

The Axiology of Arabic Language Education in the Age of Generative AI: Toward an Integrative Framework of Educational Values

Ulwi Albab

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

* Corresponding author: ulwi.albab@uingusdur.ac.id

Abstract

The presence of generative Artificial Intelligence (AI) in Arabic language education raises fundamental questions about educational purposes and values. This qualitative conceptual study, based on a literature review, aims to reconstruct the axiological foundations of Arabic language education by integrating intrinsic, instrumental, and transformative values. The study employs critical philosophical analysis and theoretical synthesis. The findings identify three educational value orientations: linguistic and cultural understanding, communicative competence and social participation, and the development of critical thinking, learner agency, and ethical responsibility. Their integration yields four pedagogical principles: justification of educational purposes, alignment between learning and assessment, source traceability, and human accountability. This study contributes an integrative normative framework for guiding curriculum development, teaching, assessment, and responsible AI governance in Arabic language education.

Keywords: Educational Axiology, Arabic, Generative AI

Abstrak

Kehadiran Artificial Intelligence (AI) generatif dalam pendidikan bahasa Arab menimbulkan pertanyaan fundamental tentang tujuan dan nilai pendidikan. Penelitian kualitatif dalam bentuk studi konseptual berbasis studi pustaka ini bertujuan merekonstruksi landasan aksiologis pendidikan bahasa Arab melalui integrasi nilai intrinsik, instrumental, dan transformatif. Penelitian ini menggunakan pendekatan analisis filsafat kritis, dan sintesis teoretis. Hasil penelitian menemukan tiga orientasi nilai pendidika, berupa pemahaman kebahasaan dan budaya, kompetensi komunikatif, dan partisipasi sosial, serta penguatan pemikiran kritis, agensi pembelajar, dan tanggung jawab etis. Integrasi ketiganya dapat melahirkan empat prinsip pedagogis, yaitu justifikasi tujuan pendidikan, keselarasan pembelajaran dan asesmen, keterlacakan sumber, serta akuntabilitas manusia. Temuan penelitian ini berkontribusi dalam menawarkan kerangka normatif integratif sebagai landasan pengembangan kurikulum, pembelajaran, asesmen, dan tata kelola AI yang bertanggung jawab dalam pendidikan bahasa Arab.

Kata Kunci: Aksiologi Pendidikan, Bahasa Arab, AI Generatif

INTRODUCTION

Arabic language education involves more than the acquisition of vocabulary, grammatical structures, and listening, speaking, reading, and writing skills. Arabic also mediates access to Islamic scholarship, intellectual traditions, literature, contemporary cultural expression, and social and professional interaction. These functions coexist rather than forming a single universal purpose. Yet a curriculum that translates them exclusively into measurable linguistic targets may overlook why particular competences matter and how they should be used. Biesta (2009) argues that education must consider qualification, socialization, and subjectification; educational quality cannot be exhausted by the measurement of performance. His account provides a philosophical reason to ask not only whether learners can produce Arabic but also what forms of understanding and responsibility education should nurture.

This issue becomes especially urgent when generative AI can translate passages, suggest grammatical corrections, and create plausible Arabic dialogue. Kohnke et al. (2023) discuss the opportunities and limitations of ChatGPT for language learning, while Hady et al. (2026) review pedagogical innovation and obstacles in AI-assisted Arabic instruction. The availability of fluent output does not establish independent comprehension, textual reliability, or responsible communication. UNESCO guidance likewise emphasizes human agency, privacy, inclusion, and educational appropriateness rather than technology adoption for its own sake (Miao & Holmes, 2023). Accordingly, the central question here is not which AI tool should be preferred, but which educational values should govern its use.

Axiology concerns what is worth valuing and which reasons justify actions and educational ends. Ethics addresses responsible conduct, whereas aesthetics addresses meaningful forms of perception and expression. Previous research has already made important contributions: Malika and Bakar (2025) discuss the ontological, epistemological, and axiological dimensions of Arabic education; Syafei et al. (2025) connect philosophical foundations with Arabic curricula; Rasyidah and Ramadhan (2025) examine ethical values; and Khalil (2026) considers character formation. Their presence means that neither philosophy nor values can credibly be claimed as an entirely unexplored field.

Recent Arabic-language AI scholarship also extends beyond technical efficiency. Ibrahim et al. (2026) address opportunities, language-specific challenges, and human-centred directions, and Attruk and Mustapha (2026) propose critical AI literacy involving teacher roles, ethics, and curricula. These contributions nevertheless leave room for a more explicit normative synthesis linking the reasons Arabic is valuable, the purposes its competences serve, and the quality of judgment that education should cultivate.

This article therefore asks how intrinsic, instrumental, and transformative orientations can be integrated and what principles they imply for curriculum and AI-assisted assessment. Its contribution is conceptual: it offers an accountable rationale for pedagogical decisions, not evidence of intervention effects. This distinction matters because an AI system can satisfy a narrowly specified linguistic objective while doing little to foster independent interpretation, cultural sensitivity, or the capacity to question unreliable outputs

RESEARCH METHODS

This study employs qualitative library research with critical philosophical analysis and narrative theory synthesis. The design is appropriate because the objective is to clarify and relate normative concepts rather than measure learning outcomes or test a technology. Jaakkola (2020) identifies theory synthesis as a legitimate approach for developing conceptual contributions; Jabareen (2009) explains the value of constructing frameworks from interrelated concepts. Following Snyder (2019), the present article identifies its literature selection as purposive, not a systematic review with exhaustive searches or quantified screening procedures.

Sources were selected for topical relevance, identifiable publication details, and their capacity to offer philosophical arguments, empirical findings, or institutional guidance. Four bodies of literature were considered: (1) axiology and educational purposes; (2) philosophy, ethics, and curriculum in Arabic language education; (3) language education, intercultural learning, and assessment; and (4) AI ethics and AI-mediated language learning. Foundational scholarship was read alongside recent Arabic-specific research and institutional publications such as the Council of Europe (2020) and UNESCO (2021). Normative recommendations were kept distinct from empirical evidence to avoid treating policy principles as proof of classroom effects. Sources were compared in relation to the precise educational proposition they supported rather than ranked solely by publication date. This approach also made room for objections to the proposed categories instead of assuming that agreement among authors established their validity.

The analysis followed four interpretive moves. First, propositions were identified according to the value asserted, its justification, and its pedagogical consequence. Second, convergences and differences were synthesized into intrinsic, instrumental, and transformative analytical lenses. Third, tensions such as appreciation versus utility and automated efficiency versus independent interpretation were critically examined. Fourth, the relationships were translated into conditional principles for curriculum, learning tasks, assessment, and AI governance. Conceptual coherence, source traceability, attention to counterarguments, and careful limits on claims served as criteria of analytic rigor. The framework is a normative proposal, not a psychometrically validated set of constructs.

RESULTS AND DISCUSSION

Axiology and the Justification of Educational Purposes

Axiology provides a philosophical foundation for examining the values that justify educational purposes and guide pedagogical decisions. In Arabic language education, this perspective extends beyond the acquisition of linguistic knowledge and technical proficiency to consider why Arabic deserves to be learned, whose interests its acquisition serves, and how language learning contributes to broader human development. Malika and Bakar (2025) highlight the relevance of axiological considerations to Arabic pedagogy, suggesting that educational practices cannot be separated from the values underlying their objectives. From this perspective, Arabic language education should not be understood exclusively as a process of developing grammatical accuracy, vocabulary mastery, or

communicative competence. Rather, these linguistic achievements must be situated within a broader examination of the intellectual, cultural, ethical, and social purposes of education.

The justification of educational purposes can be examined through the relationship between intrinsic and instrumental values. The intrinsic value of Arabic concerns its significance as a language through which learners encounter intellectual traditions, religious texts, cultural expressions, and distinctive ways of understanding human experience. Arabic therefore possesses educational significance beyond its immediate practical applications. Its instrumental value, meanwhile, lies in the opportunities that Arabic competence provides for academic inquiry, professional communication, intercultural engagement, and participation in increasingly interconnected societies. These dimensions are complementary rather than mutually exclusive. Nevertheless, an educational approach dominated by instrumental considerations risks evaluating learning primarily through measurable outcomes, such as examination scores, linguistic accuracy, and task completion. Biesta (2009) challenges this reduction of educational quality to measurable performance by emphasizing the need to reconsider the purposes that educational practices are intended to serve.

Beyond intrinsic and instrumental considerations, the transformative orientation of Arabic language education concerns the development of learners as reflective, responsible, and autonomous individuals. This orientation becomes particularly relevant in the age of generative artificial intelligence, when digital systems can produce grammatically accurate Arabic sentences, translations, and explanations with limited direct linguistic effort from learners. Although such technological capabilities can support language acquisition, the production of an accurate linguistic output does not necessarily demonstrate independent understanding, critical interpretation, or responsible judgment. Learners may successfully complete language tasks without adequately evaluating the meaning, contextual appropriateness, or ethical implications of AI-generated content. Consequently, the educational significance of Arabic learning cannot be determined solely by the correctness of its observable products. It must also be assessed in relation to the learner's capacity to question information, make reasoned decisions, and assume responsibility for language use.

These considerations establish a three-dimensional analytical framework for understanding the purposes of Arabic language education in the age of artificial intelligence. Intrinsic and instrumental values explain different reasons for regarding Arabic competence as educationally worthwhile, whereas transformative value identifies an educational orientation toward the development of learners' agency, critical awareness, and ethical responsibility. Importantly, these dimensions are not presented as three historically established branches of axiology, but as interconnected analytical categories developed to examine contemporary educational purposes. Their integration offers a foundation for evaluating whether AI-supported Arabic instruction merely increases linguistic productivity or meaningfully contributes to learners' intellectual and ethical development. Accordingly, the central axiological question is not simply whether students

can produce correct Arabic, but whether the learning process enables them to understand, evaluate, and use the language thoughtfully and responsibly.

Intrinsic Value: Understanding, Language, and Aesthetic Experience

The intrinsic value of Arabic language education lies in the intellectual, cultural, and aesthetic experiences that arise from engaging with the language itself, rather than exclusively from the external benefits associated with linguistic competence. Learning Arabic offers opportunities to investigate how meaning is constructed, how linguistic expressions communicate human experiences, and how different intellectual traditions are represented through language. Through close reading, literary interpretation, rhetorical analysis, and the exploration of semantic ambiguity, learners can develop an appreciation of the expressive possibilities of Arabic. Encounters with poetry, prose, and calligraphic traditions may further enrich their aesthetic awareness and understanding of the relationship between linguistic forms and cultural expression. Such educational experiences are not limited to religious literature or economically useful communication. Contemporary Arabic scientific publications, literary works, digital interactions, and social discussions also constitute valuable contexts for exploring the language's intellectual and cultural significance.

However, the existence of intrinsic value alone is insufficient to justify the curricular priority of Arabic in every educational context. Gatley (2021) questions the assumption that a subject's inherent significance necessarily establishes its educational importance within a particular curriculum. Although Arabic offers substantial cultural and intellectual possibilities, educators must articulate why engagement with these possibilities contributes to learners' understanding, interpretive competence, and reasoned judgment. This justification becomes particularly significant when educational institutions face differences in instructional time, learner proficiency, and intended learning outcomes. Accordingly, the appreciation of linguistic beauty should not automatically take precedence over the acquisition of essential communicative skills. For beginners, opportunities to recognize meaningful expressions and distinctive language patterns may provide an accessible introduction to intrinsic appreciation. More advanced learners, meanwhile, may benefit from systematic engagement with literary interpretation and rhetorical analysis. In each case, curricular decisions require a defensible rationale grounded in the educational needs and circumstances of learners.

Generative artificial intelligence adds another dimension to this discussion by transforming the ways learners access and interpret Arabic texts. AI-powered systems can produce translations, summaries, explanations, and alternative interpretations of linguistic expressions, thereby offering additional resources for language exploration. Nevertheless, obtaining a fluent interpretation from an AI system does not necessarily demonstrate that a learner has independently understood the original material. A possible instructional activity would involve asking learners to examine an Arabic expression that permits more than one interpretation, identify contextual evidence, and distinguish between literal meaning and meaning derived from a particular communicative situation. AI-generated

responses could subsequently be compared with the learners' own interpretations to encourage critical examination of competing explanations. In this arrangement, technological assistance complements direct engagement with the Arabic text instead of replacing interpretive reasoning. This illustration should be understood as a proposed pedagogical practice, not as evidence of an established classroom effect.

From an axiological perspective, maintaining the intrinsic significance of Arabic education therefore involves protecting opportunities for meaningful encounters with language in increasingly technology-mediated learning environments. Instructional activities need to encourage learners to explore linguistic alternatives, examine contextual meanings, recognize interpretive uncertainty, and defend their conclusions through reasoned explanation. Rather than excluding artificial intelligence from the learning process, educators can position it as an additional resource that supports investigation while preserving learners' active participation in constructing meaning. The educational justification for such an approach ultimately depends on whether these experiences advance understanding and reflective judgment in ways appropriate to learners' proficiency, needs, and educational circumstances. Thus, the intrinsic value of Arabic should not be defended merely by asserting the richness of its literary or cultural heritage. Its curricular significance becomes more persuasive when educators demonstrate how engagement with that heritage can contribute to meaningful intellectual and aesthetic development.

Instrumental Value: Communicative Competence and Participation

The instrumental value of Arabic language education refers to the practical significance of linguistic competence in enabling learners to communicate effectively, access knowledge, and participate in diverse social, academic, religious, and professional environments. From this perspective, Arabic is valued not only as a subject of intellectual inquiry but also as a medium through which individuals pursue meaningful objectives and engage with different communities. The ability to understand religious and academic sources, translate information, participate in intercultural exchanges, and undertake professional activities illustrates the functional importance of Arabic competence. Nevertheless, effective communication cannot be reduced to grammatical accuracy or vocabulary mastery. Learners must also recognize the intended audience, appropriate linguistic register, cultural implications, and potential consequences of their expressions. Thus, the educational justification of instrumental value rests on the capacity to use Arabic appropriately and purposefully in situations that extend beyond formal classroom assessment.

The development of communicative competence also requires attention to the relationship between language proficiency and intercultural understanding. The Council of Europe (2020) emphasizes mediation alongside plurilingual and pluricultural competence, offering a conceptual perspective on how language users negotiate meaning and facilitate communication across linguistic and cultural boundaries. Although this framework provides useful analytical insights, its application to Arabic language education requires

contextual adaptation rather than an assumption of universal transferability. Similarly, Deardorff (2006) identifies attitudes, knowledge, and skills as important components of intercultural competence, highlighting that successful communication involves more than the accurate transmission of linguistic information. In Arabic educational contexts, these perspectives invite consideration of linguistic variation, culturally appropriate expressions, and the interpretive challenges that arise when communicating across different social and intellectual traditions. Their relevance is therefore conceptual and comparative, rather than evidence of specific learning outcomes in Arabic classrooms.

The emergence of generative artificial intelligence introduces additional opportunities and challenges for realizing the instrumental purposes of Arabic education. AI-based applications can assist learners in preparing written drafts, practicing conversations, exploring alternative expressions, and reviewing grammatical structures. Such functions may expand opportunities for language practice and provide accessible resources for learners with different proficiency levels. However, technologically generated expressions cannot automatically be regarded as accurate, culturally appropriate, or suitable for every communicative setting. Hady et al. (2026) discuss the pedagogical possibilities and challenges associated with AI-supported Arabic learning, while Ibrahim et al. (2026) draw attention to the importance of context-sensitive implementation. Accordingly, learners should be encouraged to compare AI-generated expressions with relevant linguistic sources, examine differences in register and meaning, and justify revisions according to the purpose and audience of communication. The educational value of these activities lies not merely in improving the efficiency of language production but in strengthening learners' capacity to make informed communicative decisions.

Instrumental competence must also be evaluated in relation to the ethical implications of language use. A grammatically correct and persuasive message may still communicate misleading information, reproduce cultural misunderstandings, or obscure important contextual distinctions. This concern is particularly relevant when Arabic is used to interpret religious terminology, translate academic concepts, or communicate information with significant social implications. For example, an AI-generated translation of a religious expression may appear linguistically plausible while overlooking meanings established within a particular interpretive tradition. Responsible language users should therefore recognize the limits of their own understanding, consult authoritative sources when necessary, and seek specialist verification when the consequences of misinterpretation are substantial. These considerations indicate that instrumental success in Arabic education involves more than linguistic productivity and technological proficiency. It requires learners to communicate with contextual sensitivity, evaluate the reliability of linguistic resources, and account for the possible effects of their communicative choices.

Transformative Value: Agency and Epistemic Responsibility

The transformative value of Arabic language education concerns the development of learners' capacity to exercise independent judgment, critically examine information, and

assume responsibility for their linguistic and intellectual decisions. Unlike intrinsic value, which emphasizes the significance of engaging with language itself, and instrumental value, which focuses on its practical applications, transformative value addresses the formation of learners as reflective and responsible agents. This educational orientation recognizes that language learning can provide opportunities for questioning assumptions, negotiating different interpretations, and developing greater awareness of the consequences of communication. Biesta's (2009) concept of subjectification offers a philosophical foundation for understanding education as a process that creates possibilities for independent and responsible action rather than merely producing predetermined competencies. Deardorff (2006) similarly emphasizes the importance of attitudes, knowledge, and skills in intercultural competence, providing a complementary perspective on reflection and engagement with cultural differences. Nevertheless, transformative development should be understood as an educational aspiration rather than an inevitable consequence of acquiring Arabic proficiency.

The relationship between language education and ethical development also requires careful conceptual consideration. Khalil (2026) and Rasyidah and Ramadhan (2025) address character formation and ethical dimensions within Arabic pedagogy, suggesting that language instruction can be connected to broader educational concerns. However, such arguments should not be interpreted as causal evidence that linguistic achievement automatically produces moral maturity or responsible behavior. A learner who demonstrates advanced grammatical competence may still reproduce unreliable information, disregard alternative interpretations, or communicate without sufficient sensitivity to cultural differences. Conversely, learners with limited linguistic proficiency may demonstrate intellectual honesty by acknowledging uncertainty, seeking clarification, and respecting perspectives they do not fully understand. Consequently, transformative educational purposes should be pursued through pedagogical practices that encourage reflection, dialogue, reasoned disagreement, and informed decision-making. These practices should support learners' autonomy without imposing a predetermined model of moral conformity or treating ethical development as a simple extension of linguistic performance.

Generative artificial intelligence makes epistemic responsibility increasingly significant because technologically produced explanations can appear credible even when they contain inaccurate quotations, fabricated references, or misleading interpretations. In Arabic education, such risks become particularly consequential when learners encounter religious texts, historical documents, culturally specific expressions, and linguistic structures whose meanings depend heavily on context. Learners therefore need opportunities to distinguish original Arabic sources from translations, paraphrases, interpretive claims, and AI-generated representations. Floridi and Cowls (2019) identify ethical principles relevant to artificial intelligence, including autonomy, justice, and explicability, while UNESCO (2021) emphasizes responsible governance and human oversight. Applied to Arabic language education, these perspectives provide a normative basis for encouraging transparent acknowledgment of AI assistance, verification of

quotations and references, protection of personal information, and respect for linguistic and cultural diversity. The educational objective is not simply to prevent technological misuse but to cultivate learners' capacity to evaluate digital information and explain the reasoning behind their decisions.

Transformative purposes can be translated into educational practices that make learners' reasoning and responsibility more visible without assuming that these practices automatically produce lasting character development. For example, students may be asked to examine an AI-generated Arabic passage, identify claims requiring verification, compare them with accessible primary sources, and explain whether the passage should be revised, qualified, or rejected. A learner who identifies an unverifiable quotation and decides not to circulate it may demonstrate a more responsible epistemic response than one who submits a fluent text without investigating its origin. Such decisions offer potential indicators of critical judgment, intellectual honesty, and responsible participation, although their validity as evidence of broader transformative development requires further empirical investigation. Accordingly, the transformative value of Arabic education lies in creating meaningful opportunities for learners to question, justify, and take responsibility for their interpretations and communicative actions. Within AI-mediated learning environments, this orientation helps maintain the educational significance of human judgment while recognizing technological assistance as a resource rather than a substitute for intellectual agency.

An integrative axiological framework

The primary conceptual result is a framework in which three value orientations mutually qualify one another. Intrinsic appreciation without accessibility can become exclusive; instrumental usefulness without normative judgment can become narrowly technocratic; and transformative aspirations without openness can become paternalistic. No fixed hierarchy or equal weighting is proposed. The relative emphasis should depend on educational purpose, learner proficiency, context, and the significance of the communication task. This is a synthesis of perspectives, rather than the discovery of an independently verified philosophical taxonomy (Jaakkola, 2020).

Four practical principles follow: (1) explicitly justify educational purposes; (2) align those purposes with language-learning activities and evidence; (3) make linguistic and documentary sources traceable; and (4) retain human accountability for AI-assisted decisions. A suggested learning sequence illustrates the relationship: students examine the meaning and style of an Arabic text (intrinsic), adapt a summary for a specified audience (instrumental), and explain which AI suggestions they accepted or rejected and why (transformative). This sequence exemplifies the conceptual framework only. Its proposed indicators require subsequent empirical testing.

Curriculum design and pedagogical alignment

The framework contributes to curriculum deliberation by adding a question prior to technique: which educational goods justify teaching this linguistic content? Biggs's (1996)

constructive alignment links intended outcomes, learning activities, and assessment, but the selection of worthy outcomes still demands normative judgment. In this respect, the present framework complements, rather than replaces, alignment. A beginning Arabic course may justifiably prioritize pronunciation and basic forms; an advanced course may emphasize interpretation, mediation, and the responsible use of disciplinary terminology. The three lenses need not receive equal attention in every lesson. Instead, their function is to make such priorities explicit and contestable.

For example, an advanced reading assignment can first ask students to defend an interpretation by citing lexical and contextual clues. They may then produce a reader-sensitive Arabic summary and compare their composition with AI alternatives. The evidence collected would differ across aims: annotated interpretations for intrinsic engagement, an intelligible and accurate message for instrumental use, and reasoned revision decisions for transformative learning. This design is offered as a curricular illustration, not as a tested model. The CEFR Companion Volume (Council of Europe, 2020) is informative here, but the specificities of Arabic—including the relationship between Standard Arabic and spoken varieties—require local adaptation.

Teachers consequently remain responsible for setting purposes and evaluating the suitability of technology. UNESCO's AI competency framework for teachers emphasizes human-centred thinking, ethics, AI foundations, pedagogy, and professional learning (Miao & Cukurova, 2024). Attruk and Mustapha (2026) likewise argue for critical AI literacy in Arabic teaching. The distinctive contribution of an axiological account is to evaluate why a tool is appropriate before assessing the skill with which it is used. A fast AI summary may support preparation while undermining learning when it wholly substitutes for careful reading.

Assessment, Integrity, and Governance

Assessment in Arabic language education requires a clear distinction between the quality of learners' final linguistic products, their independent language proficiency, and the reasoning processes underlying their performance. In AI-supported learning environments, a grammatically accurate essay, fluent translation, or well-structured Arabic presentation may not adequately represent the learner's actual understanding or linguistic competence. Generative artificial intelligence can contribute substantially to producing such outputs, making conventional product-oriented assessment insufficient when used as the sole indicator of educational achievement. Constructive alignment, as discussed by Biggs (1996), provides a useful foundation for connecting learning objectives, instructional activities, and assessment practices. Accordingly, educators should determine whether a particular task is intended to measure independent language production, interpretive understanding, communicative effectiveness, or the responsible use of technological assistance. These purposes require different forms of evidence, including annotated drafts, oral explanations, comparisons with original sources, documented revisions, and reflective accounts of AI involvement.

The design of assessment activities should also reflect differences in learners' proficiency levels and intended learning outcomes. For instance, an introductory Arabic writing assessment may reasonably restrict AI assistance when its primary objective is to identify learners' unaided vocabulary knowledge, grammatical understanding, and sentence construction abilities. Conversely, an advanced translation or editing assignment may permit AI-supported drafting, provided that learners document the original material, identify machine-generated suggestions, and explain their reasons for accepting, modifying, or rejecting particular expressions. Such practices can help educators examine the relationship between linguistic performance and learners' independent judgment without assuming that every AI-assisted product represents academic misconduct. Kohnke et al. (2023) discuss the educational possibilities and concerns associated with generative AI in language learning, reinforcing the need for carefully designed pedagogical expectations. Assessment conditions should therefore be communicated before assignments begin, supported by transparent criteria, and implemented consistently. The educational objective is not simply to regulate technological use but to ensure that assessment evidence corresponds to the competence and reasoning it is intended to evaluate.

Academic and epistemic integrity constitute another essential dimension of responsible AI integration in Arabic education. This concern becomes particularly significant when learners engage with Qur'anic verses, hadith, jurisprudential terminology, historical narratives, and other materials whose interpretation requires careful attention to authenticity, context, and disciplinary conventions. An AI-generated explanation may appear linguistically convincing while containing inaccurate references, incomplete contextual information, or interpretations that lack sufficient scholarly justification. Consequently, such content should be approached as material requiring critical verification rather than accepted as an authoritative source. Students should be encouraged to consult reliable primary references, distinguish direct quotations from paraphrases, and acknowledge uncertainties that cannot be resolved through available evidence. These expectations also apply to academic writing and translation, where the apparent fluency of AI-generated Arabic may conceal conceptual inaccuracies. Integrating source verification and transparent disclosure into learning activities can establish clearer expectations for intellectual accountability, although the effectiveness of these practices requires empirical evaluation.

Institutional governance is equally important for establishing educational conditions in which artificial intelligence can be used responsibly and fairly. Miao and Holmes (2023), in UNESCO guidance on generative AI in education and research, emphasize a human-centred approach that includes attention to privacy, institutional responsibility, and appropriate educational safeguards. In Arabic language education, these considerations require practical policies addressing the disclosure of AI assistance, protection of learners' personal information, accessibility of alternative learning resources, and continued human oversight of assessment decisions. Institutions must also recognize differences in digital access, learners' technological literacy, and the ability of AI

applications to process Arabic varieties and registers accurately. A uniform disclosure policy, for example, may create unequal burdens when novice learners lack the knowledge needed to describe their interactions with AI in technical terms. Fair governance therefore requires accessible instructions, proportionate expectations, and opportunities to demonstrate learning without dependence on paid digital services. Ultimately, assessment and governance should support the educational purposes of Arabic learning by protecting independent understanding, academic integrity, and equitable participation rather than treating technological efficiency as an end in itself.

Unlike general accounts mapping the ontology, epistemology, and axiology of Arabic education (Malika & Bakar, 2025), this paper explicitly connects reasons for valuing Arabic with their practical uses and the formation of responsible judgment. Unlike an AI-literacy framework focused mainly on competent technology use (Attruk & Mustapha, 2026), it treats technology choice as subordinate to educational purpose. Its four principles therefore constitute a normative decision framework, not another checklist of applications. This argument is compatible with the broader educational values identified in Arabic curriculum scholarship (Syafei et al., 2025).

The framework has limits. Value orientations overlap, can conflict, and may be weighted differently across institutions. Transformative goals may become paternalistic if students cannot question them. More importantly, purposive conceptual synthesis cannot prove improved Arabic proficiency, ethical behaviour, or AI literacy. Future studies should invite expert review of the proposed indicators, examine classroom reasoning qualitatively, and compare assessment conditions across levels of proficiency, genres, and resource contexts. The present contribution is to make these educational decisions more explainable and open to critical scrutiny. This also cautions against presenting value orientations as three measurable factors before definitions, indicators, and contextual relevance have been scrutinized by educators and learners.

CONCLUSION

This study concludes that the educational significance of Arabic language learning in the age of generative artificial intelligence cannot be adequately determined by linguistic accuracy, technological efficiency, or the quality of AI-generated outputs alone. Through an axiological synthesis, the study identifies three interconnected orientations that provide a philosophical basis for evaluating educational purposes: intrinsic, instrumental, and transformative values. Intrinsic value emphasizes meaningful engagement with Arabic as a source of intellectual understanding, cultural knowledge, and aesthetic experience. Instrumental value highlights the importance of communicative competence, access to knowledge, and responsible participation in academic, religious, social, and professional contexts. Transformative value concerns the development of learners' critical judgment, intellectual autonomy, and ethical and epistemic responsibility. These orientations are complementary rather than hierarchical, as each addresses a different dimension of educational justification. Their integration produces four guiding principles for AI-supported Arabic education: clearly justified educational purposes, alignment between

educational values and learning activities, traceable evidence of learners' understanding, and human accountability for the use of artificial intelligence. The principal contribution of this study is therefore a conceptual framework that positions AI as a supporting educational resource while maintaining human understanding, judgment, and responsibility as central educational concerns.

The findings have implications for curriculum development, instructional practices, assessment, and institutional governance in Arabic language education. Educators are encouraged to formulate learning objectives that integrate linguistic proficiency with interpretive understanding, intercultural awareness, and responsible decision-making. In practice, AI-supported learning activities should include critical comparison of linguistic interpretations, verification of original sources, transparent acknowledgment of AI assistance, and opportunities for learners to explain and justify their linguistic choices. Assessment should distinguish independently demonstrated competence from AI-assisted performance, while educational institutions should establish proportionate policies addressing academic integrity, data privacy, equitable technological access, and human oversight. Nevertheless, this study is limited by its conceptual and literature-based approach; the proposed framework has not been empirically validated, and its applicability may vary across educational levels, learner characteristics, institutional settings, and Arabic language learning objectives. Future research should therefore examine the framework through classroom-based investigations, comparative studies, and longitudinal approaches to determine how intrinsic, instrumental, and transformative orientations can be operationalized and evaluated in different educational contexts. Such investigations may also explore learners' epistemic responsibility, the effectiveness of AI-integrated assessment, and the conditions under which technology supports rather than displaces meaningful educational engagement. Ultimately, responsible AI integration requires technological practices to remain accountable to defensible human educational purposes.

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