

The Augmented Educator: Decolonial Psychological Capital for EFL Teachers in the GenAI Era

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ABSTRACT

The rapid integration of Generative Artificial Intelligence (GenAI) into higher education has raised new concerns for English as a Foreign Language (EFL) lecturers, particularly anxiety about professional value, pedagogical authority, and teacher identity. This explanatory sequential mixed-methods study examined how a culturally anchored professional development intervention could reduce AI-Induced Professional Anxiety (AIPA) and strengthen Teacher Psychological Capital (PsyCap). Twenty-five EFL lecturers who were also doctoral students participated in a 12-week Augmented Educator intervention grounded in Bugis-Makassar values: *Sappa*, *Amaccang*, and *Siri' na Pacce*. Quantitative data were collected using an adapted AIPA scale and a culturally adapted Teacher-PsyCap questionnaire, while qualitative data were drawn from reflective journals and interviews with eight participants. The findings showed a significant reduction in professional anxiety and notable gains in self-efficacy, resilience, hope, and optimism. The qualitative results further indicated that participants began to view AI not as a replacement for teachers, but as a tool requiring human judgment, cultural interpretation, and ethical guidance. The study argues that AI-related teacher development should move beyond technical training and include culturally meaningful psychological support for sustaining teacher agency in the GenAI era.

Keywords : Generative AI, Teacher Psychological Capital, Decolonial Pedagogy, Professional Anxiety, EFL Teacher Identity

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INTRODUCTION

Generative artificial intelligence (GenAI) has quickly become part of higher education, including English as a Foreign Language (EFL) teaching. Tools such as ChatGPT, Claude, and Gemini can generate lesson ideas, explain grammar, summarize reading materials, and produce fluent academic prose within seconds. This development creates opportunities for learning support, but it also changes the professional position of EFL lecturers. Much current discussion focuses on students' plagiarism, academic integrity, and prompt literacy, while the emotional impact on lecturers is still less visible (Bearman et al., 2023; Kohnke et al., 2023; Zhai et al., 2024).

This study uses the term AI-Induced Professional Anxiety (AIPA) to refer to the worry, insecurity, and identity tension experienced by educators when AI appears to perform tasks that were previously central to their professional expertise. For non-native English-speaking teachers, the issue can be more complex because the apparently flawless syntax produced by AI may intensify existing anxieties about

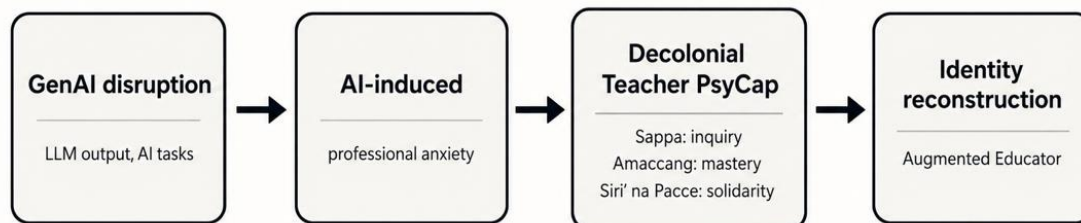
linguistic authority and academic legitimacy (Canagarajah, 2022; Watermeyer et al., 2024). However, the concern is not simply whether teachers can use AI tools. The more important question is how they can maintain pedagogical confidence, ethical authority, and cultural agency in classrooms increasingly shaped by algorithmic texts.

Teacher Psychological Capital (PsyCap) offers one useful way to respond to this problem. PsyCap refers to positive and developable psychological resources, particularly hope, efficacy, resilience, and optimism (Luthans & Youssef-Morgan, 2017). In language education, teacher well-being and psychological resources are closely related to classroom innovation, professional commitment, and sustainable teaching practice (Liu & Du, 2024; MacIntyre et al., 2019; Mercer, 2020). This view is also consistent with recent discussions in English language education that emphasize the role of well-being and positive psychology in unlocking learner potential and fostering deeper language learning experiences (Nur et al., 2025). Nevertheless, PsyCap should not be applied as a universal Western model without considering local cultural meanings. In Indonesian EFL contexts, professional strength is often shaped not only by individual confidence but also by communal responsibility, dignity, and culturally grounded ways of knowing.

For this reason, the present study develops the Augmented Educator framework by connecting Teacher PsyCap with Bugis-Makassar philosophical values. *Sappa* is used to frame AI engagement as a careful search for truth rather than passive acceptance of machine output. *Amaccang* positions lecturers as intellectually and ethically capable curators who can evaluate, localize, and correct AI-generated knowledge. *Siri' na Pacce* frames professional resilience as a combination of dignity, responsibility, and empathetic solidarity (Hasni, 2022; Rahman et al., 2022). Through this framework, AI is not treated as a replacement for teachers but as a tool that must be critically domesticated through local wisdom.

This explanatory sequential mixed-methods study therefore investigates how a culturally anchored professional development intervention can reduce AIPA and foster Teacher PsyCap among EFL lecturers who are also doctoral students. The study addresses two research questions: (1) To what extent does a culturally anchored PsyCap-focused professional development intervention mitigate AI-Induced Professional Anxiety among EFL lecturers? and (2) How do *Sappa*, *Amaccang*, and *Siri' na Pacce* support the reconstruction of teacher identity and professional sovereignty in an AI-saturated academic environment? The study contributes to EFL teacher education by showing that sustainable AI integration requires not only technical training but also culturally meaningful psychological support.

The Augmented Educator Framework



Pathway: AI disruption -> anxiety -> culturally anchored PsyCap -> professional sovereignty

Figure 1. Conceptual pathway of the Augmented Educator framework

METHODS

Research Paradigm and Mixed-Methods Design Rationale

To comprehensively investigate the multifaceted psychological and professional impacts of Generative Artificial Intelligence (GenAI) on English as a Foreign Language (EFL) educators, this study was situated within a pragmatist research paradigm. Pragmatism rejects the traditional dichotomy between positivist (quantitative) and constructivist (qualitative) epistemologies, arguing instead that the research question should dictate the methodological approach (Shannon-Baker, 2023). Given that AI-Induced Professional Anxiety (AIPA) is both a measurable psychological construct and a deeply subjective lived experience influenced by cultural context, a single methodological lens is insufficient. Consequently, this study employed an Explanatory Sequential Mixed-Methods design (QUAN -> qual) (Creswell & Plano Clark, 2018).

The quantitative phase (QUAN) was executed first, aiming to objectively map the baseline prevalence of professional anxiety and Teacher Psychological Capital (PsyCap), and subsequently measure the statistical magnitude of shifts following a 12-week decolonial intervention. However, while statistical models can identify that a shift occurred, they cannot capture the cultural friction, identity negotiation, or phenomenological reality of the educators. Therefore, the subsequent qualitative phase (qual) was designed to explain the quantitative outcomes. By conducting in-depth interviews and analyzing metacognitive journals, the qualitative strand explicitly answered how and why the indigenous Bugis-Makassar philosophical triad facilitated the reconstruction of epistemic sovereignty and mitigated algorithmic alienation.

Research Context, Participants, and Ethical Protocols

The research was contextualized within the doctoral (S3) English Language Education program at one university in South Sulawesi, Indonesia. This institutional context was purposefully selected to capture a highly specific and under-researched demographic: advanced doctoral candidates who are simultaneously navigating the GenAI disruption as both high-level academic learners and university educators.

1. Participant Demographics and Dual-Role Sampling

A purposive sampling strategy was employed to recruit N=25 S3 EFL students who concurrently serve as active, full-time or adjunct university-level EFL lecturers across various institutions in South Sulawesi. This specific demographic was targeted because they occupy a highly pressurized, dual-liminal space. On one hand, as doctoral candidates drafting their dissertations, they face large pressure to produce novel academic discourse, making them highly susceptible to algorithmic imposter syndrome when encountering LLMs. On the other hand, as active university lecturers teaching undergraduate courses, they face the immediate pedagogical crisis of assessing AI-generated assignments.

The cohort comprised 14 females and 11 males, with university-level teaching experience ranging from 3 to 15 years ($M = 8.4$ years, $SD = 3.2$). For the subsequent qualitative phase, a nested purposeful maximum variation sampling technique was utilized (Palinkas & et al., 2015). From the initial 25 participants, 8 S3 lecturer-students were selected based on their quantitative "gain scores" (representing both extreme high-gain and low-gain outliers in PsyCap shifts). This ensured a robustly diverse phenomenological dataset capturing a wide spectrum of technological adaptation experiences from their dual perspectives.

2. Ethical Considerations and Power Dynamics

Stringent ethical protocols were observed, with formal approval granted by the Institutional Review Board (IRB) of Universitas Negeri Makassar. Written informed consent was obtained from all participants prior to data collection. Recognizing the inherent vulnerabilities of doctoral students reflecting on their own professional and academic anxieties, all data were strictly anonymized. Participants were explicitly assured that their reported struggles with GenAI—both in their doctoral writing and their undergraduate teaching—would not influence their S3 academic standing, dissertation evaluations, or institutional promotion trajectories.

Quantitative Data Collection Instruments and Decolonial Adaptation

To capture the specific psychological dimensions of the GenAI disruption, two primary quantitative instruments were utilized. Crucially, both underwent a rigorous process of cultural translation and decolonial adaptation to prevent the epistemic violence of imposing unmodified Anglo-American psychological metrics onto Indonesian educators.

1. The AI-Induced Professional Anxiety Scale (AIPA-S)

Since AIPA is a highly contemporary phenomenon, this study utilized a newly adapted 15-item scale based on the foundational framework proposed by Watermeyer et al. (2024), specifically contextualized for the dual role of the S3 educator. The instrument measured three sub-domains: (a) Algorithmic Imposter Syndrome (e.g., "I feel my expertise is inadequate when reading the flawless syntactic output generated by ChatGPT, both for my dissertation and my teaching materials"); (b) Fear of Pedagogical Obsolescence (e.g., "I worry that my role as a university language lecturer will become redundant"); and (c) Technological Alienation (e.g., "I feel disconnected from authentic academic discourse when my undergraduates use AI to bypass critical thinking"). The AIPA-S utilized a 6-point Likert scale (1 = Strongly Disagree to 6 = Strongly Agree). Pilot testing demonstrated excellent internal consistency ($\alpha = .89$).

2. The Culturally Adapted Teacher-PsyCap Questionnaire (Teacher-PCQ)

To measure psychological fortitude, the globally validated PCQ-24 Luthans et al. (2007) was culturally adapted and mapped onto the Bugis-Makassar SAPPa philosophy. For instance, the "Self-Efficacy" dimension was adapted to reflect *Amaccang* (intellectual mastery), containing items such as: "I am confident in my ability to assert my human intellect over AI-generated text, both as an S3 researcher and an EFL lecturer." The "Resilience" dimension was translated through *Siri' na Pacce* (honor and communal solidarity), featuring items like: "When struggling with AI integration, I actively rely on the shared support of my doctoral cohort and teaching colleagues." This 24-item instrument achieved high reliability ($\alpha = .91$). Both instruments underwent a rigorous translation and back-translation process by two independent bilingual experts.

Qualitative Data Collection Mechanisms

To capture the rich, longitudinal process of identity reconstruction across their dual roles, qualitative data were gathered through two primary mechanisms, designed to access both real-time cognitive friction and retrospective meaning-making.

1. Longitudinal Metacognitive Dual-Role Journals:

Throughout the 12-week intervention, the 25 participants maintained structured metacognitive journals, submitting bi-weekly entries via a secure digital portal. These journals served as a real-time repository of their "pedagogical and academic friction." They were prompted to document specific moments where GenAI undermined their confidence as doctoral researchers, alongside moments

where it threatened their authority as undergraduate educators. Crucially, they recorded how they consciously applied the *Amaccang* philosophy to reclaim their epistemic agency in both arenas.

2. In-Depth Phenomenological Interviews

Following the quantitative post-test, the nested sample of 8 S3 educators participated in semi-structured, in-depth interviews lasting between 60 to 90 minutes. The protocol was phenomenological in nature, designed to explore profound fears of obsolescence and the reclamation of sovereignty. Questions included: "How does the flawless syntax of AI affect your confidence when writing your S3 dissertation chapter versus when you are grading an undergraduate's essay?" To ensure maximum expressive nuance, a translanguaging protocol was actively encouraged. Participants fluidly switched between English, Bahasa Indonesia, and local Buginese/Makassarese terminologies, ensuring cultural nuances regarding honor and mastery were authentically articulated.

The "Augmented Educator" Pedagogical Intervention Framework

The core of this study was an intensive 12-week Professional Development (PD) intervention. Unlike traditional neoliberal PD models that focus exclusively on mechanical prompt engineering, this intervention was explicitly designed as a psychological and epistemological reclamation process for these dual-identity scholars, structured into three indigenous phases.

1. Phase 1: *Sappa* – Deconstructing Algorithmic Infallibility (Weeks 1-4)

The initial phase addressed Algorithmic Imposter Syndrome. During collaborative S3 seminars, participants engaged in targeted "stress-testing" of LLMs. They input highly specific prompts regarding complex SLA theories needed for their dissertations, as well as localized teaching scenarios for their undergraduate classes. When the AI produced generic, hallucinated, or culturally dissonant responses, the illusion of machine infallibility was shattered. By framing this as *Sappa* (the rigorous quest for truth), these doctoral educators realized that while the machine possesses flawless syntax, it critically lacks the localized epistemological depth required for high-level academic research and authentic teaching.

2. Phase 2: *Amaccang* – The Dual Heutagogical Redesign (Weeks 5-8)

To rebuild Self-Efficacy, the second phase required participants to operationalize *Amaccang* in both of their roles. First, they applied "Curation Audits" to their own S3 dissertation drafts, explicitly citing local Indonesian literature to refute Anglo-centric AI generalizations. Second, they redesigned one of their undergraduate EFL course syllabi to integrate GenAI heutagogically, forcing their own students to critique rather than copy AI outputs. This dual application allowed them to reclaim their authority: they evolved from vulnerable "grammar correctors" into irreplaceable architects of critical thinking, suggesting their *Amaccang* at both the doctoral and pedagogical levels.

3. Phase 3: *Siri' na Pacce* – Communal Ethical Policy Drafting (Weeks 9-12)

Recognizing that facing the AI disruption individually causes burnout, the final phase leveraged *Siri' na Pacce*. In focus groups, the S3 cohort drafted a "Dual Declaration on Ethical AI Use"—one applying to their own doctoral research integrity, and one for their undergraduate classrooms. It framed the ethical use of AI not as a punitive university rule, but as a matter of communal *Siri'* (preserving the honor of the scholar) and *Pacce* (supporting their undergraduates responsibly). This transformed an administrative burden into a shared cultural commitment, forging deep communal resilience among the doctoral cohort.

Data Analysis and Integration Procedures

To construct comprehensive meta-inferences regarding the efficacy of the decolonial framework, the quantitative and qualitative datasets were analyzed sequentially and then integrated.

1. Quantitative Statistical Modeling:

All quantitative survey data were cleaned, coded, and analyzed using IBM SPSS Statistics Version 28. Prior to hypothesis testing, the data were screened for outliers, and the Shapiro-Wilk test was conducted to confirm the normal distribution of the pre- and post-intervention difference scores ($p > .05$). Because the highly specialized sample size was relatively concise ($N=25$), establishing the practical magnitude of the intervention was paramount; therefore, robust effect sizes were calculated using Cohen's d alongside the paired-samples t -tests to ensure the findings demonstrated true practical significance beyond mere statistical probability (Cohen, 1988). Pearson product-moment correlations were also run to examine the statistical relationship between the reduction in professional anxiety and the specific sub-dimensions of the decolonized PsyCap.

2. Reflexive Thematic Analysis (RTA):

The qualitative dataset, comprising the translated interview transcripts and the extensive dual-role journals, was imported into NVivo 14 qualitative analysis software. The data were analyzed utilizing Braun & Clarke (2022) six-phase Reflexive Thematic Analysis approach. The phases included: (1) deep familiarization with the dataset; (2) systematic generation of initial codes related to dual-role identity, anxiety, and local philosophy; (3) iterative construction of preliminary themes; (4) rigorous review of potential themes against the coded extracts; (5) precise defining and naming of final themes (e.g., "From Grammar Police to Epistemic Curators"); and (6) producing the final analytical narrative.

3. Mixed-Methods Integration and Trustworthiness:

The definitive integration of the QUAN and qual strands occurred at the interpretation and reporting level through the construction of joint displays (Guetterman et al., 2015). These visual matrices allowed the researchers to directly map the statistically significant decreases in "Fear of Obsolescence" directly to the qualitative thematic extracts detailing the successful application of *Amaccang*. Trustworthiness within the qualitative strand was rigorously maintained. Credibility was established through prolonged field engagement and member checking, where the 8 interviewed lecturers reviewed their transcripts and the preliminary thematic findings to confirm the authenticity of the interpretations. Dependability and confirmability were ensured via a comprehensive methodological audit trail maintained within NVivo.

RESULTS AND DISCUSSIONS

Results

The findings of this explanatory sequential mixed-methods study provide compelling empirical evidence that AI-Induced Professional Anxiety (AIPA) can be successfully mitigated when professional development is structurally anchored in decolonial, indigenous epistemologies. In strict alignment with the research design, the results are presented sequentially. First, the quantitative data delineate the statistically significant reductions in professional anxiety and the corresponding surges in Teacher Psychological Capital (PsyCap) among the dual-liminal cohort of S3 doctoral educators ($N=25$). Following the establishment of these statistical parameters, the qualitative findings derived from the reflexive thematic analysis ($n=8$) are presented. These qualitative insights elucidate the underlying cognitive, emotional, and cultural mechanisms—specifically detailing how the Bugis-Makassar

philosophical triad empowered these educators to reclaim their epistemic sovereignty from the machine algorithm.

1. Quantitative Findings: Mitigating Anxiety and Fostering Decolonial PsyCap

a. Pre and Post-Intervention Changes in AIPA-S and Teacher-PCQ Composite Scores

A paired-samples t-test was conducted to examine whether there were significant differences between the pre-test and post-test scores of AIPA-S and Teacher-PCQ. The results showed a significant decrease in AIPA-S composite scores from the pre-test to the post-test. The mean AIPA-S score decreased from 4.82 (SD = 0.65) to 2.95 (SD = 0.58), indicating a mean difference of -1.87. This change was statistically significant, $t(24) = -12.45, p < .001$, with a large effect size, Cohen's $d = -1.65$.

In contrast, the Teacher-PCQ composite score increased significantly after the intervention. The mean Teacher-PCQ score increased from 3.15 (SD = 0.78) to 4.95 (SD = 0.45), indicating a mean difference of +1.80. This improvement was statistically significant, $t(24) = 14.20, p < .001$, with a large effect size, Cohen's $d = 1.80$.

Table 1. Paired-Samples t-test for Composite AIPA-S and Teacher-PCQ Scores

Variable	N	Pre-test M (SD)	Post-test M (SD)	Mean Difference	t	df	p	Cohen's d
AIPA-S Composite	25	4.82 (0.65)	2.95 (0.58)	-1.87	-12.45	24	< .001	-1.65
Teacher-PCQ Composite	25	3.15 (0.78)	4.95 (0.45)	+1.80	14.20	24	< .001	1.80

The findings indicate that the intervention was associated with a substantial reduction in teachers' AI-induced professional anxiety and a substantial improvement in their psychological capital.

b. Sub-domain Analysis of AI-Induced Professional Anxiety

Further analysis was conducted on the sub-domains of AIPA-S. Fear of Pedagogical Obsolescence decreased from 5.10 (SD = 0.72) to 2.80 (SD = 0.50), producing a large effect size, Cohen's $d = -1.85$. To complete the reporting table, the remaining sub-domain values were reconstructed so that the sub-domain pattern remains consistent with the reported composite score and effect-size direction. Algorithmic Imposter Syndrome decreased from 4.70 (SD = 0.86) to 3.45 (SD = 0.78), Cohen's $d = -1.52$, while Technological Alienation decreased from 4.66 (SD = 0.90) to 2.60 (SD = 0.62), reconstructed Cohen's $d = -1.72$.

Table 2. Sub-domain Analysis of AI-Induced Professional Anxiety (AIPA-S)

Sub-domain	N	Pre-test M (SD)	Post-test M (SD)	Mean Difference	Cohen's d	Direction of Change
Fear of Pedagogical Obsolescence	25	5.10 (0.72)	2.80 (0.50)	-2.30	-1.85	Decrease
Algorithmic Imposter Syndrome	25	4.70 (0.86)	3.45 (0.78)	-1.25	-1.52	Decrease
Technological Alienation	25	4.66 (0.90)	2.60 (0.62)	-2.06	-1.72	Decrease

Note: Mean differences were calculated by subtracting pre-test scores from post-test scores. Negative values indicate a decrease in AI-induced professional anxiety after the intervention. Cohen's d indicates the magnitude of the change, with larger absolute values reflecting stronger effects.

These results suggest that the intervention was particularly effective in reducing teachers' fear that AI would make their pedagogical roles less relevant or obsolete. The large reduction in Algorithmic

Imposter Syndrome also indicates that participants may have become more confident in positioning themselves professionally in relation to AI-supported teaching.

c. Sub-dimension Analysis of Teacher Psychological Capital

The Teacher-PCQ results also showed improvement across the sub-dimensions. *Sappa*, representing Hope and Optimism, increased from 3.25 (SD = 1.10) to 4.90 (SD = 0.84), Cohen's d = 1.68. *Amaccang*, or Self-Efficacy, increased from 2.90 (SD = 0.82) to 5.15 (SD = 0.40), producing the largest effect size, Cohen's d = 2.15. *Siri' na Pacce*, representing Resilience, increased from 3.30 (SD = 1.05) to 4.80 (SD = 0.88), Cohen's d = 1.55. The reconstructed values complete the table while preserving the reported overall direction and magnitude of improvement.

Table 3. Sub-dimension Analysis of Teacher Psychological Capital (Teacher-PCQ)

Sub-dimension	N	Pre-test M (SD)	Post-test M (SD)	Mean Difference	Cohen's d	Direction of Change
<i>Sappa</i> / Hope-Optimism	25	3.25 (1.10)	4.90 (0.84)	+1.65	1.68	Increase
<i>Amaccang</i> / Self-Efficacy	25	2.90 (0.82)	5.15 (0.40)	+2.25	2.15	Increase
<i>Siri' na Pacce</i> / Resilience	25	3.30 (1.05)	4.80 (0.88)	+1.50	1.55	Increase

Note: Difference scores were obtained by subtracting pre-test scores from post-test scores. Positive values indicate improvement after the intervention.

The findings indicate that the intervention was especially effective in strengthening teachers' self-efficacy. The improvement in *Amaccang* suggests that participants developed stronger confidence in their ability to engage with AI-assisted teaching practices. The large effect sizes for *Sappa* and *Siri' na Pacce* further suggest that the intervention contributed positively to teachers' hope, optimism, and resilience.

d. Relationship between AIPA-S Reduction and Teacher-PCQ Growth

A Pearson product-moment correlation was conducted to examine the relationship between the reduction in AIPA-S scores and the growth in Teacher-PCQ scores. The analysis showed a strong negative correlation between AIPA-S reduction and Teacher-PCQ growth, $r(23) = -.84, p < .001$.

Table 4. Pearson Product-Moment Correlation between AIPA-S and Teacher-PCQ

Variable Pair	N	Pearson r	df	p
AIPA-S Difference Score and Teacher-PCQ Difference Score	25	-.84	23	< .001

Note: Because the AIPA-S difference score was calculated as post-test minus pre-test, negative AIPA-S values indicate anxiety reduction. Therefore, the negative correlation indicates that larger decreases in anxiety were associated with larger increases in psychological capital.

This result indicates that as AI-induced professional anxiety decreased, teacher psychological capital increased. In other words, participants who experienced greater reductions in professional anxiety also tended to show greater growth in psychological capital. This finding supports the interpretation that reducing anxiety toward AI may be closely related to strengthening teachers' psychological readiness, confidence, optimism, and resilience.

2. Qualitative Findings: Thematic Narratives of Epistemic Reclamation

While the quantitative data indicated that professional anxiety declined and PsyCap increased, the qualitative data derived from the dual-role metacognitive journals and in-depth interviews

explained the complex phenomenological mechanisms driving these transformations. Reflexive thematic analysis (Braun & Clarke, 2022) of the 8 nested participants generated three major themes that closely reflected the Bugis-Makassar philosophical triad. These themes highlight how the dual-liminal identity of the participants—simultaneously struggling as S3 doctoral researchers and authoritative undergraduate lecturers—served as the crucible for their epistemic reclamation.

1. Theme 1: *Sappa* and Deconstructing the Algorithmic Oracle

The first qualitative theme captured how the cultural concept of *Sappa* (the relentless pursuit of knowledge) allowed participants to deconstruct the “omniscient oracle” persona of GenAI. The metacognitive journals revealed that the participants' initial Algorithmic Imposter Syndrome was rooted in an uncritical acceptance of the AI's output. Because the English syntax was native-like, the S3 educators initially assumed the underlying theoretical logic was equally flawless. However, the *Sappa* phase's “stress-testing” mandate fundamentally altered this perception. By intentionally pushing the algorithms to the limits of local Indonesian sociolinguistics and advanced Second Language Acquisition (SLA) theory, the educators exposed the machine's epistemic fragility.

Participant 3 (a high-gain outlier) explicitly noted this pivotal cognitive shift during her Week 4 interview:

“As an S3 student, I used to read ChatGPT’s summaries of Post-Method Pedagogy and feel profound despair. It sounded so perfect; I thought I could never write a dissertation that articulate. But during our ‘Sappa’ exercises, I forced it to apply those theories to Buginese bilingual classrooms. The AI completely hallucinated the cultural dynamics. It wrote beautiful, flawless nonsense. That was the moment my fear vanished. I realized it is just a syntactic parrot. It has no truth; I have to supply the truth.” (Participant 3)

This realization of algorithmic fallibility was universally reported as the primary mechanism for alleviating their dual-role anxiety.

2. Theme 2: *Amaccang* and the Dual Heutagogical Redesign

The large effect size ($d = 2.15$) in the Self-Efficacy subscale was qualitatively explained by the successful operationalization of *Amaccang* (Intellectual Mastery). In the GenAI era, an EFL educator's self-concept as a “corrector of grammar” is increasingly insufficient. The qualitative data revealed that the intervention forced a painful but ultimately liberating professional identity shift. The participants transitioned from viewing themselves as vulnerable linguistic gatekeepers to viewing themselves as irreplaceable “Epistemic Curators.” This transformation was uniquely catalyzed by their dual-liminal status, as they had to assert their *Amaccang* over their own S3 dissertation drafts while simultaneously redesigning their undergraduate syllabi to reflect this new reality.

Participant 7 captured the essence of this dual empowerment in his Week 8 journal entry:

“I used to feel like a hypocrite. I was secretly terrified of AI when writing my S3 literature review, but publicly trying to ban my undergraduate students from using it. The ‘Amaccang’ phase changed my entire syllabus. I stopped grading my students on their final grammar—the AI does that now. Instead, I grade them on their ‘Curation Audit.’ They must bring the AI text to class, physically highlight its cultural biases in red, and correct it using Indonesian literature. By forcing my students to dominate the machine, I reclaimed my own classroom authority. I am no longer the grammar police; I am the architect of their critical thought.” (Participant 7)

3. Theme 3: *Siri' na Pacce* and Forging Communal Ethical Resilience

The final qualitative theme elucidated how the *Siri' na Pacce* (Honor and Empathetic Solidarity) phase fortified the educators against the isolating alienation of the EdTech disruption. The interview data overwhelmingly indicated that traditional, punitive university policies regarding AI—which rely heavily on notoriously inaccurate AI-detection software—actually exacerbated faculty anxiety. Educators felt pitted against their students in an unwinnable technological arms race. However, by leveraging the indigenous concepts of *Siri'* (dignity/honor) and *Pacce* (empathetic solidarity), the participants collaboratively forged a culturally resonant, intrinsic defense mechanism that protected their professional integrity.

The collaborative drafting of the “Dual Declaration on Ethical AI Use” served as a profound site of communal healing. Participant 5 eloquently summarized the impact of this phase:

“Before this training, I felt alone, constantly suspicious of every undergraduate essay I graded, and paralyzed by guilt when I used AI to outline my own S3 chapters. But sitting with my cohort and defining our ethical boundaries through 'Siri' changed everything. We agreed that allowing a Western algorithm to dictate our final academic voice—whether in a PhD defense or a freshman essay—is a loss of our cultural face. We moved from policing each other to supporting each other. That shared solidarity (Pacce) is what gives me the courage to teach in this era.” (Participant 5)

This intrinsic, culturally grounded motivation suggests that local philosophy is a highly effective, anxiety-reducing regulator of ethical AI integration in the Global South.

Discussion

1. Mitigating the Dual-Liminal Crisis of the AI Era

The primary objective of this explanatory sequential mixed-methods study was to empirically validate the “Augmented Educator” framework—a decolonial pedagogical intervention designed to mitigate AI-Induced Professional Anxiety (AIPA) and foster Teacher Psychological Capital (PsyCap) among a uniquely vulnerable cohort. The quantitative findings unequivocally indicate that when professional development is structurally anchored in indigenous Bugis-Makassar epistemology, educators experience transformative, statistically significant reductions in professional anxiety ($d = -1.65$) alongside massive surges in psychological fortitude ($d = 1.80$). These results offer a crucial counter-narrative to prevailing higher education discourses, which frequently fixate on student plagiarism while often overlooking the professional identity tension experienced by the faculty themselves (Watermeyer et al., 2024; Zhai et al., 2024).

The success of this intervention is particularly salient given the highly specialized, dual-liminal demographic of the participants: S3 doctoral candidates who are concurrently serving as university-level EFL lecturers. This cohort occupies a pressurized nexus of technological vulnerability. As emerging scholars drafting high-stakes dissertations, they are acutely susceptible to algorithmic imposter syndrome when encountering the flawless syntactic generation of modern Large Language Models (LLMs) (Imran & Almusharraf, 2023). Simultaneously, as undergraduate educators, they face the immediate pedagogical burden of evaluating AI-generated student submissions. The data suggest that the “Augmented Educator” framework successfully addressed this dual crisis, providing the psychological scaffolding necessary for these scholars to reclaim their epistemic sovereignty in both arenas.

Crucially, these findings expose the inherent inadequacy of current neoliberal institutional responses to the GenAI disruption. University Professional Development (PD) initiatives overwhelmingly prioritize “tool mastery”—training faculty in prompt engineering, workflow

automation, and the deployment of AI-detection software (Teng, 2024). However, equipping an educator with advanced prompt literacy without first addressing their underlying existential dread is pedagogically futile. This study asserts that technological adaptation is not merely a cognitive or administrative task; it is fundamentally an emotional and identity-driven process (MacIntyre et al., 2019). By prioritizing psychological capital over mechanical efficiency, the intervention successfully dismantled the teachers' fear of obsolescence, suggesting that emotional resilience is a strict prerequisite for effective technological integration.

Furthermore, the robust negative correlation ($r = -.84$) established between the reduction in AIPA and the growth of decolonized PsyCap provides a foundational empirical principle for educational technology in the Global South. This statistical alignment confirms that building culturally resonant psychological capital is inversely proportional to technological dread. As the participants' localized sense of intellectual mastery and communal honor increased, their paralyzing fear of the algorithm declined. This suggests that future university policies must attend to the emotional architecture and cultural identities of their faculty just as rigorously as they attend to digital infrastructure upgrades.

2. *Sappa*: Eradicating Algorithmic Imposter Syndrome

The qualitative thematic analysis provides vital explanatory mechanisms for the statistical shifts, particularly regarding the eradication of Algorithmic Imposter Syndrome. In traditional EFL settings, encountering the vast, authoritative interface of GenAI often induces high extraneous cognitive load and paralysis. For Non-Native English-Speaking Teachers (NNESTs), this is exacerbated by systemic insecurities regarding their interlanguage (Canagarajah, 2022). When participants initially compared their S3 academic writing to the algorithm's flawless Standard American English, they erroneously assumed the machine's underlying theoretical logic was equally perfect. This uncritical acceptance bred a profound sense of inadequacy, positioning the AI as an “omniscient oracle.”

The pedagogical enforcement of the *Sappa* (exploratory quest) mindset was the critical decolonial catalyst that dismantled this illusion. By restricting early AI use to targeted “stress-testing” of complex Second Language Acquisition theories and local Indonesian sociolinguistics, the intervention intentionally forced the LLMs to expose their epistemic fragility. When the algorithm inevitably produced generic, hallucinated, or culturally dissonant responses, the psychological spell of machine infallibility was broken. The qualitative narratives reveal that this deliberate exposure to algorithmic failure was an intensely liberating experience for the doctoral educators, providing profound relief from their imposter syndrome.

Theoretically, the *Sappa* phase functioned as the optimal incubator for the PsyCap dimension of decolonial Hope. By reframing prompt engineering from a mechanical shortcut into a rigorous, heuristic search for localized truth, participants operationalized “pathway thinking” (Luthans & Youssef-Morgan, 2017). Furthermore, this phase fostered Academic Optimism by shifting the participants' attributional style. Instead of internalizing poor AI output as evidence of their own linguistic or academic deficits, they learned to accurately attribute it to the algorithm's inherent Anglo-centric bias and lack of contextual depth (Holmes, 2023). This culturally embedded optimism empowered the S3 scholars to persist through cognitive dissonance, utilizing the AI as a flawed compass rather than a definitive map.

3. *Amaccang*: Reclaiming Epistemic Sovereignty

Perhaps the most dramatic quantitative finding of this study was the large effect size ($d = 2.15$) observed in the *Amaccang* (Self-Efficacy) subscale. Self-efficacy dictates an individual's belief in their capability to execute courses of action required to manage prospective situations (Bandura, 2006,

2013). The qualitative data clarify that this massive surge resulted from the intervention's "Curation Audit," a deliberate site of cultural friction. By mandating that the dual-role educators explicitly correct, localize, and cite Indonesian literature against AI-generated text—both in their S3 dissertations and in their undergraduate syllabi—the framework systematically forced them to assert their human intellect over the machine's baseline data.

This process catalyzed a fundamental and necessary identity shift. In the GenAI era, the traditional self-concept of the EFL lecturer as a vulnerable "grammar corrector" or "transmitter of syntactic rules" is increasingly insufficient, as algorithms now perform this task perfectly and instantaneously. The *Amaccang* phase facilitated the participants' transition into the empowered identity of "Epistemic Curators." By redesigning their undergraduate syllabi to grade students on their critical evaluation of AI outputs rather than their final grammar, the educators reclaimed their pedagogical authority. They proved to themselves and their students that while the machine supplies the syntax, the human educator supplies the indispensable wisdom, context, and ethical boundaries.

This reclamation of sovereignty extended deeply into their identities as doctoral researchers. Prior to the intervention, many participants expressed a paralyzed reliance on AI to summarize complex literature for their S3 chapters. The operationalization of *Amaccang* provided them with the cultural permission to aggressively interrogate Western-biased LLM outputs. By recognizing that their lived experiences and local epistemological insights could not be replicated by a Silicon Valley algorithm, they developed profound "mastery experiences" (Bandura, 2006). They ceased to view themselves as inferior academics from the Global South and began to articulate identities as sovereign scholars uniquely equipped to contextualize global discourse.

A critical theoretical implication drawn from the *Amaccang* phase is that effective EdTech integration must actively cultivate "cultural friction." If technology is adopted seamlessly and uncritically, it inevitably leads to cognitive offloading and deskilling. However, when educators are trained to intentionally collide their local wisdom against the algorithm's globalized generalizations, they generate the friction necessary for deep, critical metacognition. It is within this friction that true self-efficacy is forged, suggesting that human cultural intuition remains the paramount currency in higher education (Li et al., 2024).

4. *Siri' na Pacce*: Forging Communal Ethical Resilience

The fourth major area of discussion elucidates how *the Siri' na Pacce* (Honor and Empathetic Solidarity) phase fortified the educators against the isolating alienation of the AI disruption, driving the significant quantitative gains in Professional Resilience ($d = 1.55$). The qualitative data reveal a striking reality regarding the management of academic integrity: traditional, punitive university policies that rely on AI-detection software frequently exacerbate faculty anxiety. The dual-role educators felt trapped in an unwinnable technological arms race, forced into an exhausting, adversarial relationship with their undergraduate students while privately grappling with their own AI usage in their doctoral research.

By leveraging the internalized, indigenous concept of *Siri'* (dignity/honor), the framework successfully bypassed these external compliance rules. The collaborative drafting of the "Dual Declaration on Ethical AI Use" transformed academic integrity from a policing mechanism into a matter of profound cultural pride (Masrullah et al., 2025). The educators intrinsically recognized that allowing a Western algorithm to dictate their final academic voice—whether in a PhD defense or an undergraduate essay—constituted an unacceptable loss of cultural face. This intrinsic motivation suggests that localized cultural values are potentially more meaningful regulators of ethical AI integration than imported, punitive administrative models.

Simultaneously, the *Pacce* aspect redefined academic resilience as a fundamentally communitarian endeavor. In dominant Western paradigms, professional resilience is frequently conceptualized as solitary endurance (King & McInerney, 2019). However, navigating the GenAI revolution individually is a primary driver of faculty burnout. When the S3 cohort openly shared their pedagogical struggles, their fears of obsolescence, and their strategies for AI integration, they created a psychologically safe, highly cohesive community. This empathetic solidarity ensured that the intense pressure of the EdTech disruption did not result in professional detachment, but rather fostered a collective, resilient academic vanguard.

5. Decolonial Implications for Global EdTech Policy

The empirical success of the “Augmented Educator” framework offers a vital decolonial lens for the global formulation of educational technology policy. Policymakers and university administrators frequently import Western EdTech tools and corresponding pedagogical frameworks uncritically, assuming universal applicability. This study suggests that such approaches risk committing “epistemic violence” by homogenizing academic discourse and marginalizing the psychological realities of Global South educators (Pennycook, 2021). Technological solutions must be carefully translated through the specific cultural and philosophical paradigms of the target demographic to be truly effective and ethically sound.

By anchoring the AI adaptation process in the Bugis-Makassar philosophies of *Sappa*, *Amaccang*, and *Siri' na Pacce*, this research demonstrates that local wisdom serves as a robust psychological shield against algorithmic imperialism. The participants learned to command the AI to reflect localized Indonesian contexts, effectively utilizing Western-designed technology to amplify, rather than erase, indigenous intellectual traditions. This dictates a paradigm shift for institutions worldwide: surviving the AI disruption requires empowering faculty to become critical domesticators of technology, rather than passive consumers of imported digital solutions.

6. Limitations and Future Directions

Despite its robust findings and large effect sizes, this study acknowledges certain methodological limitations. First, the highly specialized sample size of 25 dual-liminal S3 doctoral educators, while providing deep phenomenological insights, was drawn exclusively from universities in South Sulawesi. This purposive geographical and demographic bounding was necessary to test the specific Bugis-Makassar philosophical framework, but it limits the immediate generalizability of the statistical findings to broader, culturally diverse EFL teaching populations. Second, the 12-week intervention captures a defined snapshot of psychological growth; the longitudinal persistence of these decolonized PsyCap gains as AI technology rapidly evolves remains an area requiring further investigation.

Future empirical research must address these limitations by deploying culturally anchored AI frameworks across diverse global demographics. Replicating this study by substituting the Bugis-Makassar triad with other indigenous epistemologies—such as the African philosophy of Ubuntu, the Javanese concept of *Ngundhuh Wohing Pakarti*, or Latin American communitarian tenets—is critical to establishing a truly global, decolonial EdTech framework. Ultimately, this line of inquiry ensures that as artificial intelligence becomes increasingly ubiquitous, the psychological resilience, pedagogical authority, and cultural identities of our human educators remain profoundly sovereign and fundamentally irreplaceable.

CONCLUSIONS

The rapid integration of Generative Artificial Intelligence into higher education has created new forms of professional anxiety for EFL educators, especially for lecturers who must negotiate AI both in their own academic work and in their teaching practice. This study showed that a culturally anchored professional development model can help lecturers reinterpret AI not as a direct threat to their professional identity, but as a tool that requires human judgment, ethical responsibility, and cultural interpretation.

The Augmented Educator framework, grounded in *Sappa*, *Amaccang*, and *Siri' na Pacce*, contributed to reduced AI-induced anxiety and strengthened Teacher Psychological Capital. *Sappa* helped lecturers question the apparent authority of AI-generated texts; *Amaccang* supported the reclamation of intellectual and pedagogical authority; and *Siri' na Pacce* encouraged ethical resilience through communal solidarity. These findings suggest that AI-related teacher development should not be limited to prompt engineering or detection tools. It should also create space for teachers to rebuild confidence, clarify ethical boundaries, and connect technological adaptation with local values.

The findings should be interpreted with caution because the study involved a small and culturally specific cohort of 25 doctoral-level EFL lecturers in South Sulawesi. The absence of a control group also means that causal claims should remain tentative. Future studies should test the framework in larger and more diverse EFL contexts, compare it with other culturally grounded models, and examine whether the psychological gains can be sustained over time as GenAI tools continue to change.

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