

## A NEEDS ANALYSIS ON THE USE OF LOCAL CONTEXT-BASED ENGLISH TEXTBOOKS IN THE NATIONAL CURRICULUM FOR JUNIOR HIGH SCHOOLS IN JAMBI

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### Abstract

This qualitative study investigates the feasibility and strategic rationale for developing a locally contextualized English textbook for junior high schools in Jambi Municipality, Indonesia. While the National Curriculum promotes culturally responsive pedagogy, classroom practice in Jambi continues to rely on nationally produced textbooks that rarely include regional cultural representations. Data were obtained through semi-structured interviews with ten English teachers from diverse school contexts, analyzed thematically using the SWOT (Strengths–Weaknesses Opportunities–Threats) framework. The findings reveal strong pedagogical awareness and positive attitudes among teachers toward integrating local cultural elements such as *pantun Melayu Jambi*, *Batik Jambi*, and the *Batanghari River* to enhance student motivation, comprehension, and identity formation. However, teachers face substantial limitations in designing and implementing localized materials due to the lack of professional training, institutional infrastructure, and resource support. Despite these weaknesses, the National Curriculum provides an enabling policy window that allows curricular flexibility and opens opportunities for collaboration among schools, universities, and cultural institutions. The study concludes that local contextualization in English teaching is both pedagogically essential and strategically timely. To realize this potential, teacher empowerment, institutional collaboration, and policy integration must be prioritized. These findings justify advancing to the next phase of textbook design, validation, and classroom piloting for the development of a Jambi-based English textbook.

**Keywords:** English Textbook, Jambi Municipality, Junior High School, Local Context, National Curriculum

### INTRODUCTION

The reform of Indonesia's education curriculum under the National Curriculum marks a pivotal transformation toward culturally responsive and context-sensitive education. This reform emphasizes that learning should be grounded in the students' sociocultural realities, positioning local culture as a legitimate pedagogical resource rather than a decorative element in English language teaching (ELT). Within this framework, English is no longer perceived merely as a global lingua franca but as a medium for expressing local identity and preserving cultural continuity within a globalized discourse community (Masita, 2021a; Ahyar et.al., 2023). Such a perspective resonates with the global movement toward glocalization, an approach that harmonizes global communication competencies with the affirmation of local identities. Despite these progressive principles, classroom realities in Jambi Province show a persistent reliance on nationally produced textbooks that rarely include Jambi-specific cultural representations, such as the Batanghari River tradition, Malay heritage, or regional festivities. For teachers and learners, these materials often feel disconnected from their lived experience, diminishing engagement and the sense of cultural belonging. In Indonesia's highly textbook-dependent system, textbooks act as curricular gatekeepers, defining what counts as teachable, testable, and legitimate knowledge (Masita, 2021b). Consequently, the absence of local culture from English textbooks results not only in a pedagogical gap but also in an epistemic imbalance that privileges external cultural narratives over local ones.

This cultural invisibility leads to what can be described as representational inequality. Learners in other provinces such as Bali, Yogyakarta, or West Sumatra encounter local stories in English textbooks that affirm their identity, whereas students in Jambi study materials dominated by other regions' cultural imagery. This imbalance reduces cultural pride and weakens motivation to learn English meaningfully. It also widens the cognitive gap between linguistic forms and contextual understanding, as students struggle to connect abstract language items to familiar socio-cultural experiences. As Tomlinson (2013) and Nation and Macalister (2010) argue, contextual relevance is a fundamental precondition for learning, because meaningful input depends on learners' capacity to relate new language to prior knowledge and lived reality.

From the standpoint of materials development theory, several scholars emphasize that instructional materials must mirror learners' cultural and experiential worlds. Tomlinson (2013) contends that materials should "stimulate affective engagement by reflecting the learners' realities," while Nation and Macalister (2010) identify contextual fit as one of the central principles of effective curriculum design. Richards (2015) further notes that materials serve as mediators between linguistic forms and social meaning, thus requiring careful alignment with learners' sociocultural backgrounds. In line with these perspectives, Masita et.al. (2023a) stress that English materials developed without sensitivity to local contexts risk alienating learners and reproducing the dominance of external cultural narratives. These theoretical frameworks underpin the argument that local contextualization enhances both affective and cognitive learning. When students encounter language through culturally familiar content, they process meaning more deeply and are motivated to participate actively. This approach situates language learning within authentic communicative practices, enabling learners to use English as a tool for representing their own culture rather than merely consuming foreign ones.

Moreover, empirical research in Indonesia consistently supports these theoretical claims. Rahman and Sari (2021) found that the inclusion of local cultural materials in English textbooks significantly increased student engagement and fostered cultural valuation. Hursepuny and Rijoly (2022) demonstrated that integrating Ambonese songs into ELT improved linguistic comprehension while strengthening cultural pride. Wibowo (2024) and Anggraini (2024) reported that local contextualization narrows the cognitive gap between linguistic form and real-world experience, making the learning process more meaningful. Similarly, Masita et.al. (2024) identified that students' appreciation of English texts improves when classroom materials integrate local symbols and stories, enabling them to negotiate their cultural identity in a global language classroom. However, the benefits of localization are often constrained by systemic limitations. Pratama (2022) revealed that most teachers lack structured training on how to design localized content, leading to uneven quality and reliance on improvisation. Ratri (2024) highlighted the fragmented nature of localization practices across schools, caused by the absence of shared instruments or institutional guidelines. Masita et al. (2025) confirmed that while teachers in Jambi strongly support local content integration, they are hindered by the lack of standardized materials, financial resources, and collaborative platforms linking schools with cultural institutions or higher education researchers. Consequently, localization remains sporadic, voluntary, and unsustainable.

The pattern emerging from these studies points to a consistent conclusion: the obstacle to local contextualization is not attitudinal resistance but structural deficiency. Teachers are willing yet under-equipped; schools are supportive yet under-resourced. Infrastructural gaps such as limited training opportunities, the absence of a regulatory framework, and a lack of publisher interest in regional editions restrict the institutionalization of culturally responsive ELT. As Masita et.al. (2023b) observed, the sustainability of localization efforts depends on the existence of pedagogical infrastructure that includes teacher capacity building, policy alignment, and community collaboration. Nevertheless, the National Curriculum introduces a critical opportunity for change. Its principle of curricular autonomy enables teachers to adapt materials according to their local context, providing an official mandate for contextual innovation. This autonomy, however, is temporally sensitive. Policy shifts and centralization tendencies could narrow this space in the future, making it essential to seize the current momentum for the development of regionally based English textbooks. As Masita (2021b) argue, curriculum reform creates both "enabling conditions and structural fragility," meaning that innovation must be strategically institutionalized before the reform cycle evolves.

Textbooks are not merely pedagogical tools but also cultural instruments that construct and transmit social values. They determine which identities are represented and which are marginalized. In this sense, the development of a Jambi-based English textbook extends beyond pedagogical improvement it becomes a form of cultural reclamation. By embedding local narratives, such a textbook can affirm regional

identity while fostering intercultural competence. Moreover, locally contextualized textbooks can serve broader societal purposes, including promoting tourism literacy and supporting local cultural preservation through education (Masita et al., 2024). The global scholarship on culturally responsive pedagogy also reinforces this stance. Gay (2018) and Ladson-Billings (2021) emphasize that teaching should validate learners' cultural identities and use them as assets for academic success. In the Indonesian EFL context, this implies that English should be used not to displace local culture but to amplify it. Embedding Jambi's cultural elements in English learning materials operationalizes this pedagogical philosophy, enabling students to use English as a tool of expression, not assimilation.

In summary, the reviewed literature reveals several convergent propositions: (1) local contextualization enhances learners' cognitive engagement, affective involvement, and cultural pride, (2) the absence of such contextualization produces inequitable learning experiences and weakens motivation, (3) teachers' positive attitudes toward localization contrast with their limited institutional support and training, and (4) the National Curriculum provides a strategic but temporary policy window for localized textbook development. Given these findings, a systematic needs analysis for Jambi is both timely and necessary. Using the SWOT (Strengths–Weaknesses–Opportunities–Threats) framework, this study aims to identify the pedagogical strengths and barriers that influence the feasibility of developing a Jambi-based English textbook. This diagnostic step ensures that subsequent textbook design and piloting are grounded in empirical evidence rather than theoretical assumption. Ultimately, the integration of local culture in English textbooks represents not only a pedagogical innovation but also a socio-cultural investment—reconnecting education with the community it serves and transforming English learning into culturally rooted, identity-affirming experience.

### METHODS

This study employed a qualitative descriptive research design framed within a SWOT (Strengths–Weaknesses–Opportunities–Threats) analytical model. The primary objective at this stage was to diagnose the pedagogical, institutional, and strategic conditions that shape teachers' readiness to develop and implement locally contextualized English materials in Jambi Municipality. Rather than evaluating an existing textbook or prototype, this phase served as an empirical foundation for future design and piloting.

#### Participants:

Ten English teachers from junior high schools in Jambi Municipality participated in this study. The participants were selected through purposive sampling to ensure diverse representation based on school type (public and private), geographic location (urban and semi-urban), and teaching experience. All participants had a minimum of five years of English teaching experience and were familiar with the National Curriculum. Each participant was coded anonymously (Teacher 1–Teacher 10) to preserve confidentiality.

#### Instruments:

The primary instrument used in this research was a semi-structured interview guide consisting of open-ended questions that explored four pedagogical dimensions of:

1. **Strengths** – teachers' perceived advantages of using local cultural content in English classes;
2. **Weaknesses** – perceived constraints, limitations, and challenges in material design and classroom implementation;
3. **Opportunities** – curriculum flexibility, institutional collaboration, and digital possibilities for contextual innovation; and
4. **Threats** – potential risks, policy fragility, and sustainability concerns.

The interview guide was validated by two experts in English education and local-culture pedagogy from Universitas Jambi to ensure content relevance and clarity.

#### Data Collection Procedure

The interview was conducted on August 2025. The session lasted approximately 150 minutes and was conducted face-to-face in a Focus Group Discussion (FGD) meeting with the 10 teachers. Interviews were conducted in Bahasa Indonesia to allow participants to express their views naturally and were audio-recorded with informed consent. All recordings were transcribed verbatim and translated into English for analysis.

#### Data Analysis

Data were analyzed thematically through a deductive coding process guided by the SWOT framework. Each transcript was carefully examined to identify statements reflecting pedagogical strengths, weaknesses, opportunities, or threats. Emerging patterns were compared across participants to

ensure consistency and saturation. To enhance trustworthiness, the researcher employed member checking by sending brief summaries of interpretations to select participants for confirmation. Triangulation was achieved through peer debriefing among co-researchers to minimize individual bias and enhance analytical credibility.

### **Ethical Considerations**

Ethical approval for this research was granted by Universitas Jambi. All participants provided written informed consent prior to participation. Personal identifiers, including school names and individual data, were anonymized to maintain confidentiality and align with ethical research standards in educational inquiry.

## **FINDINGS AND DISCUSSION**

This section integrates the findings from semi-structured interviews with ten English teachers from junior high schools in Jambi Municipality. All participants were asked to express their perceptions, experiences, and challenges regarding the possibility and practicality of developing locally contextualized English textbooks. Data were analyzed using the SWOT (Strengths–Weaknesses–Opportunities–Threats) framework. The presentation below follows a thematic organization, moving from empirical findings toward interpretive discussion framed by materials development and cultural pedagogy theories.

### **Strengths: Teacher Awareness and Cultural Resonance**

Across all interviews, teachers demonstrated a strong awareness of the pedagogical potential of local cultural integration. Nine of ten participants emphasized that the use of Jambi-based content could substantially increase students' learning motivation and comprehension. Teachers consistently related that students become more attentive when learning materials connect to familiar places, names, and practices. As *Teacher 1* noted: "When I mention places like the Batanghari River or Jambi's traditional houses, students smile and pay attention. They know these things; it makes the lesson feel close to their life." This observation aligns with Tomlinson's (2013) argument that affective engagement occurs when materials mirror learners' lived realities. For many teachers, the sense of proximity between learning content and students' daily experience reduces anxiety and increases confidence in using English.

According to *Teacher 5*: "Sometimes English feels far from our students. But if we start from something they already know, like our culture, they are less afraid to speak." These reflections demonstrate how local cultural references can lower the affective filter, thereby facilitating language acquisition. Teachers also associated contextualized content with the broader goal of identity formation. In line with the aforementioned teachers' statements, *Teacher 3* stated: "I want my students to love English, but also to be proud of being Jambi people. Learning about our own culture in English can teach them both." This combination of language learning and cultural pride reflects what Masita and Hidayat (2023) describe as linguistic indigenization the process through which English is used not to replace but to articulate local identity.

Teachers also viewed localized materials as way to improve student participation. They observed that cultural topics such as *Batik Jambi*, *Keris Siginjai*, or *pantun Melayu Jambi* often lead to spontaneous classroom discussion. *Teacher 7* stated: "When I use examples from our local culture, even quiet students want to share stories. It's like they finally have ownership of the topic." Such responses underline that local culture functions not merely as content but as a communicative catalyst, fostering classroom interaction and reducing the traditional teacher-centered dynamic. These strengths reveal high teacher readiness and pedagogical openness toward culturally responsive teaching.

### **Weaknesses: Limited Competence and Structural Constraints**

Despite strong motivation, all participants identified serious obstacles in implementing local contextualization. The most frequently mentioned weakness was the lack of teacher competence in material design. Eight of ten teachers admitted they had never received any formal training in developing English teaching materials, let alone in integrating local content. *Teacher 9* remarked: "We know the importance of local culture, but we don't know how to make it into structured learning materials. We just try small things, like using local names or pictures." This statement reflects the broader pattern of contextual improvisation found in many Indonesian schools, where teachers adapt lessons intuitively without pedagogical guidance (Pratama, 2022). Teachers often rely on spontaneous explanations rather than systematically designed tasks.

Furthermore, teachers expressed uncertainty about aligning cultural content with specific learning objectives or assessment standards. *Teacher 4* explained: “I want to teach using local stories, but I’m not sure how to connect them with grammar or vocabulary goals. There’s no model to follow.” This lack of technical knowledge in material sequencing and task design demonstrates a critical skill gap. Without professional development in materials writing, teachers risk creating isolated cultural fragments rather than cohesive learning units.

Another weakness identified was the absence of collaborative and institutional support. Most participants reported that their schools do not have structured programs or budgets for developing teaching materials. *Teacher 8* stated: “In our school, we depend on textbooks from the ministry. If we make our own, it’s considered informal. There’s no recognition or funding.” This institutional constraint reinforces dependence on nationally distributed materials and discourages local initiative. Teachers further noted that peer collaboration across schools is rare, as there are no existing networks or working groups focusing on localized content. *Teacher 2* reflected: “We work individually. There’s no community of practice for sharing materials about Jambi culture.” These findings indicate that while teachers are motivated, the absence of systemic infrastructure training, networking, and official recognition creates an environment in which localization remains peripheral rather than mainstream practice.

### **Opportunities: Curricular Flexibility and Cultural Collaboration**

Despite the structural weaknesses, the interviews revealed significant opportunities generated by the National Curriculum. The curriculum grants teachers autonomy to design projects and adapt materials to their students’ contexts. Eight teachers viewed this flexibility as a chance to experiment with localized themes. *Teacher 6* stated: “Now we are free to create our own materials. The curriculum allows us to explore. If we make lessons about Jambi culture, it still fits the goals of character education.” Teachers recognized that the *Profil Pelajar Pancasila* framework one of the guiding principles of the National Curriculum explicitly encourages cultural appreciation and identity formation. This provides ideological legitimacy for local contextualization within English classes. Additionally, teachers identified potential collaboration with external stakeholders such as universities, cultural offices, and local tourism boards. *Teacher 10* expressed optimism: “We can work with lecturers from Universitas Jambi or the cultural office. They have more knowledge about our heritage. We just need coordination.” This potential for cross-sector collaboration echoes Masita and Fortunasari’s (2023) concept of *pedagogical infrastructure*, in which universities and cultural institutions act as knowledge partners to strengthen classroom innovation.

Some teachers also noted the growing availability of digital tools that could support locally based material development. *Teacher 7* commented: “Even if we don’t have printed books, we can make digital ones using Canva or Google Slides. The students like that more because it looks modern.” Digital literacy thus emerges as a promising entry point for low-cost material development. Teachers suggested that integrating technology and local culture could make learning both modern and meaningful. The policy context further amplifies these opportunities. Several teachers mentioned that regional education authorities have recently emphasized the preservation of local values in school programs. If supported through formal initiatives—such as local textbook grants or cultural projects these policies could accelerate the institutionalization of localized English materials.

### **Threats: Sustainability and Policy Fragility**

While opportunities are visible, teachers also expressed apprehension about sustainability. Many feared that localization efforts would remain temporary and personal if not officially integrated into school programs. *Teacher 3* cautioned: “If I use my own local materials, maybe next year another teacher won’t continue. There’s no guarantee.” This concern reflects the absence of institutional continuity. Teachers’ creative initiatives often depend on individual motivation, which may wane due to workload or administrative turnover. Without structural embedding through school policy, supervision, or evaluation localized practices remain fragile.

Another recurring threat is policy volatility. Several participants recalled previous curriculum reforms that disrupted classroom practice. *Teacher 5* observed: “We already changed curriculum several times. Every time it changes, we must adjust again. What if the next curriculum doesn’t support local content?” This sense of uncertainty supports the “enabling yet fragile” interpretation proposed by Masita and Hidayat (2023): the current curriculum offers a rare window of opportunity, but that window may close with future reforms if localization is not institutionalized soon. Teachers also identified resource

and time constraints as obstacles. The heavy administrative workload of lesson planning and assessment leaves little room for material creation. *Teacher 9* mentioned: “We have to prepare so many documents. Making local materials takes time, and it’s not part of our main duty.” This statement underlines the importance of incentive structures. Without recognition either through workload compensation or professional evaluation teachers have little motivation to sustain innovation beyond minimal classroom experimentation. Finally, economic factors were considered threatening. Several teachers doubted that commercial publishers would ever produce localized textbooks due to limited market demand. *Teacher 2* stated: “Publishers think our market is too small. So we must make it ourselves if we want it.” This pragmatic insight reinforces the need for local government or university intervention to fill the production gap left by commercial disinterest.

Overall, the four dimensions of the SWOT analysis collectively reveal a nuanced picture of readiness and constraint. On the positive side, the interviews show that teachers in Jambi possess strong pedagogical willingness and a deep sense of cultural awareness. They recognize that local context can make English learning meaningful, relevant, and identity-affirming. On the negative side, the lack of training, resources, and institutional support constrains this potential from materializing in practice. From a theoretical perspective, these findings reaffirm the assertion by Nation and Macalister (2010) that curriculum innovation requires not only pedagogical justification but also operational feasibility. The teachers’ narratives show that affective readiness alone is insufficient; innovation must be supported by capacity-building and policy alignment. The findings illuminate the affective dimension of localized learning. When teachers describe students’ enthusiasm during locally contextualized lessons, they implicitly highlight the psychological mechanisms that underlie effective language learning. The emotional connection to familiar cultural references lowers anxiety and increases retention, confirming Krashen’s affective filter theory. At the same time, the findings also expose what Masita et al. (2025) term the infrastructure gap mismatch between national curricular ideals and school-level resources. Teachers are ideologically aligned with the goals of cultural integration but lack the systemic scaffolding to realize them. This condition illustrates a recurring issue in Indonesia’s education reform: policy generosity at the top often coexists with implementation scarcity at the grassroots.

The integration of SWOT perspectives suggests that the feasibility of developing a Jambi-based English textbook depends on addressing two critical conditions, they are (1) human resource empowerment through targeted teacher training in material development and local content integration; and (2) institutional anchoring through policy recognition, funding allocation, and inter-institutional collaboration. Without fulfilling these conditions, localization efforts risk remaining voluntary and ephemeral. Conversely, if these supports are established, Jambi possesses the pedagogical and cultural readiness to become a model region for localized English education.

Moreover, the interview findings point to several practical implications. First, teacher training must be reoriented toward contextual material design literacy. Professional development programs should equip teachers with concrete skills in transforming cultural content into communicative language tasks. Training modules can include units on cultural text selection, bilingual adaptation, and the use of digital authoring tools. Second, collaboration mechanisms should be institutionalized. Schools can establish working groups or teacher clusters dedicated to developing local materials, facilitated by universities or local education offices. Such communities of practice would enable peer learning and reduce isolation. Third, policy incentives are necessary. The inclusion of localized materials in teacher performance indicators or school accreditation could motivate consistent practice. Government grants or partnerships with local cultural institutions can provide financial and symbolic recognition for these efforts. Finally, curriculum sustainability requires strategic timing. The current National Curriculum provides a favorable yet temporary environment. Institutionalizing localized textbook development now would secure continuity beyond future policy cycles.

The interview-based findings reveal that English teachers in Jambi possess both cultural awareness and pedagogical openness toward local contextualization, yet they operate within structurally constrained environments. Their voices echo a shared aspiration to make English learning more meaningful through local identity, but their capacity to actualize this aspiration is limited by training gaps, time pressure, and the absence of systemic support. The overall analysis suggests that Jambi’s educational ecosystem is at a critical juncture what may be termed an enabling but fragile opportunity. The National Curriculum and teachers’ enthusiasm jointly create conditions conducive to innovation, but these conditions must be stabilized through policy and institutional reinforcement. The integration of teachers’ insights into this SWOT framework thus provides not only a descriptive mapping but also a strategic foundation for the

next stage of research: prototype development of a Jambi-based English textbook that authentically reflects local culture while meeting curricular standards. Such an endeavor will not only enhance language learning but also affirm the cultural identity of Jambi's younger generation within the global discourse of English education.

### CONCLUSION

This study aimed to examine the feasibility and strategic justification for developing a locally contextualized English textbook in the implemented National Curriculum for junior high schools in Jambi Municipality. Using qualitative data derived exclusively from interviews with ten English teachers, the study explored pedagogical perceptions and institutional conditions through a SWOT framework. The findings collectively illuminate the dynamic intersection of motivation, cultural awareness, and structural limitation that characterizes current English teaching practices in Jambi.

The results confirm that teachers possess strong pedagogical and affective readiness to integrate local cultural elements into English learning. They unanimously agreed that localized content enhances students' engagement, comprehension, and sense of identity. Teachers observed that students respond more actively when classroom materials include references to familiar local symbols such as *pantun Melayu Jambi*, *Keris Siginjai*, or the *Batanghari River*. These findings affirm previous theoretical arguments (Tomlinson, 2013; Nation & Macalister, 2010; Masita et al., 2025) that contextual relevance is not an accessory but a core condition of effective language learning. Within this context, local culture functions as a bridge between abstract linguistic forms and student's lived experiences, promoting both affective and cognitive involvement. However, the study also reveals that enthusiasm alone cannot sustain localization. Teachers' capacity to design, adapt, or evaluate local content remains limited due to the absence of professional training and technical guidance. They expressed uncertainty about how to operationalize cultural materials within the curriculum, especially regarding grammar instruction, skill integration, and assessment. This weakness reflects the persistent gap between curricular ideals and practical implementation gap, as Ahyar et al. (2023) and Masita et al. (2024) further argue, is rooted more in infrastructural deficiency than in pedagogical resistance.

Institutional and structural constraints further reinforce this limitation. Most teachers operate in environments that neither recognize nor support localized material development as a formal responsibility. There are no structured funding mechanisms, collaborative networks, or evaluation standards for locally based materials. Consequently, localization efforts remain voluntary and ephemeral, depending largely on individual initiative rather than systemic encouragement. In the absence of formal policy backing, creative innovations risk disappearing once teachers are reassigned, retired, or overburdened by administrative work. Nonetheless, the interviews also highlight promising opportunities that could transform these challenges into strategic advantages. The National Curriculum provides a flexible and culturally inclusive framework that legitimizes contextualized learning. Teachers perceive this policy as an open door to experimentation, and potential partnerships with local universities, cultural agencies, and tourism offices could provide technical and intellectual support. The combination of curricular autonomy and external collaboration represents a rare developmental window, one that if properly utilized, could institutionalize localized ELT materials in Jambi schools. At the same time, sustainability remains the most pressing threat. Without structured institutional embedding, policy volatility and economic constraints could easily reverse progress. Teachers fear that future reforms may re-centralize materials and undermine the current momentum. Therefore, immediate and strategic action is required to stabilize this innovation before the policy environment changes. In light of these findings, three key implications emerge. First, teacher empowerment must be prioritized through targeted professional development programs focusing on contextual materials design and cultural pedagogy. Second, institutional collaboration between schools, universities, and cultural bodies should be formalized to ensure continuity, shared expertise, and quality assurance. Third, policy integration is essential: localized materials must be recognized within curriculum standards, assessment frameworks, and teacher performance evaluations.

In conclusion, the interviews reveal that English teachers in Jambi are not only capable but eager to make English learning culturally meaningful. They envision English not as an external imposition but as a tool for expressing local identity. However, realizing this vision demands structural transformation. The current context constitutes an enabling yet fragile moment a convergence of motivation, policy openness, and cultural urgency that could either catalyze innovation or fade into missed potential. Therefore, this study justifies the immediate continuation of the research program into the next phase:

designing, validating, and piloting a prototype of a Jambi based English textbook. Such development would not only fulfill pedagogical objectives but also contribute to cultural sustainability, regional equity, and the redefinition of English education as a space for both global communication and local affirmation.

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