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VALUE-SENSITIVE SELF-REGULATION IN TECHNOLOGY-MEDIATED ENGLISH-MEDIUM PAI

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ABSTRACT

This theory-building conceptual paper develops a bounded framework for connecting Islamic value language with self-regulated participation in technology-mediated English-medium Islamic Religious Education (PAI). The paper draws on three unpublished Indonesian-language manuscripts concerning five purposively selected santri at Mambaus Sholihin II. The manuscripts are treated as contextual source documents rather than as a new empirical dataset. A bounded integrative synthesis then compares their value descriptions with scholarship on self-determination, achievement emotions, English-medium instruction, translanguaging, digital wellbeing and technology-supported language learning. The conceptual result is a four-function model. Sabr is interpreted as persistence and repair, shukr as recognition of progress without denial of difficulty, tawakkul as responsible effort and help-seeking under uncertainty, and husn al-zann as constructive interpretation of feedback. The model translates these functions into testable digital EMI conditions, including private rehearsal, revision histories, bilingual clarification, guided peer feedback, offline alternatives and learner-controlled reflection. The contribution is a distinction between culturally meaningful value resources, teacher mediation, observable regulatory actions and language or content outcomes. No digital intervention, classroom observation, proficiency measure, psychological scale or platform trace was available or analysed. The framework is therefore propositional rather than causal and should be tested through ethically designed classroom research.

Keyword: English-medium instruction; Islamic education; learner agency; self-regulated learning; technology-mediated learning.

I. INTRODUCTION

Integrating English with Islamic Religious Education (PAI) involves more than selecting a medium of instruction. Learners must interpret disciplinary ideas, manage unfamiliar English, participate in interaction and respond when language difficulty obscures conceptual understanding. A student may understand an ethical principle in Indonesian or Arabic yet hesitate to explain it in English. Digital mediation adds attention, feedback, privacy and help-seeking demands. Self-

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regulation is therefore a pedagogical and ethical issue, not merely a private study habit.

Educational psychology locates motivation and regulation within social conditions. Self-determination theory distinguishes controlled compliance from personally endorsed action (Deci & Ryan, 2000; Ryan & Deci, 2017). Technology-supported language learning shows that access does not automatically produce purposeful regulation (Lai & Gu, 2011), while achievement-emotion theory links perceived control and task value with anxiety, enjoyment and persistence (Pekrun, 2006). These perspectives do not yet explain how culturally specific religious vocabularies may shape difficulty, feedback and responsibility in English-mediated PAI.

The contextual starting point is three unpublished Indonesian-language manuscripts prepared for related academic purposes at Mambaus Sholihin II. They concern the same five purposively selected santri and overlap in their accounts of family disruption, care, routines, peer relationships and the internalisation of sabr, shukr, tawakkul and husn al-zann. One foregrounds the four values, while two describe a wider protective ecology and pesantren educational model. None was produced as a digital language-learning study. They are used only to identify a situated vocabulary for a future English-medium design.

English-medium PAI is treated as an application context, not an outcome established by the source manuscripts. The materials do not document the frequency of English use, a platform, proficiency or a completed EMI intervention. Future claims therefore require schedules, lesson plans, learner artefacts or observation records. This qualification prevents contextual plausibility from becoming empirical evidence.

The article makes a narrower contribution than a claim that Islamic values improve English proficiency. It separates values as cultural resources, teacher mediation as design work, learner actions as observable regulation and content or language outcomes as independent evidence. A task may fail because a scaffold is unclear, technology is inaccessible, a source is too difficult or a learner rejects the teacher's interpretation. English difficulty is not evidence of inadequate faith, and spiritual language cannot replace language assessment.

The problem is how to make a value vocabulary pedagogically consequential without reducing it to a motivational slogan. A value may offer a reason to persist, but task design and teacher response must make that reason compatible with learning. Learners may choose a strategy, request help or decline a scaffold, and performance may improve or remain unchanged. Separating these levels prevents moral description from being mistaken for mechanism and keeps the framework open to disconfirmation.

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Digital mediation intensifies this distinction. A private recorder may support rehearsal, whereas a public dashboard may expose hesitation. Machine translation can widen access while flattening theological nuance, generative feedback can encourage unexplained corrections, speech recognition can mishear Arabic names and emotion-recognition systems can misclassify hesitation. The relevant question is whether a tool preserves choice, human verification, data minimisation and equitable access (Chen et al., 2024; Ding & Xue, 2025; Huang & Liu, 2025; Tai & Choi, 2026).

The paper asks how the four values can be translated into observable regulatory functions without psychological equivalence, what teacher-mediated digital EMI conditions could support PAI meaning-making and English participation, and what evidence could test or disconfirm the relationships. The method answers these questions through a traceability matrix, a bounded design sequence and a validation agenda. The contribution is contextual, mechanism-based and propositional rather than causal.

II. LITERATURE REVIEW

Internalisation refers to the process through which a socially presented value becomes integrated into a learner's reasons for acting. In self-determination theory, the quality of internalisation matters because behaviour may be maintained by surveillance, external pressure, identification or a fuller sense of ownership (Deci & Ryan, 2000; Ryan & Deci, 2017). The concept should not be collapsed into moral education, spiritual development, resilience, wellbeing or self-regulated learning. Those constructs may intersect, but they answer different questions. Internalisation concerns the status of a value in a person's reasons for action; self-regulation concerns the processes through which action is planned, monitored and adapted; wellbeing concerns a broader condition that cannot be inferred from a single classroom behaviour.

The four values provide the organising vocabulary, not a complete taxonomy of Islamic ethics. Sabr is treated as disciplined response under difficulty; shukr as recognition of benefit and progress without denying unfinished work; tawakkul as responsible effort together with trust beyond immediate control; and husn al-zann as a charitable and constructive interpretation of others' intentions and feedback. In the source manuscripts these values are reported as cultivated through collective routines, modelling, relationships and reflection rather than through a digital intervention. They are therefore illustrative resources selected because they recur across the source materials and can be translated into observable pedagogical

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choices. Other values may be equally important in other pesantren or faith-based settings.

In English-medium instruction, self-regulation is simultaneously content-related and language-related. Learners must know whether a task requires accurate religious explanation, English pronunciation, vocabulary retrieval, interactional argument or source attribution. Confusing these objectives can turn a content problem into an apparent language deficit. EMI research cautions against assuming automatic language gains from using English in a content lesson (Macaro et al., 2018). A digital PAI task should therefore specify separate content and language outcomes and indicate which objective each feedback move addresses (As Sabiq et al., 2025; Curle, 2026).

The emotional dimension also requires restraint. Foreign-language anxiety and willingness to communicate research show that learners differ in readiness to perform, while recent work suggests that technology can either reduce or intensify anxiety depending on task control, feedback and visibility (Horwitz et al., 1986; MacIntyre et al., 1998; Huang & Liu, 2025; Sun & Yang, 2025). A student who writes accurately may still avoid public speaking. Rehearsal and asynchronous recording can lower performance risk, but permanent recordings and comparison metrics can create new pressure. A value-sensitive design should expand options rather than demand a preferred emotional display.

Internalisation is most useful in this article as a question about the quality of regulation rather than as a binary state. A learner may comply because of surveillance, act from an endorsed reason or integrate a value into a broader identity. These modes may look similar in a short episode but have different implications for persistence after support is removed. A value-sensitive task should therefore increase meaningful control and feedback literacy, not ask learners to prove patience or gratitude. The proposed framework treats values as interpretive resources whose pedagogical effects remain contingent on teacher mediation and learner agency.

English-medium PAI is a multilingual meaning-making environment rather than a simple English-only classroom. Arabic may carry source terminology, Indonesian may support clarification and peer negotiation, and English may mediate explanation to wider audiences. Digital translanguaging research indicates that movement across these repertoires can strengthen comprehension when the movement is purposeful and traceable (Aziz & Siddik, 2026; Lubaba & Aziz, 2026). This does not license unrestricted language alternation. The teacher should state whether a language is being used for source access, reasoning, rehearsal, feedback or publication, and learners should be able to explain how meaning moves across the repertoires.

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III. METHOD

Research Design

This paper is an integrative conceptual synthesis and theory-building exercise, not a new phenomenological study, systematic review or intervention evaluation. Its source base comprises three unpublished Indonesian-language manuscripts prepared before this article for related purposes at Mambaus Sholihin II. All concern the same setting and five purposively selected santri, although descriptions may overlap. A source log records dates, purposes, permissions and overlap for the editor. The blinded article reports only information needed to assess provenance.

Supporting literature was selected through a bounded narrative-synthesis protocol using Scopus records, ERIC, Google Scholar and publisher pages. Search concepts combined English-medium instruction, CLIL, self-regulated language learning, learner agency, translanguaging, language anxiety, digital wellbeing, Islamic education, pesantren, artificial intelligence and technology-supported learning. Peer-reviewed and foundational sources were prioritised, with recent evidence used for claims about AI, platforms and governance. The protocol is purposive rather than a systematic estimate.

The source materials do not provide full interview transcripts, a formal codebook, original audio, classroom observation records, digital logs, proficiency measures or intervention data. They are therefore treated as authorial contextual interpretations rather than as a new dataset open to fresh coding. The paper does not claim that participants used a particular platform, improved speaking fluency, received AI feedback or exhibited measured reductions in anxiety. English-medium PAI is a proposed application context unless future classroom documentation establishes its frequency and instructional form.

Source Materials and Analytical Stance

The three manuscripts were selected because they provide complementary views of one source project. Source A foregrounds the four values, Source B describes protective routines and relationships, and Source C develops a pesantren educational model. They were not treated as three datasets. Participant overlap is assumed to be complete unless the source log shows otherwise, and repeated descriptions are not counted as separate cases. Permission, dates and relationships among source and present authors should accompany the editorial file to prevent selection bias and duplicate use.

The analytical procedure had four steps. Source descriptions were extracted as neutral paraphrases; each was compared with conceptual literature; plausible functions were translated into teacher-mediated digital actions and independent future outcomes; and alternative interpretations were recorded. Repeated practice

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may reflect a rubric or teacher pressure rather than sabr, help-seeking may reflect device failure rather than tawakkul and feedback acceptance may reflect peer status rather than husn al-zann. These alternatives remain part of the framework.

The unit of analysis is a proposed relationship, not a participant or psychological score. A mapping had to remain culturally recognisable, be expressible as an action, connect plausibly to content and language learning, be observable without inferring a hidden virtue and remain open to disconfirmation. One author prepared the extraction and both authors checked wording, translation and alignment. Because transcripts were unavailable, this check is not inter-coder reliability; unresolved alternatives are reported in the Discussion.

Quality was judged through coherence, traceability, cultural fidelity, observability and falsifiability. These criteria ask whether a value is used consistently, whether a design choice is linked to source or theory, whether theological language is reduced to self-help, whether a researcher can identify an action without diagnosing virtue and what result would count against the mapping. Translation sought conceptual equivalence. The authors' educational positionality is acknowledged as both a source of insight and a possible confirmation bias.

The source manuscripts warrant contextual plausibility, not a causal warrant. Their descriptions can show that particular values were meaningful in the source setting, but they cannot establish that the values were internalised by every participant or that they produced a language-learning behaviour. The design matrix therefore treats provenance, interpretation and future evidence as separate columns. This distinction also prevents the article from converting a culturally specific account into a universal psychological category. A future source audit should compare the manuscripts with the original consent conditions, retain an anonymised participant code and identify which descriptions are repeated across documents.

IV. Results And Discussion

Result

Conceptual Findings and the Four Regulatory Functions

The synthesis yields a conditional mechanism, not an equivalence between virtues and psychological constructs. Value language may provide a reason for action, teacher mediation may make it task-compatible, a learner may select or reject a strategy and the action may produce content or language evidence. Each link can fail through weak feedback, limited access or conceptual misunderstanding. The

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framework therefore names enabling conditions and competing explanations rather than promising a predetermined outcome.

The four functions operate at different levels and should not be scored as virtues. Sabr concerns staying with difficulty and repairing an attempt; shukr concerns noticing progress while retaining a next goal; tawakkul concerns effort, uncertainty and help-seeking; and husn al-zann concerns interpreting feedback as information rather than personal judgement. Future studies may document replay, revision rationales, clarification requests and specific feedback changes, but these are proposed indicators, not findings from the five source participants.

Table 1-Traceability matrix for the proposed value-sensitive self-regulation framework in technology-mediated English-medium PAI.

Value resource	Contextual source status	Regulatory interpretation	Proposed digital EMI action	Future outcome measure	Safeguard and alternative explanation
Sabr	Source-derived description of disciplined response to difficulty and repeated practice; not observed in digital learning.	Theory-informed persistence and repair under linguistic or conceptual difficulty.	Private rehearsal, chunked drafts and visible revision history; printed or offline alternatives permitted.	Revision quality, feedback uptake and learner explanation of a repair choice.	Do not infer virtue from revision frequency. Clear rubrics, teacher pressure or prior proficiency may explain persistence.
Shukr	Source-derived recognition of benefit and progress within communal routines; not a measure of positive affect.	Interpretive monitoring that notices achievement while retaining a realistic next goal.	Bilingual learning log with one achieved descriptor, one useful term and one remaining question.	Accuracy of self-monitoring and quality of next-goal selection.	Reflection must not require happiness or agreement. Improved monitoring may result from explicit instruction rather than value language.
Tawakkul	Source-derived association of effort, trust and support; not passive acceptance or a	Responsible effort, help-seeking and tolerance of uncertain outcomes.	Choice among glossary, peer consultation, teacher conference or offline task route.	Goal setting, help-seeking choice and persistence under a controlled challenge.	Lack of equipment or weak teaching is never moralised. Help-seeking may reflect access barriers rather

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	psychological scale.				than internalisation.
Husn al-zann	Source-derived constructive interpretation within relationships; not compliance with teacher feedback.	Relational feedback literacy that separates information from judgement of personal worth.	Guided peer review separates meaning, language form and next steps; human review checks automation.	Specific feedback uptake, justified rejection and respectful interaction.	Acceptance may reflect status or pressure. Learners retain the right to question feedback and request clarification.

Shukr is interpreted here as recognition of what has been learned without denying remaining difficulty. A theory-informed digital enactment is a bilingual portfolio that records one achieved descriptor, one useful term and one remaining question. The design does not require happiness or agreement with the teacher. A future study could examine whether such a log supports perceived competence or more accurate monitoring, but the log would become evidence only under an approved protocol with an independent outcome measure.

Tawakkul requires equally careful interpretation. It may support sustained effort when outcomes are uncertain, but it must never excuse weak teaching, inaccessible devices or a refusal to provide remedial assistance. The proposed enactment pairs a small achievable goal with a choice among a glossary, peer consultation, teacher conference or offline alternative. The observable process is goal setting and help-seeking; the learner retains agency and the teacher remains responsible for instruction. A future result showing that the value language suppresses requests for help would disconfirm the proposed mechanism.

Husn al-zann can inform a constructive feedback protocol. When learners receive corrections to English expression in a PAI discussion, they may conflate linguistic error with moral or intellectual failure. A teacher can separate meaning, language form and next steps, for example by acknowledging a clear interpretation before offering a more precise English expression. The ethical value lies in resisting humiliation and offering interpretive space rather than compelling uniform emotional responses. Acceptance of feedback should not be treated as proof of a learner's inner disposition.

These mappings are pedagogical analogies grounded in contextual source descriptions and theory-informed interpretation. The four values belong to a theological and moral tradition and carry meanings wider than classroom regulation. The framework cannot establish whether values caused wellbeing, whether wellbeing caused participation or whether both emerged from family, peer and

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institutional conditions. The mapping is therefore deliberately non-exhaustive and should be revised when comparative work identifies additional values or contradictory cases.

A Value-Sensitive Digital EMI Design Matrix

The proposed sequence contains orientation, rehearsal, collaboration, feedback and reflection. Teachers specify separate PAI and English outcomes, provide bilingual terminology, allow private drafting, organise ethical discussion without personal disclosure, separate content and language feedback and invite a chosen next step. Low-resource versions can use printed glossaries, shared devices, paper drafts and offline audio. Ineffectiveness would be indicated by increased surveillance, reduced participation, persistent misunderstanding or dependence on unverified automation.

The design deliberately avoids compulsory disclosure. The source manuscripts describe sadness, loneliness and difficulty receiving emotional support among some participants, but an English lesson should not make family rupture a project topic merely because researchers are interested in resilience. Safer themes include mutual care, gratitude in community life, stewardship and respectful disagreement. Students need confidential routes for pastoral support outside academic assessment, and refusal to record or publish should not reduce an academic grade.

Technology should be differentiated by affordance and risk. Audio supports rehearsal but creates voice-data obligations; an LMS organises work but leaves persistent visibility; machine translation offers lexical access but may flatten theological nuance; generative AI requires disclosure and human verification; speech recognition may misrecognise Arabic names; and emotion recognition should not infer faith, trauma or compliance. Offline materials and teacher-mediated alternatives are part of equitable design.

Evaluation must avoid circular indicators. Feeling calmer does not prove value internalisation, and a successful English presentation does not validate a mental-health intervention. Plausible measures include revisions, agency, language rubrics, PAI content checks and separately administered wellbeing instruments. Researchers should record the scaffold offered, the learner's choice and competing explanations. Stronger causal claims require validated instruments, comparison conditions and transparent missing-data reporting.

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DISCUSSION

Interpreting Value-Sensitive Self-Regulation in Multilingual English-Medium PAI

The principal contribution is a distinction between cultural resources and learning mechanisms. Self-regulated learning explains planning and adaptation, EMI and CLIL explain content-language coordination, and translanguaging explains multilingual mediation. The proposed model adds a value-sensitive traceability and ethics layer that asks how culturally meaningful reasons, teacher mediation and boundaries shape a learner's use of a regulatory strategy. Its novelty lies in linking value vocabulary to actionable choice and independent outcome, not in replacing established frameworks.

The framework creates a bridge between PAI pedagogy and language education without reducing PAI to an instrument for English practice. In CLIL-like activities, the subject retains intellectual integrity while linguistic goals are made visible (Coyle et al., 2010). Recent work in Islamic higher education and CLIL contexts shows that language support, teacher preparation and student motivation condition the success of English-mediated instruction (As Sabiq et al., 2025; Prastyo et al., 2024; Saksono et al., 2025). The present proposal focuses on the micro-level regulation of multilingual content tasks, where moral vocabulary, emotional safety and language proficiency may be salient at the same time.

A value-sensitive approach can become coercive if teachers prescribe a preferred emotional or spiritual response. Learners must be allowed to express uncertainty, frustration and criticism, and classroom feedback must not equate English fluency with religious commitment. Responsible technology design requires the same non-coercive stance. Alternative access, reasonable deadlines, informed choices about recording and deletion and the right to reject automated suggestions should be built into the task. The model is defensible only when it expands, rather than narrows, the learner's opportunities to participate.

The multilingual dimension is also a question of agency. Arabic may preserve a technical term, Indonesian may enable precise ethical discussion and English may support an international-facing explanation. Digital translanguaging research shows that Arabic-English repertoires can support comprehension and critical speaking when language movement is structured (Aziz & Siddik, 2026; Lubaba & Aziz, 2026). The present framework adds a traceability requirement. Learners should state why a term remains in Arabic, why an Indonesian gloss is supplied and what meaning is carried into English. This record makes language choice a reflective learning object and reduces the risk that code-switching hides disengagement from the source.

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Technology remains infrastructure rather than authority. Audio requires consent and deletion rules, an LMS requires visibility controls, translation requires source comparison, generative AI requires disclosure and data minimisation, speech recognition requires tolerance for error and emotion recognition should be excluded from high-stakes judgement. These distinctions support a responsible contribution to technology-enhanced language education (Chen et al., 2024; Ding & Xue, 2025; Yang & Zhao, 2024).

Assessment should make the proposed mechanism visible without measuring inner virtue. A portfolio may combine source annotation, terminology choice, first and revised English explanation, feedback response and reflection. Content accuracy, intelligibility and interaction should be scored separately, while process evidence records scaffold use, help-seeking and revision reasons. View counts and visual polish are supplementary. A transfer task with a new PAI passage can distinguish temporary performance from durable regulation.

Four conditional propositions follow. Value language may support regulation only when mediation connects it to an actionable choice. Benefits should be stronger when learners control rehearsal, language and feedback. Multilingual clarification should help only when the source-to-English path remains traceable. Benefits should decline when technology increases surveillance, inequality or unverified automation. Null results, contradictory accounts or better performance under ordinary scaffolding would require revision of the model.

The framework has boundary conditions that should guide both implementation and comparison. It is most plausible where teachers possess relevant PAI expertise, can provide accurate bilingual terminology, and can offer students meaningful choices about rehearsal and feedback. It may be less useful where English is used only symbolically, where religious vocabulary is imposed without dialogue, or where technology records participation without adequate consent. These conditions make the model compatible with international research only through adaptation. Comparative studies should preserve the local meaning of values while testing the same observable mechanisms, such as revision, help-seeking, feedback interpretation and transfer.

This boundary-sensitive interpretation is important for an international readership. An Indonesian pesantren is not treated as a miniature of all Islamic institutions. The transferable question is how a community's ethical vocabulary can be connected to observable language-learning choices without coercion, cultural erasure or unsupported causal claims.

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Value-Sensitive Regulation and Digital Language Learning in English-Medium PAI

In a conventional EFL lesson, the central challenge may appear linguistic. English-medium PAI is more complex because learners regulate comprehension of disciplinary ideas while producing an additional language. An inaccurate answer may reflect mistaken religious reasoning, an unfamiliar English term, retrieval difficulty or reluctance to speak. A supportive design disaggregates these possibilities. Before discussing patience or gratitude in English, a teacher can confirm conceptual understanding through a familiar language. The subsequent English task can then assess reformulation and interaction rather than confusing first exposure to a complex concept with linguistic competence.

Technology selection is consequential in this dual-regulation environment. A translation application may retrieve a term but encourage overreliance or flatten theological nuance. Speech recognition may permit rehearsal but generate false corrections on Arabic loanwords. An LMS may organise practice while obscuring whether learners have understood the material. Generative feedback may improve surface fluency while introducing unsupported claims. The model therefore requires teacher mediation, explicit source comparison and independent criteria for content and language outcomes. Digital exposure alone cannot be treated as learner autonomy.

A practical design can distinguish three regulatory layers. Cognitive regulation concerns planning, checking meaning and evaluating content evidence. Linguistic regulation concerns noticing vocabulary gaps, rehearsing pronunciation and revising discourse. Emotional regulation concerns recognising anxiety, asking for support and deciding when to attempt more demanding participation. The four values may inform how learners interpret these tasks, but they should not be imposed as tests of psychological worth. Appropriate teaching develops strategies regardless of whether learners articulate those strategies in religious terms.

Taken together, these distinctions define a coordinated design problem in which content, language and affect are supported simultaneously, while their evidence remains analytically separate, testable, and open to empirical disconfirmation in practice.

A proposed two-session unit addresses responsible stewardship of shared resources. The teacher presents a short PAI case and asks learners to identify the ethical issue in a language that permits accurate explanation. The English goal is to contrast two possible responses using phrases such as “a consequence of”, “in comparison” and “I would argue that”. Learners receive a carefully checked glossary connecting Arabic and Indonesian terminology with English paraphrases. The

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activity is an illustration of design logic, not evidence that the source participants completed it.

During the first rehearsal, learners create a one-minute private audio message explaining an ethical choice. They can pause, replay and revise before sharing. The mapping to sabr is not that a patient learner will record many times; it is that revision is normalised and a response-to-difficulty strategy is taught. Pairs exchange respectful feedback using two separate criteria, conceptual clarity and communicative clarity. The mapping to husn al-zann is an explicit interactional norm, not a claim about a peer's inner religious state.

In the second session, learners identify one improvement and one remaining question. The reflection may draw on shukr as recognition of progress while allowing disappointment and uncertainty. Learners set a realistic next goal and identify a route for assistance, which is a cautious pedagogical interpretation of effort-oriented tawakkul. The final response may be a short English paragraph, a revised voice note or a prepared oral explanation. The unit is hypothetical and should be evaluated against a comparable PAI task without the explicit value-sensitive framing.

A future evaluation could recruit 60–80 PAI learners in two intact classes and compare the value-sensitive sequence with equivalent content and language tasks using ordinary self-regulation prompts. Outcomes would include English comprehensibility, PAI accuracy and revision quality; process evidence would include drafts, feedback uptake, help-seeking and learner explanations. Agency and task anxiety could be measured voluntarily with validated instruments. Evidence of increased surveillance, suppressed dissent, poorer accuracy or no advantage over clearer scaffolding would count against the model.

A value-sensitive design should resist converting every educational outcome into proof of spiritual growth. A learner can be patient and still find an English task inaccessible. A student can express gratitude but disagree with a teacher's explanation. A learner can sustain effort while requesting a different assessment format. These are not deviations to eliminate; they show that ethical values and academic performance operate at different analytical levels. The framework should be rejected if it is used to moralise failure or to make access to support conditional on religious self-presentation.

The contextual manuscripts suggest that routines and care were interpreted by some participants as supports for wellbeing. That interpretation remains important in its own domain. It cannot be extended into a claim that the four values mediated language gains because neither linguistic outcomes nor mediating processes were measured. Positive comments about a future interface would likewise not establish learning. Research should test concrete hypotheses, report contradictory cases and

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preserve the possibility that ordinary teacher clarity, peer support or prior proficiency explains the observed change.

Cross-cultural relevance emerges when the framework is read as an example of value-sensitive self-regulation rather than a universal equivalence between Islamic virtues and psychological scales. Other faith-based and community schools may possess different ethical vocabularies. Comparative work should ask which practices support learner choice, feedback literacy, collaboration and responsibility while preserving the meaning of values in their original communities. Transfer requires mechanism-level comparison and adaptation, not the export of Arabic terms as universal categories.

Before the four-function model becomes a research instrument, three distinctions are necessary. A value as an educational ideal should not be equated with a behavioural checklist score. A student strategy should be distinguished from teacher-provided support, because replaying audio after a prompt does not by itself demonstrate autonomous regulation. An outcome must be defined independently of the process presumed to cause it. English comprehensibility should be assessed through a communicative rubric, not through a teacher's impression that a learner has become more patient. These distinctions prevent circular validation.

A feasible study would document six to eight weeks of English-medium PAI lessons with approval and consent. Two intact classes could complete equivalent cases, with one receiving the value-sensitive sequence and the other matched language and self-regulation scaffolds without explicit value framing. Researchers could collect drafts, annotations, feedback logs, reflections and implementation notes. Outcomes should separate English comprehensibility, PAI accuracy, revision quality, agency and voluntary task anxiety. Non-participation, data minimisation, separation from grading and disconfirming cases must be protected.

The value-regulation proposal sits between several strands of scholarship that should remain distinct. Dhofier (2011) locates pesantren education within a lived tradition of religious learning, while Masten (2001) and Park (2010) explain adaptation and meaning-making in broader developmental terms. Sari and Alsulami (2026) describe negotiation between faith and global competence in pesantren English education. These sources justify taking cultural context seriously, but none demonstrates that a particular religious value directly produces English improvement. The proposed mapping to planning, revision and constructive feedback is therefore a hypothesis of pedagogical usefulness, not a causal translation.

Within language pedagogy, explicit preparation matters. Curle (2026) considers conditions for success in English-medium instruction, while Zaikalina and Amin (2026) illustrate possibilities and limits of CLIL in an Islamic school. Anggarini et al. (2022) discuss integrative learning challenges in an Indonesian Islamic EFL

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classroom, Saksono et al. (2025) describe CLIL-related instructional support and Fauziyah et al. (2026) examine instructional transformation in PAI. The present article does not replicate these contributions. Its focus is the micro-level regulation of multilingual content tasks, especially when moral vocabulary, emotional safety and language proficiency are salient at the same time.

Affective scholarship supplies important cautions. Sun and Yang (2025) examine EMI enjoyment and anxiety, Almukhaild and King (2024) investigate anxious learners' positive engagement during speaking tasks, Ma'rufa et al. (2026) review wellbeing pedagogy in ELT and Diao and Yu (2026) propose an emotional design perspective on materials. These studies suggest that teacher interaction, choice and task design may matter more than exhortations to be confident. Patience and gratitude should never silence legitimate worry. The learner should be able to request clarification, an accessible alternative or a pause without receiving moral judgement.

Digital-design research likewise discourages one-size-fits-all prescriptions. Yang and Zhao (2024) document varied emotion-regulation strategies in AI-mediated L2 education, Chen et al. (2024) link AI-related efficacy, attitude and anxiety with use, and Lai and Gu (2011) show that learners select technologies for self-regulated language activity. A portfolio or rehearsal tool should therefore be optional, transparent and proportionate. CAST (2024) provides accessibility guidance, but the instructor remains responsible for source accuracy, privacy and the right to reject automated output. Technology governance is part of language pedagogy because it shapes who can participate and how safely they can revise.

The framework also requires methodological humility. Braun and Clarke (2006) highlight analytic transparency in thematic work, but the unavailable transcripts mean that this article cannot claim a fresh phenomenological reanalysis of five participants. Brunzell et al. (2016) describe strength-building in educational responses to vulnerability, and King and Furrow (2004) discuss religion as a contextual resource. Neither replaces observation of language learning. A careful follow-up should compare alternative feedback conditions, document actual learner choices and examine cases that contradict the proposed value mapping rather than merely soliciting agreement.

V. Conclusion

Islamic value internalisation can provide a culturally meaningful vocabulary for discussing persistence, recognition of progress, responsible effort and constructive feedback in English-medium PAI. The article's contribution is not a claim that sabr, shukr, tawakkul or husn al-zann improve English proficiency. It is a bounded

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architecture that separates value resources, teacher mediation, learner regulatory actions and independently assessed content or language outcomes. In relation to existing self-regulated learning, EMI/CLIL and translanguaging frameworks, the model adds an explicit traceability and ethics layer. It specifies how culturally meaningful reasons might become actionable choices while preserving multilingual access, learner agency and human authority over PAI meaning. The architecture remains contextual and propositional. It is compatible with bilingual explanation, CLIL-informed pedagogy and technology-supported learning, but it does not subordinate PAI to English or treat a platform as a source of truth. The source manuscripts do not provide digital traces, classroom observations, proficiency measures or intervention data. Future research should therefore compare the proposed design with matched language scaffolds, measure content and language outcomes separately, document access and consent and examine both successful and disconfirming cases. Findings would require the model to be revised if value framing suppresses help-seeking, increases surveillance, worsens conceptual accuracy or offers no advantage over clearer teacher support. The next scholarly step is co-design and empirical validation with teachers and learners in diverse pesantren and faith-informed settings. Such work should test whether the framework supports meaningful English participation and PAI understanding under specified conditions, not whether religious commitment can be scored through classroom performance. Its international relevance lies in comparing mechanisms and boundary conditions across multilingual communities while preserving the meanings of their own ethical vocabularies.

Use of generative AI

Generative AI assistance was used during language revision and document formatting of this revised manuscript. It was not used to create participant data, fabricate findings, or replace author verification of claims and references. The authors remain responsible for the accuracy, originality, ethical compliance, and final wording of the submission.

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