BRIDGING LOCAL HERITAGE AND GLOBAL ENGLISH: A QUALITATIVE CONTENT ANALYSIS OF JAVANESE ISLAMIC HERITAGE AND KURIKULUM CINTA IN THE ENGLISH FOR IMPACT HANDOUT

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Abstract

The integration of local cultural heritage into English language education has become increasingly important in developing learners' linguistic competence, cultural identity, and intercultural awareness. However, English learning materials often prioritize global contexts while giving limited attention to local linguistic and cultural resources. This study aims to examine how Javanese Islamic heritage and the values of *Kurikulum Cinta* are represented and integrated into an English language learning handout entitled *English for Impact*. Employing a qualitative content analysis approach, the study analyzes the content, themes, learning activities, cultural representations, and value-oriented elements presented in the handout. The analysis focuses on four dimensions: (1) representation of Javanese local language and cultural heritage; (2) incorporation of Javanese Islamic manuscript-related knowledge and values; (3) representation of *Kurikulum Cinta*, including empathy, respect, inclusivity, responsibility, and appreciation of diversity; and (4) opportunities for connecting local cultural knowledge with English as a global language. The findings indicate that local heritage can function as meaningful content for English language learning rather than merely as supplementary cultural information. The integration of Javanese Islamic heritage provides contextual resources for reading, speaking, writing, vocabulary development, and intercultural learning, while *Kurikulum Cinta* strengthens the affective and character-oriented dimensions of language education. The analysis further suggests that connecting local cultural narratives with English communication enables learners to maintain their cultural identity while developing the ability to communicate local knowledge within broader global contexts. The study concludes that culturally grounded English learning materials can serve as a bridge between local heritage and global communication and can contribute to a more meaningful, inclusive, and value-oriented model of English language education.

Keywords: qualitative content analysis; Javanese Islamic heritage; Javanese Islamic manuscripts; Kurikulum Cinta; English language learning; local heritage; intercultural competence.

INTRODUCTION

English language education in contemporary multicultural societies is increasingly expected to develop not only linguistic competence but also learners' cultural awareness, identity, intercultural competence, and capacity to participate responsibly in a global community. English is no longer viewed merely as a foreign language to be mastered through decontextualized vocabulary and grammatical structures. Rather, it can function as a medium through which learners understand, interpret, and communicate their own cultural heritage to wider audiences. In this context, the integration of local cultural resources into English language learning provides an opportunity to connect learners' immediate cultural experiences with the communicative demands of global English (Alexon et al., 2024; Romrome & Ena, 2022; Tantri, 2025) .

The need for culturally grounded English education is particularly relevant in the Indonesian madrasah context (Anshari, 2023; Qathrun Nada & Listiana, 2025). Learners in madrasahs inhabit a complex cultural environment in which local traditions, Islamic values, national identity, and global influences interact (Afryansyah & Sirozi, 2025). English learning materials that rely predominantly on Western or generic international contexts may provide opportunities for global communication but may simultaneously create distance between classroom learning and learners' cultural experiences. Local cultural heritage can therefore serve as meaningful content through which English becomes relevant to students' identities and communities.

One significant component of Javanese cultural heritage is the tradition of Islamic manuscript writing. Javanese Islamic manuscripts represent an important intersection between local language, Islamic thought, moral teachings, literature, and historical memory. They demonstrate how Islamic knowledge was interpreted and communicated through local linguistic and cultural forms. Thus, Javanese Islamic manuscripts can be viewed not merely as historical artifacts but as cultural and linguistic resources that contain narratives, values, expressions, and local wisdom that remain potentially relevant to contemporary education (Aziz & Rosyidi, 2020; Daulay et al., 2024; Utomo et al., 2025; Zuhriy, 2011).

At the same time, Indonesian madrasah education has recently placed greater emphasis on *Kurikulum Cinta* (Love-Based Curriculum). The Ministry of Religious Affairs has promoted *Kurikulum Cinta* as an educational orientation emphasizing love of God, humanity, the environment, knowledge, and the nation, with the broader aim of developing empathy, inclusivity, moderation, responsibility, and harmonious social relations (ISLAM, 2025; Khairani et al., 2025; Kurnia et al., 2025; Qamariah & Anwar, 2025). The Ministry describes the approach as a reorientation of religious education toward inclusive, humane, and socially responsible character formation (ISLAM, 2025).

The integration of local Islamic heritage and *Kurikulum Cinta* into English language learning consequently offers an interesting pedagogical possibility, particularly in educational contexts where language, culture, character, and religious values are closely interconnected. Learners can use English not only to communicate about familiar cultural traditions but also to interpret, explain, and critically reflect on their cultural heritage from

contemporary and global perspectives (Hapsari & Puspitasari, 2021). In this context, local cultural knowledge can serve as meaningful linguistic input that enables learners to develop vocabulary, communicative competence, critical thinking, and intercultural awareness simultaneously. The incorporation of Javanese Islamic heritage, for instance, provides opportunities for learners to explore how Islamic teachings have interacted with local traditions, social practices, ethical principles, and community life in Java. Such an approach potentially positions English as a bridge between local identity and global communication, allowing learners to present their cultural experiences to wider audiences without disconnecting themselves from their cultural and religious roots (Asrianti et al., 2022; Serafimovska, 2021).

This issue is particularly relevant to *English for Impact*, an English learning handout designed for Madrasah Aliyah learners, whose educational experiences are situated at the intersection of language learning, Islamic education, character development, and contemporary social realities. The handout incorporates contextual themes, character education, reflective activities, digital learning resources, and activities intended to connect English communication with learners' social and cultural experiences. Rather than treating culture as an additional topic that is separated from language instruction, the material provides opportunities for learners to explore identity, responsibility, heritage, environmental awareness, friendship, digital citizenship, and future aspirations through English. This contextual orientation is pedagogically significant because learners may perceive English as more relevant when the language is used to discuss issues that are connected to their everyday lives and value systems.

However, the extent to which such a learning material successfully represents local cultural heritage and *Kurikulum Cinta* requires systematic examination. The presence of cultural references or value-oriented activities does not automatically demonstrate meaningful cultural integration, since the depth, context, and pedagogical function of those representations also need to be considered. A qualitative content analysis can reveal how cultural values are represented explicitly and implicitly, which aspects of Javanese Islamic heritage are selected, and how these representations are connected to English language learning objectives. It can also examine how learning activities construct relationships between local and global perspectives, whether learners are positioned

merely as recipients of cultural information or as active interpreters of their heritage, and how the material creates opportunities for English learning grounded in learners' cultural identities. Through such analysis, the study can identify both the strengths and potential limitations of the handout in integrating cultural content and value education within an English learning context.

Accordingly, this study aims to analyze the representation and integration of Javanese Islamic cultural heritage and *Kurikulum Cinta* in the *English for Impact* handout. Specifically, the study addresses three questions: (1) How are local cultural and Islamic values represented in the handout? (2) How are the principles of *Kurikulum Cinta* reflected in its themes, activities, and learning tasks? and (3) How does the handout create opportunities for connecting local cultural identity with English as a global language? These questions are intended to examine not only what cultural and value-based content appears in the material but also how such content is pedagogically mediated through English learning activities. By examining themes, texts, instructions, tasks, reflective components, and other relevant learning elements, the study seeks to understand the ways in which the handout constructs relationships among language, culture, Islamic values, character formation, and global communication. The analysis therefore provides a basis for evaluating whether the material facilitates a balanced interaction between cultural rootedness and the communicative demands of learning English in an increasingly interconnected world.

The study contributes to the discussion of culturally responsive English language education by proposing a model in which local heritage is not positioned in opposition to global English. Instead, local heritage becomes meaningful content through which learners develop English competence while maintaining cultural identity and developing intercultural awareness. From this perspective, English is understood not merely as a foreign linguistic system to be mastered but as a communicative resource through which learners can articulate their own histories, values, traditions, and aspirations to broader audiences. The integration of Javanese Islamic heritage and *Kurikulum Cinta* can consequently support a form of English education that is both locally grounded and globally oriented . Such an approach may be particularly relevant for Madrasah Aliyah education, where language learning can contribute simultaneously to linguistic

development, cultural preservation, ethical formation, and preparation for participation in global society.

Previous studies have demonstrated the growing importance of integrating local culture, Islamic values, and character education into English language learning . Research on culturally responsive English education has generally shown that the incorporation of learners' local cultural backgrounds can increase the relevance of language learning, strengthen cultural identity, and support intercultural awareness (Paisun, 2010; Romrome & Ena, 2022; Tantri, 2025). Other studies focusing on Islamic-oriented English education have highlighted the potential of integrating religious values and local contexts into English materials to create learning experiences that are more meaningful and consistent with learners' educational environments (Astria, 2026; Ubadah & Fatimah, 2023). In addition, recent discussions of character- and values-based education have emphasized the role of learning materials and classroom activities in fostering empathy, respect, responsibility, collaboration, and other social and ethical dispositions (Utomo et al., 2025; Wisran et al., 2025)

Nevertheless, these strands of research tend to examine local culture, Islamic values, or character education separately, while limited attention has been given to their intersection within English learning materials for Madrasah Aliyah. More specifically, there remains a gap in research examining how Javanese Islamic cultural heritage is represented together with the principles of *Kurikulum Cinta* and how both are pedagogically connected to English as a global language. Existing studies also provide limited qualitative analysis of how such integration is constructed across themes, texts, learning activities, and reflective tasks within a specific English handout. Addressing this gap, the present study conducts a qualitative content analysis of the *English for Impact* handout to investigate not only the presence of Javanese Islamic heritage and *Kurikulum Cinta*, but also the ways in which these elements function as pedagogical resources for connecting learners' local cultural identities with English language learning and global communication.

LITERATURE REVIEW

2.1 English Language Learning and Local Cultural Heritage

The relationship between language and culture is fundamental to language education. Language carries meanings, values, social practices, identities, and ways of understanding the world. Consequently, language learning without cultural dimensions may limit learners' ability to interpret meaning in authentic social contexts (Ma & Lucietto, 2024; Romrome & Ena, 2022). In English language education, the concept of culture has increasingly moved beyond the transmission of information about English-speaking countries. Contemporary approaches emphasize learners' ability to understand their own culture, encounter other cultures, compare perspectives, and communicate across cultural boundaries. Byram's concept of intercultural communicative competence, for example, emphasizes attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness.

From this perspective, local culture should be an important component of English learning (Tantri, 2025; Wisran et al., 2025). When learners use English to describe their own traditions, historical sites, local foods, religious practices, literature, or cultural heritage, English becomes a tool for representing identity rather than merely a subject to be mastered. This approach is particularly important in contexts where English functions as an international language.

The use of local cultural content can also increase the meaningfulness of learning. Students already possess background knowledge about their communities, which can provide cognitive and affective resources for English learning. Local content may therefore support vocabulary development, reading comprehension, speaking activities, writing tasks, and intercultural reflection (Romrome & Ena, 2022).

2.2 Javanese Islamic Manuscripts as Cultural and Linguistic Heritage

Javanese Islamic manuscripts constitute an important part of Indonesia's intellectual and cultural heritage. They demonstrate the historical interaction between Islam and Javanese linguistic and cultural traditions. Rather than representing a simple process of cultural replacement, manuscript traditions reveal processes of adaptation, interpretation, translation, and localization of Islamic knowledge (Aziz & Rosyidi, 2020; Daulay et al., 2024; Utomo et al., 2025). The use of manuscript heritage in education can therefore contribute to cultural preservation and identity formation. Manuscripts may

provide authentic sources for exploring local vocabulary, narratives, moral teachings, religious concepts, historical experiences, and forms of literary expression.

In language education, such materials can be transformed into age-appropriate learning resources. Learners do not necessarily need to read complete original manuscripts. Selected narratives, translated excerpts, keywords, cultural concepts, or historical contexts can become stimuli for English reading, speaking, writing, vocabulary, and project-based learning. The pedagogical significance lies in the movement from heritage as an object of preservation to heritage as a resource for communication. Through English, learners can explain local heritage to audiences beyond their immediate communities.

2.3 Kurikulum Cinta in Madrasah Education

Kurikulum Cinta represents an emerging orientation in Indonesian madrasah education that places love, humanity, empathy, inclusivity, and responsibility at the center of learning. The Ministry of Religious Affairs introduced the approach as part of a broader effort to strengthen character and reorient religious education toward values of compassion and social harmony (ISLAM, 2025; Kurnia et al., 2025; Qamariah & Anwar, 2025; Qathrun Nada & Listiana, 2025). The approach emphasizes that educational processes should not merely transfer knowledge but also cultivate attitudes and relationships. The Ministry has described *Kurikulum Cinta* as encompassing love for God, fellow human beings, the environment, knowledge, and the nation.

For language education, these principles can be embedded through learning themes, texts, classroom interactions, collaborative activities, reflective tasks, and authentic communication. English learning can consequently become a space for discussing empathy, cultural diversity, environmental responsibility, friendship, citizenship, and respect for others. (Afryansyah & Sirozi, 2025; Khairani et al., 2025; Syaripudin et al., 2025). The integration of *Kurikulum Cinta* into English learning is therefore not necessarily achieved by adding a separate lesson on love or character. Instead, the values can be embedded within the content, learning process, tasks, assessment, and reflection.

2.4 Culturally Responsive English Language Education

Culturally responsive education emphasizes the importance of recognizing learners' cultural backgrounds as resources for learning (Sinclair, 2025). In English

language education, this principle requires learning materials to provide space for learners to see their own identities and communities represented. A culturally responsive English learning material can operate at two levels. At the local level, it helps learners understand and articulate their own cultural heritage. At the global level, it enables learners to communicate that heritage in English. This creates a productive relationship between local identity and global communication.

This perspective is particularly relevant to Madrasah Aliyah, where English learning is closely connected with Islamic identity, character development, and local cultural heritage. Javanese Islamic manuscripts can serve as valuable sources of cultural knowledge, ethical teachings, and locally grounded perspectives. Integrating these sources into English learning allows learners to interpret their heritage and communicate its meanings in English. Combined with *Kurikulum Cinta*, this approach can foster empathy, respect, responsibility, and appreciation of cultural diversity. Thus, local heritage can function not merely as cultural content but as a meaningful resource for language learning and value formation (Istiadi & Yuliati, 2026; Sinclair, 2025).

In this framework, the integration of Javanese Islamic manuscripts and *Kurikulum Cinta* provides a potentially distinctive pedagogical model: local heritage becomes the content, English becomes the communicative medium, and Kurikulum Cinta provides the value framework.

RESEARCH METHOD

3.1 Research Design

This study employed a qualitative content analysis design to examine the representation of local cultural heritage and *Kurikulum Cinta* in the *English for Impact* English learning handout. Qualitative content analysis was selected because the study sought to interpret meanings, themes, values, and pedagogical patterns embedded in the learning material rather than merely calculate the frequency of particular words.

The analysis followed a systematic process of identifying relevant units of content, coding them according to predetermined and emergent categories, interpreting patterns, and relating the findings to the conceptual framework of culturally responsive English language education.

3.2 Data Source

The primary data source was the *English for Impact* English learning handout developed for Madrasah Aliyah learners. The handout contains thematic chapters integrating English language skills, vocabulary, grammar, speaking, listening, reading, writing, reflection, project activities, digital resources, and character-oriented learning.

The material was treated as a pedagogical document consisting of several analyzable components: learning objectives, introductory texts, reading passages, dialogues, vocabulary activities, language focus, speaking and writing activities, projects, reflection activities, assessment tasks, and multimedia-supported learning activities.

3.3 Analytical Categories

The content was analyzed using four major categories:

Category	Analytical Focus
Local language and cultural heritage	Javanese cultural references, local expressions, traditions, identity, heritage, local wisdom, and community practices
Javanese Islamic heritage	Islamic values represented through Javanese cultural contexts, manuscript-related knowledge, narratives, moral teachings, and local Islamic intellectual traditions
Kurikulum Cinta	Love of God, humanity, knowledge, environment, nation, empathy, respect, inclusivity, responsibility, tolerance, and social harmony
Global English orientation	Opportunities to use English to describe, interpret, compare, discuss, and communicate local cultural knowledge to wider audiences

A fifth analytical dimension was used to examine the pedagogical function of the content, including its role in reading, vocabulary, speaking, writing, listening, critical thinking, reflection, collaboration, and project-based learning.

3.4 Data Analysis Procedure

The analysis was conducted in four stages. First, the researchers read the entire handout to obtain an overall understanding of its themes and pedagogical organization. Second, relevant textual and visual units were identified and coded according to the

analytical categories. Third, similar codes were grouped into broader themes representing patterns of cultural and value integration. Finally, the themes were interpreted in relation to English language learning and culturally responsive education.

To enhance analytical credibility, coding decisions were reviewed by comparing the coded material with the research questions and analytical categories. Discrepancies or ambiguous units were reconsidered in relation to their immediate textual and pedagogical context.

RESULTS AND DISCUSSION

4.1 Local Language and Cultural Heritage

The content analysis indicates that *English for Impact* incorporates learners' local linguistic and cultural backgrounds as meaningful contexts for English language learning. Rather than relying exclusively on foreign cultural settings, the material provides opportunities for learners to connect English with their own identities, communities, traditions, and everyday experiences.

Based on the contextual and cultural content, several forms of local culture representation were identified.

Table 1. Representation of Local Language and Cultural Heritage

No.	Category	Frequency (f)	Percentage (%)
1	Personal and local identity	8	20.0
2	Local cultural practices and traditions	7	17.5
3	Local language and expressions	6	15.0
4	Community and social life	6	15.0
5	Cultural heritage	5	12.5
6	Local environment	4	10.0
7	Local values and social norms	4	10.0
Total		40	100

The findings show that personal and local identity is the most frequently represented category (20.0%), followed by local cultural practices and traditions (17.5%).

Local language and expressions account for 15.0% of the coded content, indicating that learners' linguistic backgrounds can function as an important bridge to English learning.

The representation of local language is particularly relevant because English learning does not necessarily require learners to abandon their existing linguistic and cultural identities. Instead, local language can serve as a resource for meaning-making, comparison, translation, and intercultural communication.

Table 2. Pedagogical Functions of Local Language and Cultural Content

No.	Pedagogical Function	Frequency (f)	Percentage (%)
1	Providing meaningful learning contexts	12	30.0
2	Supporting vocabulary and expression development	9	22.5
3	Supporting speaking and discussion activities	8	20.0
4	Supporting writing activities	6	15.0
5	Encouraging cultural reflection	5	12.5
Total		40	100

The dominant function of local language and cultural content is providing meaningful learning contexts (30.0%). This indicates that local content is not merely decorative but contributes to the communicative and contextual dimension of English learning.

4.2 Javanese Islamic Heritage

The second major finding concerns the representation and pedagogical potential of Javanese Islamic heritage. In the context of Madrasah Aliyah education, Javanese Islamic heritage provides an important connection between Islamic values, local culture, history, language, literature, and community traditions.

Table 3. Dimensions of Javanese Islamic Heritage

No.	Dimension	Frequency (f)	Percentage (%)
1	Islamic moral values	7	23.3
2	Javanese cultural traditions	6	20.0

No.	Dimension	Frequency (f)	Percentage (%)
3	Islamic cultural practices	5	16.7
4	Local historical narratives	4	13.3
5	Javanese language and expressions	4	13.3
6	Manuscript and literary heritage	4	13.3
Total		30	100

Islamic moral values constitute the most frequently identified dimension (23.3%), followed by Javanese cultural traditions (20.0%) and Islamic cultural practices (16.7%). Manuscript and literary heritage account for 13.3% of the coded representation.

The findings suggest that Javanese Islamic heritage can be approached as an integrated cultural resource rather than as a purely historical object. Its connection with moral values, language, traditions, and literary practices makes it relevant to language learning.

Table 4. Potential English Learning Activities Based on Javanese Islamic Heritage

No.	Learning Activity	Frequency (f)	Percentage (%)
1	Describing cultural objects and practices	6	20.0
2	Retelling local historical narratives	5	16.7
3	Identifying and discussing moral values	6	20.0
4	Translating local expressions	4	13.3
5	Comparing past and present cultural practices	4	13.3
6	Presenting local heritage in English	5	16.7
Total		30	100

The most frequently identified activities are describing cultural objects and practices and identifying and discussing moral values, each accounting for 20.0%. These activities demonstrate the possibility of transforming cultural heritage into meaningful English communicative tasks.

Javanese Islamic manuscripts are particularly relevant within this framework. They can potentially provide authentic materials for describing historical objects, retelling narratives, interpreting moral messages, translating selected expressions, and presenting local heritage to wider audiences through English. Thus, Javanese Islamic heritage can function as a bridge between cultural preservation and English language development.

4.3 Kurikulum Cinta

The third major finding concerns the integration of values associated with *Kurikulum Cinta*. The analysis indicates that these values are primarily embedded within learning themes, communicative activities, projects, and reflection rather than being presented as a separate theoretical component.

Table 5. Representation of *Kurikulum Cinta* Values

No.	Value Category	Frequency (f)	Percentage (%)
1	Responsibility	8	20.0
2	Respect for others	7	17.5
3	Empathy and care	6	15.0
4	Appreciation of diversity	5	12.5
5	Environmental awareness	5	12.5
6	Collaboration	4	10.0
7	Self-reflection	5	12.5
Total		40	100

Responsibility is the most frequently represented value (20.0%), followed by respect for others (17.5%) and empathy and care (15.0%). The findings indicate that the value orientation of *Kurikulum Cinta* is closely connected with social relationships, personal development, environmental awareness, and responsible action.

Table 6. Integration of *Kurikulum Cinta* into Learning Activities

No.	Integration Mode	Frequency (f)	Percentage (%)
1	Value-based thematic content	11	27.5

No.	Integration Mode	Frequency (f)	Percentage (%)
2	Communicative activities	10	25.0
3	Project-based learning	8	20.0
4	Reflective activities	7	17.5
5	Learning instructions and tasks	4	10.0
Total		40	100

The findings demonstrate that *Kurikulum Cinta* is most frequently integrated through value-based thematic content (27.5%) and communicative activities (25.0%). This suggests that the values can be embedded naturally into English learning without becoming a separate learning subject.

For example, topics related to appreciating friends, responsible communication, cultural preservation, environmental care, and future aspirations provide opportunities for learners to use English while simultaneously developing empathy, responsibility, respect, and self-reflection.

Therefore, *Kurikulum Cinta* functions not only as a value framework but also as a pedagogical orientation that connects language learning with character development and meaningful human relationships.

4.4 Global English Orientation

The fourth finding concerns the relationship between local cultural content and the global orientation of English learning. The analysis indicates that *English for Impact* does not position English solely as a language associated with foreign or native-English-speaking cultures. Instead, English is presented as a means of communicating learners' own experiences and cultural identities to broader audiences.

Table 7. Cultural Orientation of English Learning Content

No.	Cultural Orientation	Frequency (f)	Percentage (%)
1	Local/personal context	19	47.5
2	Local–global connections	11	27.5
3	International/global context	6	15.0

No.	Cultural Orientation	Frequency (f)	Percentage (%)
4	Foreign cultural context	4	10.0
Total		40	100

The data indicate that local/personal contexts constitute the largest category (47.5%). However, local–global connections account for 27.5%, demonstrating that local content is frequently connected with broader global perspectives.

This pattern suggests that the material adopts a local-to-global orientation rather than a foreign-to-local orientation. Learners are encouraged to begin with familiar experiences and cultural knowledge before communicating them through English in wider contexts.

Table 8. Functions of English in Connecting Local and Global Contexts

No.	Function of English	Frequency (f)	Percentage (%)
1	Communicating personal identity	8	26.7
2	Presenting local culture and heritage	7	23.3
3	Discussing social and environmental issues	6	20.0
4	Comparing local and global perspectives	5	16.7
5	Expressing future aspirations	4	13.3
Total		30	100

The findings show that the most prominent function of English is communicating personal identity (26.7%), followed by presenting local culture and heritage (23.3%). This indicates that English is positioned as a communicative resource for representing learners and their communities.

The results therefore suggest a shift from the traditional question of *"What should learners know about English-speaking cultures?"* toward a more intercultural question: "What can learners communicate about their own culture and identity through English?" This orientation positions English as a global communication resource rather than merely a representation of a particular native-speaker culture. Learners can maintain their local

cultural identity while developing the linguistic resources needed to communicate with people beyond their immediate communities.

Overall, the content analysis reveals that *English for Impact* can be characterized by a local-to-global pedagogical orientation. The material begins with learners' own linguistic, cultural, social, and personal contexts and uses English as a means of extending these experiences into broader communicative spaces. The four findings are interconnected. Local language and cultural heritage provide the contextual foundation; Javanese Islamic heritage adds a distinctive cultural and religious dimension; Kurikulum Cinta provides the value-oriented framework; and global English orientation provides the communicative direction through which local knowledge and identity can be shared beyond the immediate community.

The findings of this content analysis can be summarized in the following table:

Table 9. Summary of Content Analysis Findings

Dimension	Dominant Category	Key Finding	f	%
Local language and cultural heritage	Personal and local identity	Local experience provides meaningful English learning contexts	8	20.0
Javanese Islamic heritage	Islamic moral values	Heritage connects language learning with Islamic and local cultural values	7	23.3
Kurikulum Cinta	Responsibility	Value education is embedded through content and activities	8	20.0
Global English orientation	Local/personal context	English functions as a medium for communicating local identity	19	47.5

5. Discussion

The findings demonstrate that local heritage can provide a strong foundation for global English learning. *English for Impact* uses learners' personal identities, local language, cultural practices, and community experiences as meaningful contexts for learning English. This approach is consistent with the understanding of English as an

international language that does not require learners to abandon their cultural identities. Instead, learners can use English to communicate knowledge and experiences rooted in their own communities. This local-to-global orientation allows learners to enter global communication through cultural knowledge that is already familiar and meaningful to them (Romrome & Ena, 2022; Tantri, 2025).

Javanese Islamic heritage provides an important cultural resource within this local-to-global orientation. Javanese Islamic manuscripts, traditions, moral teachings, and historical narratives connect language, religion, culture, literature, and local knowledge. These resources can be repositioned from static heritage objects into meaningful learning resources for contemporary English education. For example, a selected manuscript excerpt can be used to identify cultural meanings, explore local vocabulary, discuss moral values, and develop an English presentation (Aziz & Rosyidi, 2020; Daulay et al., 2024; Utomo et al., 2025). Through these activities, learners use English to interpret and communicate the significance of their own heritage. Javanese Islamic manuscripts can therefore function as living communicative resources that connect cultural preservation with English language development.

The integration of Kurikulum Cinta adds an important value-based dimension to this approach. Values such as love, humanity, empathy, respect, inclusivity, diversity, and responsibility can be embedded within English learning activities (ISLAM, 2025; Kurnia et al., 2025; Qathrun Nada & Listiana, 2025; Syaripudin et al., 2025). For example, discussions of cultural differences can promote respect and reduce stereotyping, while environmental topics can develop both language competence and responsibility. Similarly, social media activities can encourage responsible communication while developing relevant English vocabulary and expressions. These examples demonstrate that value-based education does not need to be separated from language learning. Instead, meaningful values can provide authentic purposes for learners to use English in relevant social and cultural contexts.

The findings also suggest that local cultural knowledge can contribute to the development of intercultural competence. Learners who understand their own cultural backgrounds are better prepared to explain and negotiate their perspectives with people from different cultural contexts(Tantri, 2025). English can therefore function as a

linguistic bridge between local identity and global communication. The goal is not to make learners imitate native English speakers or replace their local identities with foreign cultural models. Rather, learners are encouraged to communicate their own perspectives while respecting cultural differences. This approach supports glocalized English education, in which global communication is grounded in local cultural identity (Asrianti et al., 2022; Hapsari & Puspitasari, 2021; Serafimovska, 2021).

The findings have practical implications for the development of English learning materials in Madrasah Aliyah. Local cultural heritage should be deliberately selected as meaningful content and connected directly to language skills and communicative activities. At the same time, *Kurikulum Cinta* values can be integrated into learning objectives, texts, projects, discussions, and reflection activities. A culturally responsive learning sequence can be organized as Explore Local Heritage → Understand Cultural Values → Learn English Expressions → Communicate in English → Reflect on Values → Share with Global Audiences. This sequence enables learners to move from familiar cultural knowledge toward English communication and intercultural engagement.

CONCLUSIONS

The qualitative content analysis indicates that *English for Impact* provides a promising foundation for connecting local cultural identity with global English communication. The integration of local heritage, Islamic values, reflective learning, communicative activities, and multimodal resources positions English not merely as a foreign language subject but as a medium for understanding and communicating learners' cultural identities. Javanese Islamic manuscripts offer particular potential as authentic cultural and linguistic resources, as their narratives, language, moral teachings, and historical contexts can be adapted into English learning activities. Meanwhile, *Kurikulum Cinta* provides a value-oriented framework that promotes empathy, respect, responsibility, inclusivity, and appreciation of diversity.

The study therefore suggests that local heritage and global English should not be viewed as competing orientations. Instead, local heritage can serve as the foundation for learners to participate in global communication. In this model, Javanese Islamic heritage provides the cultural content, English provides the global communicative medium, and

Kurikulum Cinta provides the ethical and humanistic orientation. This integration offers a culturally responsive direction for English language education in Indonesian madrasahs and creates opportunities for developing inclusive, heritage-based, and value-oriented English learning materials.

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