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Developing Introverted and Extroverted Students' Descriptive Writing through *Kalesang* Values and FRESH Technique

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ABSTRACT

This study examines the role of Maluku local wisdom, specifically "Kalesang" values, in enhancing students' descriptive writing competence through the FRESH technique among introverted and extroverted learners. This research aims to develop a culturally responsive and personality-sensitive pedagogy that integrates linguistic skills, cultural identity, and individual learning styles. Hence, this qualitative case study enlisted eight ninth-grade students from a junior high school in Masohi, Maluku, Indonesia. The data were collected through students' writing products, in-depth interviews, and classroom observations. Afterward, the data were analyzed using a thematic analysis through the theoretical lens of sociocultural theory, differentiated instruction, and multiple intelligences theory. The results indicate that combining structured writing strategies with local values enhances coherence and elaboration in student texts, while also deepening cultural awareness and learner motivation. This study contributes to language education research by offering a replicable model for integrating indigenous knowledge with evidence-based pedagogy, promoting inclusive and meaningful learning in diverse EFL classrooms.

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Keywords:
descriptive writing; FRESH technique; introvert and extrovert students; Kalesang values

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INTRODUCTION

In multilingual and multicultural regions, the integration of local wisdom into language education is becoming increasingly acknowledged as an essential part of culturally responsive pedagogy. In the Indonesian context, where linguistic and cultural diversity is tremendous, the integration of indigenous knowledge into classroom instruction preserves local heritage and improves learner engagement, cultural identity, and moral awareness (Gay, 2018; Ladson-Billings, 2014; Zein, 2017). Despite these rich cultural resources, English language instruction in Indonesia, particularly in writing, often relies heavily on rigid textbook models and decontextualized prompts that lack relevance to students' everyday lives (Ekorini, 2020; Jubhari et al., 2016). Many learners struggle with organizing their ideas, producing coherent paragraphs, and expressing themselves meaningfully due to limited scaffolding and culturally disconnected content (Barrot, 2021; Hyland, 2019). Writing tasks are often treated as mechanical exercises, emphasizing grammar and format over reflection and communication, which can lead to disengagement and superficial outputs.

Given these challenges, there is a pressing need for a pedagogical model that provides both cognitive support and cultural relevance. One of the cultural values with relevance is "Kalesang," a fundamental value in Maluku that reflects a commitment to the environment, community, and oneself. *Kalesang* is an oral tradition with roots in traditional Maluku culture, as stated by Soselisa and Sohilait (Tupan, 2021). It prioritizes community well-being, environmental care, and social responsibility. A lived principle that has been passed down through generations, it offers pedagogical potential in character-based language learning and provides an ethical framework for daily life.

The integration of *Kalesang* into English language instruction offers rich opportunities for fostering ecological awareness, cultural identity formation, and moral reflection. This aligns with sociocultural theory, which emphasizes that learning is mediated through social interaction, cultural tools, and contextual relevance (Daneshfar & Moharami, 2018; Newman, 2018). By embedding local values into language tasks, instruction becomes more responsive to students' lived experiences, enhancing both engagement and meaning-making. Utami et al. (2020) and Suarlin (2023) demonstrated that integrating local values into educational environments enhances students' motivation, social responsibility, and environmental attitudes. Cultural grounding has been discovered to enhance content generation and increase student ownership of ideas in language learning, particularly in writing (Trudell & Klaas, 2010; Mahmud, 2019). Furthermore, the concept of intercultural communicative competence emphasizes that learners should not only acquire linguistic proficiency but also develop critical cultural awareness, which is deepened when culturally rooted values, such as Kalesang, are integrated into instructional practices (Byram, 1997; Iswandari & Ardi, 2022).

The FRESH technique, invented by Faisal (2010), offers a structured approach to organizing ideas in descriptive text, which supports the cultural dimension of this study. The acronym, which represents Fact, Reason, Elaboration, and Shift, provides a scaffolded framework that has been validated in several educational contexts (Faisal & Suwandita, 2013; Faisal & Wulandari, 2013; Somsai & Buttapeng, 2022). Its emphasis on logical development and reflection encourages the development of higher-order thinking skills, assisting learners in composing coherent, purposeful paragraphs (Faraj, 2015; Reforsado & Raymundo, 2025). FRESH is a suitable technique for integrating moral and social learning objectives into writing, especially in the "Shift" section, as it can be adapted to embed cultural values. The present study expands on this pedagogical function by incorporating *Kalesang* into the FRESH technique to foster the development of both value-based reasoning and writing competence.

An additional critical aspect of this study is the investigation of personality characteristics, particularly introversion and extroversion, which are influential in the acquisition of language skills. Research has demonstrated that introverts and extroverts exhibit distinct learning preferences, task engagement, and expressive tendencies (Chen et al., 2015; Abidin et al., 2021). Introverts are frequently more introspective and write with a greater depth of emotion, whereas extroverts produce energetic, socially driven texts and benefit from collaborative learning (Özdemir, 2024; Zaswita & Ihsan, 2020). These personality differences necessitate differentiated instruction, a method established by Gardner's (1983) multiple intelligences theory and further validated by Dewaele and MacIntyre (2019), who emphasize the importance of emotional safety and identity affirmation in L2 learning. Few studies have investigated the extent to which culturally grounded techniques, such as FRESH, can be modified to accommodate both introvert and extrovert learners in writing contexts, despite the growing interest in personality-based instruction.

However, writing instruction at SMP Kristen Haruru in Masohi, Central Maluku Regency, Maluku Province, Indonesia, continues to face pedagogical challenges. Current practices often rely on conventional methods, with limited integration of cultural content and a lack of attention to learner diversity. Preliminary observations show that students are often disengaged and struggle to develop coherent, expressive writing due to the absence of meaningful context and personality-responsive strategies. The lack of culturally relevant content and scaffolding that aligns with learner disposition contributes to suboptimal writing development and weakens students' connection to learning. Therefore, there is a clear need to design a pedagogical model that integrates *Kalesang* as a cultural value, FRESH as a writing technique, and personality-based instruction to foster holistic learning.

Although the FRESH technique and local wisdom have been investigated independently in previous research, there are a limited number of studies that have investigated their combined impact within a personality-sensitive framework. This study addresses this gap by investigating the role of Maluku local wisdom, specifically "Kalesang" values, in developing descriptive text writing competence through the FRESH technique among introverted and extroverted students. The study aims to develop a model that is not only effective in enhancing writing performance but also relevant, inclusive, and transformative for the cognitive and moral development of students by integrating cultural content, structured writing techniques, and learner-centered strategies.

This research contributes to the field of English language education by offering a theoretically grounded, context-sensitive, and practically adaptable approach. The novelty of this approach is its integration of differentiated learning, structured writing instruction, and culturally responsive pedagogy. This approach demonstrates how local values and learner characteristics can be utilized to promote stronger writing outcomes, richer expression, and deeper engagement in EFL classrooms, particularly in unrepresented regions such as Maluku.

METHOD

This current study employed a qualitative case study design (Yin, 2018) to explore the integration of Maluku local wisdom, specifically the *Kalesang* values, into developing descriptive text writing competence through the FRESH technique among students with differing personality traits. The study was conducted over one month, providing sufficient time to observe changes and gather comprehensive data using multiple instruments. This extended duration ensured that the integration of Kalesang values and the FRESH technique could be thoroughly examined in relation to students' writing competence and engagement, allowing for a nuanced analysis of both process and outcomes.

The research participants were 20 ninth-grade students from Haruru Christian Junior High School in Masohi, Central Maluku Regency, Maluku Province, Indonesia. However, for the in-depth case study, we focused on a smaller sample, selecting four students to represent each personality type (introvert and extrovert). The selection of participants was guided by criterion sampling, a purposive sampling method that ensures participants meet specific characteristics relevant to the research objectives (Creswell, 2012). The participants were selected to represent different personalities, ensuring that incorporating Maluku local wisdom, "Kalesang," values through the FRESH technique into writing teaching materials was relatable and impactful. The study adhered to ethical guidelines to protect participant privacy and confidentiality, including the use of initials rather than full names in all data records and reports. The demographic information for the participants is presented in Table 1.

Table 1. The research participants' profiles

The Initials of Participants	Gender	Age	Type of Personality
JH	Male	15	Introvert
AS1	Male	15	Introvert
RP	Female	15	Introvert
ML	Female	15	Introvert
AS2	Female	15	Extrovert
JK	Female	15	Extrovert
DL	Male	15	Extrovert
NS	Male	15	Extrovert

Data were collected through students' writing products, in-depth interviews, and classroom observations (Kiger & Varpio, 2020). Triangulation was conducted through these data collection methods to ensure the credibility and validity of the findings. This approach allowed the researcher to capture not only the development of descriptive writing competence but also the nuanced ways in which *Kalesang* values, integrated through the FRESH technique, influenced students' learning experiences and cultural engagement. In the first step of data collection, the writing products served as a primary instrument to qualitatively assess students' descriptive text writing competence before and after the instructional intervention. The pre-test established a baseline of students' writing abilities, while the post-test measured improvements attributable to the integration of *Kalesang* values and the FRESH technique. These tests were designed to elicit descriptive texts reflecting students' understanding and application of the cultural content and the structured writing method. Second, we designed in-depth interview questions to explore students' perceptions, attitudes, and experiences regarding the use of *Kalesang* values in their writing instruction and how the FRESH technique supported their learning. In-depth interviews were conducted with the eight focal students, representing both introvert and extrovert personalities, as well as with selected participants from the larger group. Then, we employed classroom observations that complemented the writing products and interviews by offering real-time insights into the instructional dynamics and student engagement during the intervention. Observations were conducted systematically using an observation guide that focused on teacher-student interactions, student participation, and the practical application of the FRESH technique, incorporating *Kalesang* content.

The data analysis in this study was conducted using thematic analysis, following the rigorous procedures outlined by Braun and Clarke (2006). This method was chosen for its flexibility and depth in identifying, analyzing, and reporting patterns within qualitative data. It is particularly suitable for exploring the complex interplay between Maluku's *Kalesang* values, the FRESH technique, and students' personality traits. To analyze the writing products of students, we employed several coding processes (Braun & Clarke, 2006; Creswell, 2012), including open, axial, and selective coding, until emerging themes were identified. In the second analysis, the interview results were transcribed and categorized. Meanwhile, observation results were classified to assess whether emerging themes aligned with existing ones, following the same coding process used for the writing analysis and interview before being connected and double-checked for trustworthiness (Nowell et al., 2017).

Table 2. Examples of the coding process

Transcription of the data	Participant	Open Coding	Axial Coding	Selective Coding
Visiting Kuako Beach is not just about enjoying a beautiful beach, but also about learning to respect nature and local culture so that the beach stays peaceful and beautiful for everyone who comes after us. (Writing Product)	JH: Introvert	The text contains "Kalesang" values.	Internalization of *"Kalesang"* values in text production	Cultural awareness through *"Kalesang"* values
I did not know the difference between fact and reason at first, but the FRESH technique has helped me do that. (Interview)	NS: Extrovert	Understanding the structure of the FRESH technique	Effectiveness of the FRESH technique	Structured writing through the FRESH technique

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RESULTS AND DISCUSSION

This study examined how integrating Maluku's local wisdom values, particularly *Kalesang*, through the FRESH technique influences students' descriptive text writing competence, considering their personality traits (introvert and extrovert). The findings from writing products, in-depth interviews, and classroom observation are elaborated into four comprehensive themes: (1) Integration of local wisdom cultivates environmental and moral literacy, (2) Local cultural context enhances relevance and engagement, (3) Culturally situated writing development through FRESH technique, and (4) Personality-sensitive pedagogy enhances expressive potential. The integration of *Kalesang*, a core Maluku cultural value emphasizing self-care and communal or environmental responsibility, was consistently reflected in students' post-test writing and interviews. Students from both personality groups articulated *Kalesang* as a cultural concept and a behavioral guideline embedded in their narratives. Their texts described scenes of maintaining beach cleanliness, encouraging respectful interaction, and promoting collective responsibility.

> "*When I write about Kuako Beach, I always remind others not to throw trash and to respect nature.*" (DL: Extrovert 3, interview)
>
> "*Kalesang means paying attention to yourself and your surroundings. It helps me write with purpose.*" (AS1: Introvert 2, Interview)

The first theme reveals that students, regardless of personality type, developed heightened moral awareness in their writing when *Kalesang* values were integrated as a cultural value. Students expressed concern for their environment and community in their written texts, linking descriptive content with moral reflection. This aligns with Vygotsky's (1978) sociocultural theory, emphasizing that knowledge is constructed through cultural tools and social interactions. In this case, *Kalesang* values were a mediating tool, guiding students' ethical reasoning and shaping their position as communicators. Recent studies have reinforced the notion that integrating indigenous values into instruction enhances students' critical consciousness and moral development. For instance, Gay (2018) and Ladson-Billings (2014) argue that culturally responsive pedagogy supports both academic success and the development of social and emotional awareness. Similarly, Suarlin (2023) found that students who learned through a curriculum integrated with local wisdom developed stronger pro-environmental attitudes. Kuswari and Dallyono (2022) reported outcomes when applying Sundanese values to writing instruction in West Java. The findings also align with Byram's (1997) model of intercultural communicative competence, which stresses the importance of students' attitudes, knowledge, and critical cultural awareness in language learning. Through *Kalesang* values, students developed what Byram calls a "critical cultural perspective," using language to express values that matter to them.

Furthermore, Irawan and Daud (2021) and Mayangsari et al. (2018) confirmed that local wisdom integration strengthens identity-based learning. The deep reflection in students' *"Shift"* paragraph echoes findings from Yuliarti et al. (2023), who found that students wrote more persuasive and values-driven essays when guided by local narratives. Thus, this study contributes to a growing body of evidence showing that culturally rooted pedagogy preserves the heritage and cultivates learners who write with purpose and care for their world. The use of familiar local places, such as Kuako Beach, a site personally known to students, greatly enhanced students' cognitive engagement and emotional investment. Compared to the generic or foreign topics often used in English textbooks, students reported that local topics gave them something "real" to say. Introvert students, in particular, highlighted how prior personal experience with the beach enabled them to describe its atmosphere in

nuanced, emotionally resonant terms. Their texts included metaphors and sensory details that were absent in their pre-tests. For example:

> "*The black stones look like sleeping giants in the morning light.*"
> (RP: Introvert 3, Post-test)

Extrovert students, by contrast, leveraged their interpersonal orientation by writing about group activities and community events at the beach. Their texts displayed high energy, dynamic scenes, and social interaction, such as:

> "*The best part is when we play volleyball and share food with everyone.*"
> (JK: Extrovert 2, Post-test)

This suggests that locality grounds cognition and serves as a mirror of identity, enabling students to write from personal memory, cultural experiences, and emotional connections. Familiar topics reduced cognitive load related to content invention, allowing students to focus on "how" to express meaning rather than "what" to say. Additionally, using local video-based stimuli further reinforced engagement, helping students visualize and recall sensory data, which they then integrated into their texts. Interviews confirmed that the video triggered imagination and memory, particularly among visual learners (who are mostly introverts).

> "*The video helped me remember how the beach smells and looks in the morning.*" (JH: Introvert 1, Post-test)

This underscores the pedagogical importance of contextualizing language learning in lived experiences, enabling students to approach writing as a means of representing their world, rather than a detached exercise in linguistic correctness. The second theme relates to integrating familiar content, specifically Kuako Beach, which led to visibly higher levels of engagement, motivation, and descriptive richness in student texts. This aligns with constructivist learning theory, as proposed by Piaget (1973) and Fosnot (2013), which posits that students learn best when content is connected to their experiences. The findings support Lave and Wenger's (1991) situated learning theory, which posits that authentic, context-rich environments enhance cognitive processing. Students could describe real memories, use place-based vocabulary, and connect emotionally with their writing. This mirrors what Trudell and Klaas (2010) observed in community-based education models in Southeast Asia, where local context became a powerful driver for literacy development. Jubhari et al. (2016) showed similar results in Indonesia when integrating Makassarese and Buginese local wisdom into English writing instruction.

Recent studies further validate our findings. For instance, Bui and Luo (2021) demonstrated that culturally familiar content increases student agency and idea generation in EFL writing. Likewise, Jaya et al. (2024) emphasized that students experienced increased motivation and reported a stronger understanding of language's cultural and social dimensions when teachers integrated local wisdom into the curriculum. The current study contributes to this understanding by showing that such engagement enhances text cohesion and emotional resonance, particularly when students write about places they have personally experienced. This relevance is significant in rural and marginalized regions, where standard curriculum content often lacks cultural alignment. This approach demonstrates that place-based writing instruction, grounded in familiar geography and social

practices, makes learning more meaningful, addressing the equity gap often overlooked in national language policies (Yemini et al., 2023).

The third theme foregrounds the pivotal role of the FRESH technique in enhancing students' structural awareness and rhetorical organization. The technique was perceived as an intuitive and effective scaffold, especially by students who previously struggled with content organization. All eight students indicated that FRESH gave them clarity and cognitive structure for paragraph development, enabling them to move systematically from observation to explanation and reflection. This was particularly evident in the post-test writing, where paragraphs' linear and thematic flow improved substantially compared to pre-test outputs.

> "*I used to mix ideas in one paragraph, but now I know the order: first the fact, then the reason, and then more details.*" (ML: Introvert 4, interview)
>
> "*FRESH technique gives me a map to write. It is easier to focus on what to say in each paragraph.*" (AS2: Extrovert 1, Interview)

Beyond organization, FRESH also served a cultural function. The "Shift" element, which focused on reflection and moral suggestion, created space for students to connect their observations with *Kalesang* values. Thus, the technique became more than a cognitive tool. It was a cultural mechanism that supported values-based meaning-making. Moreover, students felt empowered to compose more confidently, knowing each paragraph had a clear rhetorical purpose. This aligns with constructivist principles, where learning occurs effectively when structure and meaning coalesce in a learner-centered framework.

The third theme demonstrates the effectiveness of the FRESH technique in providing students with a scaffold to organize their thoughts, elaborate ideas, and develop reflection. The writing structure, including Fact, Reason, Elaboration, and Shift, not only enhanced paragraph coherence but also provided students with a precise and repeatable thinking process, aligning with Bloom's Taxonomy revised by Anderson et al. (2001) in support of higher-order thinking skills, such as analysis, evaluation, and creation. The findings are strongly supported by previous research on FRESH, including Faisal and Suwandita (2013), Faisal and Wulandari (2013), and Somsai and Buttapeng (2022), all of which show improvements in organization and elaboration in student writing. However, our research uniquely expands on this work by contextualizing FRESH within a local wisdom framework, thereby bridging the global pedagogical structure with indigenous cultural content.

In recent years, Faraj (2015) has highlighted that structured writing models, such as FRESH, support struggling writers in achieving clarity and coherence. Our observation that students verbalized the FRESH steps during writing aligns with Ramadhan and Indriyani (2023), who argue that visible cognitive modeling supports the internalization of academic genres. Integrating *Kalesang* values into the *"Shift"* sections created opportunities for values-based elaboration, a new direction not extensively explored in previous FRESH research. This links our study to moral education literature, as advocated by Lickona (1992), which suggests embedding character values in writing to develop socially responsible learners. Thus, this research confirms the FRESH technique as a structural and moral-cognitive tool, adaptable for culturally grounded instruction that expands its relevance from purely academic writing into character-rich, culturally meaningful writing instruction. The final theme highlights distinct patterns in writing behavior and learning preferences aligned with students' personality types. Introvert students favored silent reflection and demonstrated depth in descriptive details, emotional nuance, and sensory imagery. Their texts often captured peaceful moments, subtle emotional states, and environmental cues.

> "*I like to write about the morning at the beach. It is quiet, and I can describe how it feels.*" (ML: Introvert 4, Interview)

In contrast, extroverted students preferred collaborative discussion and verbal processing before writing. Their texts were more dynamic, socially oriented, and infused with expressive language about group activities, laughter, and excitement.

> "*I prefer to talk to friends first before writing. It helps me think better and get ideas.*" (NS: Extrovert 4, Interview)

Despite their differing approaches, both personality types responded positively to the combination of *Kalesang* and FRESH. This underscores the importance of flexible pedagogy that accommodates diverse learner profiles, allowing reflective and expressive pathways to flourish in the writing classroom. A significant contribution of our study lies in demonstrating how introverted and extroverted students benefited equally from integrating the Kalesang and FRESH techniques. The findings align with Gardner (1983), which encourages differentiated approaches that recognize learners' unique strengths, in this case, intrapersonal (introverts) and interpersonal (extroverts) intelligence. Introvert students were more reflective and detail-oriented, often focusing on sensory and emotional language. Extroverts, meanwhile, thrived in collaborative activities and produced dynamic, socially rich narratives. This finding aligns with Zaswita and Ihsan (2020) and Gu and Sharil (2023), who have confirmed that personality type influences learning strategies and writing styles.

Recent studies, such as those by Tomlinson et al. (2003) and Gamage et al. (2021), highlighted that when teaching approaches are tailored to individual personality differences, students exhibit higher motivation, self-expression, and performance levels. Our findings support this by showing that differentiated scaffolding (e.g., giving introverts thinking time, allowing extroverts peer talk) led to greater student autonomy and creativity. Moreover, this study contributes to the growing field of affective language learning, which examines the connections between emotional climate, personality, and learning outcomes. Dewaele and MacIntyre (2019) stressed the importance of emotional safety and identity affirmation in language learning, which were clearly fostered in our classroom through culturally relevant content and responsive instruction. Thus, by integrating personality awareness into writing instruction, this study adds nuance to learner-centered and differentiated instruction (Tomlinson, 2017), showing that structured techniques like FRESH can still be personalized without losing their form or function.

The effectiveness of this integrated approach lies in how the FRESH technique offered structural clarity, while *Kalesang* provided culturally resonant content. This dual scaffold empowered both introvert and extrovert students to engage with writing tasks in ways aligned with their cognitive preferences, emotional needs, and cultural identities. While the FRESH technique helped students organize their ideas with logical progression, *Kalesang* values grounded their content in lived experiences, moral insight, and environmental awareness. The FRESH technique results in coherent and well-structured texts (Faisal & Suwandita, 2013; Faisal & Wulandari, 2013; Somsai & Buttapeng, 2022). Its strength lies in scaffolding abstract reasoning and encouraging a logical flow of ideas. Moreover, as noted by Faraj (2015), Reforsado and Raymundo (2025), FRESH promotes higher-order thinking, especially through the "Shift" component, which invites learners to reflect, evaluate, or offer suggestions based on the information presented. In our study, this reflection was naturally aligned with *Kalesang* values such as responsibility, care for nature, and communal harmony.

On the other hand, *Kalesang* functioned as a cultural mediator, anchoring students' ideas in local wisdom and socio-environmental relevance. This aligns with Vygotsky's sociocultural theory, which maintains that learning is most meaningful when it incorporates cultural tools and social interaction (Daneshfar & Moharami, 2018; Newman, 2018). The students were writing from a place of identity, representing the values, rituals, and collective responsibilities they recognize in their daily lives. The cultural familiarity of *Kalesang* values further boosted their confidence, as they wrote about places, events, and beliefs they knew deeply. Compared to prior studies on the FRESH technique, our study expands the scope by showing how FRESH becomes even more impactful when integrated with cultural values. Previous works, such as those by Somsai and Buttapeng (2022), confirm FRESH's efficacy in improving text coherence and organization, but they focus largely on technical aspects. Our study shows that when combined with culturally relevant content, FRESH becomes not only a tool for linguistic performance but also for personal and moral expression, which has not been deeply explored in earlier FRESH research.

Likewise, research on culturally responsive pedagogy (Ratri et al., 2024; Suarlin, 2023; Utami et al., 2020) has highlighted how indigenous values improve motivation and moral development. However, these studies often focus on general educational settings rather than specific integration into structured writing pedagogy. Our findings demonstrate that when local values, such as Kalesang, are intentionally integrated into a structured model like FRESH, they enhance both content generation and learner ownership. This echoes previous studies, such as Mahmud (2019) and Trudell and Klaas (2010), which argue that cultural relevance enhances student engagement and voice. This study goes further by operationalizing that idea within a concrete, replicable writing method.

In terms of intercultural communicative competence, Byram (1997) emphasized that language learners must develop not just linguistic skills but also critical cultural awareness. Iswandari and Ardi (2022) similarly stress that such awareness is fostered when learners are asked to articulate their own cultural beliefs. In our study, students did exactly this through FRESH-guided writing about *Kalesang*. This approach not only enhances the academic function of writing but also repositions it as a space of identity formation, ethical reflection, and cultural dialogue. In doing so, it validates learners' lived realities while equipping them with the rhetorical tools to express those realities clearly and powerfully in English.

CONCLUSION

This study concludes that integrating *Kalesang*, a core local value from Maluku, with the structured FRESH technique offers a powerful approach to teaching descriptive writing in English as a Foreign Language (EFL) classroom. The findings highlight that when students are invited to write about culturally familiar and personally meaningful topics using a scaffolded writing model, they demonstrate improved textual coherence, richer content elaboration, and stronger moral expression. Both introvert and extrovert students were able to engage with the writing process effectively. The approach promoted not only linguistic development but also identity affirmation and cultural pride. Despite these promising results, the study has several limitations. It involved a small sample of students from a single educational setting, which restricts the generalizability of its conclusions. Moreover, the focus was limited to the descriptive text genre, leaving room for further investigation into how this integrated model might perform with other writing types or larger and more diverse populations. Future research could expand on these findings through comparative studies across regions, grade levels, and writing genres. Nonetheless, the contribution of this research lies in its demonstration that structured writing instruction and culturally responsive pedagogy are not mutually exclusive, but mutually reinforcing. By combining the cognitive clarity of the FRESH technique with the cultural depth of *Kalesang*, this study presents a replicable model that not only

enhances students' writing competence but also affirms their social and cultural identities. On a broader scale, it contributes to the global field of language education by illustrating how indigenous knowledge and evidence-based pedagogical strategies can be harmonized to support inclusive, meaningful, and sustainable learning in multilingual classrooms.

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