Students' Needs for Culturally Responsive English Teaching Materials: Integrating Multicultural Content, Universal Values, and Local Wisdom

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ABSTRACT

This study aims to analyze the needs of students regarding the development of English teaching materials that integrate multicultural content, universal values, and local wisdom. A quantitative descriptive research design was employed, with data collected through a questionnaire administered to 30 students in grades VII and VIII of Junior High School. The questionnaire consisted of 25 items covering five dimensions: the importance of English, multicultural content, universal values, local wisdom, and media and learning methods. Data were analyzed using descriptive statistics. The results reveal consistently high ratings, with the themes "Importance of English" mean score is 4.28, "Contextual and Multicultural" (4.01), "Universal Values" (4.39), "Local Wisdom" (4.22), and "Media & Methods" 4.19). Therefore, it indicates strong student support for integrating local Probolinggo/Tengger cultural elements (e.g., Kasada Ceremony, Bromo tourism) into English materials. Students also emphasized the importance of universal values such as honesty, cooperation, and tolerance, as well as interactive and multimedia-based learning approaches. These findings serve as a pedagogical implication for developing contextual, engaging, and character-building English teaching materials tailored to students' needs and cultural backgrounds.

INTRODUCTION

In the globalization era, English plays as a lingua franca is essential and meaningful for international communication in the sector of education, technology, and the economy. However, language learning should not be separated from the socio-cultural context of learners. As Johnson's idea about Contextual Teaching and Learning (CTL) which emphasizes the importance of connecting learning materials to students' real-life experiences. Probolinggo, East Java, is rich in local Tengger cultural heritage, such as the Kasada Ritual Ceremony, and global tourist attractions like Mount Bromo. This context offers a unique opportunity to develop English teaching materials that are not only linguistically functional but also culturally meaningful.

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It is very important that multicultural contents and universal values (e.g., tolerance, honesty, responsibility) as well as local wisdom be incorporated in English teaching. In Banks' (2004) Theory it was posited that multicultural education provides students with understanding and skills for participation in diverse societies. Meanwhile, Lickona's perspective emphasizes character as the conduit through which students develop their moral and ethical behaviors. With the help of contextualized materials, English language teaching could possibly promote students' communicative ability and at the same time their culture pride as well as valuable personality.

First hand observations at SMPN 1 Sukapura showed that the English teaching materials being used were not only bland but also they didn't reflect the culture and geography of the students. Such a situation might make students less interested and the time when they study could be less effective hence they might feel that English is a far, abstract subject and not a practical tool for self and community expression. Thus, the needs analysis should be conducted thoroughly. According to Richards (2010), needs analysis is a very important step for the development of effective curricula and materials as it helps in identifying the gap between the existing and the desired conditions. Meeting this need by creating materials based on the local wisdom of Probolinggo (e.g., Tengger traditions, the legacy of Bromo) and universal values (e.g., respect, responsibility) will offer great educational changes at SMPN 1 Sukapura.

The implementation of the students' local cultural context is one way to greatly improve the students' engagement and motivation. For instance, when they see their own world around them - the Kasada ceremony or local folklore, for example - in their English lessons, the learning of the language becomes more achievable and meaningful to them. This method is consistent with the theories of contextual teaching and learning that have demonstrated through research an increase in relevance and intrinsic motivation. In addition, by witnessing their culture being recognized in the official curriculum, the students get to develop their identity and cultural pride which can raise their confidence and thus, their willingness to participate in class (Widodo et al., 2018). For a place like Probolinggo, where a distinct cultural heritage is a matter of community pride, this has a great effect.

Furthermore, purposefully embedding universal values in language tasks changes an English class to a place for wholesome training. A lesson that explores tolerance, cooperation, and caring for the environment combined with real-life examples such as the cooperation in the community during the Tengger festivals or their respect for the Bromo ecosystem offers a two-pronged learning approach. Students not only get their language skills sharpened but also their character developed (Lickona, 1991). This combination fulfills the requirement of the national educational stipulation for the profile of Pancasila Students who are global in their diversity yet local in their wisdom (Kemdikbudristek, 2021). Thus, learning English ceases to be only grammar and vocabulary drills but gets transformed into an avenue for intercultural communication and ethical reasoning, which later on, equips students not only linguistically but as compassionate and culturally sensitive (Byram, 2021). In short, identifying a learner's needs is an indispensable first step for the creation of relevant materials that close the gap. In this way, preparing context-rich and value-loaded English materials for SMPN 1 Sukapura is more than just an educational tweak; it is a planned move. It is capable of raising students' interest, solidifying their positive identity, and making language education in sync with the broader educational goals of character development and cultural sustainability, thus rendering English learning far more effective and beneficial to the students.

Developing context-sensitive ELT materials is essentially based on the conjunction of the principles of Contextual Teaching and Learning (CTL) and Multicultural Education. With Johnson's CTL, it is believed that learning is most meaningful when it is related to students' real-life experiences and surroundings, thus it can be said that CTL is the integration of local wisdom. This idea is furthered by Banks' model of Multicultural Education which promotes teaching methods that confirm students' cultural identities and lead to the understanding of different cultures, thus making a link between the local and the global. These two frameworks help to argue that the educational method that uses the local context as a stepping stone to develop intercultural competence is justified.

The incorporation of universal human values in this model is consistent with the goals of Character Education, whose main focus is on ethical development through academic content by Lickona in 1991. This has the effect of turning language learning from a mere set of skills into a holistic developmental process. The entire growth process is well planned by the continuous principle of Needs Analysis, the major factor that leads to the discovery of the gaps between the existing resources and the actual situation of the learners so that the resulting resources would be very relevant and effective (Richards, 2010). Empirical studies have shown that blending local and multicultural aspects in language teaching is a good thing. According to Widodo et al. (2018) students using local culture based materials students become more engaged and at the same time a culture preservation is being carried out. In the same vein, if English materials are designed to highlight various cultures, they can not only strengthen language skills of young learners but also instill in them the values of tolerance, empathy, and intercultural competence. Studies conducted on children and adolescents have revealed that appropriate texts, tasks, and teaching practices can influence attitudes as well as language proficiency. This can be achieved through Integrating culture with language, not as an add-on, for instance reading and speaking materials that incorporate "dimensions of tolerance" (respect, equality, openness) result in better language achievement and a deeper understanding of different points of view as compared to the use of standard materials (Aprianto, 2025; Hidayah, et al, 2024).

Another principle is that by Including home, local, and global cultures through stories, songs, and games from children's own culture and English-speaking cultures will help children to enjoy English and see differences with the eyes of curiosity rather than fear (Munawaro, et al, 2025; Miftakh & Wachyudi, 2019; Setyono & Widodo, 2019). Besides that, the main principle is also concerned with the use of rich and authentic texts: Multicultural picture books and literature containing social-emotional themes help vocabulary, comprehension, social problem-solving, and empathy when dialogic reading aloud is employed (Gunn, Bennett & Peterson, 2022; Julia & Jeyanthi, 2024). Besides, Musling, et al. (2022) also emphasized the importance of universal values in character formation through language learning. Nevertheless, there are only a few researches integrating these three pillars multicultural content, universal values, and local wisdom in English teaching materials, especially in the Probolinggo context. The present research is aimed at addressing the gap through thorough needs analysis to guide the development of the materials.

Nowadays, defining the scopes of culturally sustaining and revitalizing pedagogies beyond cultural tokenism, a latest study points to the need for pedagogies which not only sustain the culture of the minority groups but help to revive their cultures too. Taking the example of Paris & Alim (2017), they are advocating culturally sustaining pedagogy which aims at maintaining and encouraging linguistic and cultural pluralism. This can be understood as in an ELT setting, the use of local culture referring materials is just one part of the solution; these materials should be developed in such a way that the local culture becomes the main vehicle of language instruction, thus, playing a role in the fight against linguistic imperialism (Pennycook, 2021). Moreover, Critical Intercultural Awareness is also among the key aspects in which contemporary researches are emphasizing on the need of going beyond the passive understanding of culture towards a critical cultural engagement. Porto, et al., (2018) sees this as a form of intercultural citizenship education whereby learners utilize English as a tool for the critical observation of both local and global issues, at the same time acquiring a moral sensibility through twofold ethical awareness and agency. It is in the same line with the necessity of value integration at the universal level whereby students will be urged to critically consider issues such as environmental care in Bromo or gender equality in the Tengger culture.

Local Contexts and Teacher Agency are regarded as an amazing collaboration to globally spread the local cultures. Empirical studies focus on the successful implementation of locally-grounded material development. Galloway and Rose (2021) note the worldwide trend of incorporating local contexts into ELT in order to make it more relevant. Making ELT materials from local wisdom is a very effective way to increase students' motivation and cultural pride. Besides that, Technology-Enhanced Intercultural Learning also plays a key role in helping and even speeding up the sharing and

promotion processes. The latest study is about digital media to help and promote cultural exchange. For example, Ashe (2023) looked into the tele-collaboration projects where students from different countries create digital stories together, thus developing authentic intercultural communication. It means that there are many possibilities for SMPN 1 Sukapura students to share their local culture with the world through English, which is a great way for them to use both their language skills and intercultural understanding. Concerning Social Justice and Equity, the current multicultural ELT discourse is socially just and equitable. Motha (2020) rejects the idea of English being a neutral language and therefore calls on educators to recognize its political nature and deliberately work towards creating equitable classrooms. This points to the great necessity of conducting a thorough needs analysis that captures students' authentic voices so that the materials developed are not marginalizing the identities and perspectives of the learners but rather empowering them.

Universally agreed values were only a supplementary element for English Language Teaching (ELT) till a few years back. However, the significance of such values has now been drastically recognized by the community of scholars. They argue that ELT is a felicitous milieu for steering students toward global citizenship by incorporating the curriculum with values such as tolerance, empathy, responsibility, and integrity (Porto, et al., 2018). This view is consistent with the general education paradigm of Education for Sustainable Development (ESD), which claims that language learning should be a vehicle for creating a world that is more just and peaceful (UNESCO, 2021). Milai, et al. (2020) have empirically shown that the use of English textbooks that are integrated with moral values has a great impact on the students' moral thinking and intercultural awareness. Put it another way, language learning can significantly contribute to the formation of character. Therefore, if we disregard this aspect either knowingly or unknowingly, we will be producing communicators who can use language in accordance with certain linguistic norms, but who do not have a strong ethical core and thus cannot positively engage with the global community.

The Regency of Probolinggo and more specifically the Bromo Tengger Semeru National Park area has been a field of local culture and spiritual center which is still rich in tradition and provides great content for contextual learning. The Tenggerese community, who are well-known for their resilience in holding to their Hindu-Buddhist and animist traditions in the middle of a Muslim-dominated country, celebrate the famous Yadnya Kasada Festival. Kasada is one of the main rituals of the Tengger that is performed by the whole community; men, women, elders, and children offering together at the crater of Mount Bromo, which is one of the symbols of the community living together, mutual helping, sacrifice, and living in harmony. This yearly ritual whereby the offerings are thrown into the Bromo crater acts out the values of gratitude, being in harmony with nature, and communal piety (Setiawan, et al, 2022; Hadi, 2019; Hadi, 2016). Besides Kasada, the area's cultural mosaic is also decorated with the Karapan Dharma ritual, folk stories about the creation of Mount Bromo, and unique local arts and crafts. These things are not symbols of local tourism only; on the contrary, they are expressions of local wisdom about cosmology, ecology, and social ethics which, in fact, present genuine and extremely relevant language learning contexts that are in harmony with the students' identities and surroundings.

Effectively incorporating these cultural elements into the English teaching session calls for conscious teaching strategies in the development of the materials. The development of materials guided by a culturally sustaining pedagogy (Paris & Alim, 2017) should not only include the local culture but also use it as the main context for language activities. For instance, students can create a bilingual Bromo guidebook through project-based learning, they can make and act out dialogues based on Tenggerese legends, or they can compare local practices with similar ones around the world to develop intercultural communicative competence (Byram, 2021). In addition, materials should take advantage of multimodal resources like virtual tours, documentary clips, and interviews with community elders to present comprehensible input and enhance motivation (Tomlinson & Masuhara, 2018). Importantly, the integration of scaffolded bilingual assignments (e.g., translating local sayings, creating glossaries of cultural terms) not only guarantees accessibility but also recognizes the students'

linguistic repertoire, thereby making the classroom a link between their local culture and the global discourse (Marzon and Syafryadin, 2024).

Based on the introduction above, this study brings out the research question based on the quote "what are the students' specific needs, preferences, and perceived gaps for developing English language teaching materials that effectively integrate multicultural content, universal values, and local wisdom?". It zooms in on analyzing student needs for English teaching materials that combine multicultural content, universal values, and local wisdom. The paper conducts a thorough needs analysis to develop English teaching materials that are culturally, linguistically, and spiritually suitable. More specifically, the study is set to find out students' attitudes towards the role of English, their motivation to learn the language, and how aware they are of the language being used locally and globally. Apart from this, the research also aims to locate and chart students' specific needs, interests, and preferences regarding the integration of the three components in English materials, such as multicultural content, including local (Tengger/Probolinggo), national (Indonesian ethnic cultures), and international cultural components; universal values, such as tolerance, honesty, cooperation, responsibility, and respect; and local wisdom, with a specific focus on tangible and intangible cultural heritage from the Probolinggo region (e.g., Kasada ceremony, Bromo folklore, local culinary arts). The following ambition is to find out the kinds of media, learning activities (e.g., games, group projects, digital tasks), and teaching methods (e.g., use of bilingual scaffolding, multimedia) students prefer for working on the suggested integrated materials. The last phase is to bring together the results into a consistent framework and a set of sound design principles that, based on the evidence, will support the next stage of producing English teaching materials drills freshly tailored according to the identified needs and contextual realities of Junior High School level.

LITERATURE REVIEW

One of the prominent pedagogical and sociocultural theories is that of developing English teaching materials containing cultural diversity, universal values, and local wisdom. This overview not only brings together the main theoretical framework of the research work but also critically reviews recent empirical studies that serve as a basis and justification for this work. The major conceptual basis of the research is the Contextual Teaching and Learning (CTL) theory. Johnson (2002) believes that the most effective learning happens when the learner's knowledge is related to the situation of his/her real-life experiences and environment. By this logic, the principle advocates the use of local content such as the Tengger culture of Probolinggo as a means to relate abstract language learning to the students' realities. Besides that, the Banks' (2004) Multicultural Education theory offers an essential layer of understanding, stating that fair pedagogy should not only recognize students' cultural backgrounds but also help students to appreciate diverse cultures. This is in line with the intention of creating materials that derive from local wisdom and at the same time prepare students for intercultural competence.

The framework of Character Education. Lickona's model of Character Education strongly supports the deliberate incorporation of moral and civic values into the school curriculum. Such an approach is not simply about giving moral advice but rather about creating a learning environment where students can demonstrate the values of tolerance, responsibility, and honesty, which is precisely what the proposed materials aim to do. Moreover, the entire effort is steered by the principles of Needs Analysis in curriculum development. Richards (2010) points out that a thorough identification of learners' deficiencies, desires, and needs is the very first step in the creation of educational programs which are both relevant and effective, thus, the survey method applied in this research can be seen as justified.

The basic theories behind Character Education (Lickona), Multicultural Education (Banks), and Contextual Teaching & Learning (CTL, Johnson) have been heavily implemented and evolved in recent ELT practice. A review of researches from the last five years showed a clear trend of combining and localizing the theories, mostly positive results and clearly visible systemic gaps. Most of Johnson's principle has been best practice for making instruction more relevant. Several recent works, e.g. by

Widodo et al. (2018) and Putra Darma, et al (2025), have confirmed that the use of local culture-based materials can increase students' engagement, lessen language learning anxiety as well as enhance cultural identity. The results of those studies were very effective and positive which helped CTL become a standard of meaningful materials development in any context. Lickona's framework has brought character education from straightforward moral lessons to "embedded character education." This is the essence of the educational reform of the 20th century. The values when included in students' learning tasks and content, consistent with the paradigm shift towards students' centered learning, has been shown to be successful. For instance, Musling, et al. (2022) revealed that the textbooks with the English language which are enriched with universal values like honesty, cooperative behavior improved students' moral reasoning skills thus, motivated them to learn the language besides giving them a better understanding of the moral purpose of the language. The effectiveness of character education has been rated good, as it promotes the all-around development of students, but its success largely depends on genuine character integration as opposed to mere tokenism. Dimensions of Banks' framework are nowadays frequently implemented through using critical intercultural approaches. Porto, et al. (2018) and other scholars describe this as 'intercultural citizenship,' where students are encouraged to use English as a tool to investigate both local and global issues. This method is really effective for the personal development of critical thinking and empathy.

Several studies have so far been able to incorporate one theory or two (for example, local context with values or multicultural content with critical pedagogy). However, there is still a very obvious gap in the literature where few if any studies have explicitly and systematically based their materials on a trifocal integration of Local Wisdom (CTL), Universal Values (CE), and Multicultural Perspectives as equally significant and interdependent pillars. This paper is a direct response to the gap in the literature where the three theories get repositioned from being alternatives to being essential, closely linked components of a single framework. The paper presents the Integrative Framework whereby local wisdom (the one from Probolinggo/Tengger) is the main source and the anchor of context (Johnson's CTL). Universal values are the ethical and analytical perspective through which that local content is interpreted and understood (Lickona's Character Education). Multicultural content provides the comparative perspective that broadens one's understanding from the local to the national and global levels, thus facilitating intercultural competence (Banks' Multicultural Education). Moreover, it also acknowledges the distinctive role of the integrative trifocal approach for ELT material design. It inquires how these elements can be synergistically fused on the basis of learner-identified needs. Besides, it experimentally applies this model in the distinctive culturally under-researched context of the Tengger community thus its results are both methodologically important in terms of the theory of material development and contextually valuable for Indonesian ELT practice. Hence, this research gap and contribution are found in the the comprehensive synthesis set forth by the authors in the argument that the most meaningful, engaging, and formative English education takes place at the intersection of the local, the valuable, and the global.

Some studies support very strongly the idea that learning a language in context is beneficial. Widodo et al. (2018) have shown through their research that students of English become more engaged and develop a stronger feeling of local identity and autonomy when the English language teaching is connected to their local culture. In the same vein, Firdaus & Hasanah (2023) have discovered that the use of local culture-based materials greatly helped to lower language anxiety and raised the intrinsic motivation of junior high school students in rural Indonesia, thus emphasizing the emotional benefits of such a method. These research results point to the fact that the unique cultural features of Probolinggo (such as the Kasada ceremony, legends of Bromo) could be used not only as simple themes but also as bases for a self-expressive and emotionally secure way of language learning.

Several studies are in line with combining references to character and multicultural aspects. (Aprianto, 2025; Hidayah, et al, 2024) created English multicultural materials for young learners and discovered that they substantially helped in inculcating positive attitudes such as tolerance and empathy. Their research substantiates the view that language materials can be designed to target socio-

affective learning outcomes. Muslings, et al. (2022) through content analysis of textbooks, advocated for intentional incorporation of universal values to serve as implicit character education by explaining that such language learning goes even more deeply and contextually. This is consistent with the desire to go beyond linguistic competence and facilitate the holistic development of students. Previous studies provide strong evidence of the benefits of either local wisdom, multicultural awareness, or value integration separately, a clear research gap can be identified in studies that explicitly and systematically combine all three pillars into a single, coherent framework for materials development. Most of the research concentrates only on one or two aspects. For example, a paper might look at local culture (Widodo et al., 2018) or multicultural values (Aprianto, 2025; Hidayah, et al, 2024) separately. This study aims at bridging that gap by presenting a trifocal framework where local wisdom serves as the cultural pillar, universal values as the normative scope, and multicultural content as the diversification element. Moreover, this research identifies and fills this gap in the specific, barely studied geographical and cultural context of the Tengger society in Probolinggo, thus making its needs analysis a significant addition to the literature on locally-attuned ELT material development in Indonesia.

METHODS
Design
This study used a quantitative descriptive research design along with a cross-sectional survey method. It aimed to characterize and analyze the student population's traits, preferences, and needs at the particular moment in time without the alteration of any variables. Such non-experimental designs are quite suitable for outlining people's perceptions and discovering the differences between the present situation and the wished-for one, which is the main purpose of needs assessment in educational development (Sugiyono, 2019).

Participants
The participants (N=30) were students in Grade VII and Grade VIII at SMPN 1 Sukapura, Probolinggo Regency, East Java, Indonesia. This sample was drawn by a purposive sampling technique because the school is in an area that is very rich with the specific local wisdom (Tengger culture) which of course is the center of this research. The sample size and selection are suitable and sufficient for this study which is basically an exploratory needs analysis rather than a large-scale generalizable survey. Quali-mixed research that focuses on in-depth understanding of a certain context, a sample of 30 participants is enough to reach data saturation (the point where no new significant themes or insights emerge) especially when the group of participants is homogeneous with regard to the characteristic of interest (in this case, shared cultural and geographical context) (Braun & Clarke, 2021; Guest et al., 2020). Purposive selection, therefore, ensures that all cases in the sample are information-rich, and that the participants have direct experience with the local culture and are the primary stakeholders thus can provide highly relevant and meaningful data. This sample, however, is not for statistically representing all Indonesian junior high school students, but it is for creating a detailed, contextualized profile of the needs of the specific locality, whose population will be the users of the materials, and this will be the valid and robust basis for the following design phase.

Data Collection
Primary data was obtained by distributing a structured questionnaire. To ensure a high response rate and a controlled setting, the data collection was carried out on the school premises. The researchers directly handed out the questionnaire and gave the participants clear instructions, thus guaranteeing the consistent interpretation of the items and response scales. The approach made it possible to collect standardized data from all participants efficiently and within a short time (Creswell & Creswell, 2018).

Instruments
The main instrument used was a closed-ended questionnaire, which was constructed based on a review of literature on multicultural education, local wisdom, and material development. It was made

up of 25 items that were rated on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree) and divided into five dimensions: perceived importance of English, interest in multicultural content, endorsement of universal values, receptiveness to local wisdom integration, and preferences for media and learning methods. Content validity was established through expert review by specialists in language education and curriculum development.

Data Analysis

Descriptive statistics in Microsoft Excel were used to analyze the quantitative data. This consisted of determining the average score and percentage for each of the 25 items, and the means were interpreted using Azwar's (2015) scales as follows: 1.00-1.80 (Strongly Disagree), 1.81-2.60 (Disagree), 2.61-3.40 (Neutral), 3.41-4.20 (Agree), and 4.21-5.00 (Strongly Agree). The results were finally obtained in a thematic manner along the five dimensions that were preset for this purpose. In this way, a comprehensive needs profile was generated which basically serves as an effective method for identifying central tendencies in the respondent data.

Ethics

The study was conducted in accordance with the usual ethical guidelines for educational research. Permission was first obtained from the school principal, and an informed consent procedure was followed. Participants and their guardians were provided with information about the purpose of the study, the voluntary nature of participation, and the confidentiality of their responses. The Questionnaires were anonymous, and no personal identifiers were collected. The data used for the analysis were completely combined to ensure that no individual student would be recognizable in the reporting of the results. Another issue that was taken into consideration was beneficence, the study aimed to lead to the development of more effective learning materials for the students' own context thus being in line with the benefit to the participant community. In addition to that, Institutional Approval was also obtained, and hence the research plan and instruments were formally approved by the sponsoring institution's research committee before the work started.

FINDINGS AND DISCUSSION

Findings

Based on the data obtained from the 25 questionnaire items administered, the following are the mean scores and categories for each item along with the analysis results. The data have been aggregated into five thematic dimensions. The dimension-level means are presented in the following table:

Table 1. *Mean Score of items based on each theme or dimension*

No	Themes	Items No	Mean	Category
1	Importance of English	1, 2, 5	4.28	Strongly Agree
2	Contextual and Multicultural Content	4, 6,7,8,9,10	4.01	Agree
3	Universal Values	11, 12, 13, 14, 15	4.39	Strongly Agree
4	Local Wisdom	3, 16, 17, 18, 19, 20	4.22	Strongly Agree
5	Media and Methods	21, 22, 23, 24, 25	4.19	Agree

Perceived Importance & Functional Need for English (Items 1, 2, 5)

This dimension indicates students' instrumental motivation as they perceive the English language to be essential for their future and also as a medium of communication worldwide. Item 1: *Saya merasa bahasa Inggris penting untuk masa depan saya.* [I feel that English is important for my future]. reveals that students are on the whole very conscious of the value of English. Almost all of the respondents (except one who gave a rating 2) scored 4 or 5. Here, we have a really strong motivational basis to continue developing this teaching material since students already have a clear instrumental need for learning English.

Contextual & Multicultural Content (Items 4, 6,7,8,9,10)

This dimension discusses the strong longing for learning materials that are relevant to the students' daily life, local culture-centered, and using real local examples to help students' understanding. Item 4: *Saya lebih mudah memahami pelajaran jika disertai contoh nyata dari lingkungan lokal*. [I understand lessons more easily if accompanied by real examples from the local environment.] shows that students give a very positive response. Not only do they want the material to be contextual, but they also consciously feel that real examples from their local environment are the best way to facilitate understanding. This indeed is a strong support for the principle of contextual teaching and learning in material development. Moreover, Item 10: *Saya ingin memahami sikap saling menghargai perbedaan budaya lewat pelajaran bahasa Inggris*. [I want to understand the attitude of mutual respect for cultural differences through English lessons.] is among the top scores. Students are highly conscious of the importance of the values of tolerance and respect for differences. Besides making English a language subject, this also makes it a medium for character education and peace. This item in the Multicultural Content & Values dimension got the highest score overall, indicating that students really want their English lessons to be a means of character education and intercultural peace.

Universal Values (Items 11, 12, 13, 14, 15)

This is the widest aspect, covering a very positive reaction to learning about both global and national cultures, and a particularly strong support for the inclusion of universal values such as respect, tolerance, honesty, and cooperation in the curriculum. Item 11: *Saya ingin materi bahasa Inggris menanamkan nilai kejujuran dan disiplin*. [I want English materials to instill the values of honesty and discipline.] shows students' wish for the incorporation of the basic universal values such as honesty and discipline. It appears that they consider school and learning to be the right place for character development. Together with Item 10, it shows a clear student demand for the integration of core ethical values in the academic curriculum.

Integration of Local Probolinggo/Tengger Wisdom (Items 16, 17, 18, 19, 20)

Students showed a very positive response to the idea of including some elements of their local heritage such as Tengger culture, folktales, tourist sites, and culinary arts, and even felt proud of having these cultures featured. Item 18: *Saya ingin belajar bahasa Inggris melalui cerita rakyat Probolinggo*. [I want to learn English through Probolinggo folktales.] is an example of how the willingness to learn through local folktales is very high. Folktales, being narrative in nature, can be very effective in teaching new words and grammar as well as the local wisdom values. This question, which is Local Wisdom-based, reflects a very strong desire for narrative learning that is deeply local and heritage-rooted, thus underscoring the potential of teaching language and values at the same time. Besides that, Item 19: *Saya merasa bangga jika budaya daerah saya diperkenalkan dalam bahasa Inggris*. [I feel proud if my local culture is introduced in English.] is a measure of feeling pride in one's culture. The score is very impressive in that students not only accept but are even proud of their culture being exhibited and introduced worldwide through English. This, in turn, will spark their motivation and raise their self-esteem. This item strengthens the notion that the inclusion of local content is not only pedagogically effective but also brings about a positive impact on the students' cultural identity and pride.

Preferred Media, Methods, & Supports (Items 21, 22, 23, 24, 25)

This dimension focuses on the strong preference of the learners for interactive materials rich in multimedia and practical aids such as bilingual texts and thematic vocabulary lists. Item 22: *Saya lebih suka jika materi disajikan dengan permainan atau aktivitas kelompok* [I prefer if the material is presented with games or group activities] reveals a deep-seated desire for interactive and entertaining learning. It's believed that both games and group work make English learning fun and help in relieving

the anxiety. Being a main part of the Media & Methods dimension, this item unequivocally emphasizes the importance of active, collaborative, and engaging learning strategies as opposed to passive reception of material.

Based on the results of the questionnaire administered to 30 respondents, a number of essential points can be revealed about the necessity of developing English teaching materials that are multicultural, based on universal values, and embed local wisdom. Overall, the students exhibited a very favorable reaction to the importance of learning English. The majority of the respondents were very much in agreement that English is essential for their future and they wanted to be able to talk to foreigners, that is a wish they had with a great intensity. Moreover, a very strong wish for materials that are more contextual and relevant to the everyday life, which, of course, means the culture of the local and universal values, was expressed by the respondents.

With regard to multicultural content, the students seemed to agree that their motivation to learn is greater when the material is closely related to their local culture (item 4). Besides, they are intrigued to learn about cultures of different countries (item 6) as well as to know the cultures of ethnic groups in Indonesia through English (item 7). They were also in favor of the incorporation of folktales, traditions, songs or poetry from different cultures (items 8-9). Students recognized universal values such as honesty, discipline, cooperation, tolerance, responsibility, and appreciating differences, as important (items 11-15) with average scores above 4. This reflects that students not only want to learn the language but also to get life values that they can apply in their social interactions.

Local wisdom was given a great deal of attention. Students were glad that the Tengger culture (like the Kasada ceremony), local culinary specialties, Probolinggo folktales, and tourist sites like Bromo were integrated into the teaching materials (items 16-20). They even asked for the teaching materials to be supported by pictures, videos, audios, and English vocabularies related to local traditions (items 21, 23). Furthermore, they were also thinking that learning through interaction such as playing a game or doing a group activity (item 22) and using bilingual texts (item 24) could still be a great solution to learning motivation. To make it easier to understand the outcomes of this research, the breakdown showed the main points of the findings and it is also presented in the chart below:
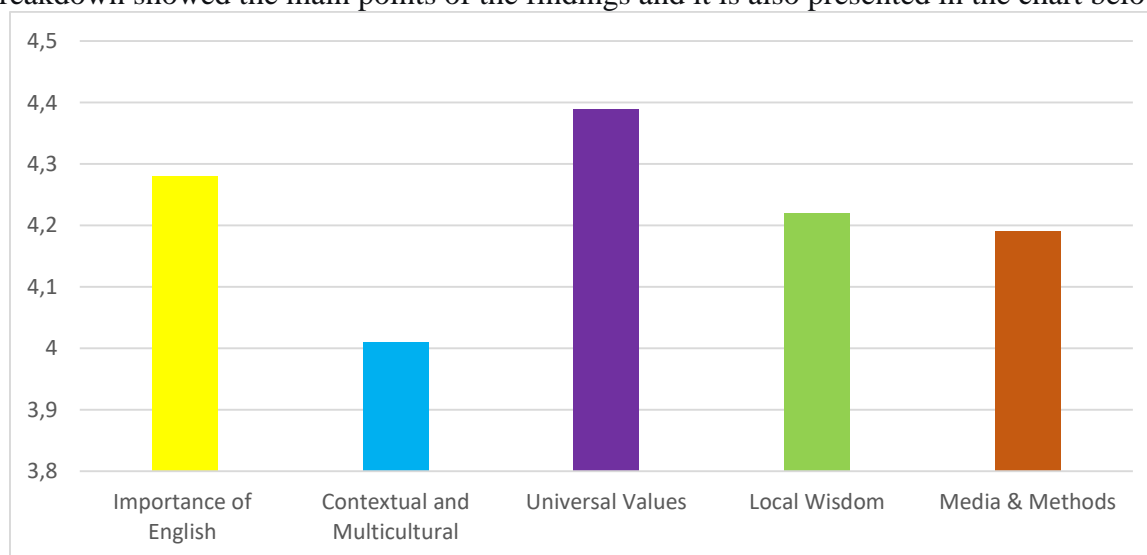
Figure 1. *Students' responses based on the theme*

Discussion

The results of this needs analysis essentially support the empirical justification and provide significant theoretical contribution to Contextual Teaching and Learning (CTL) as well as to Multicultural Education theory. These findings basically concur with the theory of Contextual Teaching and Learning i.e. (Johnson, 2002) that describes the necessity of students' learning materials to be in line with their life situations. The intense need for the local content indicates that the learning

is more effective if it is not remote from the students' experiences. On the one hand, CTL (Contextual Teaching and Learning) defines the broad notion/idea of linking learning to the lives of students, this study unfolds and, therefore, describes the "context" in a more specific way within an ELT framework, thereby it is consistent with and extends the work of place-based pedagogical research. The results identified are not just an abstract idea of relevance but point out that the most potent context is the community's intangible cultural heritage and geographic icons. Recent research like the one by Widodo et al. (2018), is a testimony to the fact that ELT when situated in local culture brings about identity and autonomy.

Moreover, the results show that the potency of CTL can be boosted dramatically if the local context is not only connected with cultural pride but also identity (Item 19). It goes in line with the new model of Culturally Sustaining Pedagogy (Paris & Alim, 2017) that stands for pedagogies which help maintain the community cultures' vitality. Our evidence indicates that students are explicitly asking for this, thus characterization of CTL as a mere methodological tool is being transformed to that of a form of cultural affirmation. The findings of this study point to the core tenets of Contextual Teaching and Learning (CTL), which maintain that student engagement can be increased when the teaching and learning process effectively utilizes students' socio-cultural environment as the basis for learning. The strong affinity demonstrated by the students towards Probolinggo local wisdom incorporation such as Kasada Ceremony and the legend of Mount Bromo perfectly illustrates that closeness of teaching materials to students' culture and experiences not only makes the learning contents easier to comprehend but also fundamentally more meaningful. This is in line with the study conducted by Widodo et al. (2018) who found local contents in the learning materials to increase the students' engagement and their feeling of ownership in the learning process. Besides that, a New Focus on the Affective Dimension: Also, a significant preference for fun and interactive methods of instruction (Item 22), which lessen anxiety, opens up a vital affective dimension that is frequently under-theorized in classical CTL. Hence, the point is that the genuinely effective contextual approach must create not only cognitive relevance but also a positive socio-emotional condition, thus allowing for local culture to serve as the linguistic risk-taking scaffold that is safe and engaging.

The findings align with the central objectives of multicultural education (Banks, 2004) but reposition its traditional focus areas in a way that is more relevant for this specific group of learners, thus challenging globalized ELT practices indirectly. It was interesting to see the data showing a marked preference for Indonesian ethnic cultures (Item 7) over a variety of world cultures (Item 6). This challenges the common ELT practice of prioritizing "target" (often Western) cultures and is consonant with the critical appeals for the removal of Anglophone norms from ELT (Pennycook, 2021). It facilitates a locally-grounded multiculturalism, where a global outlook is established on a thorough understanding of local and national diversity. Besides, this result is in line with the empirical support of a step-by-step progression for multicultural pedagogy: starting with local culture affirmation, then going on to the exploration of cultural diversity at the national level, and finally, reaching global intercultural perspectives.

Another major aspect is the data-based unification of CTL, Multicultural Education, and Character Education concepts in one comprehensive model. There has been a trend in the recent literature to consider these factors in combinations of two (e.g., local context and values, or multiculturalism and critical thinking), but the complete integration of all three is still not much discussed. The study reveal that students regard the three words "context," "culture," and "values" as the three sides of one interrelated triangle of their needs. Hence, we come up with a model with three focal points: Local wisdom (CTL) serves as the attraction platform; universal values provide the ethical focus for exploration; and multicultural content offers the comparative framework for further expansion. This is a direct response to the deficiencies spotted in the recent literature on material development, which demands more internally consistent frameworks that connect content, context, and educational goals (Tomlinson & Masuhara, 2018). Moreover, the evidence gives a learner-instructed schematic for the operationalization of this integrated theory. What is more, the example of

such a project could be that of producing a bilingual digital story about the Kasada ceremony (Local Context/CTL), emphasizing community values and environmental responsibility (Universal Values), and then making a comparative study with harvest festivals in other cultures (Multicultural Perspective). This is the type of intercultural citizenship work the Porto, et al. (2018) has in mind, but it is deeply anchored in the local reality.

Students responding extremely positively to universal values such as tolerance, honesty, and cooperation emboldens Lickona's claim that bringing character education to the core of subject matter is more effective. This method turns out to be more contextual and sustainable than if values were taught as something separate. Musling, et al.'s (2022) research also corroborates the above, implying that the incorporation of character values in language teaching papers not only raises student's moral awareness but also gives a more profound reason for learning, hence motivating them to gain command of the language. Therefore, the activity of learning the English language goes beyond the mere handing over of linguistic skills and becomes a way of character development.

Briefly, integrating local content, universal values, and multicultural perspectives in the educational materials comprise a kind of learning atmosphere that fits the notion of "culturally sustaining pedagogy" put forth by Paris and Alim (2017). This method not only acknowledges the students' cultures but also through its very nature, it works towards the preservation and revitalization of these cultures. Moreover, this triple integration is in line with the directive of the Indonesian Ministry of Education, Culture, Research, and Technology (Kemdikbudristek, 2021) in the "Merdeka Belajar" initiative to create teaching materials that embed local cultural richness and intensify the profile of Pancasila Students. Hence, creating educational resources grounded on these three aspects is a move that is not only pedagogically sound but also quite smart within the frame of Indonesia's national education policy.

The great enthusiasm shown by students towards national and international cultures, as evidenced by their positive answers to Items 6 and 7, is not only a sign of their being curious but also their being mentally and emotionally ready to participate in all-inclusive multicultural education. Such an incident agrees with Banks' law about the fact that the start of an effective multicultural education is the acknowledgment and delight in diversity. Students nowadays are more and more influenced and excited about different cultures thus they naturally absorb not only the target culture (e.g. Western culture) but also their own national culture and other international cultures through learning materials. Their interest in this way is a good resource which can be used to develop intercultural communicative competence (Byram, 2021), where language learning is a tool for understanding "others" of different cultural backgrounds.

From a methodological perspective, the results of each piece of the student questionnaire have very successfully given a detailed account of student needs, following Richards (2010) who considered understanding students' needs as a first and fundamental step for curriculum and material development. The 'needs mapping' here not only points to the perceived needs (i.e. those shown by the teachers) but, most importantly, focuses on the felt needs and wants of the learners themselves (Brown, 2016). The extensive data including a variety of preferences for local content, universal values, and different media offers a strong factual basis, thus, the material subsequent design process will be genuinely learner-centered and will be able to totally eliminate the usual ineffective one-size-fits-all approach. Significantly, the average or low responses are not just negative data points but, on the contrary, they have a high diagnostic value and they are very useful for making fine-grained development decisions. They indicate points of possible incomprehension, unfamiliarity, or varying degrees of interest, which immediately tell the design choices that have to be made in order to increase inclusivity and effectiveness. To illustrate, developers are steered, by lower scores on items referring to the use of specific local traditions (e.g., Items 8 & 17), to perform more extensive ethnographic research so that only the most significant and age-appropriate examples of culture are selected, to use the educational content relating to culture in a more interesting and explanatory manner, by way of scaffolding, and to mix these topics with some other more generally attractive local themes (e.g.,

tourism, Item 20). This goes against making assumptions and thus, the materials can be made to relate to a much wider range of students.

In this way, successful implementation of the of the needs analysis phase lays a firm and well-thought strategic groundwork for the subsequent development of contextual teaching material prototypes that are responsive to community needs. This extensive needs map, which shows both high and low receptivity, acts as a guide for researchers when they have to decide on the themes, create tiered learning activities for the first to third interest levels, and select media that could help to bridge the gap of understanding. In case, for instance, the score on the bilingual texts as a method of explaining complex concepts (some responses implied it) is low, the design might decide to put bilingual glossaries or captions rather than complete-text translation so that the scaffolding still remains a helpful tool and not a crutch. The most important part of teaching materials development according to Tomlinson & Masuhara (2018) is that they must be piloted and continuously evaluated to make sure they are effective and this process must be informed by such detailed feedback. Hence, these results are a very important and sophisticated point of departure for the next stage of design and development, where the material prototypes will be made and tested iteratively for feasibility, practicality, and their potential to engage all students under actual classroom situations.

The results of this research give student perceptions and preferences a pretty good layout, which is a must-have for a learner-centered design. That said, we have to admit that self-report data comes with its own set of problems, such as the possibility of response bias and the fact that preferences declared by students may not reflect their actual classroom behavior or deeper learning needs. Thus, the survey is a good starting point for understanding what students want, but the results here are just the first stage of the research. To develop the materials in a solid way, these survey results need to be supplemented in the subsequent stages through observational or interactive methods, e.g., classroom trials or focus groups, to check the real-world relevancy and effectiveness of the materials designed, thus coming up with a more thorough and validated needs profile.

CONCLUSION

The research indicated that the demand for English teaching materials embedding multicultural contents, universal values, and local wisdom is very high for the students of SMPN 1 Sukapura. The students showed a very high level of enthusiasm in a variety of ways for such materials as contextual, interactive, and multimedia-supported. The study pointed out that making learner-centered materials which can reflect the students' cultural backgrounds and thus, can help develop the students' language and character at the same time, is of great significance. Therefore, it is suggested that English teaching materials be created that combine multicultural and local Probolinggo/Tengger elements, involve embedding universal values in the learning activities, using interactive methods and multimedia resources, and adopting a bilingual (Indonesian-English) approach to help students understand the content. Consequently, it is necessary to conduct additional research to design and experiment with prototype materials derived from these findings.

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