

Deconstructing Normativity as A Conceptual Framework: Transforming the Ethics and Teaching Profession Course to Build Inclusive Competencies in the Digital Era

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ARTICLE INFO	ABSTRACT
Keywords: Teaching Professional Ethics, Inclusive Education, Digital Competence, Prospective Teachers, Normative Deconstruction	Teachers in Ethics and the Teaching Profession have been presented in a normative manner, focusing on static codes of ethics and professional standards, without considering the complex challenges faced by prospective teachers. This situation has resulted in prospective teachers' low preparedness to manage inclusive classrooms, and they have ignored other diversities, such as differences in social background, culture, language, and cognitive abilities. Furthermore, digital transformation has not been incorporated into the curriculum, ranging from the use of artificial intelligence in learning to student data privacy to the dynamics of teacher student relationships in virtual spaces. This study uses a qualitative descriptive approach with data analysis, namely data reduction, using data obtained from closed ended Likert scale questionnaire, supported by a literature review and classroom observations. The results indicate that the predominantly normative learning orientation has not adequately prepared prospective teachers for the complexities of inclusive classrooms in the digital era. The required transformation goes beyond updating content to a paradigm shift in what it means to be an ethical, professional, and inclusive teacher amidst the ongoing flow of digital change. The direction of transformation encompasses three aspects: the application of case based learning, problem based learning, and simulations in the learning strategy; and reflective portfolio based assessment and case analysis in the evaluation.

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INTRODUCTION

In the digital era, increasingly massive technological developments have transformed various aspects of life, including education. The presence of digital technologies, such as Artificial Intelligence (AI), Augmented Reality (AR), and various digital based learning platforms, makes it easier for teachers, students, and education personnel to access information, communicate, and carry out the learning process. This technological integration can be applied in various learning models, including offline, online, and blended learning. However, despite the opportunities it offers, digital transformation also presents complex challenges, including disparities in technology access, differences in students' social and cultural backgrounds, diverse characteristics and learning needs, and the potential for bias and exclusion in technology use. These conditions demand a transformation in teacher education. This situation demonstrates that teacher competency in the digital era is no longer solely about technological mastery but also about making ethical decisions, respecting diversity, and creating an inclusive learning environment for all students. As the diversity of student characteristics and the gap in access to technology increase, teachers are required to possess inclusive competencies that enable them to design equitable, responsive learning experiences for all students, regardless of their social background, culture, abilities, or digital access.

The transformation of teacher education to address the dynamics of the digital era is not only the responsibility of schools but also of universities, as institutions that prepare prospective educators. In this context, teacher training faculties have a strategic role in instilling professional, ethical, and inclusive values relevant to the development of the digital society. One important instrument in this effort is the Ethics and Teaching Profession course. This course provides a conceptual, normative, and ethical understanding of the teaching profession as a professional endeavor, specifically in the Islamic Religious Education study program. The material studied includes the basic concepts of professional ethics, characteristics of the teaching profession, teacher codes of ethics, teacher organizations and professional development, and various challenges to teacher professionalism in the digital era. However, the complexity of contemporary educational issues requires this course not only to focus on understanding norms and codes of ethics

textually, but also to encourage students to develop critical, reflective, and inclusive thinking skills in responding to the diversity and challenges that arise in the digital space.

This aligns with Sodikin Lilik and Aminah, who stated that critical thinking skills are a key characteristic of Islam, enabling Muslims to continue to develop. However, this contrasts with its implementation in the Ethics and Teaching Profession course in the Islamic religious education study program and faculty of education and teacher training, which still does not reflect critical, reflective, and inclusive learning.¹ This is evidenced by the results of the questionnaire analysis administered to students, which show a strong need to transform the Ethics and Teaching Profession course to be more responsive to issues of inclusivity and the development of digital technology. The majority of respondents stated that the Ethics and Teaching Profession course needs to be adapted to the challenges of digital era education (average score of 3.71 on a scale of 4). In addition, respondents considered case based learning more effective in helping them understand the ethics of the teaching profession than conventional lecture methods (average score of 3.71), as it can improve critical thinking skills and foster reflection. This finding is reinforced by students' high demand for simulations or practical case management during lectures (average score of 3.43), indicating that professional ethics learning is not only oriented towards normative understanding but also requires contextual experiences in dealing with real world problems. This finding indicates a gap between the still predominantly normative learning orientation and students' need for more contextual, reflective, and responsive learning to the challenges of the digital era. This also aligns with research by Laila Siregar, who found that courses on learning and teaching in higher education still offer very little space for developing students' critical thinking. The learning format is still predominantly textual, without systematic analytical and reflective stimulation.²

This situation indicates that teaching ethics and the teaching profession still tend to be oriented toward a normative approach, positioning students as recipients of knowledge about codes of ethics, professional regulations, and ideal teaching values, without providing space for critical reflection on the complex realities of education. In the context of the digital era, a purely normative approach becomes inadequate, as prospective teachers face new issues such as the ethics of using artificial intelligence, the diversity of student identities,

¹ Sodikin Lilik Aminah, "Meningkatkan Kemampuan Berfikir Kritis Melalui Pengembangan Kurikulum Berbasis Trilogi Nalar Arab", *Dar El Ilmi: Jurnal Keagamaan, Pendidikan dan Humaniora* 12, no. 2 (2025): 16–36.

² Hapni Laila Siregar, "Analisis Pengembangan Kemampuan Berpikir Kritis Mahasiswa Dalam Mata Kuliah Pendidikan Agama Islam" 2 (2024): 134–50.

disparities in technology access, and the dynamics of interactions in the digital space. Therefore, a deconstruction of normativity is necessary, namely an effort to review learning that focuses on the transfer of norms towards learning that encourages critical analysis, ethical reflection, and the ability to make decisions in diverse real world situations.

This deconstruction of normativity is crucial to support the development of prospective teachers' inclusive competencies. Inclusive competencies relate not only to the ability to accept differences but also to understanding the diversity of characteristics, sociocultural backgrounds, learning needs, and the technology available to students. According to Willya Ahmad Inclusive education fosters collaboration and cooperation among students with special needs, as well as their peers and educators. This enables individuals to acquire more extensive social and educational encounters, so assisting them in overcoming social stigmatisation and discrimination that they could encounter. An additional advantage of inclusive education is its focus on multiple dimensions of comprehensive education, including the development of social, emotional, and practical abilities. One of the myriad benefits of inclusive education is this specific advantage. Hence, students with special needs now have the opportunity to get a more inclusive education, which can be beneficial for their daily life. Typically, developing children do not have the same opportunity.³ From this statement, it can be concluded that the implementation of inclusive education has many advantages, thereby improving learning when it is not based solely on normativity.

Normativity in the Islamic context refers to the application of religious laws, teachings, and basic principles that are considered binding and must be followed by every Muslim.⁴ In the context of teacher education, normativity refers to the tendency of learning to treat norms, rules, and codes of ethics as accepted truths, with little room to question their relevance or implementation in changing contexts. Deconstructing normativity is not intended to reject professional norms, but rather to critique the limitations of normative approaches that are overly textual, thereby inadequately equipping students to address the complexities of contemporary educational issues. Teachers with inclusive competencies can design learning that is adaptive, equitable, and responsive to the needs of all students without discrimination. In the digital era, this competency is increasingly important, as technology is not always equally accessible or usable for all students, potentially creating new forms of

³ Willya Achmad, "Implications of Inclusive Education Policy in Guaranteeing the Rights of Children with Special Needs" 15 (2023): 4288–97, <https://doi.org/10.35445/alishlah.v15i4.3847>.

⁴ Ali Murtadlo, "Normativitas dan Historisitas : Membangun Pemahaman Masyarakat dalam Budaya Ritual Keagamaan di Bulan Ramadhan" 8, no. 2 (2025): 304–21.

educational exclusion.

Although various studies have identified the limitations of textual and normative approaches in teacher training courses, studies specifically examining the transformation of the Ethics and Teaching Profession course through the perspective of deconstructing normativity to develop inclusive competencies for prospective teachers in the digital era remain relatively limited. Therefore, this research will focus on integrating the perspectives of deconstruction of normativity, inclusive competency, and digital ethical literacy in examining the transformation of the Ethics and Teaching Profession course.

Theoretically, the idea of deconstructing normativity in this study aligns with Paulo Freire's critical pedagogical thinking, which positions education not merely as a transfer of knowledge but as a process of conscientization that encourages students to question structures and norms previously taken for granted. This principle is relevant to the current state of Ethics and the Teaching Profession, which still positions students as passive recipients of professional codes of ethics. Furthermore, this framework is reinforced by the theory of transformative learning developed by Jack Mezirow, which emphasizes the importance of disorienting dilemmas, or experiences that shake students' long-held assumptions, as the starting point for perspective transformation. In the context of this study, the complexity of inclusive classrooms and the challenges of digital ethics serve as disorienting dilemmas that encourage prospective teachers to reflect on their normative understanding of the teaching profession, shifting from mere adherence to codes of ethics to the ability to think critically and reflectively in making ethical decisions.⁵

Compared to similar transformation efforts in other teacher education programs, several previous studies tend to focus the transformation of the teaching curriculum solely on strengthening digital literacy or integrating learning technology without explicitly addressing the ethical and inclusive dimensions. Meanwhile, other studies discussing inclusive education in teaching programs generally focus on the pedagogical-technical aspects of handling students with special needs, without directly linking them to the deconstruction of normative paradigms in professional ethics courses. This research position differs because it integrates three dimensions simultaneously: the deconstruction of normativity, inclusive competency, and digital ethical literacy, within a single framework for transforming the Ethics and Teaching Profession course, particularly in the context of Islamic Religious Education, which has rarely been addressed by similar studies.

⁵ Anna Laros, "Disorienting Dilemmas As A Catalyst For Transformative Learning," 2017, 85–86.

The deconstruction framework of normativity proposed in this study also needs to be clearly positioned in relation to the established competency-based teacher education (CBTE) model. While CBTE tends to emphasize the achievement of measurable and demonstrable competency standards as indicators of teacher professional readiness, the deconstruction approach in this study is not intended to replace, but rather to complement, that model. Deconstruction of normativity targets a dimension that has been under-explored by CBTE: the reflective and critical abilities of prospective teachers in responding to norms and codes of ethics themselves, rather than simply mastering them as a list of competencies to be met. Thus, the inclusive competencies developed through this approach are generative and adaptive to changing contexts, thus complementing and enriching the technical competency attainment that has been the primary focus of CBTE.⁶

Based on this description, this study aims to examine the transformation of the Ethics and Teaching Profession course through the deconstruction of the normativity approach to develop inclusive competencies for prospective Islamic Religious Education teachers in the digital era. This research is expected to provide a conceptual contribution to the development of learning in teacher education programs that is more adaptive, reflective, and responsive to the challenges of contemporary education.

RESEARCH METHOD

This study uses a qualitative descriptive approach with data analysis, namely data reduction, using data obtained from a closed Likert-scale questionnaire and open-ended observation and questionnaire responses to compile an ideal picture of learning Ethics and the Teaching Profession in the digital era. A qualitative descriptive approach is a research method that moves beyond a simple qualitative approach with an inductive flow. This flow begins with an explanatory process or event, which can ultimately yield a generalization or conclusion. This approach focuses on answering research questions about who, what, where, and how an event or experience occurs, ultimately studied in depth.⁷ Although in qualitative research the researcher is the research instrument, they can still use questionnaires, observations, and documentation, but their function is limited.⁸

⁶ Hugh Field dan Hugh Field, “*Competency Based Teacher Education (CBTE): A Review of the Literature Competency Based Teacher Education (CBTE): A Review of the Literature*” 7631 (2006), <https://doi.org/10.1080/0305763790060109>.

⁷ Wiwin Yuliani, “*Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan Dan Konseling*” 2, no. 2 (2018): 83–91, <https://doi.org/10.22460/q.v1i1p1-10.497>.

⁸ Marinu Waruwu et al., “*Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi (Mixed Method)*” 7 (2023): 2896–2910.

RESULT AND DISCUSSION

Questionnaire data distributed to sixth semester Islamic Religious Education study program students at the faculty of education and teacher training studying ethics and the teaching profession generally indicate a good understanding of the teaching profession, not only in terms of mastery of material but also in terms of the ability to deal with diverse students. These findings indicate that students understand one of the main objectives of the ethics and teaching profession course: to develop prospective teachers who have a professional responsibility to serve the learning needs of all students equitably.

However, some students still found adapting their learning to student needs quite daunting and felt unprepared to deal with heterogeneous classes. This could lead to the assumption that conceptual understanding has begun to develop, but not yet been fully translated into practical readiness. This is further supported by classroom observations, which revealed that when students presented their discussion results as case studies, they still did not address real world practice; the presentation of material remained limited to theory and was unrelated to inclusive learning. This situation indicates the need to strengthen teacher competencies that are not only oriented toward conceptual mastery but also toward the ability to apply that knowledge in learning practices. These findings align with research by Ali Maulida et al., which emphasizes the importance of developing teacher competency through mastery of pedagogical, personality, professional, and social competencies (including inclusive competencies) supported by the use of learning technology and the ability to design HOTS based learning.⁹ Thus, prospective teachers not only understand theoretical concepts but also apply innovative, adaptive, and responsive learning strategies to meet the diverse needs of students. Therefore, lectures on ethics and the teaching profession require learning that can support these concepts. Currently, the teaching profession faces many challenges in the learning process, including students experiencing difficulties with social interactions, their ability to master learning strategies, the availability of technology, diverse socio emotional conditions, and so on. This demonstrates the critical need for teacher awareness in designing learning that is relevant to diversity. This aligns with the findings of a questionnaire, which showed that students view material related to student diversity and inclusive learning as highly suitable for addressing the aforementioned challenges. These findings indicate that students are now beginning to recognize the changing characteristics of increasingly diverse

⁹ Ali Maulida et al., *Reaktualisasi Hakikat Profesi Guru : Analisis Tantangan Disrupsi dan Strategi Penguatan Kompetensi di Era Digital*, Al-Kindi : Jurnal Pendidikan Islam Multidisipliner vol 02, no. 01 (2026): 585–95.

students. The literature shows that elementary school teachers often face difficulties managing classes due to heterogeneous student ability levels. Students have different learning rhythms, forcing teachers to divide their attention, often impacting the quality of teaching. Second, cultural and linguistic diversity poses significant challenges, especially in areas with multicultural populations such as Java, Sumatra, or Papua. For example, students who speak their local language at home often have difficulty understanding Indonesian instructions. Third, some students in schools have special needs, such as learning disabilities or emotional and behavioral needs. In an article by Indah Christine et al., teachers in Indonesia lack the knowledge and skills to identify and manage students with special needs. The literature shows that the lack of inclusive training makes it difficult for teachers to integrate students into classroom activities without neglecting the needs of other students.¹⁰

Thus, students have a strong interest in learning that is applicable and closely related to the real world situations they will face as teachers. Therefore, student interest lies not only in understanding professional ethics theory but also in the opportunity to examine and solve real life educational problems. Student awareness of student diversity and the importance of inclusive learning aligns with Rudiwati's research findings, which confirm that regular elementary school teachers still face significant challenges in managing children with special educational needs due to limited knowledge and experience. In her article, Rudiwati states that Educational backgrounds that do not provide adequate training in working with children with special educational needs leave almost all regular elementary school teachers facing challenges in managing them.¹¹ This reinforces the argument that providing training during pre service teacher training, including through applicable, contextually inclusive learning materials, is a strategic step in preparing teachers who can respond adaptively to the diversity of student characteristics. In the digital era, students understand that teacher competence is not solely about using technology but also about considering ethical issues, equal access, and the impact of technology use on students. Equality in all aspects of diversity and inclusion is seen as a crucial part of education. To ensure that technological developments such as artificial intelligence (AI) are ethically responsible, there must be clear criteria and standards that include transparency, accountability, fairness, security, and privacy.¹² However, some

¹⁰ E V Sinaga, "Mengatasi Tantangan Guru Dalam Mengajar Siswa Dengan Kemampuan Dan Latar Belakang Yang Beragam Di SD," 2024.

¹¹ Sari Rudiwati, "Kompetensi Guru, Anak Berkebutuhan Pendidikan Khusus, Sekolah Inklusif, Pembelajaran Kolaboratif," n.d., 296–306.

¹² Nasman, dkk, *Etika Dan Pertanggungjawaban Penggunaan Artificial Intelligence Di Indonesia Ethics And Responsibility For The Use Of Artificial Intelligence In Indonesia*, "Rewang Rencang : Jurnal Hukum Lex Generalis. Vol.5. No.10

students still feel their pedagogical skills are insufficient to handle heterogeneous classes and experience confusion in determining appropriate learning strategies for students who are slow to grasp the material.

These findings indicate a gap between students' understanding of the importance of diversity, inclusion, and professional ethics and their ability to implement these principles in their teaching practices. On the one hand, students have recognized the complexity of teachers' challenges in the digital era and the importance of providing equitable education services to all students. However, they still need more concrete learning experiences to develop pedagogical skills, ethical decision making abilities, and learning strategies responsive to the needs of diverse students. This situation indicates that the learning orientation in the Ethics and the Teaching Profession course should shift from merely mastering concepts to strengthening applicable, reflective, and contextually relevant professional competencies.

From the explanations above, it can be concluded that the Ethics and Teaching Profession course remains dominated by a normative paradigm, in which learning emphasizes the conceptual understanding of the code of ethics, duties, and responsibilities of the teaching profession. As a result, prospective teacher students are not fully prepared to integrate professional ethical principles with inclusive, adaptive, and responsive learning practices in the development of digital technology. Furthermore, students still tend to view ethics as a set of rules to be followed, rather than as a reflective skill used to analyze and make decisions in the face of complex educational dilemmas.

Based on these findings, the direction of transformation for the Ethics and Teaching Profession course should be addressed in three main areas: content, learning strategies, and evaluation. In terms of content, lectures need to integrate issues of inclusive education, student diversity, digital ethics, the use of artificial intelligence (AI) in education, and professional decision making in real life situations. In terms of learning strategies, the lecture approach needs to be supplemented with case based learning, problem based learning, simulations of student case management, ethical reflection, and analysis of learning practices occurring in schools. Silhanudin's research suggests that case-based learning strategies not only encourage students to understand the material theoretically but also to apply it in real-life contexts through the analysis of relevant cases. Through CBL, students are trained to think critically, reflectively, and analytically, enabling them to address complex moral and

(2024) Tema/Edisi : Filsafat, Politik dan Etika Hukum (Bulan Kesepuluh) <https://jhlgr.wangrencang.com/>” 5, no. 10 (2024).

ethical dilemmas with careful consideration.¹³ Meanwhile, in terms of evaluation, assessments focus not only on theoretical mastery but also on students' ability to analyze cases, design inclusive learning solutions, develop reflective portfolios, and demonstrate professional decision making skills. With this transformation, the Ethics and Teaching Profession course is expected to produce not only prospective teachers who understand professional norms and codes of ethics but also those who possess inclusive competencies, digital literacy, and reflective skills needed to address the challenges of 21st century education.

CONCLUSION

This study concludes that the Ethics and Teaching Profession course in the Islamic Religious Education Study Program, Faculty of Computer Science, is still dominated by a normative paradigm that positions students as recipients of knowledge about ethical codes textually, so it has not been able to prepare prospective teachers to integrate professional ethics with inclusive and responsive learning practices to digital developments. The necessary transformation includes three main aspects, namely strengthening the material (issues of inclusivity, digital ethics, and artificial intelligence), case-based and simulation-based learning strategies, and reflective portfolio-based evaluation. Deconstruction of normativity in this context is not a rejection of professional norms and codes of ethics, but rather an effort to criticize the limitations of a normative approach that is too textual, so that prospective teachers have inclusive competencies, digital literacy, and reflective abilities relevant to the challenges of 21st-century education.

This study has several limitations. The limited sample size of respondents, consisting of 90 sixth-semester PAI students from the Faculty of Communication and Information Technology (FTIK) at a single institution, makes the findings difficult to generalize broadly to other teaching programs. Furthermore, this study is descriptive in nature and has not empirically tested the effectiveness of the proposed transformation model in actual lecture practice.

Therefore, further research is recommended to conduct an implementation study to test the effectiveness of the proposed case-based learning, problem-based learning, and reflective portfolio assessment approaches, ideally through a classroom action research or quasi-experimental design. Further longitudinal research is also needed to examine the long-term impact of this transformation on students' preparedness for actual teaching in inclusive

¹³ Silhanudin, "Penerapan Case-Based Learning pada Pembelajaran Pendidikan Agama Islam di Sekolah Menengah" 1 (2024), <https://doi.org/10.1177/1120700020921110>.

classrooms after graduation. Practically, these findings recommend that the Islamic Religious Education (PAI) study program at the Faculty of Information and Communication Technology (FTIK), particularly the curriculum development team for the Ethics and Teaching Profession course, consider revising the syllabus to integrate all three aspects of the transformation, and that the institution provide training for lecturers in designing case studies and simulations of inclusive learning based on digital issues.

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