

## A Dick and Carey-Based English Learning Model: Integrating Culture-Based Learning, Islamic Values, and HR Management

Enawar<sup>1</sup>, Euis Yanah Mulyanah<sup>2\*</sup>, Desri Arwen<sup>3</sup>, Sholeh Hidayat<sup>4</sup>, Luluk Asmawati<sup>5</sup>, Ishak<sup>6</sup>

<sup>1</sup> Universitas Muhammadiyah Tangerang, Indonesia; enawar@umt.ac.id

<sup>2</sup> Universitas Muhammadiyah Tangerang, Indonesia; euis.yanah@umt.ac.id

<sup>3</sup> Universitas Muhammadiyah Tangerang, Indonesia; desri.arwen@umt.ac.id

<sup>4</sup> Universitas Sultan Ageng Tirtayasa, Serang, Indonesia; sholeh.hidayat@untirta.ac.id

<sup>5</sup> Universitas Sultan Ageng Tirtayasa, Serang, Indonesia; lulukasmawati@untirta.ac.id

<sup>6</sup> Universitas Muhammadiyah Tangerang, Indonesia; ishak@umt.ac.id

---

### ARTICLE INFO

#### Keywords:

culture-based learning;  
dick and carey english  
learning model;  
Islamic value;  
HR management

---

#### Article history:

Received 2025-06-25

Revised 2025-07-06

Accepted 2025-12-28

### ABSTRACT

This study addresses the gap in culturally contextualized English language instruction in higher education, where teaching often overlooks students' sociocultural backgrounds. The research aimed to develop and evaluate an English learning model integrating *Rampak Bedug*—a traditional Banten performance rich in Islamic values—using the Dick and Carey instructional design model combined with the Culture-Based Learning (CBL) approach. The model was implemented with second-semester students of the English Education Department at Universitas Muhammadiyah Tangerang during the 2024–2025 academic year. A descriptive qualitative method was used, with data collected through observation, interviews, project documentation, and reflective journals. Instructional strategies incorporated visual and auditory media—such as videos, traditional costumes, and musical instruments—alongside group discussions, project-based writing, and reflective activities. Findings indicated improvements in students' descriptive writing skills, digital literacy, and cultural awareness. The integration of *Rampak Bedug* fostered engagement by embedding values such as harmony, discipline, sincerity, and cooperation. Formative evaluations led to revisions in visual aids and linguistic scaffolding. Summative evaluations highlighted enhanced student collaboration, creativity, and reflective practice. In conclusion, this culturally grounded, multimodal instructional model supports communicative language learning while promoting professional development skills aligned with human resource management principles, such as teamwork and instructional planning. The model demonstrates strong potential for replication across educational levels and cultural settings in Indonesia, offering a transformative, socially relevant approach to English language pedagogy.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



---

### Corresponding Author:

Euis Yanah Mulyanah

Universitas Muhammadiyah Tangerang, Indonesia; [euis.yanah@umt.ac.id](mailto:euis.yanah@umt.ac.id)

---

## 1. INTRODUCTION

In Indonesia, the necessity for English proficiency among university students, particularly in teacher education programs, is increasingly recognized, yet traditional pedagogical approaches often emphasize abstract grammar and decontextualized materials, which fail to engage students meaningfully with the language (Aisyah, 2023; Ezaldeen et al., 2023). Research indicates that this disconnect leads to diminished motivation and communicative competence, as students struggle to apply their linguistic knowledge in real-life contexts (Yuan, 2023). To address these challenges, educators are encouraged to integrate sociocultural elements and local values into English language instruction, fostering a more relevant and engaging learning environment (Zeng & Wei, 2024; Dimova, 2018). Furthermore, the incorporation of technology and sustainable education principles can enhance the learning experience, promoting active language use for problem-solving in diverse contexts (Eka Prasetya et al., 2021). Ultimately, a shift towards a more holistic, context-aware pedagogy is essential for preparing students to navigate the complexities of a globalized world while maintaining their cultural identities (Gayatri et al., 2023).

The integration of local wisdom into language learning is essential for enhancing student engagement and identity, as supported by frameworks like Culture-Based Learning (CBL) and culturally responsive pedagogy (CRP) (Adam & Byrne, 2024). These approaches emphasize the importance of incorporating elements into educational practices, which can mitigate issues of discrimination and invisibility faced by underrepresented groups, such as Indigenous and Indonesian students (Wantik et al., 2024). The Dick and Carey model provides a systematic instructional design framework that aligns educational goals with culturally relevant strategies, thereby fostering intercultural communicative competence among learners (Laskowska, 2024). Furthermore, project-based learning can enhance awareness of native cultures among English as a Foreign Language (EFL) learners, ensuring that their cultural backgrounds are acknowledged and valued within the curriculum (Zhang & Wu, 2023). This combination of theoretical frameworks and practical applications creates a robust foundation for developing culturally responsive language learning models (Yuliantari & Huda, 2023).

The integration of traditional arts, such as *Rampak Bedug*, into English language teaching in Indonesia presents a unique opportunity because *Rampak Bedug* was selected due to its deep cultural roots in Banten, where it serves not only as a traditional art form but also as an expression of Islamic spirituality and community unity. It embodies core values such as harmony, collaboration, and discipline principles that are essential in both character and teacher development. From an educational perspective, its performative nature involving rhythm, movement, and visual symbolism provides rich multimodal stimuli for language learning, enabling students to connect linguistic expressions with cultural narratives. As such, *Rampak Bedug* functions as both cultural content and pedagogical resource, making it an ideal vehicle for integrating local wisdom into English language instruction and to enhance cultural awareness and linguistic competence among students (Zhang & Wu, 2023). Despite the aesthetic and cultural richness of *Rampak Bedug*, its application in university curricula remains limited, reflecting a broader disconnect between students' technological fluency and their understanding of cultural heritage (Ifadloh & Yonata, 2023) (Laskowska, 2024). Research indicates that incorporating traditional music into educational frameworks can significantly improve students' linguistic and musical intelligence, as evidenced by enhanced learning outcomes in experimental settings (Shi, 2024; Zhang & Wu, 2023). Furthermore, fostering intercultural communicative competence is essential for effective language education, as it equips students with the necessary skills to navigate diverse cultural contexts (Laskowska, 2024). Thus, addressing the current curriculum's shortcomings by integrating traditional arts could bridge this gap, promoting a more experiential approach that values both technological and cultural literacy (Marchuk et al., 2024).

Moreover, the integration of Islamic values in this model responds to the cultural-religious context of Indonesian students, especially in regions like Banten, where Islamic traditions strongly shape communal life. Values such as collective harmony (*ukhuwah*), sincerity (*ikhlas*), and responsibility (*amanah*) are embedded through project-based tasks rooted in the symbolism of *Rampak Bedug*. In addition, the model adopts principles from HR Management by encouraging collaborative planning, communication skills, self-evaluation, and peer assessment, key competencies that support teacher professionalism and lifelong learning.

The development of a culture-based English learning model that integrates local cultural content, such as *Rampak Bedug*, through digital media and collaborative activities aligns with contemporary educational methodologies that emphasize multimodal and intercultural learning (Álvarez, 2021). The integration of digital multimodal composing, as explored by Oakley, allows students to engage with language learning through diverse semiotic resources, thereby reflecting their cultural and linguistic identities and enabling them to become active meaning-makers (Oakley et al., 2023). Similarly, the Australia-Japan Foundation project highlights the benefits of multimodal digital text exchanges in fostering language learning, intercultural capability, and digital literacy, suggesting that such exchanges can enhance students' understanding of their own and others' cultures while developing 21st-century skills (Oakley et al., 2023). Laskowska further supports the idea that online collaborative frameworks can transcend cultural boundaries, promoting open-mindedness and social change through intercultural communication (Laskowska, 2024). Additionally, the critical examination of cultural knowledge and values in English language teaching materials underscores the importance of integrating multimodal representations to mediate sociocultural values and ideologies, thus contributing to a more inclusive and equal learning environment (Ifadloh & Yonata, 2023). By incorporating these elements, the proposed model not only addresses linguistic needs but also enhances digital literacy and cultural appreciation, aligning with the Dick and Carey framework to ensure a comprehensive educational approach (Muawanah et al., 2024).

The proposed culture-based English learning model, centred on *Rampak Bedug*, effectively integrates local cultural content through digital media and collaborative activities, addressing both linguistic needs and enhancing digital literacy (Cahya & Syafrizal, 2022). This model aligns with findings from various studies that emphasize the importance of digital multimodal composing, which allows students to express their cultural identities and engage critically with language and social issues (Muawanah et al., 2024). Additionally, the model's collaborative nature mirrors successful projects that foster intercultural communication and 21st-century skills, demonstrating the benefits of autonomy and peer learning in language acquisition (Oakley et al., 2023). Furthermore, the integration of multimodal resources in teaching materials is crucial for reflecting sociocultural values and promoting inclusivity in language education (Ifadloh & Yonata, 2023). Overall, this model not only supports language learning but also cultivates cultural appreciation and critical engagement among students.

The study, the integration of HR Management, is intentionally positioned as a supporting pedagogical perspective rather than a central theoretical framework. The HRM component is narrowed to focus specifically on the development of professional soft skills among pre-service English teachers, including teamwork, reflective practice, instructional planning, communication, and performance evaluation. These HRM-related competencies are operationalized directly through classroom practices embedded in the learning model, such as collaborative project design, peer assessment using structured rubrics, guided reflection journals, and formative feedback sessions. Thus, HRM is not treated as an abstract managerial concept but as a practical mechanism that reinforces teacher professionalism and instructional effectiveness within culture-based English learning, aligned with the stages of the Dick and Carey instructional design model.

The primary objective of this study is to design and evaluate a culture-based English learning model grounded in the Dick and Carey instructional design framework. Specifically, the study seeks to explore how the integration of local cultural content *Rampak Bedug* alongside Islamic values and HR Management principles, can enhance students' linguistic competence, digital literacy, and cultural awareness. The research addresses the following questions: (1) How does the integration of *Rampak Bedug* in English learning influence students' descriptive writing skills and cultural identity? (2) In what ways do Islamic values and HR management perspectives contribute to pre-service teacher development within this model?

## 2. METHODS

This research used a descriptive qualitative method to develop and evaluate a culturally responsive English learning model based on the local wisdom of *Rampak Bedug*. The research design was aligned with the Dick and Carey instructional development framework, which consists of ten systematic stages ranging from identifying instructional goals to conducting summative evaluations (Pathan & Alvi, 2024). The use of a

qualitative approach was considered appropriate to explore the depth of student experiences, perceptions, and responses toward the integration of local wisdom in English language learning in Indonesia. This approach enabled the researchers to describe phenomena in a natural setting and interpret the data based on participants' perspectives (Yuliantari & Huda, 2023).

The participants of the study were second-semester students of the English Education Department at Universitas Muhammadiyah Tangerang, Indonesia, in the academic year 2024–2025. A total of ten student groups, each consisting of 4–5 members, were involved in the research. These students were selected based on their prior exposure to digital media, basic understanding of English, and willingness to participate in a culture-based learning project. The cultural content chosen is *Rampak Bedug*, a traditional percussion ensemble from Banten, Indonesia, which served as the core learning material. Students were guided to observe visual stimuli, discuss cultural meanings, create project-based language products, and reflect on their experiences in English (Nusantara et al., 2021).

The participants were purposively selected based on their relevance to the research objectives. As second-semester students enrolled in the English Education Department, they represent a critical stage of pre-service teacher development where foundational language and pedagogical skills are being formed. Their prior exposure to digital media and basic English proficiency allowed them to engage meaningfully with both the technological and cultural components of the learning model. Furthermore, their voluntary participation ensured a high level of motivation and authenticity in the learning process.

A qualitative descriptive approach was chosen to capture the nuanced experiences, reflections, and cultural interpretations of the participants. This method allowed the researchers to explore the complex interaction between language learning, cultural identity, and instructional design in a natural classroom setting. Unlike quantitative approaches, which may overlook contextual richness, qualitative inquiry provided the depth needed to understand how students constructed meaning from the integration of *Rampak Bedug* and how this affected their engagement, motivation, and learning outcomes.

Data were collected through multiple techniques to ensure triangulation and validity. These included direct classroom observation, semi-structured interviews, group project documentation, and reflective journals. Observations focused on student interaction, engagement, and the process of completing tasks. Interviews were conducted to explore students' perceptions, learning difficulties, and experiences with the model. The documentation involved collecting digital products such as posters, short videos, and presentation slides developed by the students. Reflective journals were used to record students' metacognitive and cultural insights gained during the learning process. All instruments were validated through expert judgment and peer review to ensure their relevance and credibility.

#### Interview Guide (Semi-Structured Interview)

The semi-structured interview guide was designed to explore students' experiences, perceptions, and reflections regarding the implementation of the culture-based English learning model. The interviews focused on four main aspects: language learning, digital literacy, cultural awareness, and collaborative learning. The guiding questions included: 1) How did the use of *Rampak Bedug* as learning content influence your ability to express ideas in English? 2) What challenges did you experience when writing or presenting cultural content in English? 3) How did the use of digital media (e.g., videos, posters, presentations) support or hinder your learning process? 4) What new digital skills did you develop during the project-based activities? 5) How did this learning model affect your understanding and appreciation of local culture? 6) In what ways did working in groups influence your collaboration, communication, and responsibility? 7) What aspects of the learning activities helped you most in improving your confidence as a future English teacher? The interview questions were flexible, allowing follow-up questions to capture deeper insights based on participants' responses. All interviews were conducted in a supportive environment to encourage honest and reflective answers.

#### Peer Assessment Rubric

Peer assessment was conducted to evaluate students' project-based learning outcomes and collaborative performance. The rubric was designed to assess both academic and professional competencies relevant to pre-service teacher development. Four assessment criteria were used, each rated on a scale of 1–4.

**Table 1.** Assessment Criteria

| Assessment Criteria | 4 (Excellent)   | 3 (Good)  | 2 (Fair)   | 1 (Needs Improvement)                            |
|---------------------|---|---|--|--|
| Creativity          | The project demonstrates highly original ideas, effective use of visuals, and engaging presentation | Project shows creative ideas with appropriate visuals | Limited creativity and repetitive visual elements              | Minimal creativity and lack of visual engagement |
| Cultural Accuracy   | Cultural elements are accurately represented and clearly explained                                  | Cultural content is mostly accurate with minor errors | Some cultural elements are unclear or partially inaccurate     | Cultural representation is inaccurate or unclear |
| Message Clarity     | Ideas are clearly organized and communicated in English   | Ideas are generally clear with minor language issues  | The message is partially understandable with language problems | Message is unclear and difficult to understand   |
| Collaboration       | All members actively contribute and cooperate effectively   | Most members participate actively                     | Uneven participation among group members                       | Lack of cooperation and teamwork                 |

The peer assessment rubric was used to guide formative and summative evaluation, encouraging reflective judgment, responsibility, and constructive feedback among students.

In addition to expert validation, the reliability and validity of the findings were strengthened through several methodological strategies. Member checking ensured that the participants' perspectives were accurately represented by allowing them to review and confirm interview transcripts. Peer debriefing sessions with fellow educators helped to identify potential biases and refine thematic interpretations. Methodological triangulation through the use of multiple data sources such as observations, interviews, artifacts, and journals enhanced credibility by cross-verifying findings across instruments. Reflective memos maintained by researchers throughout the study also supported analytic transparency and contributed to the confirmability of results.

The data were analysed using thematic analysis, following the steps of data reduction, data display, and conclusion drawing as proposed by Miles and Huberman (1994). First, the raw data from observations, interviews, and reflections were transcribed and coded. Similar codes were grouped into categories that represented recurring themes related to language learning outcomes, digital literacy, cultural understanding, and instructional effectiveness. These themes were then interpreted to draw meaningful insights regarding the implementation and impact of the model. Special attention was paid to patterns of linguistic development, student collaboration, and cultural responsiveness throughout the learning process (Adeyoye et al. 2024).

To enhance the trustworthiness of the data, several validation strategies were applied, including member checking, peer debriefing, and reflective analysis. Member checking was conducted by sharing the interview summaries with the participants to confirm accuracy. Peer debriefing involved discussing findings with fellow researchers and lecturers in the English department. The use of diverse data sources also contributed to methodological triangulation, reducing the potential for researcher bias. By combining rigorous data collection methods with systematic analysis procedures, this study ensured that the findings reflected authentic classroom dynamics and provided a solid foundation for the proposed learning model's practical application and future replication (Birt et al. 2016).

### 3. FINDING AND DISCUSSION

#### 3.1 Findings

The implementation of the culture-based English learning model using the Dick and Carey framework

and *Rampak Bedug* content produced significant outcomes across several aspects of student learning as follows:

### 3.1.1 Language Competence

Language competence, students demonstrated noticeable improvements in their ability to write descriptive texts in English. Based on classroom artifacts such as posters, video scripts, and written reflections, more than 70% of students successfully composed contextually relevant sentences using cultural vocabulary. Although some grammatical inaccuracies remained, the integration of cultural content helped stimulate more expressive and meaningful language use. Students showed increasing confidence in narrating cultural elements in English, particularly in describing visual details such as costumes, instruments, and performance sequences.

Language competence findings indicate that students demonstrated noticeable improvements in their ability to produce descriptive texts in English. Analysis of classroom artifacts, including posters, video scripts, and written reflections, shows that more than 70% of students were able to compose contextually relevant sentences using appropriate cultural vocabulary related to *Rampak Bedug*. The integration of culturally familiar visual content supported students in generating ideas and organizing descriptive details more coherently. One student noted, *"When I described Rampak Bedug in English, the pictures and videos helped me find the words more easily, so I was not confused about what to write"* (Student 3).

Although grammatical inaccuracies were still evident, students expressed increased confidence in using English to convey meaning. The use of local cultural content appeared to reduce anxiety and encouraged more expressive language production. This was reflected in a student's reflection stating, *"I feel more confident writing in English because the topic is from our own culture, so I already understand the meaning before translating it into English"* (Student 7). These responses suggest that embedding local wisdom in language instruction facilitates meaningful language use and supports the development of descriptive writing skills by connecting linguistic form with culturally grounded content.

### 3.1.2 Digital Literacy

In the area of digital literacy, students showed a high level of engagement with media tools such as Canva, CapCut, and Google Slides. Approximately 85% of student groups were able to create multimedia projects that combined visual elements with English narration or written text. Their final products included short videos (30–45 seconds), digital posters, and slide presentations about *Rampak Bedug*. Most groups succeeded in integrating appropriate images, voiceovers, subtitles, and transitions, although technical issues such as sound quality and subtitle timing were still present in some cases. The integration of visual media proved to be effective in enhancing student creativity and technological fluency, especially in the context of project-based learning.

The findings indicate that the implementation of the culture-based English learning model significantly enhanced students' digital literacy. Students actively engaged with various digital tools such as Canva, CapCut, and Google Slides to produce multimodal learning products, including short videos, digital posters, and presentation slides. Approximately 85% of student groups successfully combined visual elements, English narration, subtitles, and transitions in their projects. This process encouraged students to develop not only technical skills but also critical decision-making in selecting appropriate media to convey cultural content. As one student stated, *"I learned how to use Canva and CapCut more creatively, not just for design, but to explain culture in English with pictures and subtitles"* (Student 5).

Moreover, students demonstrated increased confidence in integrating technology into academic tasks, particularly in presenting ideas through digital media. The project-based approach allowed them to experiment with visual storytelling while practicing English in meaningful contexts. Another student reflected, *"Before this project, I only used digital tools for assignments, but now I understand how to combine images, text, and voice to communicate ideas in English"* (Student 9). These reflections suggest that the integration of digital media within a culturally grounded learning model supports the development of functional digital literacy, enabling students to become more competent and reflective users of technology in language learning contexts.

### 3.1.3 Cultural Awareness

The findings reveal a significant increase in students' cultural awareness after participating in the culture-based English learning model. Prior to the implementation, only a small proportion of students reported familiarity with *Rampak Bedug* as a traditional art form. However, through visual exploration, group discussion, and project-based activities, students developed a deeper understanding of the cultural meanings embedded in the performance, including values of teamwork, rhythm, discipline, and regional identity. Students' reflective responses indicate a shift from passive recognition to active appreciation of local wisdom. One student expressed, "Before this class, I only knew *Rampak Bedug* as a performance, but now I understand the meaning behind it and feel proud to explain it in English" (Student 2).

Furthermore, students demonstrated an increased sense of responsibility toward preserving and promoting local culture through educational practices. The process of translating cultural knowledge into English encouraged them to view local traditions as valuable learning resources rather than peripheral content. Another student reflected, "Learning English with *Rampak Bedug* makes me realize that our local culture can be used in the classroom, not only foreign topics" (Student 8). These findings suggest that integrating local wisdom into English language instruction not only enhances linguistic competence but also fosters cultural identity, pride, and sociocultural sensitivity, reinforcing the role of education as a medium for cultural preservation and meaningful learning.

In terms of cultural awareness, the findings revealed a significant increase in students' interest and appreciation for local heritage. Initially, only 30% of participants had previous exposure to *Rampak Bedug* performances. However, after engaging with the model, all students expressed curiosity and pride toward the cultural content. Their reflections highlighted the symbolic meanings of the performance, such as teamwork, rhythm, and regional identity. Moreover, students demonstrated an improved ability to link cultural elements to their personal learning experiences, often expressing the desire to promote local wisdom through education. This indicates that embedding cultural context in language learning not only enriches linguistic competence but also fosters identity formation and sociocultural sensitivity.

### 3.1.4 Formative and Summative Evaluations

Formative evaluations of the instructional model indicated areas for improvement, particularly in scaffolding descriptive language and refining visual clarity. Peer assessments and lecturer feedback suggested that some students needed additional support in organizing descriptive paragraphs and expanding vocabulary related to cultural themes. As a result, instructional revisions were made to include sample sentence frames, key cultural terms, and visual guides. After these adjustments, the quality of student outputs improved, with clearer narratives and more coherent audiovisual presentations. These formative results confirmed that structured scaffolding and multimodal input are essential in supporting students with diverse linguistic abilities.

Summative evaluation through peer reflection provided further evidence of the model's effectiveness. Based on rubric-based feedback, students rated their peers' work on creativity, cultural accuracy, collaboration, and message clarity. The majority of groups received high scores for teamwork and visual storytelling, with constructive comments suggesting minor revisions in timing and narration. Table 1 below summarizes the distribution of peer evaluation outcomes:

**Table 2.** Summarizes the Distribution of Peer Evaluation Outcomes

| Evaluation Aspect | High (80–100) | Moderate (60–79) | Low (<60) |
|-------------------|---------------|------------------|-----------|
| Creativity        | 8 groups      | 2 groups         | 0         |
| Cultural Accuracy | 7 groups      | 3 groups         | 0         |
| Collaboration     | 9 groups      | 1 group          | 0         |
| Message Clarity   | 6 groups      | 4 groups         | 0         |

Table 2 presents the summary of peer evaluation results based on rubric-based assessment. The distribution of peer evaluation outcomes across four key aspects: creativity, cultural accuracy, collaboration, and message clarity. The data indicate that the majority of student groups performed at a high level,

particularly in collaboration, with 9 out of 10 groups receiving scores in the 80–100 range. This suggests that the project-based learning approach successfully fostered teamwork and mutual engagement.

In terms of creativity, 8 groups were rated highly, reflecting the students' ability to generate original and visually appealing content using various multimedia tools. Cultural accuracy also showed strong results, with 7 groups demonstrating a deep understanding and accurate representation of *Rampak Bedug* traditions. However, message clarity had the most varied results, with only 6 groups scoring in the high range and 4 in the moderate range, indicating that some groups still faced challenges in effectively organizing and conveying their ideas. Overall, the evaluation outcomes confirm the instructional model's effectiveness in promoting key 21st-century skills, while also highlighting areas, particularly message clarity where additional scaffolding may be beneficial.

These results indicate that the model not only enhanced students' academic performance but also encouraged mutual respect, critical thinking, and cultural engagement among peers. The findings confirm that the culture-based model has strong potential for replication in other educational and cultural contexts.

The findings of this study affirm the effectiveness of integrating local wisdom into English language learning, particularly through the structured use of the Dick and Carey instructional model. By embedding *Rampak Bedug* a local wisdom form rich in symbolism and collaboration into project-based learning activities, students were able to relate linguistic expressions to culturally meaningful content. This directly addresses the research problem regarding the disconnection between abstract English instruction and students' sociocultural realities. The model's success demonstrates that culturally embedded tasks can facilitate deeper engagement, contextual understanding, and increased motivation in language learning, especially for students in teacher education programs.

### 3.2 Discussion

These findings are consistent with the theoretical foundation of Culture-Based Learning (CBL), which emphasizes the role of local symbols, values, and artifacts in shaping meaningful learning experiences (Adeyoye et al. 2024). Students in this study demonstrated not only linguistic improvement but also a heightened awareness of their local identity, reflecting the key principles of culturally responsive pedagogy (Ladson-Billings, 1995). The multimodal approach combining visual media, narration, and reflection also supports Vygotsky's sociocultural theory, which posits that knowledge is constructed through interaction with cultural tools and social environments. This aligns with previous research indicating that visual and cultural stimuli can enhance learners' narrative competence and intercultural awareness (Yuliantari & Huda, 2023).

In addition, the study contributes to the refinement of instructional design practices by demonstrating how the Dick and Carey model can be adapted to accommodate cultural content without compromising pedagogical rigor. Each stage from goal identification to formative and summative evaluation was instrumental in ensuring that student learning was scaffolded, assessable, and responsive to feedback. This supports Carey et al.'s (2014) emphasis on aligning learning objectives with instructional materials and assessment. The model's systematic structure allowed for iterative revision, responding to student needs such as vocabulary support and clearer visual instructions, thus confirming the adaptability of instructional design frameworks in culturally diverse contexts (Patras et al. 2025).

Moreover, this study reveals the potential of combining digital literacy development with local wisdom integration. Students' familiarity with media tools like Canva and CapCut facilitated the creation of meaningful and expressive language projects. However, their limited exposure to *Rampak Bedug* before the intervention highlights the marginalization of local wisdom in formal curricula. The model bridged this gap by positioning culture not merely as background knowledge but as a dynamic resource for language practice. This dual focus on digital and cultural literacy represents a new instructional paradigm that supports the holistic development of language learners in the 21st century, where identity, creativity, and media skills are as critical as grammar and vocabulary (Hoang & Nguyen, 2023).

Furthermore, the incorporation of Islamic values through culturally symbolic content like *Rampak Bedug* deepens students' connection to spiritual and ethical dimensions of learning. These values foster a sense of purpose and integrity in language use. Likewise, the HR management perspective embedded in the model

through collaborative work, performance evaluation, and reflective journaling supports students' growth as future educators with competencies in planning, teamwork, and self-directed improvement. This alignment of cultural, ethical, and managerial aspects represents a holistic approach to English language instruction in teacher education.

Finally, the findings of this study suggest implications for future theory and practice. The successful integration of cultural content and instructional design demonstrates the potential for localized models of English language teaching that are both globally relevant and culturally specific (Fang et al., 2023). The model does not replace conventional language curricula but enhances them by providing a culturally grounded alternative that promotes deeper learning and community-based identity. While this study focused on *Rampak Bedug* in the context of Banten, the model can be modified and applied to other regional arts across Indonesia, offering a flexible blueprint for sustainable, culturally rooted language education. Future research can expand this work by examining longitudinal effects, implementing quantitative measurement tools, and exploring cross-cultural comparisons within Southeast Asia (Carducci, 2012).

Despite its promising findings, this study has several limitations that should be acknowledged. First, the research was conducted in a single institutional context with a relatively small sample of second-semester English education students, which may limit the generalizability of the results. The cultural specificity of *Rampak Bedug* also poses constraints on applying the model to learners from other regions or cultural backgrounds without contextual adaptation.

Second, as the study relied primarily on qualitative data sources such as interviews, reflections, and classroom observations, there is a risk of researcher bias in data interpretation. Although triangulation, member checking, and peer debriefing were used to enhance trustworthiness, the subjective nature of qualitative research remains a challenge. Additionally, participants may have provided socially desirable responses during interviews or reflections, especially when discussing national or cultural identity.

Third, the study's short implementation period does not capture the long-term impact of the model on students' language development or cultural competence. Follow-up studies are needed to evaluate the sustainability and retention of the learning outcomes over time.

Future research could build on these findings by incorporating mixed-methods or longitudinal designs to provide a more comprehensive understanding of how culture-based instructional models affect students' learning trajectories. Comparative studies across different cultural contexts or involving other traditional arts from diverse Indonesian regions would also provide insights into the model's scalability and adaptability. Additionally, further exploration of how Islamic values and HR Management principles contribute to pre-service teacher formation can enhance the theoretical grounding and interdisciplinary relevance of the model.

#### 4. CONCLUSION

This study concludes that integrating local cultural content—specifically *Rampak Bedug*—into English language learning through the Dick and Carey instructional design model, informed by the Culture-Based Learning (CBL) approach, significantly enhances students' language skills, cultural awareness, and digital literacy. The model effectively bridges abstract linguistic instruction with students' lived cultural experiences, fostering motivation, creativity, and pride in their heritage, while also promoting collaborative learning, multimodal expression, and reflective thinking. This pedagogical innovation demonstrates the potential of combining systematic instructional design with authentic cultural content to deliver meaningful, context-sensitive English education. However, the study is limited by its focus on a specific cultural context (*Rampak Bedug* in Banten) and educational level, which may affect the generalizability of the findings. Future research should test the model in broader settings—such as secondary schools and vocational education—and quantitatively assess its long-term impact on language proficiency and intercultural competence. Further studies could also explore the integration of other local traditions, Islamic values, and digital literacy components to refine and expand culturally responsive language instruction in multicultural contexts.

## REFERENCES

- Adeoye, M. A., Wirawan, K. A. S. I., Pradnyani, M. S. S., & Septiarini, N. I. (2024). *Game-Changer Using Dick and Carey Model in Enhancing Academic Achievement through Effective Instructional Strategies*. *Indonesian Journal of Instruction*, 5(1), 25–38. <https://doi.org/10.23887/iji.v5i1.69298>
- Adam, H., & Byrne, M. (2024). 'I'm not from a country, I'm from Australia.' Costumes, scarves, and fruit on their heads: The urgent need for Culturally Responsive Pedagogy when sharing diverse books with children. *Australian Educational Researcher*, 51(4), 1121–1140. <https://doi.org/10.1007/s13384-023-00631-x>
- Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). *Member checking: A tool to enhance trustworthiness or merely a nod to validation?* *Qualitative Health Research*, 26(13), 1802–1811. <https://doi.org/10.1177/1049732316654870>
- Aisyah, S. (2023). Teachers' Perceptions Regarding English Language Proficiency and Teaching Effectiveness. In *English Education and Applied Linguistics Journal (EEAL Journal)* (Vol. 5, Issue 3, pp. 156–161). <https://doi.org/10.31980/eealjournal.v5i3.2529>
- Álvarez, A. (2021). Connecting funds of knowledge to funds of identity through a bilingual multimodal project-based approach. *Revista Internacional de Educacion Para La Justicia Social*, 10(1), 105–124. <https://doi.org/10.15366/RIEJS2021.10.1.007>
- Cahya, N., & Syafrizal, S. (2022). *The integrating local wisdom in English learning to improve Pancasila's student profile*. *Mendidik: Jurnal Kajian Pendidikan dan Pengajaran*, 8(2), 216–221. <https://doi.org/10.30653/003.202282.228>
- Carducci, B. J. (2012). *Expressions of the self in individualistic vs. collective cultures: A cross-cultural-perspective teaching module*. *Psychology Learning and Teaching*, 11(3), 413–417. <https://doi.org/10.2304/plat.2012.11.3.413>
- Dimova, S. (2018). Assessing English-Medium Instruction Lecturer Language Proficiency Across Disciplines. *TESOL Quarterly*, 52(3), 634–656. <https://doi.org/10.1002/tesq.454>
- Ezaldeen, H., Bisoy, S. K., Misra, R., & Alatrash, R. (2023). Semantics aware intelligent framework for content-based e-learning recommendation. *Natural Language Processing Journal*, 3, 100008. <https://doi.org/10.1016/j.nlp.2023.100008>
- Eka Prasetya Akademi Sekretari Budi Luhur, R., Ciledug Raya No, J., & Selatan, J. (2021). The English Language Needs for Information Technology: A Comparison Case of Professionals and Students. In *Journal of English Language Teaching and Learning (JETLE)* (Vol. 3, Issue 1). <http://ejournal.uin-malang.ac.id/index.php/JETLe>
- Fang, W.-T., Sun, J.-H., Tong, P.-H., & Kang, Y.-Y. (2023). *A teaching model of cultural and creative design based on the philosophy of the Book of Changes*. *Education Sciences*, 13(2), Article 120. <https://doi.org/10.3390/educsci13020120>
- Gayatri, P., Sit, H., Chen, S., & Li, H. (2023). Sustainable EFL Blended Education in Indonesia: Practical Recommendations. *Sustainability (Switzerland)*, 15(3). <https://doi.org/10.3390/su15032254>
- Hoang, T. T., & Nguyen, U. T. N. (2023). *An investigation into the difficulties in reading comprehension skills experienced by first-year English-majored students at School of Foreign Languages*. *American Journal of Education and Learning*, 8(1), 53–62. <https://doi.org/10.55284/ajel.v8i1.866>
- Ifadloh, N., & Yonata, F. (2023). Cultural Knowledge and Values in English Language Teaching Materials: (Multimodal) Representations and Stakeholders[Review]. *Teaching English as a Second or Foreign Language--TESL-EJ*, 27(1), 1–4. <https://doi.org/10.55593/ej.27105r2>
- Laskowska, M. (2024). Developing Intercultural Communicative Competence (ICC) of English majors in courses dealing with the culture of English-speaking countries. *Neofilolog*, 62(2), 563–578. <https://doi.org/10.14746/n.2024.62.2.13>
- Marchuk, O., Holiad, I., Boiko, V., Ribtsun, Y., Bogdan, Z., & Lukashenko, K. (2024). Holistic Education: the Unity of the Intellectual and Emotional Sphere. *Revista Romaneasca Pentru Educatie Multidimensionala*, 16(2), 666–677. <https://doi.org/10.18662/rrem/16.2/878>
- Muawanah, U., Marini, A., & Sarifah, I. (2024). The interconnection between digital literacy, artificial intelligence, and the use of E-learning applications in enhancing the sustainability of Regional

- Languages: Evidence from Indonesia. *Social Sciences and Humanities Open*, 10. <https://doi.org/10.1016/j.ssaho.2024.101169>
- Nusantara, H., Budiman, A., Rohidi, T. R., Florentinus, T. S., & Syarif, M. I. (2021). *Government Policy, Local Culture, Education*. 519(Icade 2020), 26–32. <https://doi.org/10.2991/assehr.k.210203.006>
- Oakley, G., Pegrum, M., Lander, B., Tomei, J., Sonobe, N., & Deboer, M. (2023). ‘Free rein’ to learn about language, culture & technology: a multimodal digital text exchange project between school students in Australia and Japan. *Research and Practice in Technology Enhanced Learning*, 18. <https://doi.org/10.58459/rptel.2023.18034>
- Pathan, H., Al Murshidi, G., Ayyaz, S., Bakhsh, I., & Alvi, U. F. (2024). *The interaction between language identity, pedagogy, and the effects on indigenous languages (Urdu and Sindhi): A case study of undergraduate institutes of Sindh, Pakistan*. *Forum for Linguistic Studies*, 6(2). <https://doi.org/10.59400/fls.v6i2.1176>
- Patras, Y. E., Japar, M., Rahmawati, Y., & Hidayat, R. (2025, April 26). *Integration of Culturally Responsive Teaching Approach, Local wisdom, and Gamification in Pancasila Education to Develop Students’ Multicultural Competence*. *Educational Process: International Journal*, 3(2). <https://doi.org/10.22521/edupij.2025.14.45>
- Shi, H. (2024). The Integration Strategy of Vocal Music Teaching and Traditional Music Culture in Colleges and Universities under the Background of Big Data Informatisation. *Applied Mathematics and Nonlinear Sciences*, 9(1), 1–13. <https://doi.org/10.2478/amns.2023.2.00967>
- Wantik, L., Laksmono, B. S., & Lefaan, A. (2024). *Education System for Indigenous Communities : A Review of Social Ecology*. 3(10), 1593–1604.
- Yuan, H. (2023). Study on Correlation between Enrollment Motivation and Learning Engagement of Postgraduates of English Education. *Scientific Journal of Technology*, 5
- Yuliantari, S., & Huda, T. (2023). Integration of Culturally-Responsive Teaching in English Learning. *Pubmedia Jurnal Pendidikan Bahasa Inggris*, 1(1), 1–8. <https://doi.org/10.47134/jpbi.v1i1.17>
- Zeng, Q., & Wei, Y. (2024). Exploring Conflict Dynamics Model in Second Language Collaborative Writing Classrooms. *English Language Teaching*, 17(7), 1. <https://doi.org/10.5539/elt.v17n7p1>
- Zhang, D., & Wu, J. G. (2023). Enhancing EFL Learners’ Native Cultural Awareness via Project-based Learning. *Tesl-Ej*, 27(1), 1–14. <https://doi.org/10.55593/ej.27105int>