

LOCAL WISDOM-BASED AUTHENTIC MATERIALS FOR SOCIOLINGUISTICS LEARNING

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ABSTRACT

Previous studies on authentic materials and local wisdom-based learning have mainly focused on general English language teaching contexts, while limited research has explored the use of local wisdom-based authentic materials in Sociolinguistics learning in higher education. Therefore, this study investigates how local wisdom-based authentic materials support students' engagement and comprehension in a Sociolinguistics course at a state university in Central Java, Indonesia. Using a convergent mixed-methods design, data were collected from 146 undergraduate students enrolled in the English Education Study Program through questionnaires, classroom observations, and semi-structured interviews. Authentic materials reflecting students' local linguistic and cultural contexts were integrated into classroom instruction. Quantitative findings indicate generally positive student perceptions, particularly in terms of comprehension ($M = 3.56$) and engagement ($M = 3.16$). Students also perceived the materials as culturally relevant ($M = 3.15$). Qualitative findings suggest that familiar cultural examples supported students' understanding of sociolinguistic concepts and encouraged classroom participation. However, some students expressed the need for broader cultural representation in the materials. Overall, the study suggests that local wisdom-based authentic materials may support more contextualized and meaningful Sociolinguistics learning when designed inclusively and aligned with instructional objectives.

Keywords: authentic materials; cultural relevance; local wisdom; Sociolinguistics; student engagement

ABSTRAK

Penelitian sebelumnya mengenai bahan ajar autentik dan pembelajaran berbasis kearifan lokal umumnya berfokus pada pengajaran bahasa Inggris secara umum, sementara kajian tentang penggunaan bahan ajar autentik berbasis kearifan lokal dalam pembelajaran Sociolinguistik di perguruan tinggi masih terbatas. Oleh karena itu, penelitian ini mengkaji bagaimana bahan ajar autentik berbasis kearifan lokal mendukung keterlibatan dan pemahaman mahasiswa dalam mata kuliah Sociolinguistik di salah satu universitas negeri di Jawa Tengah, Indonesia. Penelitian ini menggunakan desain mixed-methods konvergen dengan pengumpulan data melalui kuesioner terhadap 146 mahasiswa Pendidikan Bahasa Inggris, observasi kelas, dan wawancara semi-terstruktur. Bahan ajar autentik yang mencerminkan konteks linguistik dan budaya lokal mahasiswa diintegrasikan ke dalam pembelajaran. Data kuantitatif menunjukkan persepsi positif mahasiswa, terutama pada aspek pemahaman ($M = 3,56$), keterlibatan ($M = 3,16$), dan relevansi budaya ($M = 3,15$). Data kualitatif menunjukkan bahwa contoh budaya yang familiar membantu mahasiswa memahami konsep Sociolinguistik dan meningkatkan partisipasi kelas. Namun, beberapa mahasiswa menyoroti perlunya representasi budaya yang lebih luas. Penelitian ini menunjukkan bahwa bahan ajar autentik berbasis kearifan lokal berpotensi mendukung pembelajaran Sociolinguistik yang lebih kontekstual dan bermakna.

Kata Kunci: bahan ajar autentik; kearifan lokal; keterlibatan mahasiswa; relevansi budaya; Sociolinguistik

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INTRODUCTION

The most effective language acquisition occurs when it is contextualized and meaningful. Authentic texts—that is, those which reflect diverse cultural situations, and which are used in the real world—are ideally suited for materials used in language teaching (Tomlinson & Masuhara, 2017). Authentic resources created by native speakers for native speakers offer not just linguistic accuracy but also immerse language learners in the sociocultural dimensions of a language. Moreover, resources rooted in local wisdom can enhance students' awareness of their heritage while strengthening ties to global contexts. The simultaneous focus on authenticity and cultural relevance is crucial in higher education, where students must cultivate cultural sensitivity and critical thinking skills alongside linguistic proficiency.

In Indonesia, characterized by its vast cultural diversity, the incorporation of local wisdom-based authentic materials in language instruction can enhance meaningful engagement and facilitate a deeper comprehension of sociolinguistic phenomena. In Sociolinguistics classes, such materials can elucidate the interaction between language and culture, enabling students to examine how cultural norms influence language usage in diverse cultures. This technique enhances the relevance of learning to students' experiences and local contexts, thereby motivating active participation in classroom activities.

Sociolinguistics is an academic discipline that is particularly well-suited to investigating the relationship between language and culture. It investigates the ways in which language transforms and varies in various social and cultural contexts, including the function of language in the construction of social identity, code-switching, and language attitudes (Holliday, 2010). In these investigations, culture is a central factor, both influencing and being influenced by linguistic practices. Sociolinguistics, for instance, investigates the ways in which language usage is influenced by cultural norms and values in a variety of contexts, including formal discourse and informal conversations. Using this perspective, students can more effectively evaluate real-world linguistic phenomena, including the ways in which cultural identity is conveyed through language choices and the ways in which cultural shifts affect the evolution of language. The integration of local wisdom-based authentic materials into a Sociolinguistics course is consistent with the discipline's primary objectives, allowing students to investigate the relationships between language and culture in both local and global contexts. This emphasis enhances students' analytical skills and cultivates a more profound understanding of the sociocultural factors that influence communication, rendering Sociolinguistics an optimal platform for the implementation of such a unique pedagogical approach.

Nonetheless, the situation in numerous Indonesian classrooms, particularly those at a state university in Central Java, starkly contrasts with this ideal. Classroom practices are frequently dominated by traditional language teaching methods, which heavily rely on decontextualized materials such as generic textbooks (Khalil & Semono-Eke, 2020; Muhammad & Setiawan, 2025; Nazarova, 2024). In a Sociolinguistics course that was observed during the 2024 academic year, for example, the instructional materials were primarily theoretical explanations and examples from a variety of cultures that were not their own. Students reported experiencing challenges in understanding the examples they were given, as they perceived them as being unrelated to their own cultural experiences. Not only did this disparity diminish student engagement, but it also impeded their capacity to critically analyze sociolinguistic concepts in a meaningful manner.

Furthermore, many lecturers struggle to find and modify local wisdom-based authentic resources fit for course goals. Limited time, inadequate access to pertinent resources, and poor material development training compound this problem. Consequently, classroom instruction sometimes fails to provide opportunities for investigating the rich language and cultural variety of Indonesia, so depriving students of the tools they need to apply sociolinguistic theories in practical settings.

The discrepancy between the ideal situation and current classroom realities emphasizes the requirement of creative instructional strategies meant to close this gap. Although earlier research on the use of authentic materials in language acquisition has been conducted, few have concentrated on combining these resources with local cultural aspects in the framework of Sociolinguistics education. For instance, studies by Gilmore (2007) show how well authentic materials promote communicative competence, but they neglect their cultural aspects (Gilmore, 2007, as cited in Walsh and Mann, 2019). In a similar vein, Mishan (2005) addresses the instructional benefits of using authentic texts but ignores the possibility of local wisdom-based resources in raising students' cultural consciousness. A study like that of Sari and Amrul (2021) has looked at the value of local wisdom in language instruction in Indonesia, mostly in regular English classes instead of specialized courses like Sociolinguistics.

This study aims to address the gap between theoretical Sociolinguistics instruction and students' sociocultural realities by investigating the use of local wisdom-based authentic materials in Sociolinguistics learning. Previous studies have examined authentic materials and local wisdom-based learning mainly in general English language teaching contexts. However, limited research has specifically explored how local wisdom-based authentic materials are implemented in Sociolinguistics courses in Indonesian higher education, particularly through a convergent mixed-methods approach that examines both students' perceptions and classroom experiences. Therefore, this study seeks to contribute to the growing discussion on contextualized and culturally responsive language education by focusing on the integration of local wisdom into authentic Sociolinguistics learning materials.

The objectives of this study are twofold. First, the study aims to investigate how local wisdom-based authentic materials influence students' engagement, comprehension, and perceptions of cultural relevance in Sociolinguistics learning. Second, the study aims to identify strategies for developing and implementing local wisdom-based authentic materials in Sociolinguistics courses. Through these objectives, the study intends to provide both theoretical and practical contributions to Sociolinguistics pedagogy, authentic materials development, and culturally responsive language teaching.

To achieve these objectives, this study explores how local wisdom-based authentic materials affect students' engagement and comprehension in Sociolinguistics learning, as well as the strategies that support their effective development and implementation in Sociolinguistics courses. By addressing these issues, the study is expected to contribute to more contextualized, inclusive, and meaningful Sociolinguistics learning practices in Indonesian higher education.

METHODS

Research design

Combining quantitative and qualitative methods, this convergent mixed-methods research project investigated how authentic, local wisdom-based materials might affect students' learning experiences in a Sociolinguistics course (Creswell & Plano Clark, 2023). In this design, quantitative and qualitative data were collected during the same phase of the study, analyzed separately, and then integrated to provide a more comprehensive understanding of the research problem (Creswell & Plano Clark, 2023; Creswell & Creswell, 2023). The quantitative data were collected through questionnaires to examine students' perceptions of engagement, comprehension, cultural relevance, and learning experiences. Meanwhile, qualitative data were obtained through classroom observations and semi-structured interviews to explore students' experiences, classroom interactions, and responses to the materials in greater depth. The integration of quantitative and qualitative findings enabled the study to compare, support, and enrich the interpretation of the results regarding the implementation of local wisdom-based authentic materials in Sociolinguistics learning (Tashakkori & Teddlie, 2010). In addition, the study aimed to provide practical strategies for developing and implementing such materials in future teaching practices.

Research site and participants

This study was conducted in the English Education Study Program at a state university in Central Java, Indonesia. The participants consisted of 146 fifth-semester undergraduate students aged between 19 and 21 years who had completed the Sociolinguistics course during the 2024 academic year. The students came from diverse regional and cultural backgrounds, including Javanese and non-Javanese communities (Sundanese, Minangkabau, and Dayak), providing varied sociolinguistic experiences relevant to the objectives of the study. Purposive sampling was employed because all participants had direct experience with the implementation of local wisdom-based authentic materials in the Sociolinguistics course. The sample was considered appropriate for the purposes of the study because all participants shared similar academic backgrounds, had taken the same course, and experienced the same instructional context. In addition, five students were selected purposively for semi-structured interviews to represent diverse perspectives based on their cultural backgrounds, classroom participation levels, and responses to the questionnaire results. The selection included students from different regional backgrounds as well as students who demonstrated varying levels of engagement during classroom activities. This approach was intended to capture a broader range of experiences and perceptions regarding the implementation of local wisdom-based authentic materials in Sociolinguistics learning.

Data collection and analysis

Data for this study were collected through questionnaires, semi-structured interviews, and classroom observations. The questionnaire served as the primary instrument and was distributed to 146 students who had completed the Sociolinguistics course. The questionnaire consisted of 26 items divided into four dimensions: student engagement, comprehension of sociolinguistic concepts, cultural relevance and inclusivity, and visual and multimedia integration. The items were measured using a 4-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). The questionnaire items were developed based on Tomlinson's (2012) criteria for effective language learning materials, particularly authenticity, relevance, comprehensibility, and cultural richness. To ensure content validity, the questionnaire was reviewed by two experts in English language teaching and Sociolinguistics. Revisions were made based on the experts' feedback regarding item clarity, relevance, and alignment with the research objectives. To ensure the reliability of the instrument, a reliability analysis was conducted using Cronbach's alpha. The questionnaire achieved a Cronbach's alpha coefficient of 0.87, indicating good internal consistency and reliability for data collection.

In addition to the questionnaire, semi-structured interviews were conducted with five students selected purposively from the 146 participants. The interviews aimed to explore students' personal experiences with local wisdom-based authentic materials, their perceptions of cultural relevance, and the challenges they encountered during the learning process. The interview protocol consisted of open-ended questions related to students' engagement, comprehension, classroom participation, and responses to culturally contextualized materials. The interviews were audio-recorded, transcribed, and analyzed thematically to identify recurring themes and patterns.

Classroom observations were also conducted throughout the implementation of the materials to examine students' real-time interactions and classroom participation. The observation checklist focused on several aspects, including students' engagement during discussions, participation in collaborative activities, responses to culturally contextualized examples, and interaction with multimedia materials. Field notes were used to record classroom behaviors, students' reactions, and interaction patterns during learning activities.

To analyze the quantitative data, descriptive statistics were employed to calculate the mean scores of questionnaire responses. The quantitative findings were used to identify general trends related to students' engagement, comprehension, and perceptions of cultural relevance. Meanwhile,

qualitative data from interviews, open-ended questionnaire responses, and classroom observations were analyzed using thematic analysis following Braun and Clarke’s (2006) framework. The analysis began with familiarization with the data through repeated reading of interview transcripts, observation notes, and participants’ written responses. Initial codes were then generated to identify meaningful units related to students’ engagement, comprehension, cultural relevance, and learning experiences. Similar codes were grouped into broader categories, which were subsequently reviewed and refined into overarching themes. The themes were continuously compared against the data to ensure coherence and representativeness. To enhance the trustworthiness of the findings, data triangulation was conducted by comparing information obtained from questionnaires, interviews, and classroom observations. Finally, the quantitative and qualitative findings were integrated through triangulation to provide a more comprehensive understanding of the implementation and impact of local wisdom-based authentic materials in Sociolinguistics learning.

FINDINGS AND DISCUSSION

Findings

This section presents the findings of the study regarding students’ perceptions of local wisdom-based authentic materials in Sociolinguistics learning. The findings are organized into four main aspects of engagement, comprehension, cultural relevance and inclusivity, and visual elements in learning engagement.

Table 1. Summary of Quantitative Findings

Aspect	Students’ Needs	Mean
Engagement	Materials moderately engaged students, with higher engagement when content was relatable to personal cultural contexts.	3.16
Comprehension	Familiar, culture-based examples enhanced understanding of sociolinguistic concepts.	3.56
Relevance of Materials	Students found materials moderately relevant to their cultural backgrounds, though inclusivity could be improved.	3.15
Visual and Multimedia Use	Visual elements were somewhat engaging but lacked strong integration into lesson objectives.	3.01

Engagement with Local Wisdom-Based Materials

The questionnaire results showed that students generally perceived the local wisdom-based authentic materials as engaging. The statement “Authentic, local wisdom-based materials have a lasting impact and assist in the retention of sociolinguistic concepts” obtained a mean score of 3.16, as shown in Table 1. This score indicates a moderate level of involvement, implying that the materials were somewhat effective but not exceptionally. This outcome also indicates that although local wisdom-based materials were pertinent to the students’ experiences, there remains potential for further enhancement of engagement levels. Similarly, a statement from interview results reported, “local wisdom-based materials presented are relevant to my daily life,” received a mean score of 3.19, suggesting that students found the materials moderately connected to their personal experiences.

Interview findings also demonstrated that students became more engaged when the materials reflected familiar social and cultural contexts. One participant stated, “I found it easier to focus and understand the lesson when the examples were similar to language situations in my community.” Another participant explained, “The discussions became more interesting because we talked about language practices that we often hear in daily life.” Classroom observations further suggested that students tended to participate more actively during discussions involving local dialects, code-switching, and community language practices. Students were more willing to share experiences and respond to classroom activities when the examples were culturally familiar.

Comprehension of Sociolinguistic Concepts

The findings indicated that local wisdom-based authentic materials supported students' comprehension of sociolinguistic concepts. The statement *"I find local wisdom-based materials easy to understand because they are close to my life"* achieved the highest mean score of 3.56. This indicates that students found the materials easier to understand when they were culturally relevant. Students' comprehension of concepts such as code-switching, diglossia, and language variation was enhanced by their familiarity with the materials, as evidenced by this outcome.

Nonetheless, a subsequent inquiry, *"Authentic materials facilitate the incorporation of personal experience in comprehending sociolinguistic concepts,"* received a slightly lower score of 3.37, indicating a moderate degree of agreement. Although students valued the incorporation of their cultural backgrounds in the materials, others noted that there were overlooked opportunities to directly integrate their personal experiences into the courses. A student remarked, *"I comprehended the concepts more effectively when we examined the linguistic variations within my community. However, I regret that we were not given the opportunity to engage in more in-depth discussions about our personal experiences with these topics."*

During interviews, students also highlighted that local wisdom-based materials facilitated their comprehension of sociolinguistic principles by offering real-world examples. One student mentioned, *"The concept of diglossia became more apparent to me when we examined the various contexts in which two languages are used in my village, and I was able to connect it to my personal experience."* Conversely, some students articulated their dissatisfaction when the materials failed to adequately represent their personal experiences. As one student observed, *"The materials could have been more effective if they had included more examples from my hometown, despite the fact that they utilized examples from various regions."*

Classroom observations corroborated these findings, as students were seen engaging in discussions on instances from their cultural backgrounds, resulting in enhanced comprehension. During group discussions, students frequently related sociolinguistic concepts to language practices within their own communities, such as the use of local dialects, code-switching in family interactions, and language variation in social settings. Students also appeared more confident in explaining theoretical concepts when they could connect them to familiar real-life experiences. This classroom interaction suggests that culturally familiar materials helped students bridge abstract sociolinguistic theories with authentic communication practices in their daily lives.

Local Wisdom Relevance and Inclusivity

The cultural significance of instructional materials is a crucial determinant affecting student engagement and learning, especially in disciplines such as Sociolinguistics, where grasping the connection between language and local wisdom is essential. This investigation demonstrated that, although the local wisdom-based materials were generally regarded as pertinent, there was a noteworthy discrepancy in the manner in which students from varying contexts interacted with the content. This intricate discovery corresponds with extensive studies, emphasizing the significance of inclusivity and diversity in educational resources.

Quantitative data indicated the modest cultural significance of the resources, as the statement *"The materials seem relevant to my local wisdom context and useful for learning sociolinguistics"* attained an average score of 3.15 on a 4-point Likert scale. This score implies overall approval, although it also signifies potential for enhancement.

Richer insights into these perceptions were provided by the qualitative data. Some students, particularly those from urban or non-rural regions, felt underrepresented in the examples used, as revealed by interviews. A student expressed, *"The examples were primarily about language in rural areas like those in Central Java, and I found it challenging to relate to them due to my origins in a different region."*

In addition, classroom observations showed that students from different cultural backgrounds were generally more active participants when discussions involved broader sociolinguistic contexts, including youth language and urban communication. Students appeared more willing to contribute opinions and share personal experiences when the examples reflected contemporary communication practices that they encountered in daily life, such as social media interactions, slang expressions, and multilingual conversations among peers. Several students who were previously less active during discussions on traditional cultural topics became more engaged when classroom activities addressed modern language use in urban and digital environments. Therefore, local wisdom-based authentic materials should represent multiple regional and contemporary cultural contexts rather than a single local perspective to maximize inclusivity and student engagement in Sociolinguistics learning.

Visual Elements and Learning Engagement

A critical aspect of this study was evaluating the incorporation of visual components in culture-oriented teaching materials and their impact on student engagement. Visual elements, including images, videos, and culturally relevant stories, have the potential to significantly improve teaching and learning by offering students concrete and relatable representations of abstract sociolinguistic concepts. The results, however, indicated a mixed outcome in this regard, indicating that there is potential for development in the manner in which these resources are employed in the classroom.

The survey item *"local wisdom-based materials presented include visually engaging elements such as images, videos, or stories from local culture"* attained an average score of 3.01, suggesting that students perceived the visual aspects as moderately engaging. In comparison to other items in the questionnaire, this relatively lower score indicates that students acknowledged the existence of visual aids, but they did not consistently perceive them as impactful.

This finding was supported by classroom observations, which indicated that although films and graphics were sometimes utilized, they were not consistently integrated into the teaching flow. Consequently, pupils found it difficult to associate these visual components with the lesson's fundamental objectives. For instance, during the interviews, a student expressed, *"The videos were intriguing, but I was unable to discern their relevance to the lesson we were studying."* This feedback underscores a discrepancy between the multimedia content and the learning objectives.

Discussion

Students' Learning Experiences with Local Wisdom-Based Authentic Materials

The findings of this study provide important insights into the role of local wisdom-based authentic materials in Sociolinguistics learning. The findings suggest that these materials may support students' engagement and comprehension by connecting sociolinguistic concepts with students' lived cultural and linguistic experiences. At the same time, the findings also indicate potential issues related to inclusivity, representation, and multimedia integration in culturally responsive language instruction.

The first important finding concerns students' engagement with local wisdom-based authentic materials. The questionnaire, interview, and classroom observation data consistently showed that students tended to become more engaged when the learning materials reflected familiar sociocultural contexts. Students participated more actively in classroom discussions involving local dialects, code-switching practices, and community language use because the examples were closely connected to their daily communication experiences. These findings support Tomlinson and Masuhara's (2017) argument that authentic materials become more meaningful when they are relevant to learners' social realities. Similarly, Skarpaas (2024) explains that personal relevance plays an important role in enhancing student engagement in language learning. In the present

study, culturally familiar examples appeared to encourage students to participate more confidently in discussions and classroom activities.

However, the findings also indicate that cultural relevance alone does not automatically ensure inclusivity. Several students from non-Javanese backgrounds reported difficulties in relating to examples that focused predominantly on Javanese cultural contexts. This finding extends previous discussions on culturally responsive pedagogy by emphasizing that localized materials should also represent sociolinguistic diversity within the classroom. Hossain (2024) argues that culturally relevant materials become more effective when they acknowledge learners' diverse sociocultural identities and experiences. Therefore, the present study suggests that authentic materials should not only reflect local culture but also incorporate broader regional and contemporary sociolinguistic contexts to accommodate diverse learners.

The second major finding relates to students' comprehension of sociolinguistic concepts. The findings indicate that students perceived local wisdom-based authentic materials as helpful in understanding abstract sociolinguistic topics such as diglossia, language variation, and code-switching. Students reported that these concepts became easier to understand when the examples reflected real language practices from their own communities. Classroom observations also showed that students were more willing to explain and discuss sociolinguistic theories when they could relate them to familiar communication experiences. These findings are consistent with Carlson (2019) and Diep et al. (2022), who argue that culturally familiar contexts may facilitate comprehension because learners can connect new knowledge with their existing sociocultural experiences. In addition, Green (2023) emphasizes that effective language learning materials should bridge theoretical concepts with meaningful real-world applications. In the present study, students appeared to move beyond memorizing theoretical definitions and instead demonstrated a more contextualized understanding of sociolinguistic phenomena through examples from their daily lives. This finding suggests that local wisdom-based authentic materials may help students connect sociolinguistic theory with authentic communication practices.

The third finding concerns cultural relevance and inclusivity in material development. Although students generally perceived the materials positively, several participants expressed the need for broader cultural representation. Some students explained that the materials focused more heavily on traditional rural cultural practices and less on contemporary communication practices such as urban language, slang, and social media discourse. This finding is particularly important in the Indonesian context, which is characterized by significant cultural and linguistic diversity. The findings support Alqahtani's (2024) view that culturally inclusive materials may help learners connect their prior experiences with new learning content. Similarly, Mandarani and Munir (2021) argue that multicultural representation in language learning materials may support intercultural awareness and engagement. Therefore, the present study contributes to discussions on authentic materials development by emphasizing the importance of balancing traditional local wisdom with contemporary sociolinguistic realities. Materials that incorporate both traditional and modern communication contexts may create more inclusive and relatable learning experiences for students from diverse backgrounds.

The fourth finding relates to the use of visual and multimedia elements in Sociolinguistics learning. Students generally appreciated the inclusion of videos, stories, and visual materials because these resources made classroom activities more interesting and interactive. However, several students also reported that some multimedia elements were not always clearly connected to lesson objectives. Classroom observations similarly indicated that visual materials attracted students' attention, although deeper analytical engagement did not always occur automatically. These findings align with Mayer's (2024) Cognitive Theory of Multimedia Learning, which emphasizes that multimedia resources should be meaningfully integrated into instructional activities rather than functioning merely as supplementary entertainment. Tomlinson and Masuhara (2017) also explain

that visual and multimedia resources become more effective when they are directly connected to language learning tasks and reflective activities. Therefore, the findings suggest that multimedia materials should be integrated into analytical and participatory classroom activities to strengthen conceptual understanding and engagement.

Overall, the findings of this study suggest that local wisdom-based authentic materials may support more contextualized and meaningful Sociolinguistics learning when the materials are culturally relevant, inclusive, and purposefully integrated into classroom instruction. At the same time, the findings also highlight the importance of considering sociocultural diversity, participatory learning, and multimedia integration in the development of authentic learning materials.

Strategies for Developing and Implementing Local Wisdom-Based Authentic Materials

This study's findings provide valuable insights for educators on developing and implementing authentic, local wisdom-based materials in Sociolinguistics courses, addressing the second research objective through data analysis and relevant literature support. Students' engagement and understanding are specifically highlighted in the results, which can be used to inform practical approaches to instructional design and material development.

The findings of the study indicated that local wisdom-based materials are most effective when they are contextually relevant and relatable to the daily lives of students. The high average score (3.27) of the questionnaire item that states, "I feel that culture-based materials are easy to understand because they are close to my life," indicates that cultural proximity is a significant factor in facilitating understanding. The relevance of these materials to the students' lives was also highly rated (3.19), which emphasizes the necessity for educators to create teaching materials that are reflective of the sociolinguistic realities of their students. Students' eagerness to share personal experiences during discussions of local language practices was evident in the observations, which emphasized the significance of cultural relatability. These findings are consistent with Maley and Tomlinson's (2017) assertion that materials must be relevant to the lives of learners in order to be effective and meaningful.

Educators should commence with a comprehensive needs analysis at the outset of the course to expand upon these results. This method may entail informal surveys or discussions to ascertain students' cultural and language backgrounds, along with their interests. By comprehending the diversity of students' experiences, educators can choose resources that represent different cultural settings, thereby assuring inclusion. Nunan (2004, as cited in Min, 2016) asserts that including student input in material selection enhances relevance and motivation. For example, although numerous students in this study valued traditional cultural examples, those from urban areas expressed a preference for incorporating contemporary cultural elements, such as digital communication practices or vernacular. Enhancing material relevance and promoting inclusivity can be achieved by addressing such preferences.

In addition, authenticity was identified as a critical factor. As evidenced by the moderate average score (3.01) for the questionnaire item regarding the incorporation of engaging visual elements, students demonstrated a preference for visual and multimedia components. On the other hand, classroom observations indicated that these components could be more deliberately aligned with the course objectives. Educators could develop activities that require students to analyze the cultural and linguistic characteristics of images or videos, rather than merely employing visuals as illustrations. This method is consistent with the principles of authentic material design proposed by Richards (2006), who underscored the significance of connecting materials to the real-world contexts of language use. Integrating local values, traditional ceremonies, or community-specific signage into assignments enables students to investigate authentic sociolinguistic phenomena within their cultural context.

Interactive exercises, including real-world applications, were especially influential in this study. When students were assigned the responsibility of analyzing local language use, such as identifying code-switching patterns in their daily interactions, their enthusiasm and engagement significantly increased. The implication is that students' comprehension of theoretical concepts can be enhanced through problem-based learning tasks that are based on authentic sociolinguistic issues. This conclusion is corroborated by Tesfaw et al. (2024), who contended that problem-solving assignments rooted in authentic contexts enhance student engagement. In an effort to foster active engagement, educators may wish to implement comparable assignments, including having students conduct interviews with speakers of various dialects or document linguistic variations within their communities.

Additionally, it is recommended that students be encouraged to participate in the development of instructional materials. During the interviews, students articulated pride when their contributions—such as instances of local idioms or dialectal expressions—were incorporated into classroom discussions. Encouraging students to share examples from their cultural experiences enhances the authenticity of materials and fosters a sense of belonging in the learning process. This collaborative method corresponds with the discovery that students appreciated opportunities to relate personal experiences to course material (average score: 3.07). This also aligns with the ideas put forth by Könings et al. (2021), who emphasized the significance of engaging learners in the material development process to improve relevance and efficacy.

Activities that focused on reflection tended to be also effective. Structured reflection exercises, which allowed students to compare their linguistic practices to those of other cultural groups, facilitated the connection between theoretical insights and real-life experiences. For instance, certain students contemplated the stark contrast between the formal language mandated in professional settings and the local dialect they employed in informal settings. The engagement and understanding of students were improved by these reflections, which helped to bridge the distance between abstract sociolinguistic concepts and their lived experiences. Slade et al. (2019) emphasize the significance of reflective practices in Sociolinguistics courses, as they are essential for the development of a more profound understanding and learning.

A final point to consider is that the integration of technology has the potential to significantly enhance the quality of local wisdom-based materials. The current research concentrated on face-to-face contexts; however, the inclusion of digital tools, such as virtual tours of cultural landmarks or online interviews with speakers of diverse dialects, could broaden the repertoire of cultural examples that students have access to. This method not only enhances local resources but also introduces students to a wider sociolinguistic diversity, cultivating a more global outlook. Hossain (2024) contends that technology in language learning facilitates authentic conversation and significant interaction.

This study's methodologies underscore the significance of cultural relevance, authenticity, and student engagement in the creation of effective sociolinguistic materials. By customizing materials to align with students' cultural backgrounds, integrating authentic real-world applications, and utilizing technology, educators can develop engaging and significant learning experiences. These strategies, which are based on empirical findings and are backed by established principles in language teaching and materials development, offer a practical framework for improving the teaching of Sociolinguistics by utilizing authentic, local wisdom-based methodology.

CONCLUSIONS AND SUGGESTIONS

This study examined the use of authentic, local wisdom-based materials in a Sociolinguistics course. The findings indicate that these materials enhance students' engagement, comprehension, and perceptions of cultural relevance by connecting sociolinguistic concepts with their lived experiences. Questionnaire results, classroom observations, and interviews consistently showed

that students were more actively involved in learning and developed a deeper understanding of the course content. These findings support the principles of effective language materials and culturally responsive pedagogy (Gay, 2018; Tomlinson, 2012).

The study also identifies practical strategies for developing and implementing local wisdom-based authentic materials, including aligning materials with learning objectives, incorporating diverse local cultural content, and using multimodal resources such as visual media, narratives, and videos. These strategies can help educators create more meaningful and contextualized learning experiences. At the institutional level, curriculum developers and policymakers should support the development of culturally relevant materials through training, collaboration, and adequate resources.

This study has several limitations. It was conducted in a single university, relied largely on self-reported questionnaire data, involved only five interview participants, and employed primarily descriptive analysis. Future research should include multiple institutions, larger and more diverse samples, and more advanced analytical approaches to strengthen the generalizability of the findings and further explore the effectiveness of local wisdom-based authentic materials in Sociolinguistics education.

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