



SOSIO DIDAKTIKA

Vol. 13 No. 1 (2026) 89-106

Sosio-Didaktika: Social Science Education Journal

<https://journal.uinjkt.ac.id/index.php/SOSIO-FITK>



Culturally Responsive Pedagogy (CRP) in Multicultural Classrooms: A Convergent Mixed-Methods Study in Malaka Regency, East Nusa Tenggara

Susilo Setyo Utomo^{1*}, Djakariah¹, Muhammad Husain Hasan¹, Loso Judijanto², Akhlaqur Rahman³

¹Universitas Nusa Cendana, Kupang, Indonesia

²IPOSS Jakarta, Jakarta, Indonesia

³University of Goettingen, Goettingen, Germany

*Email: susilosityoutomo@staf.undana.ac.id

<https://doi.org/10.15408/sd.v13i1.51067>

Received: 2026-05-03; Revised: 2026-05-28; Accepted: 2026-05-30

Abstrak

Penelitian mengenai *Culturally Responsive Pedagogy* (CRP) umumnya berfokus pada praktik guru atau strategi pembelajaran secara terpisah, sementara kajian yang secara simultan mengkaji pemahaman siswa dan guru dalam konteks daerah terpencil masih terbatas. Penelitian ini bertujuan menganalisis tingkat pemahaman dan implementasi pedagogi responsif budaya pada siswa dan guru SMA di Nusa Tenggara Timur. Penelitian menggunakan desain metode campuran dengan pendekatan konvergen. Data kuantitatif diperoleh melalui kuesioner CRP yang diisi oleh 100 siswa, sedangkan data kualitatif dikumpulkan melalui wawancara mendalam dengan tiga guru. Analisis kuantitatif dilakukan menggunakan statistik deskriptif berupa persentase dan kategorisasi skor, sedangkan analisis kualitatif menggunakan analisis tematik berbantuan NVivo. Hasil penelitian menunjukkan bahwa mayoritas siswa berada pada kategori lanjutan dalam memahami prinsip CRP. Guru menunjukkan variasi kompetensi, dengan satu guru mencapai tingkat teladan dalam integrasi kurikulum dan pencegahan ketidakadilan struktural. Temuan ini menegaskan bahwa implementasi CRP di Nusa Tenggara Timur telah berkembang secara signifikan, meskipun masih memerlukan penguatan pada aspek refleksi kritis dan dukungan kelembagaan untuk mencapai praktik yang lebih sistemik dan berkelanjutan.

Kata kunci: Pengajaran responsif budaya; pemikiran kritis; kepercayaan diri; budaya lokal; pendidikan di Indonesia

Abstract

Research on *Culturally Responsive Pedagogy* (CRP) generally focuses on teacher practices or learning strategies in isolation, while studies that simultaneously examine student and teacher understanding in the context of remote areas remain limited. This study aims to analyze the level of understanding and implementation of CRP among high school students and teachers in East Nusa Tenggara. The study employs a mixed-methods design with a convergent approach. Quantitative data were obtained through a CRP questionnaire completed by 100 students, while qualitative data were collected through in-depth interviews with three teachers. Quantitative analysis was conducted using descriptive statistics in the form of percentages and score categorization, while qualitative analysis utilized thematic analysis supported by NVivo. The results indicate that the majority of students fall into the advanced category in their understanding of CRP principles. Teachers demonstrated varying levels of competence, with one teacher achieving exemplary status in curriculum integration and the prevention of structural injustice. These findings confirm that the implementation of CRP in East Nusa Tenggara has developed significantly, although it still requires strengthening in the areas of critical reflection and institutional support to achieve more systemic and sustainable practices.

Keywords: Culturally responsive pedagogy; critical thinking; self-confidence; local culture education in Indonesia

Introduction



Culturally Responsive Pedagogy

(CRP) stems from the recognition that students come from diverse social and cultural backgrounds, which influence their learning styles, values, and interaction patterns (Naz et al., 2024). Therefore, both students and educators need to understand the principles of CRP to create inclusive learning environments that are relevant to the local context (Gupta et al., 2024). In East Nusa Tenggara, which is characterized by rich ethnic, linguistic, and traditional diversity, the need for this approach has become increasingly urgent (Utomo et al., 2024). Educational practices must go beyond merely respecting plurality; they must leverage it as a learning resource. Cameron et al. (2024) emphasize that pedagogical decisions should be grounded in the local context and the backgrounds of the learners. Thus, strengthening cultural understanding for both teachers and students in East Nusa Tenggara serves as an essential foundation for building equitable learning.

In line with the goals of multicultural education, the development of culturally relevant curricula and teaching practices continues to be a major focus among experts. Ladson-Billings (1995) introduced CRP by emphasizing academic competence, cultural competence, and social justice. Gay (2018) later popularized the term CRP, while Paris (2012) expanded upon it through the concept of culturally

sustaining pedagogy (Jatuporn, 2022). Theoretically, CRP is built on the assumption that cultural experiences shape students' learning styles; therefore, instructional approaches need to be tailored to these perspectives (Aarsaether, 2021). Consequently, CRP does not merely accommodate differences but actively revitalizes cultural expressions as an integral part of a meaningful learning process.

Various studies show that the implementation of CRP contributes to increased student engagement, the development of critical thinking, educational leadership, and the strengthening of teacher competence and self-efficacy (Darsono et al., 2024; Saefudin, 2025). Other studies emphasize the importance of culturally responsive accountability, teachers' cultural intelligence, and the utilization of technology and local resources to support inclusive learning (Ande et al., 2025; Saefudin et al., 2023; Wiryanto et al., 2022). The convergence of these findings strengthens the argument that CRP plays a strategic role in promoting equitable and sustainable education, including in regions with complex geographical and social characteristics like East Nusa Tenggara.

In practice, integrating cultural context into instruction has shown a positive impact. Merging traditional

practices and local contexts into school subjects can enhance student understanding and their overall learning experience (Medin & Bang, 2014; Wang et al., 2023). Technology-based learning models that integrate local cultural values are effective in improving students' science literacy and character development (Ialuna et al., 2024; Kumari & Singh, 2018; Nofrima et al., 2021). These findings indicate that strengthening cultural context, through both conventional and digital approaches, can enrich instructional quality while reinforcing the relevance of CRP.

Although the benefits of CRP have been widely reported, most research still focuses on teacher practices or instructional strategies in isolation. Studies that simultaneously examine both student and teacher understanding, particularly in remote regions like East Nusa Tenggara, remain limited and constitute a significant research gap. In fact, the successful implementation of CRP depends not only on teacher readiness but also on students' level of understanding regarding this approach. Based on this gap, this study aims to analyze secondary school students' and teachers' understanding of CRP, as well as their experiences implementing it. The findings are expected to contribute to strengthening educational practices that are inclusive, contextual, and oriented toward local diversity in East Nusa Tenggara.

Research Methods

This study utilizes a convergent parallel mixed-methods design. In this design, quantitative and qualitative data are collected concurrently, analyzed separately, and then compared to determine convergence and whether the findings corroborate each other (Creswell & Clark, 2011). For the quantitative phase, the study adopts a cross-sectional survey design aimed at describing students' attitudes, beliefs, and understanding regarding culturally responsive education. Data were obtained through a structured questionnaire adapted from the Culturally Responsive Pedagogy (CRP) Self-Assessment and Reflective Conversation framework developed by the Due East Educational Equity Collaborative (Creswell & Miller, 2000).

This instrument evaluates four levels of CRP proficiency: (1) beginning, (2) intermediate, (3) advanced, and (4) exemplary. The respondents for this study consisted of students at high schools in Malaka Regency, East Nusa Tenggara. Qualitative data were collected through in-depth interviews with teachers, focusing on their experiences, knowledge, and practices related to the implementation of CRP. Consequently, the combination of quantitative and qualitative data provides a more comprehensive understanding of both student and teacher perceptions of CRP.

Table 1 presents the assessment rubric used in the questionnaire.

Table 1. Description of the CRP Assessment Rubric in the Questionnaire

Level	Description
Beginning	Demonstrates familiarity with new concepts or aspects of professional practice but lacks practical implementation experience.
Intermediate	Has engaged in the practice before, but requires further practice and greater consistency.
Advanced/Expert	Demonstrates the ability to implement the practice consistently and systematically within instruction.
Exemplary/Mentor	Implements the practice consistently and systematically, reflects on its impact, and is prepared to mentor peers.

Meanwhile, Table 2 presents the criteria intervals used for the classification of the CRP assessment. Drawing on the

descriptions provided in Table 1, Table 2 quantifies these assessments.

Table 2. Criteria Intervals for CRP Assessment Classification

Score Interval	Percentage (%)	Category
1 – 50	0 – 24.99	Beginning
51 – 101	25 – 49.99	Intermediate
102 – 152	50 – 74.99	Advanced
153 – 202	75 – 100	Exemplary

The research instrument consists of a questionnaire containing 30 items categorized into four main domains. The first domain is Cultural Diversity (7 items), which assesses the extent to which students and teachers understand and appreciate cultural differences. The second domain is Addressing Demographic Disparities in Achievement (8 items), which measures respondents' perspectives on efforts to reduce academic achievement gaps among groups. The third domain is Building Intercultural Relationships (7 items), which explores experiences and skills in fostering cross-cultural interactions. The fourth domain is Tailoring the Curriculum to Reflect Cultural Diversity (8 items), which

evaluates the alignment of instructional practices with the principles of culturally responsive pedagogy. Each item is scored based on the CRP assessment rubric: Beginning (1 point), Intermediate (2 points), Advanced (3 points), and Exemplary (4 points). The questionnaire was distributed online via *Google Forms* to ensure a broad reach of respondents.

The research population includes students from public high schools in Malaka Regency, East Nusa Tenggara. The sample size for this study consists of $N = 100$ students, selected using a cluster random sampling technique based on administrative regions. The distribution of respondents across grade levels is as follows: 10th grade

(45%), 11th grade (30%), and 12th grade (25%). The selection of public schools was deemed essential as it reflects a diverse range of social and cultural characteristics, as well as varied educational experiences. This distribution pattern shows that the majority of respondents are in their early years of high school, while participation from upper-level students is relatively lower. The data visualization in Figure 1 utilizes color-coding to differentiate the categories, thereby facilitating readability and interpretation.

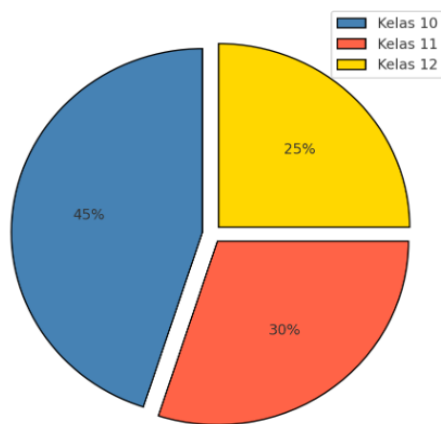


Figure 1. Percentage distribution of respondents by grade level

The data analysis integrates a mixed-methods approach, combining both qualitative and quantitative methodologies. The qualitative analysis was conducted using NVivo 12 software to systematically organize and thematically interpret the interview data, while the quantitative analysis was performed using descriptive statistics. The combination of these two analytical approaches allows the

researchers to obtain a more comprehensive understanding of how CRP is perceived by students and history teachers at public high schools in Malaka Regency, East Nusa Tenggara Province.

Results and Discussion

Results

The findings were derived from participants' responses to a questionnaire distributed via *Google Forms*. The data were analyzed using both descriptive and inferential statistical approaches. As shown in Figure 1, the respondents were distributed across three grade levels: 10th, 11th, and 12th grade, representing the various stages of secondary education at Public High School 1 Malaka, East Nusa Tenggara. The preliminary analysis provides a general overview of the students' level of knowledge and understanding regarding culturally responsive pedagogy. Figure 1 indicates that the majority of respondents were 10th graders, whereas the number of respondents from the 12th grade was the lowest. This distribution pattern confirms that student representation is more heavily skewed toward the early years of high school. Although the sample spans all grade levels, a limitation of this study is that private schools are not represented, as the sampling focus was restricted entirely to public schools. This factor is acknowledged as a limitation affecting the generalizability

and scope of the data. For further detail, the data regarding the questionnaire responses are presented in Table 3.

Table 3. Questionnaire Results for the Domain: Recognizing the Educational Impact of Cultural Diversity

Statements	%	Total Score	Category
I understand my own culture	60.25	487	Advanced
I am aware of and can explain its impact	63.40	512	Advanced
I continuously pursue professional development	58.15	470	Advanced
I create an inclusive and welcoming learning environment	66.72	539	Advanced
I recognize and reflectively intervene in my own biases	61.48	497	Advanced
I utilize diverse presentation strategies	67.05	542	Advanced
I consistently implement culture-based approaches in instruction	62.33	503	Advanced
I create opportunities for students to share their cultural experiences in the learning process	59.87	479	Advanced

The responses in Table 3 indicate that all participants scored within the “Advanced” category regarding their ability to recognize the educational impact of cultural diversity. Each indicator reflects an aspect of cultural awareness and its integration into instructional practices, measured by achievement percentages.

In the aspect of self-awareness and cultural reflection, the statements “I understand my own culture” (60.25%) and “I am aware of and can explain its impact” (63.40%) demonstrate a strong level of awareness regarding the influence of culture on the respondents. Within the dimension of professional development and inclusive environments, “I continuously pursue professional development” (58.15%) emerged as the lowest indicator, highlighting a need for sustained reinforcement in cultural exploration. Conversely, “I create an inclusive and

welcoming learning environment” (66.72%) reflects a strong commitment to cultivating an inclusive classroom climate.

In the aspect of bias intervention and expectation management, the 61.48% achievement rate indicates that respondents possess a strong awareness of identifying and managing implicit biases. The aspect of instructional strategies and classroom success recorded the highest scores, particularly in the utilization of diverse learning strategies (67.05%) and the implementation of a culture-based asset approach (62.33%). Meanwhile, providing opportunities for shared cultural reflection (59.87%) remained relatively low compared to the other indicators.

Overall, the respondents demonstrated a solid understanding of the importance of cultural diversity in education, with their primary strength lying in active learning strategies. However,

continuous professional development and the expansion of spaces for cultural reflection still require reinforcement to ensure a more comprehensive

implementation of CRP. Next, the questionnaire results regarding addressing demographic disparities in achievement are presented in Table 4.

Table 4. Questionnaire Results for the Domain: Addressing Demographic Disparities in Achievement

Domain	Statements	%	Total Score	Category
Addressing Demographic Disparities in Achievement	I regularly review demographics;	52.43	417	Advanced
	I design instructional strategies that reduce achievement gaps;	55.48	442	Advanced
	I analyze my past academic performance;	56.01	445	Advanced
	I collaborate with classmates to review;	59.06	470	Advanced
	I hold and consistently communicate high expectations;	54.47	433	Advanced
	I demonstrate this through classroom practices;	58.92	469	Advanced
	I know each of my classmates;	57.36	458	Advanced
	I frequently assess my learning progress;	62.98	511	Advanced
	I identify external resources;	54.21	431	Advanced
	I realize that I might not be learning.	56.19	448	Advanced

Table 4 shows that all respondents scored within the “Advanced” category regarding their practices in addressing demographic disparities in achievement. These data reflect educators’ efforts to identify, analyze, and respond to academic inequities through various instructional strategies. Although all indicators are at the “Advanced” level, there remains room for development toward the “Exemplary” category.

In the aspect of assessment practices, the highest score was recorded for the statement “I frequently assess my learning progress” (62.98%), demonstrating a commitment to ongoing reflection and evaluation as a means to reduce achievement gaps. Within the aspect of collaborative work, the 59.06%

achievement rate highlights the importance of collaboration in decision-making as an equity strategy. Meanwhile, the implementation of inclusive practices in the classroom (58.92%) and the understanding of student backgrounds (57.36%) indicate active engagement in building an equitable learning environment.

In the aspect of academic analysis and self-reflection, the percentages of 56.01% and 56.19% indicate a relatively strong reflective awareness, though there remains room for improvement. The lowest indicator was found in the utilization of external resources (54.21%), highlighting a need to strengthen out-of-classroom support to address achievement gaps more comprehensively.

Overall, the respondents

demonstrated solid competence in addressing demographic disparities, with their primary strengths lying in self-evaluation and collaborative practices. However, optimizing resource utilization and reinforcing systemic strategies are

necessary to drive achievement toward a higher level. Next, the questionnaire results regarding building intercultural relationships across differences are presented in Table 5.

Table 5. Questionnaire Results for the Domain: Building Intercultural Relationships Across Differences

Domain	Statements	%	Total Score	Category
Building Intercultural Relationships Across Differences	I get to know each classmate to determine their skill levels and learning needs;	54.32	439	Advanced
	I communicate regularly with each classmate in various ways, and I believe in their ability to achieve;	56.45	456	Advanced
	I design and adapt classroom management approaches to support relationships with and among classmates;	55.21	445	Advanced
	I understand the importance of being part of my classmates' learning process and actively build relationships with their families;	60.12	486	Advanced
	I seek to learn about the family cultures and values of my classmates to build relationships that support my studies;	59.05	478	Advanced
	I routinely make an effort to engage and communicate effectively with classmates' families through various means and methods.	60.37	488	Advanced

As shown in Table 5, all respondents scored within the “Advanced” category regarding their practices in building intercultural relationships. These data reflect efforts to understand, interact with, and support students and their families within an inclusive educational framework. Although all indicators are at an “Advanced” level, there remains room to enhance their overall effectiveness.

The highest score was recorded for engagement and communication with families (60.37%), followed closely by an active commitment to building relationships with students' families

(60.12%). These findings underscore the importance of family partnerships as the foundation for intercultural relations. Understanding the cultural values of families (59.05%) also demonstrates an awareness of the vital role that cultural context plays in educational interactions.

Regular motivational communication with students (56.45%) and the adaptation of classroom management strategies (55.21%) indicate reasonably strong practices, yet they still require greater consistency and refinement. The lowest indicator was found in the effort to recognize individual student needs

(54.32%), highlighting a need to strengthen personalized learning.

Overall, the respondents demonstrated a solid foundation in building intercultural relationships through effective communication and family engagement. However, improvements in instructional

personalization and classroom management strategies will further enhance the creation of an inclusive and effective learning environment. Next, the questionnaire results regarding a curriculum that reflects cultural diversity are presented in Table 6.

Table 6. Questionnaire Results for the Domain: Tailoring the Curriculum to Reflect Cultural Diversity

Domain	Statements	%	Total Score	Category
Tailoring the Curriculum to Reflect Cultural Diversity	Lessons in my class recognize and articulate cultural biases;	54.78	442	Advanced
	Learning in my class creates opportunities for students to bring their life experiences, culture, and language into the classroom as a foundation for learning;	57.36	463	Advanced
	Instruction in my class integrates varied assessments so that students can demonstrate their respective knowledge, talents, and skills, activating student strengths and amplifying student voices;	58.94	476	Advanced
	Teachers in my class understand historical and contemporary events and issues from multiple racial, ethnic, and cultural group perspectives;	63.12	510	Advanced
	In my class, teaching and learning utilize examples and analogies from classmates' lives and apply content and skills to classmates' lives;	59.85	484	Advanced
	Learning in my class creates an accessible and welcoming classroom for all classmates;	62.43	505	Advanced
	My classroom environment reflects the cultural diversity, interests, and experiences of my classmates.	64.37	520	Advanced

Table 6 shows that all respondents scored within the "Advanced" category regarding their practices in tailoring the curriculum to reflect cultural diversity. These findings indicate a strong commitment to creating an inclusive and representative learning environment, although room for development toward a more optimal level remains.

The highest score was recorded for

the indicator "My classroom environment reflects the cultural diversity, interests, and experiences of my classmates" (64.37%), followed closely by teachers' understanding of historical and contemporary issues from multiple cultural perspectives (63.12%). Additionally, creating an accessible and welcoming classroom for all students (62.43%) demonstrates a tangible effort to ensure inclusivity. The integration of varied forms

of assessment (58.94%) also reflects an ongoing effort to accommodate diverse student abilities, though further innovation is still needed. Overall, scores ranged from 54.78% to 64.37%, signaling a reasonably solid integration of culture within the curriculum.

The quantitative results demonstrate that both student and teacher understanding of CRP is at an advanced level. The implementation of cultural awareness has actively become an integral part of instructional practices in East Nusa Tenggara.

Qualitative findings from interviews with three teachers (CT, TT, and YY) identified four major themes: cultural awareness, addressing inequities, intercultural communication, and curriculum integration. Teacher CT emphasized local culture-based differentiated instruction, whereas TT highlighted the challenges of bias and its mitigation strategies. YY demonstrated a more systemic approach, including strengthening school equity mechanisms and implementing diversity-based

curriculum integration.

The teachers agreed that differentiated instruction and the utilization of diverse learning resources deepen students' cultural understanding. Experiential practices, such as field trips to cultural sites and houses of worship, were considered effective in broadening perspectives and fostering intercultural awareness. Furthermore, the institutional commitment to addressing discrimination indicates that CRP is not merely applied at the instructional level but has also become embedded within the school culture.

Overall, the qualitative findings corroborate the quantitative results, confirming that the implementation of culturally responsive pedagogy in East Nusa Tenggara has progressed significantly. Integrating diversity into instruction not only enriches the learning experience but also fosters values of tolerance and equity within the school environment. A summary of the qualitative analysis results is presented in Table 7.

Table 7. Themes and Codes across the Beginning, Intermediate, Advanced, and Exemplary Categories

Themes	Code	Teacher CT	Teacher TT	Teacher YY
Awareness and Understanding of CRP	Familiarity with the concept	Exemplary: Familiar with the concept and capable of implementing it	Exemplary: Familiar with the concept and capable of implementing it	Exemplary: Familiar with the concept and capable of implementing it
Addressing Inequities	Institutional response	Intermediate: Recognizes the importance of a response, but	Intermediate: Recognizes the importance of a response, but	Advanced: Recognizes institutional systems

Intercultural Relations	Inequity prevention	reflection remains limited to the personal sphere Intermediate: Prevention strategies are basic and rely on individual experiences	reflection remains limited to the personal sphere Intermediate: Prevention strategies are basic and rely on individual experiences	and the social impacts of inequity Exemplary: Demonstrates prevention mechanisms that are integrated into school practices
Communication Among Students	Student and teacher roles in interaction	Advanced: Understands the utility of intercultural communication in building responsive learning	Advanced: Understands the utility of intercultural communication in building responsive learning	Exemplary: Reflects inclusive intercultural communication and fosters collaboration among students
Curriculum CRP	in Resource support and design	Advanced: Consistently utilizes diverse instructional materials	Advanced: Consistently utilizes diverse instructional materials	Exemplary: Reflects on the use of instructional materials while adapting methods to build cultural awareness

Table 7 illustrates teachers' proficiency levels in CRP across five major themes in East Nusa Tenggara. In the theme of CRP awareness and understanding, all three teachers (CT, TT, and YY) scored within the "Exemplary" category, demonstrating both conceptual mastery and consistency in classroom implementation.

In the theme of addressing inequities, variations in proficiency emerged. CT and TT are at the "Intermediate" level because their reflection remains limited to personal experiences, despite acknowledging the existence of institutional responses. Conversely, YY reached the "Advanced" level, demonstrating the ability to identify the structural dimensions of inequity and systematically integrate prevention strategies into school practices.

In intercultural communication, CT and TT scored at the "Intermediate" level by leveraging diversity as a resource for interaction and collaboration. YY demonstrated "Exemplary" competence through curriculum adaptation and peer mentoring in CRP implementation. In the curricular theme, CT and TT consistently performed at the "Advanced" level through the utilization of diverse instructional materials, whereas YY achieved the "Exemplary" level through reflective and adaptive practices that make CRP an integral part of instructional planning.

Overall, the implementation of CRP in East Nusa Tenggara is strong, with varying proficiency levels among educators. YY stands out as a model for comprehensive practice, while CT and TT demonstrate significant development with

the potential for further growth through sustained reflection and strategic reinforcement.

Discussion

The findings highlight the significant progress made by high school teachers and students in East Nusa Tenggara in understanding and implementing CRP. This demonstrates a growing proficiency in recognizing cultural diversity, adapting curricula, and fostering intercultural communication within the classroom. These results align with previous literature that emphasizes the transformative potential of CRP in addressing systemic inequities and promoting inclusive education.

The findings indicate a strengthening of pedagogical capacity in the implementation of CRP within the high school context in East Nusa Tenggara. This enhancement is reflected in the ability of both teachers and students to identify cultural diversity as a learning resource, reconstruct the curriculum contextually, and develop more reflective patterns of intercultural communication. Theoretically, these findings reinforce Krmpotich's (2016) argument that CRP is not merely an instructional strategy, but rather a transformational framework that establishes social justice and cultural competence as the foundation of educational practice.

Variations in proficiency levels among the three teachers (CT, TT, and YY) demonstrate that the internalization of CRP occurs differentially. In the theme of cultural awareness, all three show a relatively well-established conceptual mastery, characterized by consistency in integrating diversity values into instructional practices. However, differences become more pronounced in the theme of managing structural inequities. CT and TT tend to view inequity as a phenomenon to be addressed pedagogically at the classroom level, whereas YY demonstrates a more systemic reflective capacity by linking educational practices to broader institutional structures and accountability mechanisms. This capacity represents a higher level of professional agency and aligns with previous research regarding the importance of continuous professional development in building educational institutions that are responsive to diversity (López, 2014; Rawadieh, 2022; Sudarmin et al., 2024).

In the themes of intercultural communication and curriculum development, CT and TT leverage social heterogeneity as pedagogical capital through the use of diverse instructional materials and differentiated learning approaches. Meanwhile, YY developed a more integrative approach by combining experiential learning (such as field trips to

cultural sites and houses of worship) with peer mentoring practices. This strategy not only enriches the student learning experience but also extends the impact of CRP to the collegial and institutional levels. These practices are consistent with previous research frameworks regarding the integration of multicultural content and with findings that confirm the correlation among contextual approaches, increased academic achievement, and the strengthening of social justice (Cavalli-Sforza & Feldman, 1981; Hilliard et al., 2025; Lara-Morales & Ramos-Gálvez, 2024; Nugrahani et al., 2019).

Aggregately, the categorization of respondents at the “Advanced” level across various CRP dimensions demonstrates that cultural competence is no longer peripheral; rather, it has become an integral part of pedagogical practice. These findings also reaffirm the critique by Al-Muhammad and Al-Kaabi (2023) regarding research paradigms that focus on individual deficits. Instead of focusing on personal shortcomings, the present study highlights the importance of identifying and transforming structural barriers within the educational system.

Nevertheless, the implementation of CRP is not without contextual constraints, particularly regarding limited institutional support, professional readiness, and disparities in resource distribution within

remote regions like East Nusa Tenggara (Crooke, 2019; Nurdauletova et al., 2024; Zapf, 2016). These barriers demonstrate that the sustainability of CRP requires interventions at the level of educational policy and governance, including the reinforcement of continuous professional development programs, equitable access to learning resources, and the systematic integration of local cultural contexts into the curriculum (Belford, 2024; Nomnian & Pillai, 2022; Zakaria & Ab Rahman Muton, 2022).

Thus, this study underscores that the implementation of CRP in East Nusa Tenggara not only contributes to enhancing the cultural competence of teachers and students but also reflects the potential for structural transformation toward an educational system that is more adaptive, inclusive, and oriented toward social justice.

Conclusion

This study provides a comprehensive overview of the understanding and implementation of CRP among high school students and teachers in East Nusa Tenggara. The findings indicate that the students scored within the “Advanced” category, demonstrating a high level of cultural awareness, the capacity to recognize diversity, and the skills needed to adapt to a curriculum oriented toward

multicultural values. Consequently, students in East Nusa Tenggara can be said to possess a systematic understanding of the vital role diversity plays within the educational process.

Meanwhile, the sampled teachers exhibited high proficiency in integrating CRP principles into their instructional practices. They not only leverage diversity as a learning resource but also implement curriculum adaptations and utilize varied instructional materials to cultivate students' cultural awareness. Several teachers even demonstrated "Exemplary" competence through peer mentoring and reflective teaching practices that foster intercultural communication. However, this study also revealed that teachers' personal reflections on issues of cultural inequity still require reinforcement to optimize the execution of CRP. Overall, this study underscores that the implementation of CRP in East Nusa Tenggara has made a tangible contribution to the understanding of cultural diversity among both students and teachers. In addition to strengthening classroom inclusivity, this implementation serves as a crucial strategy for building an educational system that is more equitable, contextualized, and culturally grounded. This research emphasizes the importance of the sustained integration of local contexts into pedagogical practices, both through continuous professional development for

teachers and educational policy, so that CRP can continue to serve as a vehicle for social transformation and educational quality enhancement within the region.

References

- Aarsaether, F. (2021). Learning environment and social inclusion for newly arrived migrant children placed in separate programmes in elementary schools in Norway. *Cogent Education*, 8(1), 1–16. <https://doi.org/10.1080/2331186X.2021.1932227>
- Al-Muhammad, E. A. L., & Al-Kaabi, M. A. H. (2023). Sufism is a Cultural Phenomenon. *Kurdish Studies*, 11(2), 3649–3659. <https://doi.org/10.58262/ks.v11i2.263>
- Ande, A., Utomo, S. S., Dua, A. A., Lehan, & Saefudin, A. (2025). Ritual Language in Korolele Ceremony: Local Wisdom, Cultural Identity, and Moral Education. *International Journal of Society, Culture, & Language*, 13(1), 173–184.
- Belford, N. (2024). Culturally Responsive Teaching with pre-service teachers and the challenges to action Culturally Responsive Pedagogies in an Australian education context. In *The Layered Landscape of Higher Education: Capturing Curriculum, Diversity, and Cultures of Learning in*

- Australia.*
<https://doi.org/10.4324/9781032715544-10>
- Cameron, T., Ambrose Brown, V., Katz-Buonincontro, J., Anderson, R. C., Edmunds, A., Land, J., & Livie, M. (2024). "Mirrors and windows:" a case study of educators' culturally responsive teaching aspirations and syllabi transformation in the arts. *Teaching and Teacher Education, 148*.
<https://doi.org/10.1016/j.tate.2024.104714>
- Cavalli-Sforza, L. L., & Feldman, M. W. (1981). *Cultural Transmission and Evolution: A Quantitative Approach*. Princeton University Press.
- Creswell, J. W., & Clark, V. L. P. (2011). Choosing a mixed methods design. In *Designing and Conducting Mixed Methods Research* (pp. 53–106). Sage Publications, Inc.
- Creswell, J. W., & Miller, D. L. (2000). Determining validity in qualitative inquiry. *Theory into Practice, 39*(3), 124–130.
https://doi.org/10.1207/s15430421tip3903_2
- Crooke, E. (2019). Memory politics and material culture: Display in the memorial museum. *Memory Studies, 12*(6), 617–629.
<https://doi.org/10.1177/1750698017727805>
- Darsono, Fahrudin, Birsyada, M. I., Judijanto, L., Muslim, A., Saefudin, A., & Saddhono, K. (2024). Environmental Exploitation in the Colonial Period: An Ecocritical Analysis of Pramoedya Ananta Toer's *Buru Quartet*. *Theory and Practice in Language Studies, 14*(8), 2455–2464.
<https://doi.org/10.17507/tpls.1408.18>
- Gupta, A., Liu, Y., Lin, T.-C., Zhong, Q., & Suzuki, T. (2024). Listening to diverse voices: inclusive pedagogy and culturally responsive teaching for library interactions. *Reference Services Review, 52*(1), 66–85.
<https://doi.org/10.1108/RSR-04-2023-0042>
- Hilliard, L. W., Barnes, K. L., & Hunter, W. C. (2025). Culturally Responsive Teaching Practices for Students With Emotional and Behavioral Disorders. *Intervention in School and Clinic, 60*(4), 207–213.
<https://doi.org/10.1177/10534512241296800>
- Ialuna, F., Civitillo, S., Schachner, M. K., & Jugert, P. (2024). Culturally Responsive Teaching Self-Efficacy and Cultural Diversity Climate Are Positively Associated With the Academic and Psychological Adjustment of Immigrant and

- Nonimmigrant Students. *Cultural Diversity and Ethnic Minority Psychology*.
<https://doi.org/10.1037/cdp0000697>
- Jatuporn, O. (2022). Discursive practices of local curriculum development discourse: Perspectives of teachers and school principals under the place-based educational reform movement. *Kasetsart Journal of Social Sciences*, 43(4), 797–804.
<https://doi.org/10.34044/j.kjss.2022.43.4.01>
- Krmpotich, C. (2016). From collection to community to collections again: Urban Indigenous women, material culture and belonging. *Journal of Material Culture*, 21(3), 343–365.
<https://doi.org/10.1177/1359183515610362>
- Kumari, N., & Singh, D. (2018). Impact of organizational culture on employee performance. *Prabandhan: Indian Journal of Management*, 11(6), 53–63.
<https://doi.org/10.17010/pijom/2018/v11i6/128442>
- Lara-Morales, P., & Ramos-Gálvez, C. (2024). Culturally responsive teaching: Pre-service English language teachers' challenges and opportunities in the pursuit of transformative practice. In *Critiquing the Teaching and Learning of English in Chile: Challenges and Opportunities for Transformative Practice*.
<https://doi.org/10.4324/9781003482550-8>
- López, E. (2014). Culturally informed lesson planning. In *Re-membering History in student and Teacher learning: An Afrocentric culturally informed Praxis*.
<https://doi.org/10.4324/9781315882062>
- Medin, D. L., & Bang, M. (2014). The cultural side of science communication. *Proceedings of the National Academy of Sciences of the United States of America*, 111, 13621–13626.
<https://doi.org/10.1073/pnas.1317510111>
- Naz, F., Saha, T., & Hyun, K. (2024). Transportation Curriculum with Culturally Responsive Teaching: Lessons Learned from Pre-Service Teachers and Future Transportation Workforce. *Transportation Research Record*, 2678(4), 352–364.
<https://doi.org/10.1177/03611981231184233>
- Nofrima, S., Sudiar, S., & Purnomo, E. P. (2021). How Javanese Culture Shaping Political Ideology (Case Study of the People in Yogyakarta). *Jurnal Ilmiah Peuradeun*, 9(2), 435–

450.
<https://doi.org/10.26811/peuradeun.v9i2.500>
- Nomnian, S., & Pillai, S. (2022). An Ethnographic Study of Dessert Culture in the Tenth Lunar Month Festival. *Journal of Mekong Societies*, 18(3), 182–206.
- Nugrahani, D., Nababan, M. R., Santosa, R., & Djatmika. (2019). Translating javanese culture expressions in a novel: Techniques and quality. *Journal of Social Studies Education Research*, 10(2), 323–343.
- Nurdauletova, B., Artykbaev, Z., Amirbekova, A., Koshimova, B., Otarova, A., & Zhetkizgenova, A. (2024). Enhancing Cultural Awareness through Project-Based Learning: A Study on Historical Preservation in Kazakhstan. *Journal of Ethnic and Cultural Studies*, 11(3), 247–268. <https://doi.org/10.29333/ejecs/2214>
- Rawadieh, S. (2022). Patterns of Cultural Identity Included in History Textbooks in Jordan. *Dirasat: Human and Social Sciences*, 49(2), 614–627.
- Saefudin, A. (2025). Shaping Future History Teachers: Evaluating Historical Thinking Skills and Learning Innovations. *International Research Journal of Multidisciplinary Scope*, 6(1), 663–674. <https://doi.org/10.47857/irjms.2025.v06i01.02982>
- Saefudin, A., Santyaningtyas, A. C., Lubis, A. F., & Mokodenseho, S. (2023). History, Cultural Shifts, and Adaptation in Social Change: An Ethnographic Study in the Aboge Islamic Community. *Journal of Innovation in Educational and Cultural Research*, 4(2), 303–310. <https://doi.org/10.46843/jiecr.v4i2.596>
- Sudarmin, Munirah, & Sukmawati. (2024). Development of a Pancasila Education Teaching Module with Integration of Mattabe' Culture for Strengthening Student Character Values. *Journal of Ecohumanism*, 3(6), 1743–1753. <https://doi.org/10.62754/joe.v3i6.4136>
- Utomo, S. S., Ande, A., & Saefudin, A. (2024). Preserving Local Cultural Heritage in the Era of Globalisation: Reflections of the Barkcloth Tradition. *International Research Journal of Multidisciplinary Scope*, 05(03), 504–513. <https://doi.org/10.47857/irjms.2024.v05i03.0992>
- Wang, H., Chen, X., Ge, J., Yan, Z., He, X., Song, Y., & Zhou, Q. (2023). Research on the Spatiotemporal Distribution and Cultural Tourism Strategy of Modern

- Educational Architectural Heritage in Nanjing. *Sustainability (Switzerland)*, 15(19).
<https://doi.org/10.3390/su151914392>
- Wiryanto, Primaniarta, M. G., & de Mattos, J. R. L. (2022). Javanese ethnomathematics: Exploration of the Tedhak Siten tradition for class learning practices. *Journal on Mathematics Education*, 13(4), 661–680.
<https://doi.org/10.22342/jme.v13i4.pp661-680>
- Zakaria, N., & Ab Rahman Muton, N. (2022). Cultural code-switching in high context global virtual team members: A qualitative study. *International Journal of Cross Cultural Management*, 22(3), 487–515.
<https://doi.org/10.1177/14705958221137256>
- Zapf, H. (2016). Handbook of ecocriticism and cultural ecology. In *Handbook of Ecocriticism and Cultural Ecology*.
<https://doi.org/10.1515/9783110314595>