Local Wisdom and TBLT: A Human-Centered Approach to Writing in the Age of AI

Siti Azizah[1], Him'mawan Adi Nugroho[2]
[1,2]Universitas Negeri Surabaya
Email: 24020956021@mhs.unesa.ac.id

ABSTRACT

The rapidly evolving landscape of education, driven by Artificial Intelligence (AI), compels a critical evaluation of pedagogical models to ensure learning remains deeply human-centred and culturally grounded. This research addresses the problem of maintaining ethical and socio-cultural relevance in language education while students increasingly rely on generative AI tools. This article presents a qualitative case study that exploring the integration of local wisdom into task-based language teaching (TBLT) within an academic writing context. The study's primary aim was to understand how this culturally embedded model impacts the learners' affective domain, critical consciousness, and internalization of ethical values. Using a case study design, data were collected through in-depth interviews, classroom observations, and detailed analysis of students' writing among a select group of undergraduates. The writing tasks were intentionally designed to require the application of highly specific, context-dependent local knowledge. The findings reveal that the local wisdom-integrated TBLT process serves as a powerful medium for nurturing social responsibility and moral reasoning. This research offers valuable insights into the necessary shift toward culturally sustainable pedagogy, highlighting the indispensable role of local content in cultivating a learner who is not only technically proficient but also an ethically conscious global citizen, thereby reinforcing the imperative for human-centred learning that transcends the capabilities of AI.

Keywords: *Include a set of relevant keywords that represent the core concepts of your research.*

1) INTRODUCTION

The rapidly evolving landscape of education, driven by Artificial Intelligence (AI), compels a critical evaluation of pedagogical models to ensure learning remains deeply human-centred and culturally grounded. This research addresses the problem of maintaining ethical and socio-cultural relevance in language education while students increasingly rely on generative AI tools. This article presents a qualitative case study that exploring the integration of local wisdom into task-based language teaching (TBLT) within an academic writing context. The study's primary aim was to understand how this culturally embedded model impacts the learners' affective domain, critical consciousness, and internalization of ethical values. Using a case study design, data were collected through in-depth interviews, classroom observations, and detailed analysis of students' writing among a select group of undergraduates. The writing tasks were intentionally designed to require the application of highly

specific, context-dependent local knowledge. The findings reveal that the local wisdom-integrated TBLT process serves as a powerful medium for nurturing social responsibility and moral reasoning. This research offers valuable insights into the necessary shift toward culturally sustainable pedagogy, highlighting the indispensable role of local content in cultivating a learner who is not only technically proficient but also an ethically conscious global citizen, thereby reinforcing the imperative for human-centred learning that transcends the capabilities of AI.

Studies have shown that Task-Based Language Teaching (TBLT) is excellent for developing practical language skills by engaging students in real-life, meaningful tasks that require active use of language to achieve specific goals (Hashemi et al., 2012; Ahmed & Bidin, 2018). Similarly, research states that using local wisdom, which includes traditions and values, is vital for strong cultural education (Istiningsih, 2025). While TBLT works for technical language skills, and local wisdom is important for culture, very few studies have specifically combined the two to solve the current problem created by AI. In short, past research has not looked at how integrating local wisdom into TBLT can help students maintain their moral values and cultural awareness when they have easy access to machine-generated text. This study aims to fill that crucial gap.

The main goal of this research is to explore a teaching approach that protects and celebrates the human element in writing, even in the age of AI. Specifically, this article has three aims: 1) To explore the practical mechanism of integrating local wisdom into TBLT framework for academic writing courses, 2) To gain a rich, empirical understanding of the impact of the local wisdom-TBLT model on students' affective domain, specifically their personal values and moral reasoning. Our central argument is that teaching methods that integrate local wisdom into TBLT are necessary to prepare students for the AI era. We believe that by basing writing tasks on real-world local traditions and values, we can successfully guide students to develop a strong sense of social responsibility and cultural awareness. This process will encourage students to write with a deeper, more meaningful voice that is impossible for a machine to replicate.

2) METHODS

This study adopts a qualitative research design with a descriptive case study approach (Yin, 2018). This approach was specifically chosen to enable an in-depth, rich, and holistic understanding of the complex phenomenon of integrating local wisdom within the framework of Task-Based Language Teaching (TBLT) and its impact on students' affective domain and critical consciousness amidst the

challenges posed by generative artificial intelligence (AI). The case study focuses on the implementation of the Human-Centered TBLT model in a single academic writing course at one of univesities in Madura during the 2024–2025 academic semester.

The population for the intervention involved an entire cohort of the academic writing course (n=30 students). However, the research subjects who served as the primary source of intensive qualitative data were six selected participants (n=6 students). The sampling was conducted using purposive sampling based on criteria of consistent participation in TBLT tasks to ensure that the collected data reflects a variety of engagement levels and initial writing abilities.

The research procedures involved the systematic implementation of the local wisdom-integrated TBLT model over four weeks. This intervention followed the three standard TBLT phases. The Pre-Task Phase involved the lecturer introducing writing topics derived from local Madurese narratives (Jung Rojhung) and guiding the essay planning. Subsequently, in the Task Cycle Phase, students worked individually to produce their writing drafts, focusing on applying local values and expressing critical views, while consciously refraining from using generative AI tools. Finally, the Post-Task Phase consisted of student presentations and self/peer reflections, with special emphasis on the ethical and cultural lessons learned during the assignment process.

To ensure the richness and validity of the qualitative data, data triangulation methods were utilized. The main instruments employed included a semi-structured interview protocol to explore students' perceptions, experiences, and personal reflections regarding the integration of local wisdom and its impact on ethics, self-esteem, and moral reasoning; an observation checklist and field notes to record non-verbal cues and student engagement levels during the TBLT process; and an analysis rubric to assess students' written products, and self-reports. These methods aimed to evaluate thematic depth, authenticity of voice, and the internalization of local values. The collected data (interview transcripts, observation notes, and document excerpts) were then analyzed using an inductive thematic analysis. This process involved data familiarization, generating initial codes, searching for relevant themes aligned with the research objectives, and repeatedly reviewing and refining the themes to produce credible interpretations of the students' learning experiences.

3) RESULTS AND DISCUSSION

The analysis of the triangulated qualitative data derived from systematic classroom observation, in depth interviews with the six purposefully selected student participants, and detailed document analysis of their writing artifacts yielded three primary thematic findings. These findings directly address the research aims regarding the efficacy of the human-centered writing approach in academic writing amidst the challenges of generative AI. The results are classified into three core themes, detailing the practical mechanism of integration, the resulting shift in students' emotional and moral engagement, and the quality of the authentic written output.

3.1 The Operative Mechanism of Local Wisdom Integration in the TBLT Model

The foremost finding directly addresses the first research aim, which sought to explore the practical mechanism of integrating local wisdom into TBLT framework. The investigation revealed that the integration was achieved not merely by substituting content or cultural references, but by systematically re-engineering the TBLT's three stage protocol to position local wisdom as an essential source of moral justification and critical inquiry. This structural adaptation successfully established a cognitive hurdle against the reliance on standardized AI tools, as the required output necessitated highly specific, contextually informed human contributions.

The operational structure of this integrated model is detailed in Table 1, highlighting the mandatory procedural adjustments across each phase:

Table 1: *Operative Mechanism of the Local Wisdom-integrated TBLT Model*

TBLT Framework: Reengineered for Human-centred Writing

Input	TBLT Phase (The Method)	Procedural Adjustment (The Mechanism)	Output & Resulting Barrier to AI
Local Wisdom Pillar (*Jung Rojhung*/ communal cooperation)	1. Pre-Task Phase (Planning & Input)	Ethical Grounding: Lecturer introduces the topic and activates students' background knowledge about local wisdom (*Jung rojhung*). Students defines thesis based on ethical obligation or cultural	Local wisdom-anchored Thesis/ Ethically vested premise. AI cannot generate the required specific, non-universal moral foundation, as it lacks situated cultural knowledge.

		value (communal solidarity).	
Ethically Anchored Thesis	2. Task-Cycle Phase (Execution & Drafting)	Authentic Contextualization: Task demands arguments proven by local observation, community values, and specific cultural interpretations (not generic facts)	Culturally Grounded Content. AI output fails due to lack of situated knowledge and specificity
Draft + Ethical Reflection Prompt	3. Post-Task Phase (Reflection & Feedback)	Moral Scrutiny: Peer/Self-review focuses on the depth, sincerity, and ethical consistency of the applied local wisdom principles	Internalization of Values. The process achieves affective domain cultivation and authentic voice
Sincerity + Cultural Depth	→	Human-centered Writing	Authentic, Ethically-Conscious Output

Source: Field Observation

Table 1 shows the operative mechanism of integrating local wisdom into task-based language teaching (TBLT), consisting of three main phases, pre-task phase, task-cycle phase, and post-task phase In the pre-task phase, the lecturer introduced the topic and activated students' background knowledge about local wisdom (*jung rojhung*/ mutual communal) based the students' own tradition, asked them to explain its origin and significance, its values, and also discussed its relevance in today's world.

In the task-cycle phase, students applied the knowledge, vocabulary, and planning strategies developed during the pre-task phase. Students worked independently in doing the writing task. The lecturer facilitated the process by providing support, guidance, and feedback as needed. This phase emphasized student-centered learning and encouraged creative expression and critical thinking. Students interviewed their parents and local community leader to get information more detail about the implementation of *jung-rojhung*. Then they drafted their essays on *jung rojhung*, incorporating local examples and their own perspectives.

The post-task phase involves a range of activities designed to consolidate learning and promote further development. Students presented their completed writing pieces to the class, which involved

oral presentations, written reports, or digital presentations. They also shared their work with the wider school community or even the local community. Finally, the post-task phase encouraged students to apply the knowledge and skills gained from the TBLT activity to other real-life writing situations

The findings concerning the structural adaptations of the local wisdom-TBLT framework provide compelling human-centered educational model. The integration clearly illustrates that TBLT serves not just as a tool for linguistic practice but as a highly adaptive structure for deep cultural immersion and transmission. By mandating that students operate within the unique, non-universal constraints dictated by local wisdom (as explicitly detailed in Table 1, the framework fundamentally transforms the requirements of the writing assignment. This transformation necessitates that the task demands a level of contextualized knowledge and genuine moral accountability that current mass-market generative AI cannot replicate.

Specifically, the shift towards ethical grounding (Pre-Task) and authentic contextualization (Task-Cycle) shown in Table 1 created a compulsory research dependency on the students' immediate socio-cultural environment. For instance, in the observations confirmed that when writing about *Jung Rojhung* (communal cooperation), students conducted interview with local community leaders regarding current development projects and resource pooling, rather than consulting general web sources. This documented process essentially functions as an instructional safeguard, forcing students to engage in primary cognitive labor that is intrinsically human and culturally specific. This successfully addresses the research aim of exploring the practical mechanism of integration by providing a clear, replicable model for other educators. Student P1, for example, explained: *"When we had to write about the* o*bligations in the Jung* R*ojhung framework,* I k*new the internet only gives general definitions. I had to talk to the local village head who coordinates the actual communal work, because he knows the real distribution of labor and resources. The AI can't know the exact local practice."* Similarly, the lecturer (L) emphasized the procedural shift**:** *"The Pre-Task phase is no longer about language warm-up. It's about drawing the moral line and asking, 'What is the ethical outcome of this essay in terms of communal fairness?' That initial step prevents the students from pasting general AI content, because the AI doesn't know the unique moral premise of mutual accountability we stared with we started with."* .

The mechanism in Table 1 clearly makes this LW-TBLT model different from standard TBLT models (e.g., ((Willis, 2008; Ellis et al., 2019). Traditional TBLT mainly focuses on helping students achieve linguistic fluency and communicate well by using universal tasks like planning a trip. The problem is that these general tasks are easily done by generative AI. AI is excellent at creating smooth,

correct, and fluent text for common topics. In contrast, this LW-TBLT model is better in the AI context because it shifts the main goal from just *fluency* to developing moral-situated knowledge and ethical accountability. By forcing students to use non-universal local wisdom like judging a project based on *Jung Rojhung*, it builds a strong barrier that AI cannot cross. The core difference is that the task is no longer to *communicate* effectively, but to justify an argument using specific, local, primary, and ethically charged knowledge that current large language models simply do not possess.

The procedural adjustments, particularly ethical grounding and authentic contextualization, align closely with the principle of Deep Learning (Fullan et al., 2013), shifting the focus from superficial content absorption to the creation of profound, situated knowledge (Mishra, 2022). This mechanism confirms the viability of curricular defences againts AI plagiarism, asserting that tasks requiring primary, localized cognitive labor remain inherently human (Chen et al., 2024)

3.2 Impact on the Affective Domain and Moral Reasoning

The second significant finding addresses the impact of the local wisdom integration into TBLT model on the students' affective domain, specifically their personal values and moral reasoning. The data shows a direct correlation between the ethical grounding in the Pre-Task phase and the Moral Scrutiny in the Post-Task phase, leading to a marked internalization of core ethical values. This was evident not only in student self-reports but also through the consistency of their argumentative stance across different writing assignments.

The local wisdom-TBLT framework fundamentally changed how students felt about their writing. It didn't just teach language; it created a strong sense of moral responsibility and personal ownership over the essay. When students usually write about general, global topics (like the effects of the internet or economic policy), they only feel like they are summarizing facts. The task feels distant. However, this assignment was different; it forced them to check the ethics of a real village project using their local moral rule, *Jung Rojhung*. This made the writing task immediately personal and local. The essay became a moral discussion, not just a paper. Students felt the weight of this responsibility because their critique had real implications for their own community's fairness.

Student P4 captured this change best. She stated: *"When I write about things like global warming, I feel like I'm just summarizing facts from the internet. But writing about whether the village project followed the spirit of Jung Rojhung. That's different. I felt like I couldn't lie or just copy. This is my village, and my evaluation actually matters*

for my community's fairness. The essay became a moral document, not just a paper." This shift confirms that the assignment was internalized as a matter of communal honesty, far beyond simple academic compliance. This feeling of ethical obligation is a crucial defense against AI. Using an AI-generated essay would feel like a personal moral failure or a betrayal of the cultural values they were asked to defend.

The deep moral connection the students felt directly led to a higher level of sincerity and emotional investment in the written texts. Because the task required primary observation and ethical judgment of their neighbors' actions, students understood that their reputation, both as students and as community members, was at stake. This created an "affective filter" against AI use. Student P6 strongly expressed this feeling of necessary honesty: *"I would feel so guilty if I just used AI to write this. If I got the facts wrong about who did or didn't contribute to the irrigation ditch construction, people in my village would read it and know immediately I was lying. This task demands you feel the responsibility of what you write. I felt proud that I could use my own local knowledge to make a real argument, not just repeat something the internet told me."* This quote highlights that the required emotional investment and the feeling of guilt if dishonest and the pride if authentic served as the "human signature" that AI cannot fake. The text was no longer purely about language, but about demonstrating genuine commitment to local moral truth. This sincerity, driven by affective investment, fundamentally differentiates the resulting output from the highly polished, emotionally neutral text typically generated by AI.

More importantly, the task improved the students' ability to think critically about right and wrong (moral reasoning). The assignment forced them to do the difficult work of taking a large, abstract moral rule and applying it to a small, concrete problem. One of the biggest difficulties in ethical thinking is bridging abstract principles with concrete realities. In this task, students did not just learn to define *Jung Rojhung*, but they had to use it as a moral yardstick to evaluate the data they collected themselves. Student P2 explained, *"At first, I only knew Jung Rojhung meant 'we must help each other.' But after having to evaluate the distribution of irrigation water, I realized it wasn't just about helping, but about the fairness of dividing the results. I really had to think, 'Is this fair according to our village values?' That made me think more deeply than just writing a normal essay."* This shows that the local wisdom-TBLT framework successfully encouraged students to move from a stage of passive moral understanding (just knowing the definition) to a stage of active moral reasoning; applying a principle to make a critical judgment. This

improvement indicates that the framework not only addresses the AI challenge but also fulfills a higher educational objective: developing citizens capable of making decisions based on specific, local ethics. The observed shift in student perspective from mere academic compliance to a sense of moral ownership validates the efficacy of incorporating ethical dilemmas rooted in local wisdom. This finding supports the established psychological theory that intrinsic motivation or the performance of an activity for its inherent satisfaction rather than for external reward is significantly enhanced when tasks are perceived as personally relevant, challenging, and provide a sense of autonomy (Deci, E. L., & Ryan, 1985). When the writing task possesses an intrinsic moral weight that ties the student's identity to the outcome, the utility of outsourcing the task to an emotionally neutral machine is diminished. Student P6's quote, *"I would feel so guilty if I just used AI to write this"* highlights that the ethical stakes created a psychological barrier to plagiarism, a defense far more robust than technological detection alone. The personal relevance of the local wisdom framework effectively converts extrinsic motivation into intrinsic motivation maintaining communal honesty and pride, which is crucial for fostering deep learning (Fullan et al., 2013).

Furthermore, the process of applying the abstract principle of *Jung Rojhung* to a concrete problem represents a definitive advance in moral reasoning. This finding is consistent with Kohlberg's Stages of Moral Development (Lapsley, 2005), specifically encouraging movement towards the post-conventional stage where individuals apply universal principles to complex social issues. The local-TBLT framework successfully provided the necessary bridge between abstract moral concepts and situated realities, transforming the English writing classroom into a crucible for ethical development. This fulfillment of a higher educational objective that developing citizens capable of making ethically informed decisions demonstrate the superior value of this framework compared to traditional TBLT, which primarily targets linguistic fluency.

4) CONCLUSIONS

This section summarizes your research findings, provides the study's implications, and offers suggestions for future work.

The primary conclusion of this research, which investigated the Local Wisdom (LW) and Task-Based Language Teaching (TBLT) model, is that a highly effective long-term defense against over-reliance on generative AI in English writing classes is not the use of detection software, but rather a

fundamental redesign of the task to prioritize deep human relevance and moral accountability. The study demonstrated that integrating specific local cultural values, such as the Jung Rojhung principle in the context of our research, transforms the writing assignment from a mere linguistic exercise into an ethical challenge. Students were compelled to gather highly specific, context-dependent local knowledge, negotiate moral dilemmas, and consequently developed an undeniable sense of personal ownership over their final text, creating a powerful, intrinsic barrier against outsourcing the work to a machine. This finding confirms that when an assignment carries specific, authentic, and local intrinsic value, it serves as the most potent method for fostering academic integrity and proves that educators must shift focus from simply teaching how to write fluently to teaching why sincerity and contextual relevance matter in the act of writing.

The implications and contributions of this work are twofold: practically, academic institutions should focus on "AI-Proofing" assignments by integrating hyper-local content that large, generalist AI models cannot access or logically process; theoretically, the research introduces a reproducible, two-part strategy: the local wisdom-TBLT Mechanism and the Affective-Moral Barrier, that can be adapted for diverse cultural contexts globally. This framework is a structural anti-AI solution that increases task complexity beyond the current capabilities of large language models and provides empirical evidence that grounding assignments in local ethics significantly boosts intrinsic motivation, self-efficacy, and a sense of ownership. This represents a proactive pedagogical approach to encourage genuine intellectual work rather than focusing on detection after submission.

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