.id*,

²syamsulmaarif@walisongo.ac.id, ³inayah@walisongo.ac.id,

⁴2203026146@student.walisongo.ac.id

Abstract: The rapid advancement of Artificial Intelligence (AI) has transformed Arabic language learning, particularly *Mahārah Kitābah* (writing skills). Generative AI enables students to receive immediate assistance in translation, text composition, grammatical correction, and academic writing. However, its integration into learning also raises pedagogical and ethical concerns, including cognitive dependency on AI, diminished authenticity of students' academic work, weakened critical thinking, and challenges to academic integrity. This study develops an ethical-pedagogical framework for AI-assisted *Mahārah Kitābah* learning from the perspective of the *Wahdatul 'Ulūm* paradigm. Employing a qualitative library research design, the study adopts philosophical, pedagogical, and ethical-normative approaches. Data were collected from scholarly literature on AI in education, Arabic language pedagogy, academic integrity, and the *Wahdatul 'Ulūm* paradigm, and analyzed using content analysis. The findings indicate that AI should function as a learning support tool rather than a substitute for students' intellectual processes. The study proposes an ethical-pedagogical framework that integrates academic integrity, the authenticity of students' academic work, critical thinking, lecturers' pedagogical supervision, and academic *adab* to support the ethical implementation of AI in *Mahārah Kitābah* learning based on the *Wahdatul 'Ulūm* paradigm.

Keywords: Artificial Intelligence (AI); Academic Integrity; Ethical-Pedagogical Framework; *Mahārah Kitābah*; *Wahdatul 'Ulūm* Paradigm

Introduction

The rapid advancement of Artificial Intelligence (AI) has significantly transformed educational practices, including the teaching and learning of foreign languages. The emergence of generative AI enables students to receive immediate assistance in translation, text generation, grammatical correction, and academic writing. According to Miao and Holmes,¹ generative AI is reshaping teaching, learning, and research practices across educational systems while simultaneously introducing new pedagogical and ethical challenges. Within Arabic language education, these technological developments have increasingly influenced *Mahārah Kitābah* (writing skills), a productive language skill that requires learners to construct ideas, organize arguments, and apply accurate linguistic structures through critical and reflective thinking. Consequently, AI has become an important learning resource that offers considerable opportunities to improve learning efficiency and writing performance.

Despite these advantages, the widespread use of AI has also generated concerns regarding students' learning autonomy and academic responsibility. Recent studies indicate that students increasingly rely on generative AI to complete writing assignments, revise linguistic structures, and produce academic texts with minimal cognitive engagement.² Such practices may reduce opportunities for independent knowledge construction and gradually weaken students' critical thinking and creativity, excessive reliance on AI may reduce opportunities for reflective thinking and independent learning, echoing longstanding concerns about how digital tools can reshape cognitive habits.³ Furthermore, the uncontrolled use of AI raises concerns related to academic integrity, including plagiarism, diminished authenticity of students' academic work, and cognitive dependency on AI.⁴ As emphasized by the International Center for Academic

¹ Wayne Holmes and Fengchun Miao, *Guidance for Generative AI in Education and Research* (Unesco Publishing, 2023).

² Cecilia Ka Yuk Chan and Wenjie Hu, "Students' Voices on Generative AI: Perceptions, Benefits, and Challenges in Higher Education," *International Journal of Educational Technology in Higher Education* 20, no. 43 (2023), <https://doi.org/10.1186/s41239-023-00411-8>; Debby R E Cotton, Peter A Cotton, and J Reuben Shipway, "Chatting and Cheating: Ensuring Academic Integrity in the Era of ChatGPT," *Innovations in Education and Teaching International* 61, no. 2 (March 3, 2024): 228–39, <https://doi.org/10.1080/14703297.2023.2190148>.

³ N Carr, *The Shallows: What The Internet Is Doing To Our Brains* (WW Norton, 2010).

⁴ Shunan Zhang et al., "Do You Have AI Dependency? The Roles of Academic Self-Efficacy, Academic Stress, and Performance Expectations on Problematic AI Usage

Integrity,⁵ academic integrity is grounded in the values of honesty, trust, fairness, respect, responsibility, and courage. Therefore, integrating AI into *Maharah Kitabab* learning should not be viewed merely as a technological innovation but also as an ethical and pedagogical issue that requires careful consideration.

Within Islamic education, the learning process aims not only to develop intellectual competence but also to cultivate moral character, spiritual responsibility, and academic *adab*. Al-Attas argues that the ultimate purpose of Islamic education is to produce individuals who combine intellectual excellence with ethical conduct.⁶ This perspective implies that technological innovation should contribute to holistic human development rather than merely improving learning efficiency. Accordingly, the integration of AI into Arabic language learning should support students' intellectual growth while preserving the ethical values that underpin Islamic education.

The *Wahdatul 'Ulūm* paradigm provides an integrative framework that connects scientific knowledge, technological advancement, and Islamic values within a unified epistemological perspective.⁷ Rather than considering technology as value-neutral, the paradigm emphasizes that technological development should contribute to intellectual, moral, and spiritual development. In this regard, AI should be positioned as a learning support tool that enhances learning without replacing students' intellectual engagement, critical thinking, or academic responsibility. This perspective is particularly relevant for Arabic language learning,

Behavior,” *International Journal of Educational Technology in Higher Education* 21, no. 34 (2024), <https://doi.org/https://doi.org/10.1186/s41239-024-00467-0>; Michael Gerlich, “AI Tools in Society: Impacts on Cognitive Offloading and the Future of Critical Thinking,” *Societies* 15, no. 1 (2025): 1–28, <https://doi.org/https://doi.org/10.3390/soc1501000>; Alexander K. Kofinas, Crystal Han-Huei Tsay, and David Pike, “The Impact of Generative AI on Academic Integrity of Authentic Assessments within a Higher Education Context,” *British Journal of Educational Technology* 56, no. 6 (2025): 2522–49, <https://doi.org/https://doi.org/10.1111/bjet.13585>.

⁵ International Center for Academic Integrity (ICAI), “The Fundamental Values of Academic Integrity (3rd Ed.),” *International Center for Academic Integrity*, 2021.

⁶ Syed Muhammad Naquib Al-Attas, *The Concept Of Education In Islam : A Framework For An Islamic Philosophy Of Education*, 1st ed. (Kuala Lumpur: Ta'dib International, 2023); Riadhotus Sholikha and Muh Sabilar Rosyad, “Pemikiran Filsuf Dalam Pendidikan Islam,” *MIYAH: Jurnal Studi Islam* 21, no. 01 (2025): 51–66, <https://doi.org/10.33754/miyah.v21i01.1388>.

⁷ UIN Walisongo, “SK Rektor Nomor 204 Tahun 2016 Tentang Paradigma Unity of Sciences (Wahdatul 'Ulūm) UIN Walisongo Semarang” (UIN Walisongo Semarang, 2016).

where writing competence reflects not only linguistic proficiency but also reasoning ability, creativity, and ethical awareness.

Recent scholarship on AI and Islamic education reflects growing awareness that AI integration in Muslim educational contexts cannot be evaluated on technological grounds alone. Asmawi and Nasri (2026) note that discussions linking AI to *tarbiyyah* and *maqāsid al-shari'ah* remain limited, calling for guidelines that prevent AI from eroding the *murabbi's* formative role.⁸ Parallel work has proposed AI competency frameworks for Islamic higher education positioning AI ethics as a moral guardrail,⁹ and called for critical AI literacy repositioning teachers' ethical responsibility in Arabic instruction.¹⁰

These strands remain disconnected in two respects: studies grounded in *maqāsid al-shari'ah* or *tarbiyyah* address Islamic educational ethics broadly without engaging the *Wahdatul 'Ulum* paradigm a distinct epistemological framework uniting revealed and acquired knowledge; and existing AI-Islamic education frameworks, including recent AI competency and literacy models,¹¹ address AI use in general terms rather than a specific cognitive-ethical domain such as *Maharah Kitabah*. Based on a structured mapping of the literature across the three keyword clusters described in the Method section, no identified source was found to develop an ethical-pedagogical framework positioning AI-assisted *Maharah Kitabah* learning within the *Wahdatul 'Ulum* paradigm bounded by the scope of the search conducted, rather than a claim of absolute novelty. Addressing this gap, the present study proposes such a framework, positioning AI as a learning support tool that promotes academic integrity, authenticity, critical thinking, pedagogical supervision, and academic *adab* a paradigm-specific and

⁸ Nurul Fitri Asmawi and Nurfaradilla Mohamad Nasri, "The Future of Islamic Education in the Age of Artificial Intelligence: Trends and Implications," *International Journal of Academic Research in Progressive Education and Development* 15, no. 1 (2026): 1468–78, <https://doi.org/https://dx.doi.org/10.6007/IJARPED/v15-i1/27659>.

⁹ Azkia Muharom Albantani et al., "Future-Proofing Arabic Studies: A Strategic Artificial Intelligence Competency Framework for Islamic Higher Education," *BORNEO JOURNAL OF LANGUAGE AND EDUCATION* 6, no. 2 (2026): 204–15, <https://doi.org/https://doi.org/10.21093/benjole.v6i2.12803>.

¹⁰ Muhammad Fariq Heemal Attruk and Nik Hanan Mustapha, "Critical AI Literacy in Arabic Language Education: Rethinking Teacher Roles, Ethics, and Curriculum in the Age of Generative AI," *Global Education Journal* 4, no. 2 (2026): 255–70, <https://doi.org/https://doi.org/10.59525/gej.1714>.

¹¹ Albantani et al., "Future-Proofing Arabic Studies: A Strategic Artificial Intelligence Competency Framework for Islamic Higher Education."

skill-specific conceptualization extending beyond existing Islamic AI-ethics literature.

Literature Review

Artificial Intelligence in Arabic Language Learning

Artificial Intelligence has become one of the most influential innovations in contemporary education, particularly with the rapid development of generative AI, providing learners immediate assistance in translation, text generation, grammatical correction, and academic writing. UNESCO (2023) recognizes that AI is transforming educational practices while introducing new pedagogical and ethical challenges.¹² Within Arabic language education, AI has been increasingly integrated to support vocabulary acquisition, grammar instruction, translation, and writing development, with studies consistently demonstrating improved learning efficiency and *Mahārah Kitabah* development.¹³ Several studies examine ChatGPT-based writing instruction, reporting improvements in composition skills and 6C-based writing competencies,¹⁴ while others document the broader adoption of AI chatbots across Indonesian Islamic higher education, along with students' perceptions of these tools.¹⁵

Nevertheless, technological effectiveness alone is insufficient to evaluate AI's educational value; as AI becomes integral to language learning, discussions should extend beyond technological innovation to encompass its influence on students' intellectual engagement, autonomy, and academic responsibility.

¹² Holmes and Miao, *Guidance for Generative AI in Education and Research*.

¹³ Ibnu Fazar, "The Use of Artificial Intelligence-Based Generative Learning Media to Improve Arabic Language Learning Strategies," *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 9, no. 1 (2026): 415–38, <https://doi.org/https://doi.org/10.58223/al-irfan.v9i1.729>; Muh Sabilar Rosyad and Laila Farah Fitria, "Beyond Textbooks: Designing AI-Augmented Arabic Teaching Materials for Personalized Learning in Higher Education," *Kitaba* 4, no. 2 (2026): 129–46, <https://doi.org/10.18860/kitaba.v4i2.43410>.

¹⁴ Renti Yasmar, Adillah Suja, and Ahmad Fadel Syakir Hidayat, "Pemanfaatan ChatGPT Dalam Meningkatkan Keterampilan Menulis/Maharah Kitabah Berbasis 6C (Critical Thinking, Creativity, Collaboration, Communication, Computational and Compassion)," *Al-Janbar: Journal of Arabic Language* 1, no. 2 (2023): 87–104, <https://doi.org/https://doi.org/10.69493/ajol.v1i2.28>.

¹⁵ Amrin Mustofa et al., "Use of AI Artificial Intelligence ChatGPT for Arabic Language Learning Media," *At Turots: Jurnal Pendidikan Islam* 6, no. 1 (2024): 236–49, <https://doi.org/https://doi.org/10.51468/jpi.v6i1.690>.

Ethical Dimensions of AI-Assisted *Mahārah Kitābah* Learning

Mahārah Kitābah is a productive language skill that requires learners to generate ideas, organize arguments, and communicate meaning through appropriate linguistic structures.¹⁶ As a higher-order cognitive activity, writing involves critical thinking, creativity, and independent knowledge construction. Therefore, the integration of AI into writing instruction presents not only educational opportunities but also ethical challenges.

Recent studies report that students increasingly employ generative AI to complete writing assignments, revise linguistic structures, and produce academic texts. Although these technologies improve learning efficiency, excessive reliance on AI may reduce opportunities for reflective thinking and independent learning. Furthermore, concerns related to plagiarism, cognitive dependency on AI, and the diminished authenticity of students' academic work have become increasingly prominent. These issues directly affect academic integrity, which emphasizes honesty, responsibility, fairness, and transparency in academic practice. Collectively, previous studies suggest that AI should function as a learning support tool that enhances students' learning experiences without replacing their intellectual engagement or personal responsibility in the writing process.

The *Wahdatul 'Ulūm* Paradigm and the Conceptual Framework of the Study

The *Wahdatul 'Ulūm* paradigm offers an integrative perspective that connects scientific knowledge, technological advancement, and Islamic values within a unified educational framework¹⁷, emphasizing that technological innovation should strengthen academic adab, integrity, and responsible knowledge construction alongside learning

¹⁶ Bakhrum Amir, "Pemanfaatan Aplikasi ChatGPT Dalam Meningkatkan Kemampuan Mahasiswa Pada Mata Kuliah Maharoh Kitabah," *LUGHOTI* 7, no. 1 (2024): 37–59; Muh Sabilar Rosyad et al., "How Output-Based Standardisation of Writing Skills Learning Should Be Implemented for Non-Arabic Speakers," *JALIE: Journal of Applied Linguistics and Islamic Education* 9, no. 1 (2025): 117–36, <https://doi.org/10.33754/jalie.v9i1.1494>.

¹⁷ M Mardiah and Syaifuddin Sabda, "Multi , Inter , and Transdisciplinary Islamic Education (A Theoretical Review on Islam Perspective) Pendidikan Islam Multi , Inter , Dan Transdisipliner (Tinjauan Teoritis Dalam Perspektif Islam)," *Jurnal ISO* 2, no. 1 (2022): 99–108, <https://doi.org/https://doi.org/10.53697/iso.v2i1.665>; Azwar Muharram Zebua et al., "Pembentukan Karakter Mahasiswa UIN Sumatera Utara Melalui Konsep Wahdatul Ulum," *AL MURABBI* 8, no. 2 (2022): 39–48, <https://doi.org/https://doi.org/10.53627/jam.v8i2.4610>.

effectiveness. Building on the gap identified earlier, this study conceptualizes AI-assisted *Maharah Kitabah* learning as the interaction of three dimensions technological innovation, Arabic language pedagogy, and Islamic educational ethics which form the theoretical foundation for the framework developed in this study.

Method

This study is designed as a conceptual literature synthesis specifically following the Theory Synthesis approach to conceptual article design,¹⁸ employing a qualitative library research approach to critically analyze and integrate existing scholarly literature. The study's objective was twofold: first, to identify recurring ethical themes documented in prior research on AI in education, Arabic language pedagogy, and Islamic educational philosophy; and second, to advance these literature-derived themes into an original ethical-pedagogical framework developed through the authors' own interpretive synthesis. Accordingly, findings reported in this study are distinguished into two categories: descriptive themes directly supported by the reviewed literature, and interpretive propositions representing the authors' theoretical contribution, which have not been empirically verified and are proposed as a conceptual foundation for future validation.

Literature was retrieved through Google Scholar and academic repositories indexing peer-reviewed publications, covering the period 2016–2026. Search terms combined Boolean operators across three conceptual clusters: (1) AI and Arabic language learning (e.g., “artificial intelligence” and “Arabic language learning”, “generative AI” and “writing skills”); (2) AI ethics and academic integrity (e.g., “AI ethics” and “academic integrity”, “cognitive dependency” and “AI”); and (3) Islamic educational paradigms (e.g., “*Wahdatul 'Ulūm*”, “*maqāṣid al-shari'ah*” and “artificial intelligence”, “Islamic education” and “AI ethics”).

Sources were included if they: (1) were peer-reviewed journal articles, academic books, or institutional reports published between 2016 and 2026; (2) were published in English, Arabic, or Indonesian; and (3) directly addressed AI in education, Arabic language pedagogy, academic integrity, or Islamic educational philosophy. Sources were excluded if they: (1) were non-peer-reviewed preprints, blog posts, or magazine articles without editorial review; (2) addressed AI applications

¹⁸ Elina Jaakkola, “Designing Conceptual Articles: Four Approaches,” *AMS Review* 10, no. 1 (2020): 18–26, <https://doi.org/10.1007/s13162-020-00161-0>.

unrelated to education or language learning; or (3) were duplicate records across search clusters. The literature selection process is summarized in Table 1 below.

Table 1. Literature Selection Process

Stage	Description	Number of Records
Initial search	Records identified across three keyword clusters (AI and Arabic language learning; AI ethics and academic integrity; Islamic educational paradigms) via Google Scholar and academic repositories, 2016–2026	Use AI to support idea development while maintaining independent writing activities.
Duplicate and non-peer-reviewed removal	Duplicate records and non-peer-reviewed sources (e.g., preprints, magazine articles) excluded	4 removed
Title and abstract screening	Remaining records screened for direct relevance to the study's focus	19 screened
Integration with existing literature base	Eligible records combined with the study's pre-established literature base	-
Final sources retained	Sources meeting all inclusion criteria, retained for full-text analysis	38

The included literature was analyzed using qualitative content analysis, following four stages: (1) *data reduction*, in which literature not directly relevant to the research objectives was excluded; (2) *thematic categorization*, in which sources were organized into three interconnected themes AI in Arabic language learning, ethical issues in AI-assisted *Maharah Kitabah* learning, and the *Wahdatul 'Ulum* paradigm as an integrative educational framework; (3) *interpretation*, in which relationships among AI utilization, *Maharah Kitabah* pedagogy, and Islamic educational ethics were critically examined; and (4) *conceptual synthesis*, in which findings were integrated to construct the proposed ethical-pedagogical framework. To enhance the trustworthiness of the analysis, conceptual triangulation was applied by cross-referencing perspectives from educational technology, Arabic language pedagogy, academic integrity scholarship, and Islamic educational philosophy.¹⁹

¹⁹ N K Denzin, *The Research Act: A Theoretical Introduction to Sociological Methods*, Methodological Perspectives (Transaction Publishers, 2017).

Result and Discussion

Ethical Challenges of Artificial Intelligence in *Mahārah Kitābah* Learning

The synthesis of the selected literature identifies four recurring analytical themes concerning the integration of Artificial Intelligence (AI) into *Mahārah Kitābah* learning: cognitive dependency on AI, threats to academic integrity, diminished authenticity of students' academic work, and reduced critical thinking. Two of these themes cognitive dependency and threats to academic integrity are directly and consistently documented across the reviewed literature.²⁰ The remaining two themes diminished authenticity and reduced critical thinking are less extensively documented in isolation but are inferred through the authors' interpretive synthesis of related findings on AI-assisted writing and academic integrity.²¹

Although AI improves learning efficiency by assisting translation, grammatical correction, and text generation, excessive reliance on AI may weaken students' active engagement in the writing process. Among these themes, cognitive dependency on AI emerged as the most significant concern because writing is fundamentally an intellectual activity requiring idea development, argument organization, and reflective thinking. When these cognitive processes are delegated to AI, students risk becoming passive users of technology rather than independent knowledge constructors.

Similarly, AI-generated texts raise concerns regarding academic integrity and the authenticity of students' academic work, particularly when AI is used without transparency or appropriate academic responsibility.

It is important to note that while each theme is individually grounded in the reviewed literature, the interconnections proposed among them and their synthesis into a unified ethical-pedagogical framework constitute a conceptual proposition developed through the authors' interpretive analysis, rather than an empirically verified causal relationship. This distinction is consistent with the conceptual literature synthesis design described in the Method section.

²⁰ Zhang et al., "Do You Have AI Dependency? The Roles of Academic Self-Efficacy, Academic Stress, and Performance Expectations on Problematic AI Usage Behavior."

²¹ Chan and Hu, "Students' Voices on Generative AI: Perceptions, Benefits, and Challenges in Higher Education."

The *Wahdatul 'Ulūm* Paradigm as an Ethical Foundation for AI-Assisted *Mahārah Kitābah* Learning

The literature analysis indicates that the ethical challenges arising from AI-assisted *Mahārah Kitābah* learning cannot be addressed through technological regulation alone,²² but require an educational framework integrating technological advancement with moral and intellectual development a concern echoed in recent evidence on generative AI in Islamic and moral education²³ and in broader discussions of ethical dilemmas and distortion risks facing AI integration in Muslim societies.²⁴ The *Wahdatul 'Ulūm* paradigm provides this foundation: rather than replacing students' intellectual effort, AI is positioned to facilitate meaningful learning while the writing process continues to serve as a medium for reasoning, creativity, and reflective thinking balancing technological efficiency with academic integrity, intellectual autonomy, and academic adab.

Building on this foundation, the following framework operationalizes these principles into four interconnected ethical dimensions guiding the responsible implementation of AI in *Mahārah Kitābah* learning

Proposed Ethical-Pedagogical Framework for AI-Assisted *Mahārah Kitābah* Learning

Building upon the synthesis of previous studies, this research proposes an ethical-pedagogical framework that integrates technological innovation, Arabic language pedagogy, and Islamic educational ethics. The framework positions AI as a learning support tool rather than a replacement for students' intellectual engagement.

²² Muhammad Jafar Maulana, Cecep Darmawan, and Rahmat, "Penggunaan Chatgpt Dalam Pendidikan Berdasarkan Perspektif Etika Akademik," *Bhineka Tunggal Ika: Kajian Teori Dan Praktik Pendidikan PKn* 10, no. 01 (2023): 58–66.

²³ Budiyanto et al., "Transforming Islamic and Moral Education with Generative AI: A Statistical Systematic Review," *Syamil* 13, no. 3 (2025): 337–52, <https://doi.org/https://doi.org/10.21093/sy.v13i3.11935>.

²⁴ Indah Rahayu et al., "ETHICAL DILEMMAS AND MORAL FRAMEWORKS: NAVIGATING THE INTEGRATION OF ARTIFICIAL INTELLIGENCE IN ISLAMIC SOCIETIES," *International Journal of Teaching and Learning* 1, no. 3 (2023): 171–83; Ana Kurnia Sari, Khoirul Amin, and Mustiza Isnanimataka, "Etika Artificial Intelligence (AI) Dalam Pendidikan Islam : Mengatasi Tantangan Distorsi Dan Misinterpretasi," *International Conference on Tradition and Religious Studies* 3, no. 1 (2024): 350–59.

The proposed framework consists of four interconnected ethical dimensions that guide the responsible implementation of AI in *Mahārah Kitābah* learning.

Table 2 reorganizes the four ethical themes into an explanatory sequence linking specific AI affordances to their downstream ethical and pedagogical consequences. Each row traces how a particular technological capability (AI affordance) leads students toward a specific pattern of cognitive delegation, which in turn generates an identifiable ethical risk. The *Wahdatul 'Ulūm* paradigm then supplies the interpretive principle through which this risk is understood, from which a corresponding pedagogical response is derived, ultimately aimed at producing a specific, observable learner outcome. This explanatory sequence clarifies the mechanism by which the framework is expected to preserve learner agency, rather than presenting the framework as a normative matrix of unconnected recommendations.

Table 2. Ethical-Pedagogical Framework for AI-Assisted *Mahārah Kitābah* Learning

AI Affordance	Cognitive Delegation	Ethical Risk	<i>Wahdatul 'Ulūm</i> Interpretation	Pedagogical Response	Learner Outcome
Instant grammatical correction, sentence generation, and automated translation	Delegating idea generation and linguistic structuring to AI	Cognitive dependency: eroded intellectual autonomy	Intellectual autonomy (<i>istiqlāl al-'aql</i>) as holistic development, not efficiency	Independent draft required before AI-assisted refinement	Preserved independent idea-generation with AI-supported refinement
Generation of texts indistinguishable from human writing	Submitting AI-generated text as original composition	Academic integrity threat: plagiarism, misrepresented authorship	Honesty (<i>sidq</i>) and trustworthiness (<i>amanah</i>) as foundational to knowledge	AI-use disclosure required; assess drafts and revision history	Transparent AI use with demonstrated authorship
Stylistic homogenization via AI-suggested phrasing	Wholesale adoption of AI phrasing over personal voice	Diminished authenticity: lost individual voice	Writing reflects the self (<i>nafs</i>) and moral-intellectual growth	Portfolio-based assessment; reflective writing journals	Retained personal voice, demonstrable stylistic growth
Immediate answers to writing prompts without requiring analysis	Uncritical acceptance of AI output, bypassing reasoning	Reduced critical thinking: weakened argumentation	<i>Tufakkur</i> (reflective contemplation) as integral to <i>'ilm</i>	Critical evaluation of AI suggestions required; Socratic feedback	Strengthened critical evaluation, independent judgment

As illustrated in Table 2, the ethical use of AI in *Mahārah Kitābah* learning cannot be reduced to preventing plagiarism alone; each

identified risk traces back to a specific AI affordance and is addressed through a correspondingly specific pedagogical response. This sequence shows that strengthening students’ intellectual autonomy, academic responsibility, and ethical awareness is not a generic aspiration but a traceable outcome of deliberate pedagogical choices grounded in the *Wahdatul ‘Ulum* paradigm.

Table 3. Comparative Positioning of the Proposed Framework Relative to Existing AI Ethics and Competency Models

Framework	Epistemological Basis	Scope	Structural Orientation	Gap This Study Addresses
UNESCO AI Competency (Miao & Cukurova, 2024)	Secular, human-centered	All subjects	Competency taxonomy (5×3 levels)	No epistemic paradigm; no language-skill specificity
<i>Tarbiyyah/maqāsid</i> AI ethics (Asmawi & Nasri, 2026)	Islamic, general	Islamic education broadly	Principle-based guidelines	Not operationalized into classroom strategies
AI competency, Islamic higher ed. (Albantani et al., 2026)	Islamic, institutional	Arabic or Islamic higher ed.	Literacy + ethics competency	Not skill-specific
Present study	<i>Wahdatul ‘Ulum</i> (revealed + acquired knowledge)	<i>Mahārah Kitābah</i> specifically	Challenge → principle → strategy (Table 2)	Paradigm-specific, skill-specific, actionable synthesis

Positioning the proposed framework against existing models clarifies its specific contribution. Unlike the UNESCO AI Competency Framework for Teachers,²⁵ which offers a generic, competency-based taxonomy applicable across all subjects and educational contexts, the present framework is deliberately domain-specific: it addresses a single productive language skill, *Mahārah Kitābah*, where the ethical stakes of AI use are inseparable from the cognitive process of independent writing. Furthermore, unlike Islamic AI-ethics scholarship grounded in *maqāsid al-shari’ah* or *tarbiyyah*²⁶ or AI competency models for Islamic

²⁵ Fengchun Miao and Mutlu Cukurova, *AI Competency Framework for Teachers* (France: UNESCO, 2024), <https://doi.org/https://doi.org/10.54675/ZJTE2084>.

²⁶ Asmawi and Nasri, “The Future of Islamic Education in the Age of Artificial Intelligence: Trends and Implications.”

higher education,²⁷ which articulate broad ethical principles or general competencies, the present framework translates the *Wabdatul 'Ulum* paradigm directly into classroom-level pedagogical strategies (Table 2), linking each ethical challenge to a specific paradigmatic principle and an actionable teaching practice. This dual specificity paradigmatic and pedagogical distinguishes the proposed framework from both secular competency models and general Islamic ethical frameworks, positioning it as a novel synthesis rather than a restatement of existing constructs.

Theoretical and Pedagogical Implications for Arabic Language Learning

Beyond its practical applications, the proposed framework advances three strands of theoretical scholarship. First, it reframes AI dependency²⁸ from a purely behavioral risk into an epistemological responsibility, managed through intellectual autonomy as understood within the *Wabdatul 'Ulum* paradigm bridging educational psychology and Islamic educational philosophy, and aligning with recent calls for ethical AI frameworks in teaching-learning contexts.²⁹

Second, it contributes a value-based alternative to rule-based academic integrity scholarship.³⁰ Where existing literature emphasizes detection and policy compliance, this framework situates honesty and responsibility within academic adab a construct central to Islamic educational ethics curricula³¹ suggesting integrity is sustained more durably through internalized disposition than external enforcement.

²⁷ Albantani et al., "Future-Proofing Arabic Studies : A Strategic Artificial Intelligence Competency Framework for Islamic Higher Education."

²⁸ Gerlich, "AI Tools in Society : Impacts on Cognitive Offloading and the Future of Critical Thinking"; Zhang et al., "Do You Have AI Dependency? The Roles of Academic Self-Efficacy , Academic Stress , and Performance Expectations on Problematic AI Usage Behavior."

²⁹ Mohammed Airaj, "Ethical Artificial Intelligence for Teaching-Learning in Higher Education," *Education and Information Technologies* 29, no. 13 (2024): 17145–67, <https://doi.org/10.1007/s10639-024-12545-x>; Muh. Sabilar Rosyad et al., "From CEFR to AI-Assisted Learning: Contemporary Transformations in Arabic Language Teaching for Non-Native Speakers," *ATHLA: Journal of Arabic Teaching, Linguistic and Literature* 7, no. 1 (2026): 37–56, <https://doi.org/10.22515/athla.v7i1.14295>.

³⁰ Chan and Hu, "Students ' Voices on Generative AI : Perceptions , Benefits , and Challenges in Higher Education."

³¹ Ali Ahmad Yenuri, "Etika Akhlaq Dalam Kurikulum Pendidikan Islam Di Indonesia: Sebuah Tinjauan Sistematis Literatur," *JALIE* 8, no. 2 (2025): 363–78, <https://doi.org/https://doi.org/10.33754/jalie.v8i02.1439>.

Third, it advances *Wahdatul 'Ulūm* theory itself: prior scholarship has addressed knowledge integration at the epistemological level³² without operationalizing the paradigm into domain-specific pedagogy. This study extends it into the ethical governance of educational technology, positioning the study at the intersection of AI ethics scholarship,³³ Islamic AI-ethics scholarship,³⁴ and *Wahdatul 'Ulūm* theory.

The proposed framework carries three implications for Arabic language education. First, lecturers should integrate AI without displacing students' own writing processes, continuing to emphasize idea development and independent knowledge construction. Second, assessment should prioritize process-oriented evaluation draft writing, reflective journals, peer review alongside written products, to assess original thinking while encouraging responsible AI use. Finally, integrating the *Wahdatul 'Ulūm* paradigm reinforces that technological innovation should cultivate academic integrity and adab, not only academic achievement requiring lecturers to balance technological advancement with the ethical values underpinning Islamic education

Arabic-Specific Risks and Process-Oriented Assessment

The ethical risks outlined above manifest with particular intensity in Arabic writing instruction due to features unique to the language. Automated tools that instantly correct i'rāb (grammatical case marking), insert harakat (diacritical marks), or resolve morphological ambiguity in root-pattern (wazn) formation challenges long recognized as distinctive to Arabic language processing³⁵ risk bypassing the very grammatical reasoning process that Mahārah Kitābah is intended to develop. Unlike surface-level spelling correction in Latin-script languages, these corrections address the grammatical logic itself, making the distinction between AI as scaffolding and AI as substitution especially consequential in the Arabic context. AI-based platforms have in fact already been applied to Arabic language assessment, including

³² Dede Khairani and Salminawati, "Tinjauan Paradigma Wahdatul Ulum Dalam Filsafat Dan Sains Islam," *Al-Afkar* 8, no. 3 (2025): 1369–76, <https://doi.org/10.31943/afkarjournal.v8i3.1517.Wahdatul>.

³³ Miao and Cukurova, *AI Competency Framework for Teachers*.

³⁴ Asmawi and Nasri, "The Future of Islamic Education in the Age of Artificial Intelligence: Trends and Implications."

³⁵ Nizar Habash, *Introduction to Arabic Natural Language Processing* (San Rafael, CA: Morgan & Claypool, 2010), <https://doi.org/https://doi.org/10.2200/S00277ED1V01Y201008HLT010>.

automated test design for listening proficiency,³⁶ underscoring the need for equally deliberate attention to their role in writing instruction.

This distinction can be operationalized through process-oriented assessment, an approach well-established in second language writing pedagogy that evaluates the development of a text over time rather than only its final form.³⁷ AI functions as scaffolding when it is used after a student has produced an independent initial draft, to check or refine grammatical choices the student has already reasoned through; it functions as substitution when it generates i'rāb, harakat, or sentence structure prior to any independent student attempt. Lecturers can evaluate this distinction through practical, verifiable evidence: draft revision histories showing the sequence of student versus AI contributions, in-class handwritten composition exercises without AI access as a baseline comparison, and short oral defenses in which students explain the grammatical reasoning behind specific structural choices in their writing. These measures allow lecturers to assess not only the final written product but the authenticity of the composing process itself.

Conclusion

This study has developed an ethical-pedagogical framework for AI-assisted *Mahārah Kitābah* learning through the perspective of the *Wahdatul Ulūm* paradigm. The conceptual literature synthesis identified four recurring analytical themes cognitive dependency, threats to academic integrity, diminished authenticity, and reduced critical thinking which were reorganized into an explanatory sequence linking specific AI affordances to their corresponding ethical risks and pedagogical responses. This sequence constitutes the study's principal analytical contribution: a paradigm-specific and skill-specific framework that extends beyond generic AI ethics guidelines by tracing an explicit mechanism from technological affordance to learner outcome.

As a conceptual literature synthesis, however, this study is bounded by the scope of the literature reviewed and does not include

³⁶ Muhammad Ainul Haq Muh Sabilar Rosyad, "Efektivitas Situs Berbasis Kecerdasan Buatan Dalam Mendesain Tes Keterampilan Mendengar," *JALIE: Journal of Applied Linguistics and Islamic Education Volume 06, Nomor 01, Maret 2022*; p-ISSN: 2549-7804; e-ISSN: 2549-8622; 27-44 06 (2022): 27–44.

³⁷ Ken Hyland, *Second Language Writing*, Cambridge Language Education (Cambridge University Press, 2003), <https://doi.org/https://doi.org/10.1017/CBO9780511667251>.

empirical or expert-validated evidence; its applicability is likewise bounded to higher education contexts sharing a similar integrative Islamic epistemological orientation and to Mahārah Kitābah specifically, rather than language skills or educational levels more broadly. Future research should therefore proceed through expert judgment validation of the framework's clarity and applicability, followed by empirical piloting involving lecturers and students, to establish the extent to which the proposed relationships hold under classroom conditions.

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