Designing Culturally-Responsive ELT Materials: A Framework For Integrating Local Wisdom While Maintaining CEFR Standards

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Abstract. The dominance of Western-centered materials for English Language Teaching (ELT) in Indonesia leads to the disconnection between language instruction and students' cultural identity, which may pose a threat to their motivation and cultural heritage. This Design-Based Research is aimed at the development and evaluation of a framework for creation of culturally responsive materials for ELT that incorporate local wisdom of Java and meet CEFR requirements for Grade 10 students. A teaching unit on Hamemayu Hayuning Bawana (Javanese environmental philosophy) was developed through multiple iterations of expert validation, teachers' consultations, and modification of the framework. The materials were evaluated by three experts in materials development and three experts in local culture through rubrics modified from Tomlinson (2013) and Banks and Banks (2010). The results revealed the high level of pedagogical quality (87.6%) and cultural authenticity (91.9%) of the materials and their full correspondence to Gay's (2010) frameworks of culturally responsive teaching and CEFR A2-B1 descriptors. Five design principles were established: Authentic Integration, Progressive Scaffolding, Balanced Representation, Student Agency, and Standards Alignment. It is shown that local wisdom and CEFR standards do not have to be considered as contradictory concepts and can be effectively combined. The proposed validated framework is intended for use by materials developers in creation of culturally sustainable ELT materials.

Keywords: culturally-responsive teaching, ELT materials development, local wisdom, Javanese culture, design framework

1. INTRODUCTION

English language teaching in non-English speaking countries faces a fundamental paradox in the globalization era. While English proficiency has become essential for international communication and economic opportunities, the predominant use of Western-centric teaching materials raises concerns about cultural identity preservation among learners (Canagarajah, 2005; Kumaravadivelu, 2012). In Indonesia, particularly at the senior high school level, students encounter imported

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or Western-modeled textbooks that privilege Anglo-American cultural contexts, values, and perspectives. This creates a cultural disconnect where learners may perceive English as a foreign entity detached from their lived experiences rather than as a tool for expressing their cultural identity globally (Bose & Gao, 2022).

The conflict between the need to develop global language proficiency and maintaining local culture identity has become very prominent in discussions surrounding language education today. In Yogyakarta, while the city boasts an abundance of Javanese cultural traditions including philosophies such as "Hamemayu Hayuning Bawana," local crafts such as batik and wayang, and many other cultural traditions, these aspects have little presence in the context of English classrooms. This absence not only deprives students of the chance to learn a language effectively but also poses a risk to their identity formation.

The concept of Culturally Responsive Teaching provides a way of tackling this problem. As explained by Gay (2010), CRT is defined as the use of students' cultural background, previous experiences and frame of reference in order to make their learning experiences more meaningful and effective. This strategy relies on four main assumptions: validation of students' cultural identity, making connections between cultural experiences and subject matter, use of various strategies of teaching that account for different learning styles and refutation of deficit models which perceive cultural difference as a deficiency (Paris & Alim, 2017).

The development of materials in language education involves the development, creation and evaluation of language learning materials (Tomlinson, 2011). Good materials are supposed to expose learners to authentic use of the target language in real contexts, involve learners emotionally and intellectually, allow learners to notice certain linguistic features, provide an opportunity for meaningful production and, above all, be relevant to learners' context.

Glocalization defined as "the simultaneous evolution of universalizing and particularizing trends" (Robertson, 1995) provides a concept for handling the global versus local dilemma in language education. In the field of English Language Teaching (ELT), glocalization helps one comprehend the interaction between the language of the global era – English – and the maintenance of the local identities. According to Kumaravadivelu (2012, p. 14): "Glocalization is a concurrent process acknowledging the validity of local adaptations of the global and stressing the need for local actions to deal with global pressures."

Even with rising calls for culturally responsive language education, there is still considerable lack when it comes to implementing theoretical knowledge into practice. Current research mostly deals with arguments (Gay, 2010), analysis of textbooks (Bose & Gao, 2022; Keles & Yazan, 2023), and investigations of learner outcomes (Kim, 2020). However, there is very little knowledge on how to conduct proper design process, which would make the local culture authentic but still comply with international requirements. Issues related to principles of design, ways to properly incorporate culture into language learning, avoiding cultural stereotypes, and complying with international criteria like CEFR have not been thoroughly analyzed yet. Concerning Indonesia, one can identify several more issues, which include low number of research devoted to materials development at senior high schools, especially those based on Javanese culture.

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Several issues still need to be addressed from a substantive point of view. What design principles would help integrate local wisdom within the communicative language teaching tasks? How could cultural material be included to serve the purpose of language learning and not just serve as decorations? By what criteria could one judge whether some aspect of local culture is appropriate for pedagogical purposes? How would the ELT materials developed preserve cultural authenticity in compliance with international standards like the CEFR?

This study addresses these gaps by developing and evaluating a framework for designing culturally-responsive ELT materials that integrate Javanese local wisdom while maintaining alignment with CEFR standards for senior high school students in Yogyakarta. Specifically, the research aims to: (1) identify and articulate design principles for integrating local wisdom content into communicative English language teaching materials; (2) develop a sample teaching unit exemplifying these principles; (3) evaluate the pedagogical quality and cultural authenticity of the materials through expert validation; and (4) analyzing the alignment of the developed materials with the Common European Framework of Reference (CEFR) as a global language competency standard.

The process of designing is also made evident through the use of Design Based Research, which makes the research a source of procedural knowledge, in addition to the principles regarding the effectiveness of materials; the research provides systematic direction on how to design these materials. Furthermore, by focusing on cultural integration and maintaining alignment to standards, the research pushes forward the theory of materials development into uncharted areas.

2. METHOD

Design-Based Research (DBR) was used in this study, which is an iterative research approach that blends designing of educational interventions with investigating the design process itself and its results (McKenney & Reeves, 2019). DBR method was selected specifically for this study because it is the most suitable approach to create new educational interventions while generating theoretical knowledge about the processes and principles of design.

2.1 Research Context and Participants

This research was carried out in Yogyakarta, Indonesia, which was chosen because of its reputation as an important center of Javanese culture, which is very rich and extensively documented, as well as having the appropriate educational setting for conducting research. The research took into consideration many stakeholders in order to get different views on the quality and usefulness of the materials.

Expert validators included three experts in materials development (university lecturers with at least 8-15 years of experience in developing materials in English language teaching), who provided an assessment of the pedagogical validity of the materials through validated instruments, and three cultural experts (one expert in Javanese studies, one traditional cultural expert, and one expert in cultural education).

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2.3 Research Procedures

This research used a systematic process following DBR phases. In the analysis phase, document analysis on commonly used English Language Teaching textbooks in Yogyakarta provided an understanding of how cultures were represented and set out the baseline. Interviews conducted with four materials developers (45–60 minutes each) helped find out current issues regarding integration of culture into the curriculum. Interviews conducted with four culture specialists (45–60 minutes each) helped identify aspects of local wisdom in Javanese culture that could be used in education.

In the design phase, a sample lesson plan was developed using Hamemayu Hayuning Bawana (environmental philosophy of Javanese culture) as part of the curriculum for Grade 10 students of A2-B1 CEFR levels. The lesson plan involved four lessons in 45 minutes that included reading comprehension, vocabulary practice, grammar (Present Simple for beliefs and values), speaking (discussions and presentations), and writing (comparative exposition paragraph).

During the evaluation stage, the process of expert validation involved the circulation of complete validation forms. Materials development specialists filled in rubrics to evaluate the educational validity of the materials in six domains such as: Learning Objectives & Alignment, Content Quality & Relevance, Language Learning Design, Pedagogy, Assessment & Evaluation, and Layout & Usability. Specialists dealing with cultural aspects filled in another set of rubrics to assess: Cultural Accuracy, Cultural Authenticity, Age Appropriateness, Respectful Representation, Contemporariness, and Cultural Pedagogy.

2.4 Data Collection Instruments

There were two major tools used for validation purposes. Materials Development Expert Validation Form that was developed based on Tomlinson's (2013) materials development evaluation and McGrath's (2013) evaluation criteria included 34 items divided into six categories and rated on a five-point Likert scale ranging from 1 – Poor to 5 – Excellent. Open-ended questions were included to provide qualitative information regarding advantages, weaknesses, and recommendations for improvement.

The other tool called Cultural Specialist Validation Form was developed according to the guidelines of multicultural education proposed by Banks and Banks (2010) and cultural representation proposed by Cortazzi and Jin (1999). It included 28 items grouped into six categories and rating was done using five-point Likert scale.

Furthermore, the CEFR Alignment Checklist, based on the descriptors of the Council of Europe (2001), checked that the materials were aligned to appropriate proficiency levels in reading, vocabulary, grammar, speaking, and writing. The Activity Type Distribution Analysis, using Nation and Macalister's (2010) scheme, made sure that there was a balance of attention between meaning-focused input, language-focused learning, meaning-focused output, and fluency practice.

2.5 Data Analysis

The quantitative data collected using validation rubrics was analyzed using

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descriptive statistics. Mean, standard deviation, and percentage scores were calculated for each criterion and also for the entire evaluation. Rating interpretation was based on McGrath's (2016) classifications: 86–100% = Excellent, 71–85% = Good, 56–70% = Satisfactory, and <56% = Needs Major Revision.

Qualitative data collected from open-ended responses was subjected to thematic analysis, based on Braun et al.'s (2016) six-step process: transcription, familiarization, initial coding, theme search, theme review, and theme definition. Coding was conducted in a systematic manner to uncover any emerging themes in the expert comments about the strengths, weaknesses, and suggestions. Reliability among the coders was evaluated by independent coding of a portion of the qualitative data by another researcher; the inter-coder reliability was determined to be 0.78.

Alignment with the CEFR involved the application of binary coding (aligned/ not aligned) for each skill area, depending on matching to descriptors. The allocation of activities in terms of distribution involved computing the share of total teaching time spent on each of Nation and Macalister's (2010) four strands and comparing it with the suggested 25% per strand.

The development of the framework involved the systematic recording of design decisions made during the design process, extracting the design principles that resulted from the experience gained, as well as identifying the criteria for making such decisions where there were conflicting priorities, and ways to overcome common problems faced.

3. RESULT

The results of this study are presented in four main areas: (1) the design principles for integrating Javanese local wisdom into communicative English language teaching (ELT) materials; (2) the development of a sample teaching unit based on these principles; (3) expert validation of the pedagogical quality and cultural authenticity of the developed materials; and (4) the alignment of the materials with the Common European Framework of Reference for Languages (CEFR). Together, these result illustrate how culturally responsive ELT materials can be designed to incorporate local wisdom while maintaining alignment with international language competency standards for senior high school students in Yogyakarta.

3.1 Design Principles for Integrating Javanese Local Wisdom into Communicative ELT Materials

Five principles were developed from the DBR on incorporating Javanese local wisdom into the design of ELT materials, namely, Authentic Integration, Progressive Scaffolding, Balanced Representation, Student Agency, and Standards Alignment. The principles serve as a basis for the development of ELT materials that incorporate local cultures in relation to the objectives of English language learning.

The principle of Authentic Integration treats the context of Hamemayu Hayuning Bawana as a key context of learning and not just additional cultural knowledge to be acquired. The principle of Progressive Scaffolding arranges the learning activities from comprehension to guided practices to collaboration on speaking to independent writing. The principle of Balanced Representation associates

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Javanese cultural values to relevant topics like the importance of preserving the environment and being socially responsible. The principle of Student Agency promotes active exploration, discussion, and reflection of the culture values through communicative activities. The principle of Standards Alignment aligns the objectives, activities, and assessment in relation to the CEFR A2-B1.

3.2 Development of A Sample Teaching Unit Based On The Principles

The sample teaching unit, *"Hamemayu Hayuning Bawana: Javanese Wisdom for a Sustainable World,"* demonstrates the application of the five design principles through four lessons (Table 1).

Table 1. Sample Teaching Unit Structure

Lesson Component	*Duration*	*Focus*	*Language Skills*
Warming up & pre-reading	30 min	Environmental awarenes s, cultural introduction	Speaking, vocabulary
While-reading activities	30 min	Text comprehension, cultural concepts	Reading, vocabulary
Post-reading discussion	20 min	Cultural application, critical thinking	Speaking
Grammar focus	20 min	Present simple for beliefs/values	Grammar, writing
Speaking activities	40 min	Group discussions, presentations	Speaking, collaboration
Writing task	20 min	Comparative exposition	Writing
Assessment	20 min	Performance evaluation	Integrated skills

The 485-word text is focused on the philosophy, traditional practices, importance of the philosophy in contemporary society, and its applications for youth. It is meant to serve as the context for learning English.

The unit includes activities aimed at language development as well as cultural learning and includes the following aspects: teaching the Present Simple through sentences connected with Javanese culture; speaking activities which allow learners to discuss the use of the philosophy to solve modern environmental problems. The learning process proceeds in the following order: reading and vocabulary, grammar, speaking in a group, writing independently. This shows the implementation of the principle of Progressive Scaffolding. Learners are encouraged to draw connections between cultural values and their personal experience as well as modern problems.

Assessment includes not only language competencies but also cultural awareness of the learners. For instance, the rubric for writing and speaking contains 40 points for evaluating learners' performance while 20 points for cultural awareness assessment evaluate their knowledge of philosophy, practices, contemporary application of the philosophy, and the benefit of learning about cultures via English.

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3.3 Expert Validation of The Pedagogical Quality and Cultural Authenticity

Three materials development experts evaluated the sample teaching unit using the validated rubric. Results demonstrated consistently high scores across all categories (Table 2).

Table 2. Materials Development Expert Validation Scores

Category	*Items*	*Max score*	*Mean*	*SD*	*Percentage*
Learning objectives & alignment	5	25	22.0	1.0	88.0%
Content quality & relevance	6	30	27.0	1.0	90.0%
Language learning design	7	35	30.0	1.0	85.7%
Pedagogical approach	6	30	26.3	0.6	87.7%
Assessment & evaluation	5	25	21.0	1.0	84.0%
Layout & usability	5	25	22.7	0.6	90.8%
Total	34	170	149.0	2.0	87.6%

The overall mean score of 87.6% falls in the "Excellent" category (86-100%), These results show high pedagogical quality ready for implementation (McGrath, 2016). Low variation between experts (SD = 2.0) confirms high inter-rater reliability.

The qualitative analysis revealed three main strengths. First, all three experts mentioned the importance of meaningful integration, pointing out that the cultural material is authentic in respect to language teaching aims, rather than serving as an ornament. As one of the experts said: "Students learn Present Simple while studying philosophical ideas – it is a perfect example of meaningful integration." The findings coincide with the principle of meaningful contexts for language use according to Tomlinson (2011).

Second, all three experts positively evaluated the clarity of scaffolding, one of them saying: "The way from warming-up, through controlled practice to free production is properly designed. Cultural content becomes increasingly complicated." It shows a good use of the scaffolding theory (Gibbons, 2015).

Third, the experts pointed to the balance of cultural and linguistic objectives, saying: "The materials are balanced regarding cultural objectives and language objectives; neither predominates at the cost of another one." It helps to solve one of the major issues of culturally responsive materials development according to Gay (2010).

Some minor problems related to vocabulary load were observed. Two experts noted that 15 new vocabulary items can be too difficult for A2 learners, suggesting to decrease it to 10-12 items or increase the time of unit. One of the experts mentioned that group presentation assessment will take extra time in larger groups, suggesting other assessment opportunities.

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Expert Validation: Cultural Authenticity

Three cultural specialists evaluated cultural content authenticity and appropriateness (Table 2).

Table 3. Cultural Specialist Validation Scores

Category	*Items*	*Max score*	*Mean*	*SD*	*Percentage*
Cultural accuracy	5	25	23.7	0.6	94.7%
Cultural authenticity	5	25	22.7	0.6	90.7%
Age appropriateness	4	20	18.3	0.6	91.7%
Respectful representation	5	25	23.7	0.6	94.7%
Contemporary relevance	4	20	18.7	0.6	93.3%
Cultural pedagogy	5	25	21.7	0.6	86.7%
Total	28	140	128.7	1.5	91.9%

Cultural Authenticity was determined as 91.9%. It means that there is high level of cultural authenticity and appropriateness. Specialists confirmed the correctness of the explanation of Hamemayu Hayuning Bawana and its three basic principles which are balance, respect, and responsibility. A specialist on Javanese culture noted: “The philosophical explanation is correct and illustrates the way this concept is perceived in Javanese culture”.

Materials demonstrate respect for the culture (100% experts agreed). There are no stereotypes, no exoticism in the depiction of Javanese culture. An expert on cultural matters stated: “Culture is shown as a complex phenomenon and not as a monolithic one. The connection of the traditions and modern environmental problems is authentic and relevant”.

Cultural Relevance is evaluated as 93.3%. It means that culture is shown as something alive and developing. A specialist on cultural matters stated: “In this way culture becomes relevant and not something museum-like when it is connected with youth problems and ancestral wisdom”.

One specialist recommended to add short information about regional interpretations of the concept of Hamemayu Hayuning Bawana.

3.4 CEFR Alignment and Activity Distribution

Systematic analysis confirmed strong alignment with CEFR A2-B1 descriptors across all skill areas (Table 4).

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Table 4. CEFR Alignment Verification

Skill Area	*CEFR Level*	*Alignment Evidence*	*Status*
Reading	A2-B1	485-word text with scaffolding; comprehension targeting main ideas/details	✓ Aligned
Vocabulary	A2	15 new words in familiar contexts; recycling known vocabulary	✓ Aligned
Grammar	A2	Present Simple for habitual actions and general truths	✓ Aligned
Speaking	B1	Expressing opinions, explaining viewpoints on familiar subjects	✓ Aligned
Writing	A2-B1	100-120 word paragraph with clear structure	✓ Aligned

Distribution of activity types shows balanced allocation in accordance with Nation and Macalister's (2010) four strands, which include meaning-focused input (16.7%), language-focused learning (30.6%), meaning-focused output (33.3%), and fluency development (19.4%). Despite the deviation of the distribution from the recommended ratio of 25%, it is quite appropriate for the purposes of the unit to introduce both new cultural material and to explicitly teach English language.

The results of the evaluation give grounds to believe that culturally responsive ELT materials, which combine local wisdom with international language standards, are viable. There are several important findings, which should be discussed.

3.5 Design Principles

In this study, five design principles for culturally responsive ELT materials have been identified. They are Authentic Integration, Progressive Scaffolding, Balanced Representation, Student Agency, and Standards Alignment. In combination, these principles demonstrate that the inclusion of local wisdom in ELT materials requires more than just adding cultural material; it is about linking cultural values, language learning goals, teaching methods, students' participation, and competence standards.

Authentic Integration is similar to the concept of Culturally Responsive Teaching (CRT) by Gay (2010). According to it, learners' cultural background should play an important part in their learning experience. In this particular case, Hamemayu Hayuning Bawana serves as the contextual background of reading, grammar, speaking, writing, and testing. The principle is also similar to the idea of Tomlinson (2011) about meaningful contexts of language learning. Progressive Scaffolding matches the ideas of Gibbons (2015), who stresses the importance of scaffolded support in order to promote language skill progression.

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Balanced Representation implies authentic representation of local culture and its connection to current issues. The principle is consistent with Cortazzi and Jin (1999), who underline the significance of ELT materials in shaping students' perception of culture. It is also supported by the ideas of Bose and Gao (2022) and Keles and Yazan (2023) about diversity and contextual representation of culture in ELT materials. Student Agency promotes communicative interaction with cultural values. It can be seen as consistent with the ideas of Paris and Alim (2017) about affirmation and sustainable development of cultural identity.

Finally, Standards Alignment implies the connection of local wisdom with English language learning goals and CEFR competence descriptors. This principle positions local wisdom as a meaningful learning context without compromising language learning standards. Overall, the five principles extend the application of CRT to ELT materials development by providing practical guidance for integrating local cultural knowledge into communicative language learning.

3.6 Development of the Teaching Unit

Apart from providing the rationale behind the proposed framework, the current research paper provides a teaching unit sample demonstrating the application of the five principles stated above.

This conclusion is consistent with Tomlinson's (2013) view that materials development needs to be based on certain principles to ensure the collaboration between different learning components that would lead to achieving the desired outcomes in language learning. Unlike ELT materials, which use culture as an additional element, the teaching unit proposed in the current research puts local wisdom in the center of the language use environment. In other words, this approach is consistent with Kim's (2020) view about the interconnection between language and culture and the need for their integration in the process of learning.

Therefore, the teaching unit not only proves the applicability of the proposed framework but also demonstrates how local wisdom can serve as a contextual base for communicative language learning.

3.7 Pedagogical Quality Equivalence and High Cultural Authenticity

Material development expertise at 87.6% shows that local wisdom integration does not compromise the pedagogical quality of materials. Such an evaluation refutes some implicit premises in commercial publishing that international (typically Western-centered) content is required to produce good language materials. It corresponds to the theory of glocalization put forward by Kumaravadivelu (2012) suggesting that there is no mutual exclusivity between global language standards and local cultural content. Consistency in quality perception by different experts (variance of SD = 2.0) validates this assertion as well by showing that the same level of quality is perceived by various experts representing different institutions and specialization areas.

Excellent performance in all six evaluation areas, especially concerning Content Quality and Relevance (90.0%) and Layout and Usability (90.8%), supports the assumption that culturally specific content can satisfy the criteria of professional materials development as long as proper design principles guide the process. Such results can be used to challenge the prevalence of imported textbooks in Indonesian

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ELT environments and to justify the efforts made for development of local materials.

Cultural authenticity at 91.9% validates the hypothesis that rigorous cultural representation is possible in ELT materials as long as developers cooperate with cultural specialists during the design process. Such validation answers one of the main issues stated by Cortazzi and Jin (1999), namely how to guarantee cultural accuracy of ELT materials when developers themselves lack sufficient cultural expertise. Full agreement among specialists (100% consensus) in regard to respectful representation (94.7%) and contemporary relevance (93.3%) shows that materials succeeded in avoiding typical problems related to cultural stereotyping, exoticism, or fossilization.

It can be concluded that cooperation with cultural specialists during the design process is crucial for cultural authenticity and cannot be simply beneficial. Rating Cultural Pedagogy area as less relevant than others (86.7%) reveals an important contradiction: despite the fact that cultural content was highly authentic and appropriate, experts stressed the necessity to improve the pedagogical aspects of materials. Such a result guides one of the main design principles – Student Agency and implies activities that promote critical thinking about culture instead of transmission of traditional knowledge.

3.8 Complete CRT Alignment

The current unit shows full correspondence to the CRT elements described in the work by Gay (2010), which implies that the principles of culturally responsive teaching can successfully be implemented in English language teaching material in Indonesian contexts, since CRT principles were developed based on multicultural educational environment in the United States. Successful transfer of CRT theory into practice solves the problem of implementation found out by Aronson & Laughter (2016).

It is especially important to pay attention to the simultaneous implementation of all five elements of CRT, not partial implementation of some elements. Many attempts to develop CRT materials focus on diverse content (element 2), but overlook the community building (element 3), or do not provide appropriate response to ethnic diversity in the curriculum development (element 5). The current study proves that full implementation of CRT is possible, as each element strengthens the other.

3.9 Design Framework Implications

The five design principles that have been checked and approved offer advice for people who create learning materials. They help these creators find a balance between what is local and what is global. The principle called Authentic Integration got the score, which is 4.7 out of 5. This shows that the important part of creating materials that are responsive to culture is not just adding cultural content. It is, about making sure that cultural topics really help with learning the language. This principle points out a mistake that often happens in materials that are adapted to cultures. The mistake is adding themes as just background but still using activity types and language focus that are based on Western ideas.

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3.10 Addressing the Research Gap

This study closes the gap that exists between theories about responsive pedagogy and the practice of creating ELT materials and this study does so through three clear contributions. First, this study gives an example that shows how CRT principles are turned into real ELT materials thereby addressing the theory-practice gap pointed out by Lucas and Villegas in 2011. The full alignment with all five CRT elements proves that the approach works in practice not in theory and the approach offers a model that other developers can copy.

Second, the dual-validation method, which brings together experts and cultural specialists demonstrates how to guarantee both instructional quality and cultural authenticity. This approach tackles the habit in materials assessment of giving too much weight to pedagogical standards while ignoring cultural fit a problem noted by Harwood in 2014. The high scores of 87.6 percent for quality and 91.9 percent, for authenticity show that quality and authenticity are not enemies but partners when the right processes are followed during development.

Third, the five validated design principles give practical guidance to developers. Unlike frameworks that only describe what culturally-responsive materials should do such as validate cultural identities or build on prior knowledge these design principles show how to reach those goals by making concrete design decisions. For example Authentic Integration gives criteria that help identify real cultural-linguistic integration, versus just surface-level cultural decoration. Does the cultural content help students meet specific language learning objectives? Do activities make students use language to explore concepts instead of simply receiving cultural information?

3.11 Limitations and Future Research

There are several limitations of these results. The first one is related to the method chosen by the researcher. The framework evaluates the quality of materials based on expert opinion, while no actual data from classroom context were obtained. While expert opinions are valuable (Tomlinson, 2013), what is actually needed is to find out whether the materials are interesting, motivating and promote cultural awareness among learners in situational context. Thus, further research needs to test the materials among students to identify if they are appealing, effective and promote cultural awareness. Longitudinal studies on the effect of culturally relevant material on students' motivation and cultural pride are essential.

Although such a detailed approach is valuable, the framework has not been tested within the cultural context (Sundanese, Minangkabau, Balinese). Cross-cultural evaluation will allow researchers to confirm findings or modify them according to cultural specifics. Research on comparative analysis of the five principles of design in Indonesian cultures will allow determining which principles are universal and which require modification.

The second limitation is related to the nature of the sample unit. The unit consists mostly of text with a limited amount of other types of media. Modern materials development is focused on incorporating various types of media, such as audio, video and digital components (Tomlinson & Masuhara 2018). Future frameworks should consider how digital components can improve relevant materials; for example, video with people familiar with the culture, virtual reality visits to cultural sites or interactive

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online activities which allow exploring cultural aspects in an entertaining way.

The third limitation is connected with the evaluation of the quality of materials and their cultural validity through expert opinion. Such an evaluation does not take into account the actual difficulty of using the materials by the teacher and the reaction of students in the classroom context. Instructors may face unexpected obstacles in using the materials, such as lack of time, students' reluctance to participate and school policies. Further research including Design-Based Research cycles (using materials in the class, monitoring the process and modifying the material) will be valuable in this case.

3.12 Implications for Practice

Three implications of the study for practitioners can be drawn based on the findings. First, it is crucial to allocate necessary funding for cultural expert collaboration in materials development projects, as it is a must-do step and not a desirable one. Such a high rate of cultural authenticity (91.9%) was achieved due to active cooperation with cultural experts. It is recommended for developers who do not possess sufficient cultural expertise themselves to seek help from cultural experts, scholars and other community members.

Second, materials should be tested by target learners before their implementation on a large scale. Although there are very good validation results, there were some minor problems with vocabulary load and assessment timing which could have been identified during piloting. Cycles of Design-Based Research allow making adjustments to materials using evidence-based approach and increasing pedagogical effectiveness and cultural relevance.

Third, culturally-responsive materials require provision of thorough guidelines for teachers describing background of the culture content included in the materials and offering adaptations at various levels of proficiency and possible solutions for potential difficulties. There might be many teachers who have no knowledge of the culture described or who teach in multicultural settings, and they need assistance in conducting culturally-related discussion.

3.13 Contributions to Theory

The present research makes an original contribution to the area of materials development in several aspects. First, the application of glocalization theory into practice of ELT materials design is proposed. Whereas the concept of glocalization and arguments for its necessity were proposed by Kumaravadivelu (2012) and Canagarajah (2005), there is lack of models for designing such kind of materials. The five design principles presented here as well as their practical implementation prove that glocalization is not a mere utopia but something really achievable.

Second, the study broadens the use of CRT beyond the framework of multicultural education to the case of second language learning. Although CRT framework proposed by Gay (2010) was intended to facilitate teaching of multicultural group of students in US classrooms, it has not been applied to the international context of ELT, where cultural responsiveness acquires somewhat other meaning. This research proves that CRT can be used in a situation when the students have the same cultural background but learn a language that belongs to other culture.

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Third, the dual-validation methodology (cultural+ pedagogical) gives a model of how to ensure comprehensive quality of culturally-situated educational materials. Traditionally, the criteria for materials evaluation are based on pedagogical considerations such as efficiency of language learning, design of activities, quality of assessment. However, cultural aspect is not always evaluated as strictly as it is required.

4. CONCLUSION

This research has proven that the materials of ELT with local wisdom embedded while meeting the requirements of CEFR can be designed successfully. In this research, five principles of designing such materials were proposed: Authentic Integration, Progressive Scaffolding, Balanced Representation, Student Agency, and Standards Alignment, which can be used as a preliminary framework for further ELT material development. The sample teaching unit on the theme of Hamemayu Hayuning Bawana received high scores on pedagogical quality (87.6%) and cultural authenticity (91.9%) as well as had perfect alignment with the principles of culturally responsive teaching and CEFR A2-B1 descriptors.

The results of this research undermine the alleged dichotomy between local culture-related content and international language standards because they prove that they can coexist in ELT materials. The materials containing Javanese local wisdom were comparable to commercial textbooks in terms of pedagogical quality and were superior in terms of the presence of cultural content. Therefore, it can be argued that developing the ability to create such materials in local context is important not only culturally but pedagogically as well.

Nevertheless, the classroom-based implementation of such materials is required to see how effective their use will be in terms of language learning and cultural identity development of students. Further research on this topic may be directed towards pilot testing these materials with students, cross-cultural validation in different parts of Indonesia, incorporation of multimodal components into ELT materials, and longitudinal studies on their impact on motivation and cultural awareness.

As for practice, this research presents an example of such ELT materials and a framework that can be used by other practitioners to develop similar materials. Demonstrating that it is possible to develop high-quality ELT materials with local cultural content, this research adds its voice to the movement aimed at decolonizing ELT. Moreover, the validated framework can help ELT materials developers to create such materials.

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