ARABIC TEACHER'S HUMANISTIC DEAUTHORIZATION: ONLINE TEACHING EXPERIENCE IN ISLAMIC HIGHER EDUCATION

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Abstract

The distance learning policy poses several challenges for Arabic teachers, students, and parents and causes a decrease in humanistic authority among teachers. Online learning tends to weaken their role in this aspect. This study identifies activities teachers can no longer do during online Arabic learning. In addition, this study also explores the factors that cause the erosion of this humanistic role. Using a qualitative descriptive method through interviews and focus group discussions (FGDs) with several teachers, this study found seven challenging activities for teachers, such as providing individual guidance to students face-to-face. Technology that acts as a communication medium between teachers and students causes limitations in understanding each student's character in depth. It is recommended that educators adopt a more adaptive approach, which can view students as active subjects in the learning process.

Keywords: Humanistic Deauthorization; Online Teaching; Teacher's Experience; Higher Education.

مستخلص البحث

إن سياسة التعلم عن بعد، فضلاً عن ترك بعض العقبات أمام معلمين اللغة العربية والطلاب وأولياء الأمور، تؤدي أيضًا إلى عدم الصلاحيات الإنسانية بين المعلمين. لقد قلل التعلم عبر الإنترنت من سلطتهم في هذا الجانب. تهدف هذه الورقة إلى رسم خريطة للأنشطة التي لم يعد بإمكان المعلمين ممارستها أثناء التدريس اللغة العربية عبر الإنترنت. بالإضافة إلى ذلك، قامت أيضًا بتحليل أسباب عدم الصلاحيات الإنسانية بينهم. لقد استخدمت طريقة وصفية نوعية تستند إلى المقابلات ومجموعات النقاش المركزة مع العديد من المعلمين. لقد أشارت إلى سبعة أنشطة غير قادرة على تحملها المعلمون أثناء نظام التعليم عبر الإنترنت، بعضها يثبت ردود الفعل والشرح الفردي لطلاب معينين. يتم استخدام التكنولوجيا للتواصل بين معلمين اللغة العربية والطلاب مما يؤدي إلى انخفاض تقدير المعلمين للطلاب، أو حتى عدم معرفتهم بشخصية الطلاب على الإطلاق. واقترحت أن يتحول المعلمون إلى تعليم أكثر تقدمًا، يعامل الطلاب كمواضيع.

كلمات أساسية: إلغاء الصلاحيات الإنسانية؛ التدريس عبر الإنترنت؛ خبرة المعلم؛ التعليم العالي.

Introduction

Recent developments in language pedagogy show significant developments in technology and artificial intelligence (AI) to enrich the learning process. AI-based language learning applications, such as Duolingo and Babbel, allow for deeper personalization of learning, where materials are tailored to individual needs and abilities.[1] In addition, Virtual Reality (VR) and Augmented Reality (AR) create immersive learning environments, allowing learners to practice the language in simulated real-world contexts. This dramatically enhances conversational skills and cultural understanding. Technological advances will help Arabic teachers and students interact through various platforms.

The conditions during COVID-19 are very suitable for online learning. The learning process previously carried out in a classroom with direct, face-to-face interaction between the teacher and students has transformed into distance learning with an intermediary instrument.[2] This condition opens up opportunities and challenges for teachers during the virtual teaching process. It is the right time for the world of education to transform into online learning.[3] They lose their humanistic authority in carrying out a series of learning processes.[4] Teachers have built authority in the classroom to control students and students' responses to teacher authority in their interactions.[5] The closure of schools, universities, and other educational institutions across Saudi Arabia and social distancing as a preventive measure against COVID-19 have all changed the teaching mode from a conventional standard system to a virtual and online framework.[6]

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[1] Kim Hua Tan et al., "Implications of English as an International Language for Language Pedagogy," *International Journal of Higher Education* 9, no. 1 (2019): 22, https://doi.org/10.5430/ijhe.v9n1p22.

[2] Nuruddin Nuruddin et al., "Pembelajaran Bahasa Arab Di Sekolah Indonesia Luar Negeri Dengan Model Materi Ajar Berbasis Pendidikan Karakter Multikultural," *An Nabighoh* 24, no. 2 (2022): 171, https://doi.org/10.32332/an-nabighoh.v24i2.5790.

[3] Isti Muchlisianah, Khoirul Umam, and Jumari, "Transformasi Model Pembelajaran Untuk Meningkatkan Kualitas Pembelajaran Di Masa Pandemi Covid-19: Studi Kasus Mata Pelajaran Fikih Kelas XI MAN 2 Mojokerto," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 22, no. 1 (2022): 49–66, https://doi.org/10.14421/aplikasia.v22i1.2804.

[4] Ni Komang Suni Astini, "Tantangan Dan Peluang Pemanfaatan Teknologi Informasi Dalam Pembelajaran Online Masa Covid-19," *Cetta: Jurnal Ilmu Pendidikan* 3, no. 2 (2020): 241, https://doi.org/10.37329/cetta.v3i2.452.

[5] Isnarmi Moeis, Al Rafni, and Junaidi Indrawadi, "Otoritas Guru Dalam Konteks Pendidikan Kritis Di SMA Negeri Kota Padang," *Jurnal Pendidikan Dan Kebudayaan* 16, no. 4 (2010): 391, https://doi.org/10.24832/jpnk.v16i4.470.

[6] Ruba Abdelmatloub Moawad, "Online Learning during the COVID- 19 Pandemic and Academic Stress in University Students," *Revista Romaneasca Pentru Educatie Multidimensionala* 12, no. 1Sup2 (2020): 100, https://doi.org/10.18662/rrem/12.1sup2/252.

The word authority is related to power and the right to act. This right is in the form of the right to make rules or to command others.[7] According to Steutel and Spiecker, authority in education is divided into four categories: practical, theoretical, de facto, and de jure.[8] Practical and theoretical authority is the authority of educators, while de facto and de jure are the legitimacy of the authority. Practical authority in the context of the Arabic language in higher education is in the form of teacher authority in disciplining students, ordering students, punishing, directing, and all things related to teacher actions.[9]

As drafted by Parida and Dike, teacher authority is divided into three patterns: humanistic authority, democratic authority, and behavioristic authority.[10] Weber defines a teacher's authority in the learning process as four models: 1) traditional authority, the authority to command. The authority of teachers who act as parents legitimizes giving instructions to students; 2) Charismatic authority, the ability of teachers to build emotional closeness with students. It arises from one's personality; 3) Legal-rational, an authority supported by school or institution rules and policies; 4) Professional authority arises because of mastery of scientific and teaching competencies.[11]

In a campus management system, teachers are human resources with highly vital positions because they have high authority in determining and realizing graduates according to the graduate achievement targets.[12] They are higher than educational institutions. Teachers have enormous authority in managing the lecture process, from preparing teaching materials to implementing teaching and learning and evaluating after learning.[13] Teacher's authority is high once the learning process is face-to-face. However, during the COVID-19 pandemic, Arabic language learning is done online, so reviewing the teacher's authority in the online class is necessary, as it is now in question.

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[7] Robert Spillane and Jean-Etienne Joullié, "Authority, Conformity and Obedience: Applying Friedrich's Theory of Authority to the Classics," *British Journal of Social Psychology* 61, no. 4 (2022): 1086, https://doi.org/10.1111/bjso.12527.

[8] Jan Steutel and Ben Spiecker, "Authority in Educational Relationships," *Journal of Moral Education* 29, no. 3 (2000): 323, https://doi.org/10.1080/03057240050137373.

[9] Tim McNamara, "Managing Learning: Authority and Language Assessment," *Language Teaching* 44, no. 4 (2011): 500, https://doi.org/10.1017/S0261444811000073.

[10] Lusila Parida and Daniel Dike, "Optimalisasi Manajemen Kelas Melalui Model Otoritas Guru Dalam Pembelajaran Di Sekolah Dasar," *Jurnal Pendidikan Dasar Perkhasa: Jurnal Penelitian Pendidikan Dasar* 5, no. 1 (2019): 16–37, https://doi.org/10.31932/jpdp.v5i1.356.

[11] Max Weber, *From Max Weber: Essays in Sociology* (New York: Routledge, 2009).

[12] Teuku Fadjar Shadek, "Pengembangan Aplikasi Sistem Kompetensi Dosen Dengan Menggunakan Program Hypertext Prepocessor (PHP) Dalam Rangka Peningkatan Mutu Terhadap Kinerja Dan Hasil Pembelajaran," *ProTekInfo (Pengembangan Riset Dan Observasi Teknik Informatika)* 5 (2018), https://doi.org/10.30656/protekinfo.v5i0.708.

[13] Idris Idris, "Kajian Kebijakan Peningkatan Profesionalisme Guru Dan Dosen Di Indonesia," *Guru Tua : Jurnal Pendidikan Dan Pembelajaran* 3, no. 2 (2020): 41–52, https://doi.org/10.31970/gurutua.v3i2.57.

Deauthorization in learning happens in the era of new media.[14] The form of teacher authority as a determinant and the source of knowledge for students shifts to digital media platforms. The role of teachers is reduced and replaced by technology.[15] Teachers' authority as educators in higher education may have also experienced a shift and even deauthorization. Before the spread of the COVID-19 virus, teachers had high authority during the learning process in the classroom.[16] Teachers have the right to reprimand students who do not follow the study rules and give warnings to students who do not do their homework. However, online learning has eroded their practical authority. Teachers revealed in an interview that students often need to be more committed to joining the learning platform, such as being late and doing other activities during learning.[17] The new media era confuses teachers regarding the learning and teaching process.

According to humanistic theory, a learning process must be initiated and projected to humanize humans. The learning theory talks more about educational concepts that shape the aspired human being and about the learning process in its most ideal form.[18] Humanism supports education and the development of human consciousness and potential, themes that reflect humanistic psychology that concerns humans and the person, responsibility, and unique human experiences. The application of humanistic theory in learning refers to the spirit during the learning process, which colors the methods applied.[19] The teacher's role in humanistic learning is to facilitate students while providing motivation and awareness about the meaning of learning in students' lives. Teachers facilitate learning experiences for students and assist them in reaching the learning objectives. Students act as the main actors (student center) who interpret the process of their own learning experience. They are expected to understand their potential, develop it positively, and minimize the negative tendency.

According to Maslow, who is known as the father of humanistic psychology, humans act to understand and appreciate themselves as much as possible. The most popular theory to date is the hierarchy of needs theory. According to him, humans are encouraged to fulfill their needs. These needs are embedded in levels,

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[14] Ahmad Arif Ulin Nuha and Bambang Subahri, "Deotoritasi Guru Di Era New Media," *Bidayatuna: Jurnal Pendidikan Guru Mandrasah Ibtidaiyah* 3, no. 2 (2020): 185, https://doi.org/10.36835/bidayatuna.v3i2.616.

[15] Susilo Setyo Utomo, "Guru Di Era Revolusi Industri 4.0" (Seminar Nasional IKA UNY, UNY Yogyakarta, 2019), 1–13, https://eprints.uny.ac.id/65069/.

[16] Idris, "Kajian Kebijakan Peningkatan Profesionalisme Guru Dan Dosen Di Indonesia."

[17] Rizky Nastiti and Nurul Hayati, "Pembelajaran Daring Pada Pendidikan Tinggi: Tantangan Bagi Mahasiswa Dan Dosen Di Tengah Pandemi," *INOBIS: Jurnal Inovasi Bisnis Dan Manajemen Indonesia* 3, no. 3 (2020): 378, https://doi.org/10.31842/jurnalinobis.v3i3.145.

[18] Yaghoob Javadi and Mozhdeh Tahamsbi, "Application of Humanism Teaching Theory and Humanistic Approach to Education in Course-Books," *Theory and Practice in Language Studies* 10, no. 1 (2019): 40, https://doi.org/10.17507/tpls.1001.06.

[19] Mehjabeen Rahman, "Humanistic Approaches to Language Teaching: From Theory to Practice," *Stamford Journal of English* 4 (2013): 77–110, https://doi.org/10.3329/sje.v4i0.13491.

from basic to higher. In his psychological theory, the greater the need is, the more serious the individual is to do something.[20] The humanistic approach in education means that teachers involve and provide broad opportunities for students in the learning process so that every student has the experience of being successful, accepted, respected, admired, and humanized.[21]

Studies on the relationship between the Covid-19 pandemic and online teaching have focused on three trends. First, they are concerned with the obstacles faced by the teachers during the online learning process in terms of technological literacy.[22] Teachers still need to be ready to provide materials through technology platforms, so they cannot explain the materials optimally.[23] Second, they deal with teacher professionalism issues, which technology replaces.[24] Teaching using digital platforms has extended working hours and reduced teacher breaks.[25] The third, online learning caused by COVID-19, has resulted in psychological disorders.[26] The shift in the education system during the Covid-19 period brings about stress to not only students but also teachers. Three hundred eighty teachers in Germany experience moderate and high levels of stress, and almost all primary school teachers encounter high-stress levels due to excessive work.[27] The existing studies show the difficulties and obstacles teachers face during virtual teaching, and they

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[20] Budi Agus Sumantri and Nurul Ahmad, "Teori Belajar Humanistik Dan Implikasinya Terhadap Pembelajaran Pendidikan Agama Islam," *FONDATIA* 3, no. 2 (2019): 1–18, https://doi.org/10.36088/fondatia.v3i2.216.

[21] Azhar Sulistiyono, "Implementation of Humanistic Approaches for Social Studies in Elementary Schools," *Social, Humanities, and Educational Studies (SHEs): Conference Series* 1, no. 1 (2018), https://doi.org/10.20961/shes.v1i1.23710.

[22] Anita Wardani and Yulia Ayriza, "Analisis Kendala Orang Tua Dalam Mendampingi Anak Belajar Di Rumah Pada Masa Pandemi Covid-19," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (2020): 772, https://doi.org/10.31004/obsesi.v5i1.705.

[23] Semra Fiş Erümit, "The Distance Education Process in K–12 Schools during the Pandemic Period: Evaluation of Implementations in Turkey from the Student Perspective," *Technology, Pedagogy and Education* 30, no. 1 (2021): 75–94, https://doi.org/10.1080/1475939X.2020.1856178.

[24] Sir John Daniel, "Education and the COVID-19 Pandemic," *PROSPECTS* 49, no. 1–2 (2020): 91–96, https://doi.org/10.1007/s11125-020-09464-3.

[25] Maria Assunção Flores and Marília Gago, "Teacher Education in Times of COVID-19 Pandemic in Portugal: National, Institutional and Pedagogical Responses," *Journal of Education for Teaching* 46, no. 4 (2020): 507, https://doi.org/10.1080/02607476.2020.1799709.

[26] Lokanath Mishra, Tushar Gupta, and Abha Shree, "Online Teaching-Learning in Higher Education during Lockdown Period of COVID-19 Pandemic," *International Journal of Educational Research Open* 1 (2020): 100012, https://doi.org/10.1016/j.ijedro.2020.100012; Samantha L. Schneider and Martha Laurin Council, "Distance Learning in the Era of COVID-19," *Archives of Dermatological Research* 313, no. 5 (July 2021): 389–90, https://doi.org/10.1007/s00403-020-02088-9; Azmil Abidah et al., "The Impact of Covid-19 to Indonesian Education and Its Relation to the Philosophy of 'Merdeka Belajar,'" *Studies in Philosophy of Science and Education* 1, no. 1 (2020): 38–49, https://doi.org/10.46627/sipose.v1i1.9.

[27] Lisa Federkeil et al., "Teachers Experiences of Stress and Their Coping Strategies during COVID - 19 Induced Distance Teaching," *Journal of Pedagogical Research* 4, no. 4 (2020): 444, https://doi.org/10.33902/JPR.2020062805.

need to examine how teachers who used to have full authority in teaching have now been deauthorized due to the limitations encountered in online education.

This study aims to complete the existing studies concerning the interaction process between teachers and students, which is currently mediated by technology. Teachers who have previously been considered a core element in education function as the secondary need after technology as the core and source of learning during the COVID-19 pandemic. Two questions were formulated to conduct the research: What is the form of teachers' humanistic deauthorization (RQ 1)? What are the factors of teacher humanistic deauthorization (RQ 2)? The answers to both questions are the discussion focus of the current paper.

This paper is based on the argument that the COVID-19 pandemic is the precondition for implementing technology-based online learning. Technological mediation for the sake of continuous interaction and communication between teachers and students in the learning process has threatened the humanistic authority of teachers. They lose the sense of belonging to the students entirely and encounter a decreased ability to provide feedback and a sense of motherhood or fatherhood during the learning process. Correspondingly, there was a threat to student compliance with the teacher's instructions and the chance to transfer norms and culture.

Method

The current research is about the shift in the education system during the pandemic from offline to online, and it is qualitative based on descriptive data. This study includes the loss of teacher authority as the teaching process is given virtually without direct interaction between teachers and students. The teachers' complaints during online teaching are the subject of this paper's study. The picture of the loss of teacher authority in learning during the pandemic is mapped in humanistic, behavioristic, and democratic aspects. The obstacles are related to the authority of teachers as educators and instructors and the delivery of subject matter during online learning. Teachers lose a lot of power, authority, and control systems over the students due to the interaction between teachers and students being replaced by technology. The loss of direct interaction and communication has led to the loss of teacher authority.

The participants were limited to teachers at Islamic universities who had run full-time online education during the COVID-19 pandemic. They were selected randomly from several teachers in different scientific fields in state Islamic universities, so we collected diverse information. Eight teachers were involved in exploring teachers' experiences during online teaching.

Table 1. Data of Research Participants

Participants	Department	Gender	Age	Educational Qualification
P1	Arabic language and literature teacher	Female	32	Magister
P2	Arabic language and literature teacher	Female	36	Doctoral
P3	Arabic education	Male	35	Magister
P4	Arabic education	Male	46	Doctoral
P5	Arabic education	Male	47	Magister
P6	Arabic language and literature teacher	Female	48	Doctoral
P7	Arabic language and literature teacher	Male	57	Magister
P8	Arabic education	Female	42	Doctoral

The data in this study were collected through observation, interviews, and FGDs. Observations were made to the online teaching and learning process experienced by the researchers themselves when teaching in virtual classes. Throughout virtual teaching, the authorities began to decline and disappear as learning progressed. Interviews were conducted to collect data using observation and interview guidelines to formulate questions. The open-ended questions relate to the loss of authority from a humanistic aspect.

The research was conducted during the pandemic. An online education system provides new experiences for teachers. They were interviewed for their awareness and willingness. Questions were asked one by one openly via WA chat, voice call, and offline meetings. They were interviewed regarding the teacher's authority and legitimacy, which had been diminished with the implementation of virtual learning. In addition, FGDs were also conducted with several teachers, who discussed some of the teachers' authority, which began to decline and even disappear. The FGD was conducted online via Zoom for 2 hours. Virtual discussions were held after the time agreement so everyone could join and share their experiences and possible solutions.

The data collected through observations and interviews were classified thematically to emphasize the type of teacher deauthorization in the online learning process. Data classification was made based on themes and the aspects covered. The context of differences in experience is analyzed for significance based on the applicable parameters, such as gender, category level/semester, study program, and faculty.

Data analysis was done in three stages: restatement, description, and interpretation. The restatement referred to the interview excerpts based on the teacher's and student's point of view. The data description was provided to show their pattern or trend regarding the typology of students' difficulties in learning online. The interpretation process was carried out by considering the individual, social, and institutional contexts that formulate the basis of the student's problems. The three stages of analysis became the basis for concluding (inference).

Result and Discussion

The Covid-19 pandemic, as a precondition for technology-based learning, reduces Arabic language teachers' authority. Teachers cannot exercise complete control over students when providing learning materials, as learning is carried out at a distance. Teachers who used to be the core element and source of student learning are replaced by technology. The dependency on technology brings about teachers' reauthorization and the factors influencing teachers' humanistic deauthorization. The deauthorization aspects are explained in the data exposure and description below.

Form of Arabic Language Teacher's Humanistic Deauthorization

Online learning as an educational solution during the COVID-19 pandemic leads to the deauthorization of teachers during the Arabic language learning process. Teachers who used to have full authority over their students during teaching now find a decline in authority. Some of them even lose it at a certain point, which is a humanistic aspect, meaning to humanize humans. Teacher's humanistic deauthorization can be found in seven forms of activities.

First, the Arabic language teachers cannot provide direct feedback on some student assignments. Some objected to downloading the students' tasks individually, scribbling, correcting, providing notes, and resubmitting them. Let's have a look at the following excerpts from the interviews.

"When doing the evaluation, it is usually easy to identify students' mistakes, but when using Google Classroom after the error is marked, they ask for the parts evaluated. Finally, the general feedback is less personal" (P1).

Like reviewing a thesis, we need to make a correction and revision" (P2).

"Because I cannot provide feedback on every task of the students, I give general feedback. Sometimes, the feedback is written, yet often verbal in the next meeting" (P6).

The excerpt illustrates that correcting students' work and assignments takes a relatively long time while the number of students reaches 25-30 persons per class, not to mention that they must teach many Arabic language classes. The teacher can also not control whether the feedback is considered for improvement so they understand and do not make the same mistakes. This condition makes teachers more likely to provide general feedback on students' obstacles or difficulties.

Second, teachers need more time to explain the lessons to students individually. In conventional Arabic language learning, the teacher can walk closer to students from one chair to another while observing the task. Correspondingly, the teacher explains to students who need help understanding the material and completing their assignments. In contrast to online learning, teachers cannot know their competencies and abilities in detail. On the other hand, they are sometimes

afraid to ask a question, so the teacher's explanation is general. As explained in the following excerpt.

"They do not have the authority to reprimand the students, and eventually, they will give an excuse. We are tired of detecting them one by one. Sometimes, the task is marked with the wrong writing, but the marks can be changed and removed" (P1).

"I feel I can't with it anymore. I've explained many times how to make Lesson Plans (RPP), yet it turns out that, when it comes to the practice, they are confused for being unable to make the Arabic language lesson plans" (P2).

"Yes… it's tough to explain to students one by one. I do not know each student's ability, so the explanation is general. I can explain more specifically only if they ask some questions… Or I assume they have understood the materials I have shared" (P3).

Thirdly, they lose a sense of humor. The sense of humor is considered the tendency of an individual's cognitive response to bring laughter, smiles, and joy. As the interactions occur virtually, the sense of humor fades and turns awkward. It is illustrated in the following interview excerpts.

"We also don't have the power to share jokes. We feel like we've given jokes to fluid the atmosphere, yet they don't respond. We don't know whether they laugh or not." (P2)

"The sense of humor is reduced because it prioritizes children's understanding, so we do not think about humor" (P4).

"I rarely joke online because my mood of humor fades away when the students leave me talking to myself. They don't turn on the video" (P5).

The excerpt shows that Arabic language teachers experience a loss of sense of humor when teaching online. They focus more on preparing materials for the virtual classroom and strategies to facilitate students' understanding.

Fourth, they do not find a space for funny stories. A teacher must convey the subject matter and dilute and liven up the learning atmosphere by telling funny stories. However, during the pandemic, Arabic language teachers lose their storytelling space. They must be more busy preparing Arabic language materials by adapting to online teaching. As some of the following teachers said:

"We cannot slip funny stories on Zoom because several times we don't get a response, so it feels awkward" (P6).

"I can't tell funny stories because I feel uncomfortable just looking at the names on the screen without an interactive video. The student's reason is that turning on the video will spend much quota" (P1).

"The inspiration in telling funny stories flows because we see student responses. We don't have the inspiration to tell funny stories because we can't see the responses" (P7).

Arabic language Teachers are busy improving themselves with new teaching traditions, so they don't prepare funny stories to break the learning atmosphere.

Fifth, they need to show appreciation to students with some rewards. Giving rewards is a way to attract attention and raise student learning motivation. In addition, rewards can control and change their attitudes to be more productive and develop self-competence and self-managing. However, besides being difficult to determine which students deserve to be rewarded with online teaching, it is also challenging to map students based on their original competencies. The teacher can only see this from the aspect of the assignment score, which is even done with various frauds, as seen in the following interview results.

"Inability to build emotional relationships with students, inability to give awards/praise directly. For example, when I give awards or applause to the students who do presentations, it feels like we are bordered by very long distances, even though they are in the same Zoom room. In the end, the online learning process is less lively than the direct learning in the classroom" (P8).

"Because of the difficulty of measuring students' competencies, awards cannot be granted" (P6).

"In addition to the maximum score as an award given to the outstanding students, there are usually greetings and small gifts to motivate their learning. However, when learning is done online, it cannot be realized" (P5).

Teachers could not individually acknowledge students' abilities and understanding during the pandemic, so there needed to be more appreciation for them. Teachers could only provide awards in grades and words of pride, but the pride usually comes up when classmates witness the awards. And it does not happen in online learning.

Sixth, teachers must be respected, and students are less concerned about others. Respecting teachers is an obligation and a must for students.

"During the learning process, the platform plays a role; for example, the class can still be communicative and interactive through Zoom or G-meet. However, when it's conducted via WhatsApp, the students rarely respond. So, the platform affects the student's response—synchronous and asynchronous platforms. Sometimes, students download the material, but they don't read it. We can't monitor who has read and who hasn't" (P4).

"This is the third time we have studied online, and we have finally learned to be assertive even though we used to understand a lot. Now, I have learned from the past, and finally, I am providing the assessment through e-learning. For example, late submission, reading assignments with many errors, incomplete assignments, and being absent can decrease the grades, let alone not attending lectures. So, we treat students like treating the system" (P7).

Students show several forms of respect towards the teacher in the offline class, such as not interrupting the teacher's speeches while delivering the

materials, asking permission to ask a question, providing excuses if they want to leave a class, apologizing if they come late, etc. Online learning, which is flexible and not physically present, lets students quickly leave the virtual classroom without permission. Meanwhile, teachers need the authority to stop and prohibit them.

Seventh, students do not obey and respect teachers. The necessity to respect teachers as they represent parents in the educational environment begins to fade away. Learning situations at home through technology makes students less close to the teacher and do not even know and meet directly with the teacher. It causes the students to feel that teachers are only teachers or educators, different from their parents. As shown in the following interview excerpt.

"I ask a student to read it, but it takes a long time to answer. He is just about to download the material, even though we have done it several times. I also provided a YouTube link; of the 50 students, only 20 watched it. If the class is conducted via WhatsApp, they only answer greetings at the beginning and closing at the end, while in the middle of the class, they don't respond. We are powerless to be angry. They have a lot of reasons, such as the lack of signal, losing electricity, lack of quota, etc." (P6).

"Inability to control students when learning is asynchronous. Often students do not participate when faced with asynchronous learning through e-learning" (P2).

Some respect for the teachers can be by greeting, shaking hands, being polite, obeying their instructions, listening to their advice, and always doing the tasks given. However, respect is getting lost as learning is carried out via technology. Not all students carry out the assigned tasks, let alone respect in physical form.

Through Circular No. 4 of 2020, the Ministry of Education and Culture of the Republic of Indonesia announced that learning should be conducted online from the students' and teachers' respective residences due to the COVID-19 pandemic widely spread around the world. Online learning replaces the conventional learning system that has long been used in Indonesia. All educators are suddenly panicked with many obstacles when they start online learning, from the educators or parents at home who accompany students to learn online.[28] Online learning is a learning process mediated by technology and internet networks.[29] A study on international learning experiences stated that online learning is prevalent because

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[28] Tri Handayani, Hariyani Nur Khasanah, and Rolisda Yoshinta, "Pendampingan Belajar Di Rumah Bagi Siswa Sekolah Dasar Terdampak Covid-19," *ABDIPRAJA (Jurnal Pengabdian Kepada Masyarakat)* 1, no. 1 (2020): 107, https://doi.org/10.31002/abdipraja.v1i1.3209.

[29] Joi L. Moore, Camille Dickson-Deane, and Krista Galyen, "E-Learning, Online Learning, and Distance Learning Environments: Are They the Same?," *The Internet and Higher Education* 14, no. 2 (2011): 129, https://doi.org/10.1016/j.iheduc.2010.10.001.

it can be done anywhere and anytime.[30] Online learning also requires the mastery of technology as the primary means of the educational process. Teachers and students should master technological literacy; COVID-19 forces students and teachers to adapt to technology.[31]

Some students feel comfortable and love studying online rather than offline, while others prefer studying face-to-face. Students prefer offline learning because they experience many difficulties during online learning.[32] Likewise, teachers prefer offline learning.[33]

Several factors, internal and external, inhibit and exhibit online learning. The internal inhibiting factor is the need for teachers and students to have more ability to manage and operate e-learning designed by the campus.[34] While the supporting internal factor is the availability of training for teachers to be highly skilled at the use of technology in teaching, the external supporting factor for the implementation of online learning is the availability of Android phones, laptops, and TVs, and parents' support at home who accompany students and provide internet quotas for online learning. The inhibiting external factors interfere with the continuity of online education, such as busy parents and less attention to the needs of students in online learning or economic factors that parents cannot afford to provide online learning facilities for their children.[35] Even if the quota and cellphone are adequate, other obstacles, such as a lack of internet signal, significantly affect online learning. There are two models of online education: direct and indirect. Some platforms used in direct online learning are Line, WA, G-meet, Zoom, classroom, live Instagram, and live YouTube.[36] Meanwhile, the indirect online learning model might refer to LMS (Learning Mutual System), which several campuses use as an online teacher and student interaction forum. UIN Maulana Malik Ibrahim Malang uses E-learning UIN Malang as an indirect online learning platform.

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[30] Zulfiya R. Akhmetzadina et al., "Review of Effective Methods of Teaching a Foreign Language to University Students in the Framework of Online Distance Learning: International Experience," *Frontiers in Education* 8 (2023), https://doi.org/10.3389/feduc.2023.1125458.

[31] Yustinus Budi Hermanto and Veronika Agustini Srimulyani, "The Challenges of Online Learning During the Covid-19 Pandemic," *Jurnal Pendidikan Dan Pengajaran* 54, no. 1 (2021): 46, https://doi.org/10.23887/jpp.v54i1.29703.

[32] Irza Yuzulia, "The Challenges of Online Learning during Pandemic: Students' Voice," *Wanastra: Jurnal Bahasa Dan Sastra* 13, no. 1 (2021): 08–12, https://doi.org/10.31294/w.v13i1.9759.

[33] Rio Erwan Pratama and Sri Mulyati, "Pembelajaran Daring Dan Luring Pada Masa Pandemi Covid-19," *Gagasan Pendidikan Indonesia* 1, no. 2 (2020): 49, https://doi.org/10.30870/gpi.v1i2.9405.

[34] Ummi Syarah Ismail et al., "Factors Influencing Students' Motivation in Online Learning for Arabic Language Courses at UiTM Perlis Branch," *E-Academia Journal* 10, no. 2 (2021), https://doi.org/10.24191/e-aj.v10i2.16298.

[35] Hilna Putria, Luthfi Hamdani Maula, and Din Azwar Uswatun, "Analisis Proses Pembelajaran Dalam Jaringan (DARING) Masa Pandemi Covid- 19 Pada Guru Sekolah Dasar," *Jurnal Basicedu* 4, no. 4 (2020): 861, https://doi.org/10.31004/basicedu.v4i4.460.

[36] Lukmanul Hakim, "Pemilihan Platform Media Pembelajaran Online Pada Masa New Normal," *Justek : Jurnal Sains Dan Teknologi* 3, no. 2 (2020): 27, https://doi.org/10.31764/justek.v3i2.3516.

The Factors Influencing Teacher's Humanistic Deauthorization

The teacher's humanistic deauthorization happens due to infrastructural, structural, and cultural factors. The infrastructural aspect is when the teachers find problems with the availability of teaching tools compatible with their needs. Some teachers state that their laptops are broken, so they can only use WhatsApp for online teaching and cannot prepare the teaching materials. As mentioned by an Arabic teacher:

"The faculty holds online-based pedagogic training several times, yet I don't get anything except a box of cakes and rice because my laptop is broken. I only come to listen to the speaker's explanation, but I cannot practice and apply it. As long as online learning is applied, I teach by using a cell phone. For a thesis supervising, I ask them to come to my house if they live in the same town as mine" (P4).

The excerpt shows that he needs to prepare for online teaching because he needs adequate teaching tools. In contrast, a psychology teacher finds a problem with internet signals, so he prefers to teach on an asynchronous platform, which could be more interactive. A math lecturer also acknowledges that spending increases drastically for living expenses daily during the pandemic, so the need for data quotas sometimes cannot be met.

The second factor is structural. Educational Institutions' support for the learning system during the pandemic could be more optimal. The institution has provided an e-learning platform with various functions and features. However, at the beginning of its use, there is no tutorial on how to apply each of the existing features. Correspondingly, most teachers still need help to use e-learning. In addition, the institution did not publish online learning rules and regulations during the pandemic, as quoted from the results of FGD with the lecturers.

"There should be rules set by respective institutions regarding online learning. For example, all students must activate Zoom/G-meet videos during the learning process or the rule that students are free to open or close virtual videos. Thus, lecturers do not feel left out by their students in the room alone" (P6).

The third factor is the cultural aspect. Online learning during the COVID-19 pandemic is not perceived as a new tradition and transformation in the education system. Yet, it is still seen as a learning solution in a short emergency, and they are forced to do it. It can be seen from the following excerpts of the interviews with several lecturers:

"Today's learning is temporary, so we do not need to study the application too hard to prepare the materials. We can use voice notes and recordings while waiting for the class to reopen as before. The reopening of the classroom learning will automatically return the teachers' authority" (P3).

"I don't know. I feel teaching online is like teaching in pseudo. I can't meet my students. I can still not move on from the learning I've been doing, and suddenly I have to change into using technological instruments" (P1).

It shows that teachers still need to be constrained by traditional teaching through technology platforms. They teach online with materials and assignments applied in the offline class. Likewise, meetings, which were previously limited to the schedule, should be more flexible.

This study shows that social and physical distancing policies have led to the loss of teacher authority during the teaching and learning process during the COVID-19 pandemic. The loss of teacher authority in the humanistic aspect can be identified in seven points. This is in line with Keifer's idea that theoretical authority in the context of higher education is in the form of a teacher's frame of mind in leading students to learn. This framework of thinking is the knowledge and skills of the teachers in helping students learn.[37]

Teacher deauthorization encountered in online learning during the COVID-19 pandemic is influenced by three elements. Firstly, the infrastructure of the teachers and students needs to meet the teacher's expectations. Many students still complain that they must have adequate laptops or cell phones to support online lectures. Secondly, there needs to be more support from the institution for the students. They receive a free quota from the Ministry of Religion but still need help due to the different types of providers. Besides, lecturers and students need to receive training in the use of technology. Furthermore, they cannot afford an accessible Wi-Fi facility to make the network stable and more efficient. Thirdly, culture is the mindset of the students and teachers. They still think the lecture will only be successful if it is conducted face to face, in the classroom with chairs and blackboards. If the lecturers and students master the technology well, online lectures can be an effective and efficient learning solution.[38] So many online applications support successful learning without meeting face-to-face.

The deauthorization of teachers in the online learning process during the COVID-19 period reflects the condition of society. They still need to be ready to undergo the new education system. The use of technology is considered difficult for anti-technology lecturers.[39] Therefore, learning achievement becomes challenging due to many obstacles. The number of excuses granted lets them underestimate the lectures and put aside the ethical and polite aspects of online

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[37] Jill E. Nemiro, "Building Collaboration Skills in 4th- to 6th-Grade Students Through Robotics," *Journal of Research in Childhood Education* 35, no. 3 (2021): 351, https://doi.org/10.1080/02568543.2020.1721621.

[38] Gürbüz Ocak and Burcu KaranfiL, "Teachers' Perceptıons of Their Technological Competence in Learning and Teaching Process," *Malaysian Online Journal of Educational Technology* 9, no. 4 (2021): 14–30, https://doi.org/10.52380/mojet.2021.9.4.221.

[39] Ellen Chung, Geetha Subramaniam, and Laura Christ Dass, "Online Learning Readiness Among University Students in Malaysia Amidst Covid-19," *Asian Journal of University Education* 16, no. 2 (August 6, 2020): 45, https://doi.org/10.24191/ajue.v16i2.10294.

lectures. Lecturers and students violate each other's agreements that have been set. This leads to losing lecturers' authority over students and the learning process.

Then, what should be addressed regarding teachers' deauthorization in online learning to return the authority? It is essential to set a special regulation for online learning. The established rules can help manage online classes for better learning practice. Besides, changing teachers' mindsets is necessary so they don't think online learning is complicated. The institutions can conduct a lot of debriefing and training on using online learning applications. Thus, teachers are more prepared and confident in teaching online.[40] In addition, the Institute's support is needed to improve teachers' training skills and their involvement in distance education settings.[41]

Conclusion

The current study concluded that teachers found a decline in authority during the COVID-19 pandemic. Teachers are deauthorized in the humanistic aspect. The deauthorization is reflected in the fact that they cannot provide feedback, cannot explain to students individually, lose a sense of humor, do not find a space for humorous storytelling, cannot reward the students who excel in the room, less respected and cared for, and students can easily break the rules. Teachers are no longer seen as the only source of learning.

To overcome the humanistic deauthorization of teachers in learning, in addition to implementing strategies that emphasize interactions between lecturers and students, it is also necessary to pay attention to the public relations aspect of online learning. First, teachers can adopt more interactive applications, such as online learning platforms, that allow students to participate actively in the learning process. Second, teachers can pay attention to openness and transparency in learning. Third, teachers should behave honestly and openly in providing feedback, clear and detailed explanations, and opportunities for students to submit input and suggestions. Thus, teachers can develop social interaction skills and empathy to improve the quality of teaching in online learning and prevent teacher humanistic deauthorization.

This research only explores teachers' experiences in state Islamic universities, whose difference is only based on study programs. Therefore, the data obtained are less varied and limited to the perspective of Muslim teachers. Thus, it suggested further studies at more varied universities with non-religious bases or

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[40] Neni Nurkhamidah and Hormah Hidayatun Itsnaini, "Profiling Readiness of Distance Education Using Technology in Senior High School during Covid-19 Pandemic," *Scientia: Jurnal Hasil Penelitian* 5, no. 2 (2020): 37–44, https://doi.org/10.32923/sci.v5i2.1398.

[41] Monica Gonzalez Smith and Nicole Schlaack, "Teaching during a Pandemic: Elementary Candidates' Experiences with Engagement in Distance Education," *IAFOR Journal of Education* 9, no. 4 (2021): 7–22, https://doi.org/10.22492/ije.9.4.01.

various levels of education, such as elementary and secondary schools, by comparing the deauthorization of teachers at different levels.

Acknowledgment

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