

The Development of Teacher Professional Ethics in the Digital Age from an Islamic Perspective

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ABSTRACT

The rapid advancement of digital technology has transformed educational ecosystems, presenting new ethical challenges for teachers such as data privacy, virtual communication, and digital plagiarism—issues inadequately addressed by classical Islamic ethics frameworks. This study aims to formulate an operational and responsive model of teacher professional ethics in the digital era grounded in Islamic values. Employing a qualitative library research approach, data were gathered through thematic content analysis of the Qur'an, hadith, classical scholarly works, and contemporary journals. The findings yield a comprehensive model integrating the principles of *amanah* (trustworthiness), *uswah* (role modeling), *tabayyun* (verification), *rahmah* (compassion), and *sidq* (truthfulness) across four dimensions: personal character, ethical digital interactions, secure data management, and academic justice. In conclusion, this model fills gaps in fragmented prior studies by providing a holistic Islamic-based framework. Its primary contributions include practical guidelines for teachers, policy recommendations for schools, and enrichment of contemporary Islamic educational ethics discourse.

Keywords: Teacher Professional Ethics, Digital Education, Islamic Values, *Amanah*, *Usrah*.

INTRODUCTION

The rapid development of digital technology over the last decade has significantly transformed the educational ecosystem, affecting learning methods, interaction patterns, and the character of students.¹ The learning process is no longer confined to physical classrooms but has expanded into virtual spaces through online learning platforms, social media, and

¹ Hikmal Alfiyansyah et al., “Etika Digital Dalam Profesionalisme Guru Pendidikan Agama Islam : Menjaga Nilai Spiritualitas Di Tengah Inovasi Pembelajaran,” *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 1117–26, <https://doi.org/10.24256/iqro.v8i3.8418>; Siti Rahmi et al., “Etika Profesional Dan Tanggung Jawab Ilmuwan Dalam Kajian Profetik,” *AN NUR: Jurnal Studi Islam* 16, no. 1 (2024): 75–91, <https://doi.org/10.37252/annur.v16i1.785>; Muhammad Ismed Suhanda et al., “Transformasi Etika Profesi Pendidik Dalam Mewujudkan Pendidikan Islam Berkarakter,” *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 2, no. 3 (2025): 61–73, <https://doi.org/10.61132/ikhlas.v2i3.1060>.

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various educational applications that demand teachers be pedagogically adaptive and technologically literate.² In this context, teachers function not only as deliverers of knowledge but also as information managers, digital learning facilitators, directors of online interaction, and moral figures expected to serve as role models in technology use.³ These new demands give rise to various ethical issues, such as the misuse of social media by teachers and students, the neglect of privacy and data security, digital plagiarism practices, and a decline in the quality of communication and pedagogical relationships due to entirely online interactions.⁴ In the Islamic educational tradition, these issues cannot be separated from the foundations of *akhlak* (morality), *amanah* (trust), and moral responsibility, which require harmony between knowledge, character, and the behavior of educators in both physical and digital spaces.⁵

On the other hand, the digital era also opens opportunities for teachers to expand the reach of *da'wah* and Islamic education through religious content, virtual classes, and learning communities on social media.⁶ However, the "viral" culture, the logic of clicks and followers, and the competition for educational content often blur the line between the teacher's role as an educator and their role as a digital public figure vulnerable to being trapped in image-building and ethical violations.⁷ This phenomenon confirms that a teacher's professionalism in the digital era is not measured solely by technological mastery and content creativity, but also by the ability to maintain moral integrity, manage digital footprints, and instill media etiquette in students according to Islamic principles. Thus, strengthening the professional ethics of teachers from an Islamic perspective becomes an urgent need so that the use of educational technology remains within the corridors of faith, humanity, and public interest, rather than merely following digital trends without ethical control.

A number of studies have discussed teacher professional ethics and their integration with Islamic values as well as the challenges of the digital era, albeit with varying focus and depth. First, research by Alfiyansyah et al. (2025) at SDN 057 Bina Harapan Bandung analyzed digital ethics in the professionalism of Islamic Religious Education (PAI) teachers, finding that teachers interpret digital ethics as professional *akhlak* through media caution, digital role modeling, content filtering, and the integration of technological literacy with Islamic spiritual values.⁸ Second, Nugraha (2025) highlighted teacher ethics amidst the viral culture and the demands of educational content on social media, concluding that social media strengthens professionalism if used ethically but holds potential traps for ego and code of

² Awang Aji Nugraha, "Etika guru di tengah budaya 'Viral' dan tuntutan konten edukatif di media sosial," *Maliki Interdisciplinary Journal* 3, no. 7 (2025): 611–15; Rahmi et al., "Etika Profesional Dan Tanggung Jawab Ilmuwan Dalam Kajian Profetik"; *Kajian Sistematis Etika Digital Islam Dalam Perubahan Interaksi Guru Dan Peserta Didik Era Modern*, n.d., accessed February 6, 2026, <https://www.muhlisinsalim.web.id/2025/11/kajian-sistematis-etika-digital-islam.html>.

³ Rahmawati et al., "Peran Guru Pai Dalam Membina Etika Digital Siswa Di Era Media Sosial," *Al Irfan : Jurnal Ilmu Pendidikan Dan Penelitian* 1, no. 2 (2025): 108–18, <https://doi.org/10.64877/alirfan.v1i2.36>; Rinda Puspita Sari and Safriadi Safriadi, "Kode Etik Profesi Guru Pendidikan Agama Islam Dalam Konteks Peningkatan Mutu Pendidikan Di Era Society 5.0," *Intelektnalita: Journal of Education Sciences and Teacher Training* 13, no. 1 (2024), <https://doi.org/10.22373/ji.v13i1.20915>.

⁴ Alfiyansyah et al., "Etika Digital Dalam Profesionalisme Guru Pendidikan Agama Islam."

⁵ Imam Taulabi et al., "Etika Guru Dalam Pandangan KH. Hasyim Asy'ari: Studi Atas Adab al-'Alim Wa al-Muta'allim Di Era Disrupsi," *Realita: Jurnal Penelitian Dan Kebudayaan Islam* 22, no. 2 (2024): 187–204, <https://doi.org/10.30762/realita.v22i2.299>.

⁶ Prita Indriawati et al., "Etika Profesi Guru Dalam Pendidikan Sekolah Dasar," *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan* 3, no. 6 (2023): 414–21, <https://doi.org/10.36418/syntax-imperatif.v3i6.208>; Suhandi et al., "Transformasi Etika Profesi Pendidik Dalam Mewujudkan Pendidikan Islam Berkarakter."

⁷ Nugraha, "Etika guru di tengah budaya 'Viral' dan tuntutan konten edukatif di media sosial."

⁸ Alfiyansyah et al., "Etika Digital Dalam Profesionalisme Guru Pendidikan Agama Islam."

conduct violations.⁹ Third, Rahmi et al. (2024) examined the teacher's role in digital literacy in Islamic schools, emphasizing the teacher as a technology facilitator, digital ethics guide, and curriculum innovator in harmony with Islamic values.¹⁰ Fourth, Sari and Safriadi (2024) developed the integration of contemporary digital ethics into the Islamic studies curriculum, including teacher responsibilities in digital communication, online assessment, and virtual interaction standards.¹¹ Fifth, Rahmawati et al. (2025) analyzed the role of PAI teachers in fostering students' digital ethics, asserting the teacher's role as a model of *uswah hasanah*, a builder of religious character, and a guide for *akhlak* in digital spaces.¹² Despite making important contributions, these studies are partial and thematic—focusing on the digital ethics of PAI teachers in specific schools, social media ethics, digital literacy, Islamic curriculum integration, or the role of ethical mentors—without developing a comprehensive Islamic-based professional ethics model for teachers to address digital issues such as learning platforms, virtual communication, data privacy, social media content, and plagiarism. Research is generally limited to norms of *akhlak* and role modeling without operational elaboration, leaving a gap for a structured ethics model that is digitally responsive and practical for teachers.

METHOD

This research utilizes a qualitative approach with a literature study method. All data were obtained through a review of journals, books, and scientific documents discussing teacher professional ethics, digital education, and Islamic ethical values. This method was chosen because the research is conceptual in nature and does not require field data collection. The research subjects consist of literature relevant to the theme. The selection of sources was conducted purposively to ensure that only works with academic quality and thematic relevance were used.

The research procedure involves four steps: collecting literature, selecting appropriate sources, reading and noting key points, and categorizing findings based on the themes of teacher professional ethics and digital era challenges. The results of this process were then synthesized into an ethical concept applicable within the context of digital education. Data collection was performed by searching various scientific databases and digital libraries, followed by selecting literature that met the criteria for relevance and content accuracy. Data analysis utilized content analysis techniques with a thematic approach. Through this technique, significant themes from each source were identified, compared, and unified to produce a framework for teacher professional ethics that meets the demands of the digital era and aligns with Islamic values.

RESULTS AND DISCUSSION

Foundations of Teacher Professional Ethics in an Islamic Perspective

The findings of this study indicate that teacher professional ethics in Islam are rooted in the values of *akhlak* (morality), *amanah* (trust/responsibility), and role modeling, as emphasized through the Qur'an, Hadith, and classical literature. Scholars such as al-Ghazali, Ibn Jama'ah, and Hasyim Asy'ari consistently view the teacher as a figure responsible not only for the delivery of knowledge but also for the formation of character and civilization.

⁹ Nugraha, "Etika guru di tengah budaya 'Viral' dan tuntutan konten edukatif di media sosial."

¹⁰ Rahmi et al., "Etika Profesional Dan Tanggung Jawab Ilmuwan Dalam Kajian Profetik."

¹¹ Sari and Safriadi, "Kode Etik Profesi Guru Pendidikan Agama Islam Dalam Konteks Peningkatan Mutu Pendidikan Di Era Society 5.0."

¹² Rahmawati et al., "Peran Guru Pai Dalam Membina Etika Digital Siswa Di Era Media Sosial."

This perspective positions teacher ethics as a moral framework that unifies intellectual, spiritual, and social dimensions, rather than merely a modern professional standard.

An examination of the terms *mu'allim*, *murabbi*, *mursyid*, *mudarris*, and *muaddib* reveals that the teacher's role in Islam encompasses teaching, fostering spiritual development, guiding morality, training skills, and instilling *adab* (etiquette/decency) as the foundation of civilization.¹³ These five concepts illustrate that the teaching profession requires strong integrity and role modeling, as the teacher's position is understood as the shaper of the direction of the students' scientific and moral development.

Surah Al-Baqarah verse 31 and Ar-Rahman verses 1–4 demonstrate that teaching activities are associated with Divine honor and compassion. Teaching is understood as part of the human function of *khalifah* (vicegerent), which demands clarity, nobility of language, and empathy in interaction. Hadiths regarding beneficial knowledge further emphasize that teachers hold a spiritual role as inheritors of knowledge and guardians of values. These findings provide a strong theological basis that teacher professional ethics in Islam are always linked to a moral responsibility broader than mere pedagogical tasks.

A study of the works of classical scholars reveals an ethical pattern covering personal, pedagogical, and social-scientific dimensions. Ibn Jama'ah emphasizes the importance of sincerity, simplicity, and moral authority.¹⁴ Hasyim Asy'ari reinforces the spiritual dimension that forms role modeling.¹⁵ Meanwhile, al-Ghazali highlights the necessity of delivering knowledge with gentleness, compassion, and an ethical pedagogical attitude.¹⁶ All these findings show that teacher ethics in Islam are comprehensive, yet remain focused on the formation of the teacher's personality and morality as the foundation of professionalism.

Nonetheless, the analysis also shows that this classical ethical framework is still normative and does not yet specifically address digital education challenges. Issues such as virtual communication, social media usage, data security, and digital plagiarism have not been reached by these classical concepts. In other words, the foundation of Islamic ethics is very strong in terms of values, but it requires reinterpretation to provide relevant and operational guidance in facing the reality of modern technology-based education.¹⁷

Challenges of Teacher Professional Ethics in the Digital Era

The development of digital technology has changed the way teachers interact with students and the school environment. Educational spaces are now connected to social media, online learning platforms, and an unlimited flow of information, causing professional boundaries to often shift. This situation highlights several ethical issues, particularly in the use of digital media, the management of students' private data, and communication occurring outside the classroom. The inequality of digital literacy among teachers, students, and parents makes ethical standards in online activities inconsistent and often unrecognized.

Changes in student behavior patterns also intensify the complexity of ethical issues. Children and adolescents spend a significant amount of time in digital spaces filled with instant content, anonymous comments, and a culture of speed. This phenomenon affects how they build relationships, manage emotions, and understand social norms. Impulsive

¹³Siswanto, *Etika Profesi Guru Pendidikan Agama Islam* (CV. Salsabila Putra Pratama, 2013), h. 30.

¹⁴ Ahmad Fairuz, "Akhlak Guru Dan Murid Menurut Ibnu Jama'ah Dan KH Hasyim Asy'ari," *Jurnal Syntax Admiration* 5, no. 4 (2024): h. 1383-1384.

¹⁵ Hasyim Asy'ari, *Adabu Al-'Alim Wa Al-Muta'Allim* (al-Maktabah al-Qandaniyyah, n.d.), h. 40-51.

¹⁶Al-Ghazali, *Ihya Ulumuddin Terj. Mohammad Zubri*, Jilid 1 (As-Syifa, 1990), h. 171.

¹⁷ Rio Febrian Syah et al., "Qur'anic Learning Management in Pesantren: Navigating the Tension Between Tradition and Innovation," *Journal of Educational Management Research* 4, no. 5 (2025): 2090–100, <https://doi.org/10.61987/jemr.v4i5.1194>; Muslim Muslim, "Internalizing Digital Technology in Islamic Education," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 6, no. 3 (2024), <https://doi.org/10.37680/scaffolding.v6i3.6309>.

tendencies, device addiction, and a dependence on digital validation make the character-building process more challenging. Teachers deal not only with classroom behavior but also with students' digital footprints, which often involve cyberbullying, the spread of private information, or the consumption of age-inappropriate content.¹⁸

Furthermore, academic ethics face new pressures. The ease of access to internet materials encourages an increase in plagiarism, copyright infringement, and "copy-paste" practices that are difficult to detect without specialized tools. This situation impacts learning quality and academic integrity. Meanwhile, communication between teachers and students via instant messaging or social media opens the potential for misinterpretation, abuse of authority, or relationships that lose their formal boundaries. The digital environment expands the space for interaction but simultaneously blurs the line between private and professional spheres.

Family conditions further reinforce these dynamics. Many parents do not yet possess adequate digital literacy, resulting in weak supervision of device usage. Children can easily access violent content, pornography, hoaxes, and a hyper-competitive culture that affects their moral development. This situation makes the teacher's role as an ethical figure even more burdensome, as the guidance process no longer takes place solely within the classroom, but involves a vast digital ecosystem.¹⁹

In the midst of these challenges, technology still provides opportunities for strengthening ethical education. The integration of digital platforms can be utilized to enrich character learning, provide moral content simulations, expand access to value references, and build cross-community collaboration. Technology allows teachers to present ethical examples in contexts closer to the students' daily experiences. However, its effectiveness depends on the educator's ability to understand digital risks and establish consistent ethical corridors in every form of interaction.

Integrating Islamic Ethics with Digital Reality

Given the various transformations occurring within digital spaces, it is clear that Islamic ethics can no longer be understood solely within theoretical boundaries; they must be translated into practical forms relevant to this new reality. Therefore, integrating Islamic values with the digital world demands a more detailed explanation of the ethical principles that can guide teachers, students, and all technology users in interacting in a healthy and responsible manner. These principles serve as the basis for reinterpreting ethical challenges and opportunities in contemporary digital life.

The first principle is *Amanah* (Trust/Responsibility), which holds a central position in the digital ecosystem. *Amanah* in this realm includes honesty regarding digital identity, transparency concerning the origin of content, and the awareness that every digital action carries moral consequences. A breach of *amanah* occurs, for instance, when someone shares AI-generated images or videos without clarifying that the content is not a real representation. However, *amanah* is not just about not faking content; it also requires users to maintain the confidentiality of others' private data, refrain from spreading private conversations, and avoid editing snippets of information to construct a particular narrative.²⁰ In the educational context, *amanah* demands that students use technology responsibly—not copying others' work without attribution, not manipulating learning outcomes through digital tools, and maintaining academic integrity. Data shows that when *amanah* is upheld, the digital space

¹⁸ Amalia Nurul Fajriyah et al., *Pendidikan Karakter Di Era Digital: Tantangan Dan Solusi*, 24 (2025): hlm., 519, <https://doi.org/10.30595/pssh.v24i.1643>.

¹⁹ Kartika Putri Sagala et al., *Tantangan Pendidikan Karakter Di Era Digital*, 06, no. 1 (2024): hlm., 2.

²⁰ Yakup, "Integralisme Pendidikan Islam Sebagai Fondasi Etika Digital Dalam Era Society 5.0," *El Wabda: Jurnal Pendidikan* 6, no. 1 (2025): h. 125.

becomes more stable, more humane, and minimizes potential conflict. This situation requires teachers to be aware of data breach risks, the use of dangerous applications, and the obligation to protect the confidentiality of learning activities now recorded by digital systems.²¹ Thus, *amanah* is no longer merely a personal trait but also a technical competence in ensuring information security.

The second principle is Exemplary Conduct (Uswah), which in the world of education is now undergoing an expansion of meaning alongside social changes and technological developments. Classically, being an exemplar is understood as the most effective educational method because it exerts a far stronger influence than verbal reprimands or advice. Teachers are required to possess good *akhlak*, personality, and behavior to serve as models worthy of imitation by students. The teacher's position as a central figure ensures that their character, speech, and actions leave an imprint on the students' souls and emotions, which is then reflected in their daily behavior. Since humans learn through imitation, exemplary conduct is a vital foundation in the character-building process.²²

In the past, this was primarily visible through direct interaction in the classroom—through the way a teacher spoke, acted, and treated students. However, entering the digital era, the space for exemplary conduct is no longer limited to physical meetings. A teacher's presence on social media, their online communication style, the choice of words in digital messages, and even how they refrain from provocative posts are all part of the examples observed by students. The digital space creates a situation where a teacher's behavior can be viewed at any time, making moral consistency both a greater challenge and a more urgent need. A hasty comment, an inappropriate post, or involvement in emotional online discourse can diminish a teacher's authority and form a negative perception of their integrity. Thus, exemplary conduct in the digital age demands that teachers maintain integrity not only in the classroom but also in their digital footprints, as both equally shape student character.

Following the expansion of exemplary conduct in digital spaces, the next principle is Tabayyun (Verification). In a fast-moving information environment, *tabayyun* is no longer limited to checking whether a piece of news is true or false; it has become a more comprehensive process: assessing source credibility, weighing the context of delivery, and recognizing potential visual or text manipulations often circulated on digital platforms. Sensational information flows drive many to share immediately without verification, yet such actions easily trigger misunderstandings, worsen the atmosphere, and even decrease trust between parties.²³ For a teacher, this principle carries a heavier moral weight. Teachers are often viewed as information references by students and the community; thus, errors in distributing content can influence student perceptions and weaken professional integrity. Applying *tabayyun* encourages teachers to pause before forwarding information: tracing primary sources, checking factual consistency, comparing with trusted media, and understanding the full context before taking a stand or spreading it. In this way, *tabayyun* functions as an ethical filter protecting the educational space from hoaxes, online slander, and polarization, while reinforcing the teacher's role as a model for responsible information literacy.

The next principle is Love and Compassion (Rahmah). A teacher's love and compassion are reflected through gentleness, patience, openness, closeness, and various

²¹ Zainul Arifin, "Karakteristik Dan Kompetensi Guru Milenial Di Era Digital," *AJMIE* 4, no. 1 (2023): 61–68.

²² Ramayulis Samsul Nizar, *Filsafat Pendidikan Islam : Telaah Sistem Pendidikan Dan Pemikiran Para Tokohnya* (Kalam Mulia, 2009), h. 213.

²³ Arifin, "Karakteristik Dan Kompetensi Guru Milenial Di Era Digital."

other positive attitudes shown in daily interactions, especially with students. A teacher who consistently spreads compassion radiates a unique charisma; students do not merely respect them but idolize them and turn them into role models. Love within a teacher gives birth to gentleness, broad-mindedness, creativity, steadfastness, and sincerity in educating. When this love and *rahmah* are given with full sincerity, students respond with warm acceptance. It is no surprise that such a teacher is always missed, their words obeyed, and they leave a deep impression in the heart of every student. This is a teacher who teaches with the heart, not merely transferring knowledge, but building an emotional bond that fosters a passion for learning.²⁴

However, the principle of *rahmah*, which is the core of Islamic education, now faces new challenges as interactions shift to digital spaces. While compassion once appeared through a gaze, a gentle gesture, or emotional touch in direct meetings, teachers must now express empathy in brief, text-based communications that lack non-verbal expressions. A short online message can easily be misinterpreted as cold, angry, or indifferent. Therefore, *rahmah* in a digital context demands that teachers be more conscious in choosing words, providing non-judgmental explanations, and showing patience in responding to student questions. Teachers also need to understand the pressure students face from heavy academic demands, digital distractions, and risks such as cyberbullying and performance anxiety. Thus, the application of *rahmah* in the digital era is not only about a gentle attitude but also the ability to create a psychologically safe learning space, even when interaction occurs through a screen. A teacher sensitive to the student's digital condition will be able to provide emotional support, validate their feelings, and offer calming guidance. This transformation shows that compassion does not vanish in the digital world; rather, it must be translated into communication patterns that are more conscious, patient, and inclusive. "Digital *rahmah*" serves as proof that the depth of a teacher's love can still be felt even without a physical presence.

Finally, there is the principle of Honesty (Sidq). Honesty in speech holds a fundamental position in Islamic ethics. Every word is required to align with reality, free from fabrication, gossip, or slander. What is heard must be the same as what is conveyed so that social trust is maintained. The foundation of honest speech rests on a pure intention—an intention that drives one to act only for a righteous and God-pleasing purpose. When the intention is sincere, the will to be honest is born, making one cautious before acting, considering benefits and harms, and ensuring that steps taken align with truthful values.²⁵

From this arises the internalizing of promises as a form of *amanah*. A promise is a moral commitment reflecting one's integrity. It is not just a spontaneous utterance but a burden of responsibility that must be fulfilled, much like a debt that must be paid. Those who promise easily but neglect to keep them damage their own image and authority. Conversely, those who keep their promises show consistency between words and deeds. This consistency is the bridge to understanding the peak of honesty: honesty in action (*sidq al-f'iil*), which is the harmony between what is visible and what is kept within the soul. When intention, speech, and action unite, the value of *sidq* is present as a holistic character.

However, technological developments bring new challenges to the principle of *sidq*. The digital environment offers rapid access to information, ease of copying work, and various loopholes that allow one to slip into dishonesty unconsciously. Practices of plagiarism, data manipulation, or the unethical use of technologies like Artificial Intelligence

²⁴ Moh. Iflahul Karim Arina Sabilah Yumna, "Urgensi Kasih Sayang Untuk Guru Kepada Murid Dalam Konteks Pendidikan Agama Islam," *Global Islamika: Jurnal Studi Dan Pemikiran Islam* 2, no. 1 (2023): h. 72-73.

²⁵ Muhammad Amin, "Peran Guru Dalam Menanamkan Nilai Kejujuran Pada Lembaga Pendidikan," *TADBIR: Jurnal Studi Manajemen Pendidikan* 1, no. 1 (2017): h. 112.

often emerge not from malice, but from a low moral awareness in digital spaces. This challenge targets not only students but also teachers who now serve as role models for academic integrity. If a teacher is not careful in citing sources, haphazardly takes online materials, or utilizes technology without responsibility, their moral authority weakens in the eyes of students.

Therefore, the application of *sidq* in the digital era must be manifested in concrete work practices. Teachers need to habituate themselves to tracing information sources before using them, citing correctly, and demonstrating transparency in technology use. These steps are not merely technical rules but part of strengthening a healthy scientific culture. By displaying honesty through digital behavior, teachers not only maintain their personal integrity but also shape an educational ecosystem that places honesty as the foundation of learning. Ultimately, the principle of *sidq* applied consistently in words, intentions, and digital behavior becomes a vital pillar in maintaining student trust and fostering character rooted in strong moral values.

While Islamic ethical values possess strength in moral-spiritual depth, their normative character means they do not automatically address the technical issues of the digital age. The absence of explicit guidance on social media ethics, cybersecurity, and online interaction makes the interpretation of values heavily dependent on a teacher's capacity. Therefore, the integration of Islamic ethics and digital professional standards is an urgent need. This integration does not intend to replace basic values but to translate them into procedures, competencies, and practical guidelines usable in daily teaching, such as privacy protocols, online communication codes of conduct, anti-plagiarism guidelines, and standards for technology use in the classroom.

The alignment between Islamic values and digital ethical principles is quite high. *Amanah* aligns with the principle of data protection, exemplary conduct (*uswah*) aligns with digital professionalism, *rahmah* relates to digital well-being, and honesty (*sidq*) reinforces academic integrity. This alignment structure shows that Islamic values do not stop at theoretical norms but have direct relevance to digital professionalism needs. The challenge arises when this alignment must be translated into concrete behavior. Without the ability to understand technology, read digital risks, and recognize new forms of ethical violations, values become merely moral slogans with no real impact on educational practice.

This overall alignment demonstrates that Islamic ethics have high compatibility with the demands of the digital ecosystem. However, a harmony of values does not automatically result in stable ethical behavior. This is the crucial point: teachers require clear implementation mechanisms, whether in the form of work guidelines, operational standards, or relevant digital skills. Islamic ethics must be processed into professional competence, not just personal belief. Without this, teachers risk being overwhelmed by complex digital situations, such as the dilemma of using AI in student assignments, the security of learning data, or the ethics of communication in cyberspace. Therefore, the integration of Islamic ethics with digital ethics demands two foundations simultaneously: a deep understanding of values and the operational ability that allows those values to be realized in measurable actions. When spiritual values and technical skills complement each other, teachers can develop digital ethics that are not just reactive to problems but proactive in shaping a healthy and sustainable professional culture.

Islamic-Based Teacher Professional Ethics Model in the Digital Era

The comprehensive alignment between Islamic values and digital ethical principles demonstrates a robust moral foundation; however, its effectiveness ultimately depends on how these values are translated into operational guidelines that teachers can practice in digital spaces. Therefore, a teacher professional ethics model is required—one that not only

reaffirms basic values but also maps out concrete steps relevant to the dynamics of modern learning.

The Islamic-based teacher professional ethics model in the digital era can be formulated from a synthesis of long-standing moral values in the Islamic intellectual tradition and the new demands arising from the digitalization of education. Values such as *amanah* (trust), honesty, and exemplary conduct remain the foundation of professional behavior, yet learning that now takes place through virtual spaces demands more concrete interpretation and application.²⁶ Changes in methods of teaching, interaction, and data management mean that teacher ethics can no longer rely solely on general norms but require operational guidelines relevant to technological developments.

The first aspect of this model is the formation of the teacher's personal character. Integrity in an Islamic perspective involves not only honesty but also consistency of behavior across various spaces, including digital ones. Teachers are required to maintain exemplary conduct in social media use, exercise self-control regarding inappropriate content, and demonstrate a commitment to developing digital competence. A strong character serves as the foundation for teachers to navigate technological dynamics without ignoring the moral values inherent in their profession.

The next aspect relates to how teachers interact within the digital environment. Online communication, which tends to be fast-paced and context-poor, often carries risks of misunderstanding or violations of professional boundaries. The principle of *adab* (etiquette) can be applied through politeness in digital messaging, the use of appropriate language, respect for privacy, and an empathetic attitude when communicating with students.²⁷ Teachers also bear the responsibility of guiding students to behave ethically in cyberspace and preventing practices such as hate speech or cyberbullying.

Furthermore, the use of educational technology positions the teacher as a manager of data and information. The principle of *amanah* requires teachers to understand digital security, maintain the confidentiality of student information, and select secure learning platforms. Here, digital literacy becomes an integral part of work ethics, as the incorrect use of technology can directly impact data safety and fairness for students. Responsible information management demonstrates that Islamic values can be practically applied in the context of modern learning.²⁸

Another aspect is the enforcement of academic justice. The digital era increases opportunities for plagiarism, assignment manipulation, and the misuse of automated tools. Teachers must ensure the authenticity of student work, educate them on the ethics of using digital sources, and maintain objectivity in assessment. The principle of justice ('*adl*) in the Islamic tradition provides a strong moral basis for consistently upholding academic integrity.

Overall, this model emphasizes that teacher professionalism cannot rely solely on formal rules. An ethical framework is needed that blends religious values with digital

²⁶ Ahmad Fawzi Abdisalam et al., "The Development of Islamic Character in Ruangguru Employees: An Islamic Education Approach," *Dirasah: Jurnal Pendidikan Islam* 6, no. 1 (2025): 1–8, <https://doi.org/10.31332/jpi.v6i1.10740>.

²⁷ Syahrul Ramadhan et al., "The Coagulation of Politeness and Character in Indonesian Language Learning in the Digital Era," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 2 (2025): 2752–63, <https://doi.org/10.35445/alishlah.v17i2.6844>.

²⁸ Irfan Maulana Adnan et al., "Holistic Islamic Education: A Study of the Thought of Imam Al-Ghazali and Muhammad Abdurrahman," *Al-Jadwa: Jurnal Studi Islam* 5, no. 1 (2025): 84–102, <https://doi.org/10.38073/aljadwa.3360>; Intan Nur Aini et al., "Al-Muhafadzah Bil Qadim al-Shalih Wa Al-Akhdzu Bil Jadid Al-Ashlah in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 91–100, <https://doi.org/10.38073/almunawwarah.v1i1.2685>.

competence so that teachers can act appropriately in various modern learning situations. This approach ensures that technology does not displace moral values, but instead becomes a tool that strengthens educational goals and preserves the dignity of the teaching profession.

CONCLUSION

This study has successfully formulated a model of teacher professional ethics in the digital era grounded in Islamic values, which comprehensively integrates core principles such as *amanah* (trustworthiness), *uswah* (role modeling), *tabayyun* (verification), *rahmah* (compassion), and *sidq* (truthfulness) as a responsive foundation to address concrete challenges like data privacy management, virtual communication, digital plagiarism, and social media content handling. The model transcends mere normativity by offering operational dimensions—including personal character development, ethical digital interactions, secure data management, and academic justice—thereby filling a significant gap left by prior fragmented studies that lacked structured frameworks for modern educational practice.

Despite its contributions, the research has limitations inherent to its library-based qualitative approach, remaining conceptual without empirical validation through teacher interviews, field observations, or real-world institutional testing. Additionally, its primary focus on the Indonesian Islamic perspective limits generalizability to global or non-Muslim contexts, while underexploring cutting-edge technologies such as metaverse environments or deepfake manipulations. Future research is recommended to test the model empirically via case studies across various levels of Islamic education, develop AI-based ethical assessment tools for measuring implementation, and conduct comparative analyses with teacher professional ethics in other Muslim-majority countries to enhance broader relevance and generalizability.

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