

INTEGRATING LOCAL WISDOM INTO EFL EDUCATION FOR INTERCULTURAL CITIZENSHIP: AN INTEGRATIVE REVIEW PROPOSING THE LINTAS-TEFL MODEL

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ABSTRACT

This integrative review examines how local wisdom can be transformed into culturally meaningful content for English as a Foreign Language (EFL) education while supporting language development, learner identity, and intercultural citizenship. The revised synthesis draws on 34 traceable publications: 27 sources from EFL/ELT, materials development, intercultural language education, digital literacy, and language-learner identity, together with seven supporting publications from culturally responsive and community-based education. Sources were identified through Google Scholar, ERIC, DOAJ, Crossref-indexed publisher pages, and backward and forward citation tracing using combinations of EFL/ELT, local wisdom, local culture, culturally responsive language teaching, authentic materials, intercultural communicative competence, learner identity, digital storytelling, and intercultural citizenship. The full corpus is reported in Appendix A and was appraised according to its direct relevance to EFL, methodological transparency, and evidential contribution. Thematic coding generated seven themes: local wisdom as culturally meaningful EFL content; linguistic accessibility and scaffolding; intercultural comparison and critical cultural awareness; language-learner identity and belonging; multimodal and digital cultural production; community participation and ethical representation; and assessment of language and intercultural learning. The evidence suggests that local cultural resources may provide familiar contexts for purposeful English use and intercultural reflection, but the benefits are conditional rather than automatic. Authentic texts may overload less-proficient learners, cultural content may become essentialised or tokenistic, and intercultural projects may produce limited language development when task design and assessment are weak. The review therefore proposes the LINTAS-TEFL framework: Locate resources and communicative needs, Identify linguistic and cultural features, Negotiate perspectives and representation, Translate knowledge into EFL materials and tasks, Activate English use through inquiry and production, and Synthesize language, identity, intercultural learning, and community feedback. The framework is conceptual and has not undergone expert validation, usability testing, or classroom impact evaluation.

Keywords: EFL, intercultural citizenship, intercultural communicative competence, local wisdom, language teaching.

INTRODUCTION

English as a Foreign Language (EFL) education increasingly operates in classrooms where learners encounter global English, digital communication, and culturally diverse audiences while remaining rooted in local languages, histories, and community practices. This condition creates a double pedagogical responsibility. English teaching must support linguistic development and communicative participation, but it must also help learners interpret cultural difference, represent their own communities responsibly, and engage with others without reducing culture to stereotypes. In many EFL contexts, however, teaching materials continue to privilege textbook routines, decontextualised language exercises, or selective representations of Anglophone cultures. Such materials may provide graded input, yet they do not always connect with learners' lived experiences or prepare them to explain local realities to wider audiences.

Local wisdom offers one response to this problem. In this article, local wisdom refers to community-based knowledge, values, narratives, practices, languages, artefacts, ecological

understandings, and social institutions that have developed through collective experience. When used in EFL education, local wisdom is not treated as a list of traditions to be memorised. It becomes culturally meaningful content through which learners read, listen, speak, write, mediate meanings, and create multimodal texts. Studies on local-culture-based English syllabi, local storybooks, speaking activities, and digital storytelling suggest that familiar cultural content can support participation, comprehension, identity affirmation, and purposeful language production (Prastiwi, 2013; Ratminingsih et al., 2020; Ratri et al., 2024; Ratria et al., 2025; Saraswati et al., 2018). Nevertheless, these reported benefits depend on the quality of material selection, linguistic support, task design, and assessment.

Four operational concepts guide the review. First, authentic materials are texts, images, recordings, artefacts, or multimodal resources originally produced for social, cultural, or communicative purposes rather than solely for language teaching. Authenticity does not guarantee pedagogical suitability; a document may be socially authentic but linguistically inaccessible, ethically sensitive, or poorly aligned with an instructional objective (Gilmore, 2007; Guariento & Morley, 2001). Second, critical reading involves interpreting explicit and implicit meaning, identifying purpose and audience, evaluating evidence and representation, recognising bias and omission, comparing perspectives, and constructing a reasoned response. Third, digital literacy refers not only to operating digital tools but also to locating, evaluating, producing, attributing, and sharing multimodal information responsibly (Godwin-Jones, 2022; Tai et al., 2022). Fourth, intercultural citizenship extends intercultural communicative competence by linking interpretation, dialogue, critical cultural awareness, and responsible action across local, national, and transnational communities (Byram, 1997, 2008, 2014; Porto et al., 2018).

EFL learners are not culturally neutral recipients of English. Their willingness to participate, the identities they can claim, and the value they assign to English are shaped by ideology, access, imagined communities, and classroom recognition (Darvin & Norton, 2015; Norton & Toohey, 2011). Local cultural content can strengthen belonging when learners see their knowledge represented with dignity and when English becomes a resource for explaining rather than replacing local identities. At the same time, local content can narrow learning if it is presented as fixed, homogeneous, or superior to other cultures. Intercultural learning therefore requires comparison, decentring, and the ability to mediate between perspectives rather than simply celebrating one's own culture.

The relationship between intercultural citizenship and language learning also requires explicit explanation. Intercultural projects can create genuine needs to use English for interviewing, describing, narrating, comparing, arguing, negotiating, and publishing. Porto (2019b) shows that citizenship-oriented language projects can support procedural language knowledge and multiliteracies when learners use the target language for meaningful collaboration. O'Dowd (2020), however, cautions that intercultural contact can remain superficial when tasks are weakly structured or insufficiently integrated into formal learning. Language development is therefore not an automatic by-product of cultural exposure. It

depends on the linguistic demands of the task, opportunities for interaction and feedback, scaffolding, and criteria that make language learning visible.

Local and historical materials also create specific linguistic challenges. Oral histories and archival texts may contain archaic vocabulary, obsolete grammatical structures, culture-specific references, dense syntax, unfamiliar genres, ideological language, and incomplete contextual information. Even contemporary community narratives may use untranslated terms, local metaphors, or discourse patterns that are difficult for learners at lower proficiency levels. Teachers must therefore distinguish between preserving the social authenticity of a source and adapting its pedagogical presentation. Possible supports include text chunking, glossaries, pre-reading context, parallel translations, multimodal annotation, model genres, guided questions, and differentiated output tasks. Such scaffolding should reduce unnecessary cognitive load without removing the interpretive work that makes the material educationally valuable.

Existing scholarship is substantial but fragmented. Research on authentic materials discusses motivation, discourse authenticity, text difficulty, and task authenticity (Gilmore, 2007; Peacock, 1997; Tomlinson, 2012). Studies of local culture in EFL examine syllabi, textbooks, storybooks, speaking activities, and learner engagement (Kanoksilapatham, 2020; Kanoksilapatham & Suranakkharin, 2018; Ratri et al., 2024; Ratria et al., 2025; Setyono & Widodo, 2019). Intercultural language education explains critical cultural awareness and citizenship-oriented action (Byram, 2014; Porto, 2019a; Porto et al., 2018), while identity research clarifies how recognition, investment, and access shape language learning (Darvin & Norton, 2015; Norton & Toohey, 2011). These bodies of work are often discussed separately. Consequently, the literature provides limited guidance on how local wisdom can move through a coherent EFL cycle from source selection to linguistic scaffolding, intercultural inquiry, community participation, multimodal production, and multidimensional assessment.

This review addresses that gap by reconstructing the literature around three questions: (1) How is local wisdom used as culturally meaningful content in EFL education, and which language-learning and intercultural outcomes are reported? (2) Which pedagogical, linguistic, technological, and ethical conditions support or constrain local-wisdom-based EFL learning? (3) How can the identified principles be organised into a conceptual framework that connects English-language development with intercultural citizenship? The contribution of the study is the proposed LINTAS-TEFL framework. Unlike the earlier civic-education orientation of LINTAS, the revised framework places EFL objectives, language accessibility, communicative task design, intercultural mediation, learner identity, ethical representation, and language assessment at the centre of the learning cycle.

METHOD

1. Research Design

The study used an integrative literature review with a conceptual-critical orientation. This design was selected because the research question requires the connection of evidence from materials development, EFL pedagogy, intercultural language education, learner identity, digital literacy, and culturally responsive education. The review does not claim the

statistical completeness of a meta-analysis. Instead, it aims to identify convergent principles, tensions, boundary conditions, and design implications that can support a testable pedagogical framework.

2. Data Sources and TEFL-Oriented Search Strategy

The revised search was reoriented toward TEFL and applied linguistics. Sources were located through Google Scholar, ERIC, DOAJ, Crossref-indexed publisher pages, and backward and forward citation tracing from anchor publications. Search combinations included: ("EFL" OR "English as a foreign language" OR "English language teaching" OR "ELT") AND ("local wisdom" OR "local culture" OR "indigenous knowledge" OR "culturally responsive") AND ("authentic materials" OR "materials development" OR "intercultural communicative competence" OR "intercultural citizenship" OR "learner identity" OR "digital storytelling"). Additional combinations linked culture-based content with reading, speaking, writing, multimodality, community projects, and assessment.

The original project did not retain stable interface-level hit counts or a complete search export. This revision therefore does not reconstruct unverifiable initial retrieval numbers. To strengthen transparency without fabricating data, it reports the complete final corpus in Appendix A, identifies the disciplinary status of each publication, and distinguishes direct EFL evidence from supporting interdisciplinary evidence. This limitation means that the review should be read as a traceable, concept-driven integrative synthesis rather than an exhaustive systematic review.

Table 1. Search log and reporting status

Source	Search period	Function in the revised search	Initial records	Reporting note
Google Scholar	June-July 2026	Broad discovery of EFL, local-culture, identity, and intercultural-language studies.	NR	Results were dynamic and overlapping; the original export was not retained.
ERIC	June-July 2026	Education-focused retrieval for EFL/ELT, materials, and intercultural learning.	NR	Interface-level counts cannot be reconstructed from the available records.
DOAJ	June-July 2026	Open-access journal discovery and metadata checking.	NR	Final included publications are traceable in Appendix A.
Crossref and publisher pages	June-July 2026	DOI, bibliographic, and publication-status verification.	Not applicable	Used primarily for verification rather than as a single deduplicated search set.
Backward and forward citation tracing	June-July 2026	Identification of foundational and connected empirical studies.	NR	Overlapping citations were deduplicated at the publication level.

Eligibility Criteria and Corpus Composition

Publications were included when they met at least one of the following conditions: they examined local or home culture in EFL/ELT materials or classroom practice; addressed authentic materials and task design; developed intercultural communicative competence or intercultural citizenship through language education; analysed language-learner identity and belonging; investigated digital or multimodal cultural production; or provided a directly relevant culturally responsive or community-knowledge framework. Sources were excluded when culture was mentioned only incidentally, when no educational implication could be traced, or when publication information was not verifiable. The final corpus contained 34 publications: 27 directly related to EFL/ELT and intercultural language education, and seven supporting sources from culturally responsive, Indigenous, identity, or community-based education.

Table 2. Operational definitions used in the revised review

Construct	Operational definition in this review	Implication for analysis
Authentic materials	Resources created for real social, cultural, or communicative purposes, not solely for language instruction.	Authenticity was analysed separately from readability, cultural sensitivity, and task suitability.
Critical reading	Interpretation and evaluation of purpose, audience, evidence, perspective, bias, omission, and language choices.	Studies had to move beyond literal comprehension or vocabulary recall.
Digital literacy	Critical location, evaluation, production, attribution, and circulation of multimodal information.	Tool use alone was not treated as evidence of digital literacy.
Local wisdom	Community knowledge, values, narratives, languages, practices, artefacts, and ecological or social understandings.	Local content was analysed as dynamic and internally diverse rather than culturally fixed.
Intercultural citizenship	Language-mediated interpretation, dialogue, critical cultural awareness, and responsible action across communities.	National identity was treated as one layer of identity, not the sole outcome.

Data Extraction, Appraisal, and Coding

Each source was entered into a review matrix containing publication type, educational context, learner level, cultural content, language focus, pedagogical design, reported outcomes, evidence limitations, and ethical concerns. Evidence was weighted in three tiers: Tier 1 comprised direct empirical EFL studies; Tier 2 comprised EFL conceptual, review, curriculum, or textbook studies; and Tier 3 comprised supporting interdisciplinary publications. This

weighting prevented supporting civic or culturally responsive literature from being presented as direct proof of language-learning outcomes.

Coding proceeded through two conceptual cycles. The first cycle recorded recurring units such as familiarity, authenticity, readability, scaffolding, comparison, identity recognition, digital production, community voice, consent, language output, and assessment. The second cycle grouped these codes into seven themes. Because the original coding records did not contain a verifiable inter-coder reliability calculation, no coefficient is reported. Instead, the revised manuscript provides an audit trail through the full corpus table, explicit definitions, evidence counts, and representative limiting findings. This is a methodological limitation and one reason the resulting framework is presented as conceptual rather than validated.

Table 3. Corpus composition and evidential weighting

Evidence tier	Number	Typical source type	Interpretive use
Tier 1: direct empirical EFL evidence	14	Classroom studies, teacher studies, materials trials, digital storytelling, intercultural projects	Supports cautious claims about reported learner, teacher, or classroom outcomes.
Tier 2: direct EFL conceptual/review evidence	13	State-of-the-art reviews, frameworks, textbook analyses, syllabus and materials studies	Supports conceptual relationships and design principles, not causal effectiveness.
Tier 3: supporting interdisciplinary evidence	7	Culturally responsive, Indigenous, identity, and community-knowledge studies	Supports ethics, representation, belonging, and community partnership; not direct EFL outcomes.
Total	34	Complete list in Appendix A	Sources can contribute to more than one theme.

Synthesis and Framework Development

The seven themes were compared across evidence tiers to identify both enabling conditions and counterevidence. A proposed LINTAS-TEFL stage was retained only when it could be connected to at least two of the following: direct EFL evidence, an established applied-linguistics framework, or a recurring ethical or pedagogical concern across the corpus. The framework was then checked for alignment among input selection, language objectives, learner activity, intercultural learning, assessment evidence, and community safeguards. This

procedure strengthens conceptual coherence, but it does not establish construct validity, usability, or instructional effectiveness.

RESULTS AND DISCUSSION

Characteristics and Distribution of the Evidence

The reconstructed corpus is substantially more TEFL-oriented than the earlier civic-education corpus. Twenty-seven publications address EFL/ELT, foreign-language education, authentic materials, intercultural language learning, learner identity, or digital literacy directly. Seven supporting publications contribute concepts of cultural recognition, culturally sustaining pedagogy, Indigenous knowledge, community authority, and the politics of identity. The evidence remains heterogeneous: classroom studies are generally small-scale, many studies are qualitative or developmental, and several influential sources are conceptual rather than experimental. Accordingly, the synthesis identifies design possibilities and constraints rather than pooled effects.

Table 4. Distribution of evidence across the seven themes

Theme	Sources coded*	Evidence pattern	Important limiting or contrary finding
Local wisdom as culturally meaningful EFL content	21	The most widely represented theme; includes syllabi, textbooks, stories, speaking tasks, and authentic materials.	Familiar content does not guarantee interest, intercultural depth, or language gain.
Linguistic accessibility and scaffolding	14	Readability, text adaptation, vocabulary support, task authenticity, and proficiency matching recur across the EFL literature.	Authentic materials may be too difficult or less interesting for beginners when support is inadequate.
Intercultural comparison and critical cultural awareness	16	Intercultural competence, citizenship, textbook representation, critical digital literacy, and comparative inquiry are strongly represented.	Contact or comparison can remain superficial and may reproduce stereotypes.
Language-learner identity and belonging	17	Local content, recognition, investment, and culturally sustaining education connect language learning with identity.	Identity outcomes are context-dependent and may differ across dominant, minority, migrant, and mixed-background learners.
Multimodal and digital cultural production	5	Digital storytelling, virtual exchange, digital literacy, and online publication provide communicative audiences.	Evidence is relatively limited; access, tool competence, and digital inequality constrain participation.

Community participation and ethical representation	17	Community voice, reciprocity, consent, intercultural action, and culturally responsive education are recurring concerns.	Projects can appropriate knowledge or burden communities when participation is symbolic.
Assessment of language and intercultural learning	14	Language output, criticality, portfolios, reflection, digital products, and intercultural outcomes are discussed.	Validated instruments that integrate language and intercultural outcomes remain scarce.

**A publication could be coded under more than one theme; therefore, theme counts exceed the total corpus.*

Local Wisdom as Culturally Meaningful EFL Content

The corpus supports a shift from using local culture as decorative information toward using it as content for meaningful language work. Local stories, cultural practices, community issues, places, and artefacts can generate descriptive, narrative, explanatory, argumentative, and procedural genres. In such tasks, learners may use English to explain concepts that are already meaningful to them rather than processing unfamiliar language and unfamiliar content simultaneously. Studies of local-culture-based syllabi, storybooks, and speaking activities report that familiar content can support comprehension, participation, and identity maintenance (Ratminingsih et al., 2020; Ratria et al., 2025; Saraswati et al., 2018).

The evidence does not justify a simple equation between local content and effective EFL learning. Peacock (1997) found that authentic materials increased observed on-task behaviour, but learners did not consistently report greater interest and sometimes found authentic texts less appealing. Gilmore (2007) and Guariento and Morley (2001) likewise distinguish social authenticity from text difficulty and task authenticity. A local folktale, interview, ritual description, or historical document may be culturally relevant but still pedagogically inappropriate because it is linguistically dense, too long, visually inaccessible, or ethically sensitive. The central design question is therefore not whether a source is authentic, but whether teachers can preserve its social meaning while creating an accessible and purposeful language task.

The corpus also indicates that local wisdom must be presented as dynamic and internally diverse. EFL textbooks and materials can reproduce cultural imbalance when they present one dominant version of a community or treat cultural products as timeless symbols (Setyono & Widodo, 2019). Culturally meaningful content should therefore include multiple voices, histories of change, and opportunities to compare official narratives with family, youth, women's, minority, or occupational perspectives.

Linguistic Accessibility, Scaffolding, and Cognitive Load

Linguistic accessibility is the condition that connects cultural relevance with language learning. Historical and community-based sources may include archaic vocabulary, obsolete grammar, complex syntax, code-switching, culturally specific references, implicit meanings,

and ideological labels. When these demands exceed learners' proficiency and background knowledge, working memory is consumed by decoding, leaving limited capacity for critical interpretation. The problem is especially significant for beginners and younger learners.

The reviewed literature supports graded rather than uniform scaffolding. At lower proficiency levels, teachers may use excerpts, glossaries, visual sequencing, audio support, bilingual keywords, sentence frames, and guided comparison. Intermediate learners can work with annotated texts, parallel accounts, model paragraphs, and structured discussion roles. Advanced learners can examine less adapted sources, contested terminology, rhetorical positioning, and independent community data. Scaffolding should not simplify away disagreement or cultural specificity. Its purpose is to make the source interpretable while preserving the need to infer, question, compare, and communicate.

Pedagogical suitability also requires attention to genre and task demands. A text may be difficult as independent reading but manageable when distributed across a group, supported by images, or used for information-gap interaction. Conversely, an easy text may produce little language learning if the task requires only factual recall. The unit of design is therefore the relationship among source, learner, task, support, and intended output rather than the source alone.

Intercultural Comparison and Critical Cultural Awareness

Intercultural citizenship requires more than learning facts about one's own or another culture. Byram's framework connects knowledge with interpreting and relating, discovery and interaction, attitudes of openness, and critical cultural awareness (Byram, 1997, 2014). The reviewed EFL studies extend this orientation through comparative texts, online exchanges, community projects, and analysis of cultural representation (O'Dowd, 2020; Porto et al., 2018). Local wisdom can serve as the point of departure because learners possess partial insider knowledge that can be questioned, translated, and compared.

A strong intercultural task asks learners to examine how meanings change across speakers, generations, social positions, and audiences. For example, students may compare two versions of a local story, explain a culture-specific concept to an international audience, analyse how a textbook represents an Indigenous community, or discuss tensions between cultural preservation and equality. These activities require English for clarification, comparison, qualification, disagreement, and mediation. The language objective and the intercultural objective therefore become mutually supportive rather than parallel additions.

Counterevidence remains important. O'Dowd (2020) notes that cross-cultural contact can remain superficial when interaction is not supported by careful tasks and reflection. Porto (2019b) demonstrates that citizenship-oriented projects can generate language learning, but such results depend on genuine communicative need and sustained multiliteracies practice. Intercultural outcomes should therefore not be inferred from exposure alone.

Language-Learner Identity and Belonging

Language learners participate from identities that are multiple, changing, and unequally valued. Norton and Toohey (2011) and Darwin and Norton (2015) show that investment in

language learning is shaped by identity, ideology, and access to symbolic and material resources. When EFL instruction recognises local languages, knowledge, and experiences, learners may gain a stronger position from which to speak. English can then function as an additional resource for representing the self and community rather than as a replacement for local identity.

Recognition alone is insufficient. A lesson can include local culture while privileging cultural elites, majority groups, or a single official narrative. Culturally responsive and sustaining scholarship emphasises institutional recognition, community authority, and the right of learners to maintain and transform cultural practices (Ladson-Billings, 1995; McCarty & Lee, 2014; Paris, 2012). In EFL classrooms, this means inviting multiple community perspectives, acknowledging multilingual resources, and allowing learners to question which identities are visible, omitted, stereotyped, or commodified.

Belonging should therefore be assessed indirectly through participation, voice, perspective-taking, and reflective accounts rather than through a single pride scale. The same local-culture task may affirm one learner while marginalising another whose background is mixed, migrant, minority, or distant from the selected tradition.

Multimodal and Digital Cultural Production

Digital production can move learners from cultural consumers to language users who curate, interpret, and publish. Digital storytelling based on local folktales, virtual exchange, podcasts, captioned exhibitions, interactive maps, and community videos can combine speaking, writing, pronunciation, visual design, source evaluation, and audience awareness (Mardhiah et al., 2024; O'Dowd, 2020). These tasks provide an authentic or simulated audience and can create reasons to revise language for clarity and appropriateness.

The evidence base for digital production is smaller than for local content or intercultural competence, and benefits are conditional. Digital literacy involves source evaluation, metadata awareness, copyright, attribution, privacy, and responsible circulation, not merely the ability to operate an application (Godwin-Jones, 2022; Tai et al., 2022). Schools must also address unequal devices, connectivity, accessibility, and confidence. A technically elaborate product should not receive a higher score than a linguistically and interculturally stronger low-tech product simply because it uses more software.

Community Participation and Ethical Representation

Local-wisdom-based EFL learning becomes intercultural citizenship when learners use English to participate responsibly with or for a community. Possible actions include producing bilingual visitor information, documenting oral histories with permission, preparing environmental campaigns, creating accessible cultural guides, or exchanging local perspectives with learners elsewhere. The activity should involve a communicative purpose, a defined audience, and evidence of reciprocal benefit.

Ethical safeguards are essential. Community knowledge may be sacred, restricted, contested, personally identifiable, or vulnerable to commercial reuse. Teachers and students need informed consent, accurate attribution, permission to publish, and procedures for

community correction. Colonial representations and historical bias also require explicit attention: archival labels, missionary records, official maps, and early ethnographic texts may encode unequal power relations. Such sources can be educationally valuable when examined critically, but harmful when reproduced without context.

Trauma-sensitive selection is also necessary. Materials involving violence, displacement, discrimination, or intergroup conflict should include advance information, options for alternative participation, careful facilitation, and support for emotional safety. Accessibility requires captions, readable layouts, alternative text, audio options, and flexible modes of response for learners with disabilities. These conditions are part of pedagogical quality, not optional additions.

Assessment of Language and Intercultural Learning

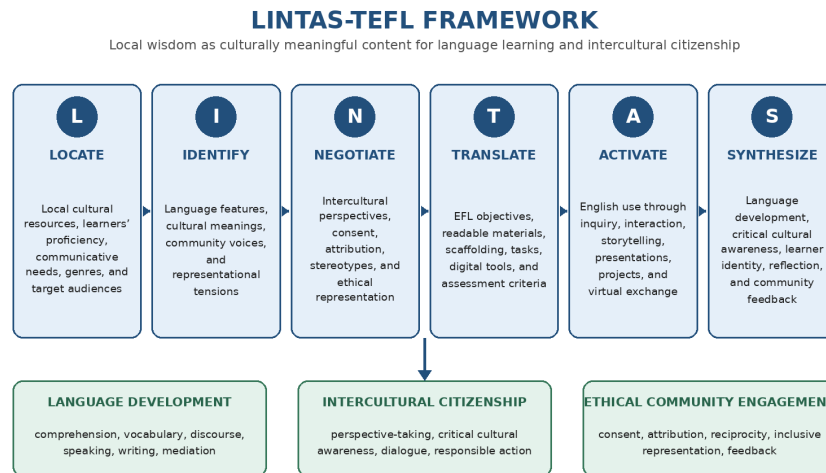
The corpus reveals a persistent assessment gap. Studies often report engagement, cultural awareness, identity, or language development, but few use validated instruments that integrate these domains. A local-culture project can produce a visually attractive artefact without demonstrating language growth, while a grammatically accurate text can reproduce stereotypes or ignore source ethics. Assessment must therefore make separate but connected dimensions visible.

Language evidence may include comprehension, vocabulary use, grammatical control, fluency, pronunciation, genre organisation, interaction, and mediation. Intercultural evidence may include perspective-taking, interpretation of cultural change, recognition of power and representation, comparison without overgeneralisation, and the ability to revise one's view. Digital and ethical evidence may include provenance checks, citation, consent, privacy, accessibility, and responsible publication. Portfolios, analytic rubrics, learner reflection, peer feedback, and community response can be triangulated, but their reliability and validity require further development.

Teacher readiness is a boundary condition across all themes. English teachers may be confident in language instruction but less prepared to evaluate community sources, facilitate controversial dialogue, manage consent, or assess intercultural learning. Professional development should therefore combine materials adaptation, critical discourse analysis, intercultural task design, digital ethics, accessibility, and assessment moderation.

The LINTAS-TEFL Framework

The synthesis supports a six-stage framework that retains the memorable LINTAS acronym while reconstructing every stage around TEFL. The framework is cyclical rather than linear: assessment and community feedback inform the next round of source selection and task design.



The framework is conceptual and requires expert validation, usability testing, and classroom impact studies.

Figure 1. The proposed LINTAS-TEFL framework

Source: Developed by the authors from the revised integrative synthesis.

Table 5. Operational stages of the LINTAS-TEFL framework

Stage	Design focus	Illustrative learner activity	Evidence produced
L – Locate	Map local cultural resources, learner proficiency, communicative needs, genres, audiences, risks, and permissions.	Select a community story, site, practice, or issue and define why it matters to an English-speaking audience.	Source map, learner-needs profile, permission plan, preliminary language targets.
I – Identify	Identify vocabulary, grammar, discourse, genre, cultural meanings, voices, and contested representations.	Annotate texts or interviews; compare community perspectives; build a bilingual glossary.	Language-and-culture analysis, annotated source set, actor map.
N – Negotiate	Negotiate meaning, stereotypes, translation choices, consent, attribution, and intercultural perspectives.	Discuss alternative translations; evaluate who is represented; decide what may be published.	Ethical decision log, comparative notes, revised interpretation.
T – Translate	Translate knowledge into EFL objectives, readable materials, scaffolding, tasks, tools, and rubrics.	Adapt an oral history into level-appropriate input and design discussion, writing, or speaking tasks.	Lesson unit, scaffolded materials, task sequence, assessment rubric.
A – Activate	Activate purposeful English use through inquiry, interaction, multimodal production,	Conduct interviews, debate an issue, produce a podcast, guide, story map,	Recorded interaction, draft and final products,

	community projects, or virtual exchange.	exhibition, or presentation.	peer and audience responses.
S – Synthesize	Synthesize language growth, intercultural learning, identity reflection, digital ethics, and community feedback.	Reflect on language choices, changed perspectives, representation, and the social usefulness of the product.	Portfolio, self-assessment, community feedback, revision priorities.

Implementation Conditions and Assessment Workflow

IMPLEMENTATION AND ASSESSMENT WORKFLOW

A proficiency-sensitive pathway from community knowledge to English-language performance

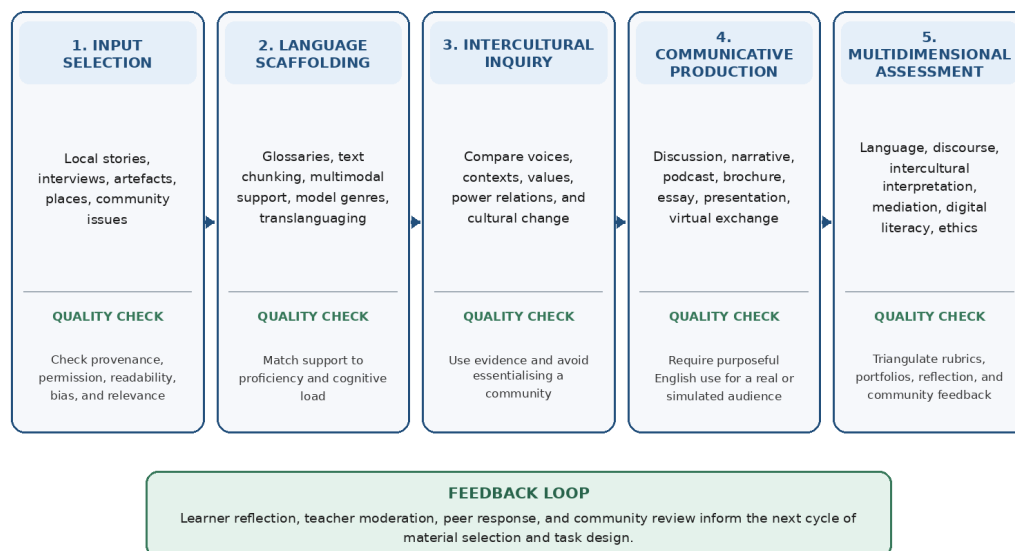


Figure 2. Proficiency-sensitive implementation and assessment workflow

Source: Developed by the authors from the revised integrative synthesis.

Implementation should begin with a bounded unit rather than a large cultural festival. A teacher may select one local narrative, environmental practice, community debate, or heritage site and define a small set of language outcomes. The source is then evaluated for readability, cultural sensitivity, bias, copyright, licensing, accessibility, and trauma-related risk. Scaffolding is adjusted to proficiency, and the final task requires purposeful English use for a clear audience. Assessment separates language performance from intercultural and ethical performance while recognising their interaction.

Table 6. Multidimensional assessment framework for local-wisdom-based EFL projects

Dimension	Indicative criteria	Possible evidence	Caution
Language comprehension and use	Comprehension, vocabulary, accuracy, fluency, pronunciation,	Annotated reading, discussion, interview,	Do not infer language growth

	genre, coherence, interaction.	essay, podcast, presentation.	from participation alone.
Intercultural interpretation	Multiple perspectives, contextualisation, comparison, decentring, recognition of change and internal diversity.	Comparative analysis, reflective journal, dialogue transcript.	Avoid rewarding uncritical cultural celebration.
Critical cultural awareness	Evidence, power, inclusion, stereotypes, omission, rights, and consequences of representation.	Argumentative response, source critique, position statement.	Provide safe facilitation for controversial or traumatic topics.
Mediation and audience awareness	Explaining culture-specific meanings, adapting language, clarifying misunderstandings, responding to audiences.	Bilingual guide, virtual exchange, community presentation.	Mediation is not literal translation alone.
Digital and multimodal literacy	Source evaluation, design coherence, accessibility, metadata, citation, copyright, privacy.	Digital story, map, exhibition, portfolio.	Do not let technical sophistication overshadow language quality.
Ethical community engagement	Consent, reciprocity, attribution, inclusive voice, correction, benefit, and publication boundaries.	Permission record, community feedback, revision log.	Community participation should not be symbolic or extractive.

Implications for EFL Teachers, Materials Developers, and Researchers

For EFL teachers, the central shift is from adding cultural content to designing language-mediated cultural inquiry. Teachers need to select sources with communities, analyse linguistic and ideological difficulty, provide proficiency-sensitive support, and construct tasks that require interpretation and production. Professional learning should include intercultural facilitation, source ethics, accessibility, and assessment moderation.

For materials developers, local wisdom should not appear only as isolated reading passages, costumes, foods, or tourist facts. Materials should include multiple voices, explicit language objectives, comparative questions, opportunities for learner production, and guidance on consent and attribution. Local content can also be connected to global issues without treating the local as static or exotic.

For researchers, the LINTAS-TEFL framework offers testable propositions rather than established effects. Studies should examine which stages are usable, how scaffolding varies by proficiency, whether language and intercultural outcomes can be assessed reliably, and how different learner groups experience cultural recognition. Mixed-methods and longitudinal designs are needed, together with classroom-based validation in primary, secondary, tertiary, general English, EAP, and ESP contexts.

Limitations and future research

This review has important limitations. First, the corpus is interdisciplinary even though the revised synthesis gives priority to EFL and intercultural language education. Supporting studies from culturally responsive and community-based education inform ethics and representation but cannot be treated as direct evidence of English-language development. Second, the number of direct empirical EFL studies remains limited, and many are small-scale, qualitative, developmental, or context-specific. Third, the heterogeneity of designs, learner levels, outcomes, and terminology prevents meta-analysis and limits direct comparison.

Fourth, the original interface-level search log and initial record counts were not available, so the review cannot claim exhaustive systematic coverage. Fifth, the coding process did not yield a verifiable inter-coder agreement coefficient. Sixth, the proposed LINTAS-TEFL framework has not undergone expert content validation, construct validation, usability testing with teachers, or feasibility testing in classrooms. Seventh, no study has yet examined the complete framework's impact on reading, speaking, writing, listening, intercultural communicative competence, learner identity, digital literacy, or ethical community participation.

Future research should begin with expert review involving TEFL, materials-development, intercultural-education, assessment, accessibility, and community-knowledge specialists. The framework should then be converted into sample units for different proficiency levels and tested through teacher usability studies. Classroom research should compare scaffolded and non-scaffolded materials, examine cognitive load and readability, validate multidimensional rubrics, and track language and intercultural outcomes over time. Research should also examine differential effects for learners from dominant, minority, migrant, Indigenous, and mixed cultural backgrounds.

Discussion

The findings suggest that local wisdom can enrich English as a Foreign Language learning when it is transformed into purposeful, proficiency-sensitive, and ethically designed language activities. Local stories, cultural practices, community issues, historical records, and oral traditions provide meaningful content for reading, writing, speaking, listening, and intercultural mediation. Studies on local-culture-based syllabi indicate that culturally familiar materials can strengthen learners' engagement with language content (Ratminingsih et al., 2020). Local stories can also support vocabulary development, comprehension, and cultural knowledge when they are integrated into structured EFL activities (Ratria et al., 2025). Similarly, speaking tasks based on familiar cultural experiences may help learners express ideas

more confidently because they already possess relevant background knowledge (Saraswati et al., 2018).

Nevertheless, local familiarity and textual authenticity do not automatically result in improved language proficiency. Authentic materials may increase observable participation without consistently increasing learners' interest or comprehension (Peacock, 1997). Authenticity must therefore be distinguished from pedagogical appropriateness because socially authentic texts may remain linguistically inaccessible to particular learner groups (Gilmore, 2007). Teachers need to consider learners' proficiency, readability, task complexity, and available scaffolding before selecting materials (Guariento & Morley, 2001). Historical and community-based texts may contain archaic vocabulary, complex syntax, implicit meanings, ideological expressions, and culture-specific references. Support may include glossaries, bilingual keywords, visual aids, annotated texts, sentence frames, audio recordings, and guided comparison.

The findings further demonstrate that local content should not represent cultures as homogeneous, timeless, or decorative. EFL materials may reproduce cultural imbalance when they privilege dominant voices and portray communities through simplified symbols (Setyono & Widodo, 2019). Local wisdom should instead support intercultural comparison, perspective-taking, critical reflection, and communication across cultural boundaries. Intercultural communicative competence requires learners to interpret cultural meanings, relate different perspectives, and critically evaluate cultural practices (Byram, 1997). However, intercultural contact may remain superficial when learners are not given structured opportunities for reflection, negotiation, and sustained communication (O'Dowd, 2020).

Recognition of local knowledge may also strengthen learners' identity and willingness to participate in English communication, although identity outcomes remain context-dependent (Norton & Toohey, 2011). Multimodal activities such as podcasts, digital stories, exhibitions, and community videos can provide authentic audiences and integrate receptive and productive language skills (Mardhiah et al., 2024). Such activities must address attribution, consent, privacy, copyright, accessibility, and responsible publication because digital literacy involves critical and ethical participation rather than technical competence alone (Tai et al., 2022). Overall, the LINTAS-TEFL Framework offers a coherent conceptual cycle connecting cultural-source selection, linguistic scaffolding, intercultural negotiation, purposeful English use, and reflective assessment, although its effectiveness still requires expert validation, usability testing, and classroom-based investigation.

CONCLUSION

Local wisdom can contribute to EFL education when it is transformed into purposeful language content rather than inserted as cultural decoration. The revised synthesis identifies seven connected areas: culturally meaningful EFL content; linguistic accessibility and scaffolding; intercultural comparison and critical cultural awareness; language-learner identity and belonging; multimodal and digital cultural production; community participation and ethical representation; and assessment of language and intercultural learning. Across these areas, the

evidence supports possibility rather than automatic effectiveness. Familiar cultural resources may support participation and comprehension, but authentic materials can overload learners, local narratives can become essentialised, and intercultural projects can produce weak language outcomes when tasks, feedback, and assessment are insufficient.

The LINTAS-TEFL framework translates the synthesis into six stages. Teachers and learners Locate cultural resources and communicative needs; Identify linguistic features, meanings, and community voices; Negotiate perspectives, consent, attribution, and representation; Translate knowledge into level-appropriate EFL objectives, materials, tasks, scaffolding, and assessment; Activate English through inquiry, interaction, multimodal production, community projects, or virtual exchange; and Synthesize language development, intercultural citizenship, learner identity, digital ethics, and community feedback. This reconstruction moves the framework away from a sole focus on Pancasila, national identity, and civic action and places English-language learning and intercultural communication at its centre, while allowing national and local identities to remain contextually relevant.

The framework also clarifies what teachers and institutions need. English teachers require competence in materials adaptation, language scaffolding, intercultural dialogue, source evaluation, digital and copyright literacy, accessibility, trauma-sensitive facilitation, and multidimensional assessment. EFL materials should represent local cultures through multiple voices and should generate observable language evidence in reading, listening, speaking, writing, interaction, and mediation. Assessment should combine linguistic performance with critical cultural awareness, audience awareness, ethical representation, and responsible digital production.

These conclusions remain provisional. The corpus is interdisciplinary, direct EFL evidence is limited, no meta-analysis was possible, and the concepts and outcomes are heterogeneous. The LINTAS-TEFL framework has not been validated by experts, tested for teacher usability, or evaluated for classroom impact. Its value therefore lies in providing a transparent and testable design agenda. Future studies should validate the framework, develop proficiency-specific materials and rubrics, conduct classroom trials, and examine whether the integrated cycle produces sustainable gains in English proficiency, intercultural communicative competence, learner identity, digital literacy, and responsible community engagement.

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