

# The Integration of Local Cultures in English Teaching Materials in Promoting Culturally Responsive Teaching

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## ABSTRACT

Integrating local cultures in English teaching materials is crucial for promoting cultural diversity, cultural sensitivity, and enhancing their language learning experience. By incorporating local elements, teachers can make the learning content more relatable and engaging for students, ultimately leading to a more inclusive and effective educational environment. The purpose of this study was to find out the integration of local cultures in English teaching materials designed by pre-service English teachers. The research participants were ten pre-service English teachers (PPG students 2022) from West Sumatera, Jambi, West Kalimantan, South Kalimantan, and South Sulawesi. The teaching materials as a source of the data were collected from their teaching experiences during PPG programs. Furthermore, the researcher found the participants through various social media platforms (Instagram, Telegram, and WhatsApp). Through social media, the researcher got the materials. The data was analyzed by using a document checklist based on Moran's theory. The research showed that local cultures were incorporated in teaching materials designed by pre-service English teachers in three dimensions: product, practices and perspectives dimension.

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## 1. INTRODUCTION

The complexity of the twenty-first century nowadays has revolutionized the globe beyond space and time. Millions of pieces of information spread swiftly and effortlessly all over the world that, encourage in "global village" or "network society," which is defined by the connectivity of social, political, and cultural activities. Such a condition is profound because it fundamentally challenges the diverse locality and traditional values, reduces the sense of social and cultural distance between communities, and affects the relationship to time and space (Giddens, 1994). Moreover, Mustafa (2006) and Kaul (2012) stated that globalization is a very complex phenomenon with significant implications for social and cultural dispersion and transformation.

Indonesia, which is known for its extraordinary diversity and cultural richness, has also been swept away by the negative currents of globalization. Interest of society in a foreign culture is higher than in own culture (Nahak, 2019; Aulia, et al, 2021; Shobach, 2023). Own culture is now regarded as ancient. Public figures, artists, and influencers have a big influence on how culture is communicated on TV and

social media these days. Thus, there is a greater curiosity in different cultures among people due to the more compelling and captivating communication. As a matter of fact, it can be seen in case of westernization and Korean wave. Westernization is an example of the impact of Western culture by influencing the form of life style of Indonesian people so that they have a westernized lifestyle. The tendency to imitate and follow the latest trends is one of the factors in westernization as evidence of following modernization (Shobach et al., 2023). Meanwhile, Korean wave is the term given to the spread of Korean popular culture through entertainment products such as drama, music, style, etc (Shim, 2006). Therefore, one concerning repercussion is the deterioration of cultural identity (Mubah, 2011), especially for the younger generation, which is the heirs of a nation (Suryano, 2008).

In responding to this phenomenon that goes unnoticed, culturally responsive teaching (CRT) is a suitable approach to fix this matter. CRT is a theoretical and practical educational strategy that assists students in accepting and building their cultural identity while also improving student success. Based on Gay (2000), culturally responsive teaching is integrated through the extent to which cultural knowledge is owned by students and the experiences of students in order to establish a more meaningful learning experience. Moreover, Hammond (2015) defined culturally responsive teaching is simply the ability of a teacher to recognize the cultural learning and meaning-making behaviors of their students and it is positively and constructively responded with teaching materials that use cultural knowledge as a scaffold to link the existing knowledge to fresh concepts and material in order to promote effective information processing. Here, CRT is not only provides a relevant learning, but also engages students to have culture sensitivity and appreciation in diversity.

The current Indonesian curriculum, *Merdeka* curriculum, also mentioned that relevant learning is defined as learning that is tailored to the students' context, environment, and culture. (Indonesia's Ministry of Education, Culture, Research, and Technology, 2022). The younger generation is expected to become aware of the significance and wealth of this country through cultural learning, as it is believed that a country's unique native culture defines it internationally. Culture is emphasized as one of the influences in students' learning. In fact, Indonesia is a diverse and culturally rich country with a vast array of local cultures that must be maintained and inherited to each generation. The younger generation is expected to become aware of the significance and wealth of this country through cultural learning, as it is believed that a country's unique native culture defines it internationally. Moreover, integration of local cultures in learning can foster students' sensitivity to local cultures during the onslaught of foreign culture such as Westernization and the Korean Wave. Instilling appreciation for other local cultures is also expected to have an impact by integrating local culture in learning.

Integrating local cultures into teaching and learning is one of the strategies for encouraging culturally responsive teaching. Teacher must reflect on text, resources, teaching materials and learning activities they are using and how those resources to represent and include the students in their classroom (Samuels, 2018). Teaching materials are all kinds of material or curriculum content that is arranged by the teacher to be used in the process of teaching and learning in order to accomplish certain competencies. The creation of teaching materials is regarded as one of the most notable factors that will enhance student learning and aid in the achievement of academic goals and objectives. The culturally responsive materials by incorporating local cultures are expected to improve students' engagement with classroom content, turn them into more active students, and can enhance academic success over the course of the school year (Lohfink and Loya, 2010).

Incorporating cultural values into teaching and learning across all subjects through Culturally Responsive Teaching (CRT) is strongly recommended, particularly in English education. The primary rationale is that English has become a global language and a crucial subject in the twenty-first century (Partnership for 21st Century Skills, 2009). Given the significance of English in the modern era and its status as a foreign language in Indonesia, pre-service English teachers must engage students in mastering the language through relevant and meaningful learning experiences. Mahmoud (2015) highlights that a key factor in facilitating students' ease of learning a foreign language is their ability to communicate freely and feel comfortable in the classroom. However, students often experience

shock when confronted with unfamiliar content embedded in the target culture of the foreign language. This can result in an overwhelming cognitive and linguistic load, leading to feelings of uncertainty and alienation. To address this issue, it is beneficial to incorporate students' local culture into the English Language Teaching (ELT) process. Hammond (2015) supports this approach, noting that integrating students' cultural backgrounds into English teaching enhances their comprehension by connecting new concepts with their existing knowledge. Furthermore, this strategy encourages students to appreciate their own and other local cultures, equipping them to promote their cultural heritage using English (Margana, 2009).

However, according to Gay (2010), research on the content of texts and other instructional materials revealed that many resources provide inadequate, incorrect, or nonexistent representation of cultural groups. According to Nahak (2019), Aulia (2021), Azima (2021), and Wulandari (2021), the fading of local cultures in Indonesia is also caused by the lack of cultural integration in teaching and learning. The researcher also interviewed some English teachers from North Sumatra, Jambi, Riau, Lampung, dan West Java. They affirmed the lack of integrating local cultures in their teaching materials. It was caused by the lack of seminar or workshop related to the importance of cultural content integration and the strategies in designing those materials, time consuming in designing the materials, and truly no intention in integrating local cultures in teaching materials however sometimes it occurred during in the classroom spontaneously. Aside from the promotion of globalization, which is destroying culture via the spread of westernization, and the Korean wave, which is growing stronger every day, there are still not enough efforts being made by educators to include local culture into their teaching materials.

By seeing the fact in the field, the Indonesian government, through the Ministry of Education and Culture, is intensively providing free lectures for two semesters for the new generation of Indonesian teachers. The program is called the pre-service teacher professional education program (*PPG Prajabatan*). It is a professional education program to produce a new generation of Indonesian teachers who have a calling to be teachers, professionals, a commitment to being role models, a love for the profession, and lifelong learners (Kemendikbud, 2022). Training for future teachers is carried out on a national scale, where 125 universities throughout Indonesia are appointed as organizers of this program. This program certainly facilitates future Indonesian teachers with various theories and practices guided by lecturers who are experienced in their fields. It is believed that by providing them with such training, the next generation of educators would be able to put all of the knowledge they have learned from this excellent educational program to use. They are the ones who will thereafter be held accountable for improving student learning by acting as agents of change for anything that is still lacking in the field, especially in integrating local cultures in teaching materials.

Several studies have explored various aspects of Culturally Responsive Teaching (CRT), including teachers' understanding of CRT (Hamidizadeh, 2023; Mburu, 2022), the development of CRT e-modules (Miskiyyah et al., 2023), and the use of technology in implementing CRT (Inayah et al., 2023). Recognizing the critical role of CRT in the teaching and learning process, numerous researchers have investigated this topic extensively. Motivated by the significance of CRT, this research focuses specifically on analyzing the cultural dimensions in English teaching materials, guided by Moran's (2001) theoretical framework. This study aims to contribute to the existing body of knowledge by providing insights into how cultural elements are integrated into English language teaching resources, thereby enhancing the effectiveness of CRT in educational settings.

## 2. METHODS

Ten pre-service English teachers from 2022, representing five provinces in Indonesia—West Sumatra, Jambi, West Kalimantan, South Kalimantan, and South Sulawesi—participated in this research. The teaching materials, which served as the primary data source, were collected from their experiences during PPG programs where they employed a culturally responsive teaching approach. The researcher identified and recruited participants through various social media platforms, including

Instagram, Telegram, and WhatsApp, facilitating the collection of teaching materials through these channels.

To enhance the rigor of the research methodology, a mixed-methods approach was employed. In addition to collecting teaching materials, the researcher conducted semi-structured interviews with the pre-service teachers to gain deeper insights into their experiences and perceptions of integrating cultural dimensions into their teaching. These interviews provided qualitative data that complemented the document analysis.

The collected data were analyzed using a document checklist based on Moran's (2001) theory of cultural dimensions. According to Moran, cultural dimensions are divided into five categories:

**Table 1.** Culture dimension by Moran (2001)

Dimensions	Description
Products	art forms (music, clothes, dancing, painting, architecture), places (destination) and artifacts (foods, tools)
Practices	acts, operations, scenarios and custom lives
Persons	identity and life history
Perspectives	perception, beliefs, values and attitudes
Community	People in certain group having certain goals

This comprehensive analysis aimed to identify and evaluate the presence and representation of these cultural dimensions in the English teaching materials used by the pre-service teachers. The integration of both qualitative and quantitative data ensured a thorough examination of how cultural elements are embedded in educational resources, contributing to a deeper understanding of culturally responsive teaching practices in Indonesian contexts.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Findings

Teaching material is one of the main factors that make teaching and learning process become success. The researcher analyzed the integration of local culture in English teaching materials designed by the pre service English teachers in order to know the dimension of local culture (product, practices, person, communities and perspective) chosen by them. As the result, the integration of local cultures in those English teaching materials was products, practices and perspectives dimension. The details are as below:

##### 3.1.1 Product

Products were the most frequently used dimensions in ten English teaching materials designed by the ten pre service English teachers. The local cultures were presented through videos, images and texts about places, architectures, traditional foods, dances and games.

##### *Places*

In those English teaching materials, a video by Djemo Graphic was found on Youtube. The speaker is a foreign traveler from Swiss and loves to create a top places video in the world. One of the videos is about tourism destination from West Sumatra. The video narrated by using English language. Some tourist places in West Sumatra were described in the video. They are *Lembah Anai*, *Rumah Gadang Minangkabau* in Padang Panjang, *Istana pagaruyuang* Batusangkar, *Panorama Bukittinggi*, *Lobang Jepang*, *Musajik Asasi* in Padang Panjang, *Jembatan Limpapeh*, *Kinantan zoo*, *Jam Gadang*, and *Rumah Gadang* in Bukittinggi.



Figure 1. Tourist destination video by Djemo Graphic

Moreover, place images from various regions were also chosen, for example, the pictures of *Marawa Beach*, *Pagaruyuang Palace*, *Jam Gadang* and *Siti Nurbaya Bridge* from West Sumatra. Pictures of tourist places in West Sumatra are listed below.



Figure 2. Marawa Beach



Figure 3. Pagaruyuang Palace



Figure 4. Jam Gadang



Figure 5. Siti Nurbaya Bridge

The video and pictures shown above was chosen by pre service English teacher from West Sumatra (KF). The topic was about the descriptive text about tourist places. Selecting the nearest tourism destination for students in West Sumatra was a wise decision, since the region boasts an abundance of remarkable tourist spots. It is thought that since education is so closely related to their lives, the students would be able to comprehend it well.

Furthermore, the pictures of *Keladan hill* as a tourist attraction and *Lok Baintan Floating market* from Banjarmasin also found in students' exercise created by the pre service English teacher from South Kalimantan (GAF). The pictures for the places from South Kalimantan are listed below.



Figure 7. Keladan Hill



Figure 8. Lok Baintan Floating market

Both pictures were found in learning the expression of inviting somebody. The pre-service English teacher provided a task supported by the pictures in order to emphasize the contexts based on the question given. It was a great move to choose the closest locations for students in South Kalimantan. It is expected that the students would understand the lesson because it was closely tied to their lives. The pictures of *Selayar Island* and *Bira Beach* from South Sulawesi were also found in students' exercise created by the pre service English teachers from South Sulawesi (TI). The pictures for the places from South Sulawesi are listed below.



Figure 9. Selayar Island



Figure 10. Bira Beach

Those pictures are found in learning hopes, prayers and congratulations on happiness and achievements. Teachers, like to those mentioned above, select locations within their province.

Furthermore, images of *Bale Kambang* and *Temajuk* beaches were discovered in teaching materials created by a pre-service English teacher from West Kalimantan (RR). The pictures of those beaches below.



Figure 11. Bale Kambang



Figure 12. Temajuk Beach

In teaching the descriptive text, the pre service English teacher selected to use tourist attraction too. Even though the teacher came from West Kalimantan, she also included places from outside the province, namely *Temajuk* beach in East Java. It is also highly recommended for teachers to also remind or introduce culture from other provinces such as tourist attractions. Thus, students do not only focus on their culture but the culture of other ethnics in Indonesia. Not only through videos and images, the integration of local culture in product dimension found in term of text, such as descriptive text about *Jam Gadang*, *Pagaruyuang Palace*, *Siti Nurbaya Bridge*, *Bale Kambang* and *Temajuk Beach*. The pictures of *Keladan Hill*, *Lok Baintan Floating Market*, *Selayar Island* and *Bira beach* supported the questions in students' exercise.

### Architectures

Some pre service English teachers also used architectures in their teaching materials such as pre service English teacher from Jambi (JA). In teaching asking and giving opinion, she used the architectures in Jambi in students' project. The architectures are listed below.



Figure 6. Mesjid 100 tiang



Figure 7. Gentala Arasy Bridge



Figure 8. Keris Siginjai monument



Figure 9. Muaro Jambi Temple

According to her, the students have been confirmed to have visited or seen the architecture directly. Therefore, selecting architectural images in Jambi makes it easier for them to complete their projects in the form of conversations asking and giving opinions. Moreover, *Equator* monument was discovered in teaching materials designed by the pre service English teacher from West Kalimantan (RR). The picture is below.



Figure 10. Equator monument

In teaching descriptive text, the pre service teacher chose one of the famous architectures in Indonesia located Pontianak, West Kalimantan. It also aimed to help students understand the concept of descriptive text through examples of texts containing monuments located in their region.

### Traditional foods

The traditional food also became an option to integrate local culture in English teaching materials such as *Teh Kayu Aro* from *Jambi* designed by the pre-service English teacher from Jambi (JA) and

*Lempeng Pisang* from Banjarmasin designed by the pre service English teacher from South Kalimantan (DH). The pictures are listed below.



Figure 11. The Kayu Aro



Figure 12. Lempeng Pisang

*The Kayu Aro* was as a theme found in student's project in creating asking and giving opinion. Moreover, *Lempeng Pisang* was discussed in procedure text. Involving local food products with students was one effort to integrate culture into the learning process.

### Traditional Dance

Dance is a part of art forms. Every region in Indonesia have own traditional dances becoming its characteristics and uniqueness. Including traditional dance in English teaching is one of the ways in local culture integration such as *Selendang Bawi* dance from Dayak, Central Kalimantan. The picture of the traditional dance is below.



Figure 13. Selendang Bawi Dance

This picture was found in the beginning of the lesson about celebratory expression. It was designed by the pre service English teacher from West Kalimantan (IEA). This was in accordance with culturally responsive teaching which teaches other ethnic cultures.

### Traditional Games

Traditional games are a part of art forms. In the teaching materials designed by the pre service English teacher from South Kalimantan (GAF), the traditional game was mentioned such *Balogo* game. Balogo games was mentioned in a dialogue supported by a picture in learning the expression of inviting somebody. This game is traditional games from Banjar.

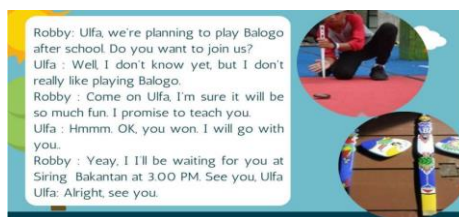


Figure 14. Balogo Race

Furthermore, *Bakiak* race was mentioned in student's task in teaching materials designed by the pre service English teacher from South Sulawesi (TI). As a matter of fact, this traditional game is not from Sulawesi but it is from West Sumatra. This traditional game originated in West Sumatra. However, the teacher introduced the traditional game from outside her province. This is very important for students to comprehend cultural diversity in the form of traditional games from other places.

Based on the examples above found in teaching materials designed by the pre service English teachers, the integration of local culture could be in the form of places such as tourist destination and

certain architectures in a region. It could be in the form of traditional cuisine, dances and games. According to Moran (2001), those examples were included into product dimension of culture.

### 3.1.2 Practices

The second cultural dimension integrated by the pre-service English teacher was practices. According to Moran (2001), practices are acts, scenarios and custom lives. Every province in Indonesia has various custom lives. In learning, the local culture could be integrated through custom lives or traditional events or activity. In teaching materials designed by pre service English teachers, there were some examples of custom lives integration such as *Tepung Tawar* in wedding celebration from Pontianak. The picture of *Tepung Tawar* is below.



Figure 15. Tepung Tawar

The name of *Tepung Tawar* given because the main tools and ingredients used in this implementation are flour made from finely ground rice and mixed with a little turmeric, and it is called plain, because it consists of leaves variation. The Pontianak Malay community believes that the *Tepung Tawar* can remove *sueh* (in Malay) or ward off evil that will befall someone. The way to apply plain flour is to spread the flour and rosewater on people while reciting the Prophet's blessings. This ceremony is only carried out by people who are elders or respected both in the family and in the neighborhood. A wedding ceremony is usually carried out by a maximum of 14 people, 7 men and 7 women. They usually consist of the parents, in-laws, grandparents of the bride and groom or their representatives, aunts and uncles of the bride and groom, and two elder relatives (Hendra & Ariani, 2022).

In teaching greeting cards, the pre service English teacher from West Kalimantan (IEA) selected *Tepung Tawar* in her teaching and learning process. In addition, to quickening students' comprehension of the material as *Tepung Tawar* takes place in Pontianak frequently, this practice enhances students' understanding of *Tepung Tawar* and the cultural values in that activity. The second custom live integrated in teaching materials was *Pawai Ta'aruf* from Pontianak. It was found in the teaching materials designed by the pre service English teacher from West Kalimantan (IEA) in teaching celebratory expression. *Pawai Ta'aruf* is an Islamic New Year celebration in the city of Pontianak. This event is attended by people of all ages, from youngsters to parents. They all wear in white with Islamic nuances and walked together started from chosen location. The image of *Pawai Ta'aruf* is below.



Figure 16. Pawai Ta'aruf

The next custom live integrated in teaching materials was *Batamat Qur'an* from Banjarmasin. The Banjarnese generally view the *Batamat Qur'an* as a sacred tradition and ritual whose existence is a sign of a person's success in studying Al-Qur'an. According to Saputra (2021), in its implementation, the event venue is usually decorated with special umbrellas called flower umbrellas or *Payung Kembang*. This particular flower umbrella is a three-tiered umbrella strung with various flowers such as canangas, champacas, jasmines, roses and gardenia jasminoides (*bunga Kaca Piring*). In teaching expression of inviting somebody, the pre-service teacher from South Kalimantan (GAF) included a traditional event

from Banjarmasin. Providing examples of activities are not only related to birthdays or graduations, but also other activities that are also close to students, such as the *Batamat Qur'an* activities that they have carried out.



Figure 17. Batamat Qur'an

Based on the examples above found in the teaching materials designed by the pre service English teachers, the integration of local culture could be in the form of practices, custom lives in every region in Indonesia. The characteristics of each are shown in every event celebrated. According to Moran (2001), those examples were included in practices dimension of culture.

### 3.1.3 Perspective

The last cultural dimension integrated by the pre service English teachers in teaching materials was perspective dimension. According to Moran (2001), perspective are representation of perception, beliefs, values, and attitudes. In learning, the local culture could be integrated through stories such as folktale. In teaching materials designed by pre service English teachers, there were some examples of folktale in Indonesia such as Malin Kundang, Telaga Warna, and The Crying Stone. Furthermore, there were values in every folktale presented such as the story. Those folktales were displayed through YouTube videos The video chosen were animated videos which were more interesting for the students.

Based on the examples above, it was found in the teaching materials designed by the pre service English teachers, the integration of local culture could be in perspective dimension through folktale in teaching narrative text. Pre-service English teacher from Jambi (JF) chose Malin Kundang even though the story is from West Sumatra. Moreover, pre-service English teacher from South Sulawesi (NI) also chose the folktale from other provinces. They are *Telaga Warna* from West Java, and *The Crying Stone* from West Kalimantan. The values were found in those folktales that educate students to have a good behavior in life. According to Moran (2001), those examples were included into perspective dimension of culture.

Based on the explanation above, the teaching materials designed by ten pre service English teachers included local cultures in Indonesia in the form of products (places, architectures, traditional food, dances and games), practices (custom lives) and perspectives (folktales). The three dimensions listed in the teaching materials are able to lead students to interest and understanding of learning. Incorporating local cultural products makes the learning materials more relatable and engaging for students. When students see aspects of their own culture reflected in their English learning materials, they are more likely to feel connected to the content and motivated to learn. Learning about local cultural practices promotes cultural awareness and sensitivity among students. It encourages them to appreciate the diversity of cultural expressions, fostering respect and understanding for different cultures and traditions. Moreover, seeing their own cultural perspectives valued and respected in English teaching materials can empower students to take pride in their cultural identity. It validates their experiences and contributes to a sense of belonging, self-esteem, and cultural pride.

## 3.2. Discussion

In their teaching materials, the ten pre-service English teachers from various provinces in Indonesia integrated local cultures through product, practice, and perspective dimensions (Moran, 2001). Furthermore, products such as places, architectures, traditional food and dance were the most dominant dimension occurred in those teaching materials. Similar research that focused on the

integration of local cultures in English textbooks also showed that the product was the dominant dimension (Kim & Paek, 2015; Qadriani & Kardiansyah, 2018; Mayangsari, et al, 2018; Nurjanah & Umaemah, 2019; and Ulfa & Astuti, 2022). Products, such as tourist places and traditional food, are tangible and visually appealing (Kim & Paek, 2015). They can be easily presented in visual aids, photos, and other media, making them more accessible and engaging for learners. This visual appeal can enhance comprehension and retention of cultural content. Moreover, certain products or surface culture, such as iconic landmarks, architectures, tourist attractions or famous dishes, are easy recognized by the learners (Hammond, 2015). It is due to the students' experience of visiting the place, seeing certain architecture directly or trying traditional food in that region. English teaching materials may prioritize content that is easily relatable and known to a broad society, contributing to the dominance of the product dimension.

Based on the findings, the researcher only found three examples of practices dimension in those teaching materials. The practices were custom live in Pontianak and Banjarmasin. As a matter of fact, teaching materials should take the practices dimension more into account. Even though they have witnessed or know about some traditional customs or events in their region or other region, there are still some aspects that they have not yet explored. According to Hernandez (2013), there are many benefits integrating practices dimension in teaching materials. First. exposure to traditional customs helps learners develop cultural competence. Understanding customs and traditions enables students to navigate cultural contexts more effectively. Second, learning about traditional customs fosters cultural awareness and sensitivity. It helps students appreciate and respect diverse cultures, promoting open-mindedness and reducing the likelihood of cultural misunderstandings. Third. including traditional customs in English teaching materials reflects a commitment to promoting cultural diversity and inclusivity. It acknowledges the importance of representing a variety of cultural perspectives and experiences in the language learning. Moreover, perspective is a representation of perception, beliefs, values and attitudes in each culture (Moran, 2001). It can be seen from specific stories in certain region in around the world. Based on the findings, the pre service English teachers also put some folktale from various regions in Indonesia. Corp (2017) also argued that learners could build a cultural connection by incorporating stories with Black characters, allowing them to better study, explore, and understand topics and ideas.

#### 4. CONCLUSION

The integration of local cultures in English teaching materials is a vital component in promoting culturally responsive teaching. Pre service English teachers have incorporated the local culture in teaching materials in three dimensions: product, practices and perspectives. It was found that some of them only included certain local cultures and some also integrated local cultures from other ethnics. This research's flaws include teaching materials only without seeing their implementation in the classroom. Thus, a more in-depth methodological approach, including qualitative and quantitative studies should be used in future studies. Future research in this area could benefit from a longitudinal study that tracks the impact of integrating local cultures in English teaching materials over an extended period. Additionally, comparative studies across different regions or countries could provide insights into the effectiveness of diverse cultural integrations. The findings of this study underscore the importance of incorporating local cultures in English teaching materials to enhance cultural responsiveness. These implications extend to curriculum development, teacher training programs, and educational policies aimed at promoting inclusive and diverse learning environments.

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