Cultural Diversity in Language and Literature Appreciation Humanizing Learners in Modern Education

Zulfitriyani[1*], Indriani Nisja[2]

[1,2] Universitas PGRI Sumatera Barat, Sumatra Barat, Indonesia

*zulfitriyani.basindo@gmail.com

ABSTRACT

This research aims to find out the diversity of cultural diversity that characterises diversity as a driver of tolerance and respect. respect. Likewise, learning can be understood in language and literature learning. In the literary genre there are various teaching materials that can be filled, interpreted, and inserted with cultural diversity that can be implemented in attitudes and teachings that can reveal the messages of tolerance and respect. implemented in attitudes and teachings that can reveal messages that humanise humans. So, cultural diversity is not just art in literature in the form of mere material that has no empty soul and no value. Language and literature as a tool to humanise means that learners have an honourable position as human beings who are fully human. This research is a qualitative research with descriptive method. The results of this study show that educators and students who are educated are more sensitive and creative towards literature as cultural diversity so that students are able to appreciate literary works and even write a simple literary work themselves. can write a simple literary work themselves. In addition, it will foster positive responses in human thoughts and feelings, develop and develop positive human values. develop and nurture positive human values, such as being helpful, doing good, faith and piety, teaches moral messages to humans to act in accordance with society's expectations, empathise in accordance with the expectations of society, empathise, be honest, and responsible, encourage people to build interactions not solely for their own interests, but for the common good, strengthen and foster personal character, identity, and national resilience that is positive, resilient, and strong, in order to achieve the ideals of the nation and state. the ideals of the nation and state. As a result, this has implications for literature learning.

Keywords: *cultural diversity; humanizing learners; language and literature appreciation; modern education.*

INTRODUCTION

In the modern era called the global era or the high-tech and digital age, which is characterised by the development of science, humans are treated like machines that have no heart, no sense of humanity, and do not care about the surrounding environment.

Therefore, education must be packed with content that has a humanism perspective. Education should not be interpreted as an activity or teaching-learning activity in the classroom only. Education should refer to various processes and activities that must be productive, creative, skill developers, personality, integration, discrimination, and moral and spiritual strengthening (Razak & Moten, 2023). Education must be directed and managed with clear objectives, which are able to develop positive values in students. Through education, it must be able to bring out figures who have a strong and tested character and personality, both in the scientific field and in the field of humanity.

Humanising education means that it can produce learners in the modern era who are able to have a sense of 'humanity', such as helping others, empathising, upholding honesty, sharing, being loyal, taking valuable work, being persistent and tenacious, appreciating diversity, tolerance, respecting others, having patience, repaying evil with good, always prioritising good over evil, always trying to improve the quality of good deeds, being humble, and sincere (Gustina, 2024; Karatsiori, 2023). Language diplomacy or language practice can be used as a tool to dignify and humanise students.

Literature appreciation learning, which is part of language learning and a context for students to practice using language, is one of the platforms for educating social sensitivity and mental attitudes and morality of junior and senior high school youth (Sukarno & Riyadini, 2024). In this learning, they will be confronted with direct experiences about human life because literature does present human life and life experiences, portraits of human life. Literary works are creative works that question humans and their lives with language as the medium.

Literary works function as entertainment, providing pleasure, a sense of beauty, catapulting wishful thinking and hope; and educating (Nuhu et al., 2023). Rizal (2020) referred to the term dulce which means beautiful, utile which means educating and teaching. Literary works provide education and teaching in a fun way; educating while entertaining (Ahmad Zaidi et al., 2024). Behind the pleasure obtained after reading and studying the content and developing human potential. If managed well, literature learning has the potential to develop students' cognitive, affective and psychomotor aspects. The cognitive aspect focuses on the utilisation of literary texts to train learners to use language in accordance with language rules. The affective aspect of students is stimulated by the effect of responding to literary works that are full of life and human values. Therefore, learning literature is a learning that has an emphasis on increasing the essence of humanity, the dimensions of humanity, and pancadaya that must be developed in every individual of the younger generation in learning literary appreciation they will face direct experience of human life because literary works do present life and experience human life, portraits of human life.

In the view of literary sociology, literary works are created by authors to be read, understood, lived, and utilised by readers because literary works reveal values that contain teachings, demands, and examples, and education (Pulimeno et al., 2020). Literary skills include passive and productive activities. Passive here does not mean that there is no meaningful and measurable activity, passivity in question is conveyed by reading as it takes place in reading skills. Productive is to produce one's own work in the form of poetry, short stories or drama scripts as a result of active activities to produce literary works in writing skills.

LITERATURE REVIEW

Cultural diversity plays an important role in shaping modern education, especially in language and literature appreciation. It fosters inclusivity, encourages critical thinking and broadens students' perspectives. Humanisation of learners in education through the study of culturally diverse language and literature promotes not only linguistic competence, but also socio-emotional growth. This section explores the main theoretical perspectives and empirical findings on cultural diversity in language and literature education, emphasising its impact on modern pedagogy.

2.1. The Role of Cultural Diversity in Language Education

Cultural diversity in language education enhances learners' ability to navigate and appreciate various linguistic landscapes (Karimova et al., 2024). Research shows that exposure to diverse cultural contexts through language learning enhances intercultural competence (Oberste-Berghaus, 2024). Multilingual approaches promote empathy and global citizenship, as students engage with texts and conversations that reflect different worldviews (Ok & Smith, 2021).

The study by Jolley & Maimone (2022) highlights translation as a pedagogy that values students' linguistic background, allowing them to use their full language repertoire. This approach humanises students by validating their linguistic identity and fosters an inclusive learning environment.

2.2. Literature Appreciation and Cultural Diversity

Literature serves as a medium of cultural expression, allowing students to connect with diverse traditions and experiences (Pulimeno et al., 2020). Scholars argue that reading culturally diverse texts can foster empathy, improve critical reading skills, and increase social awareness (Heggernes, 2021; Roza & Guimarães, 2022). The study of multicultural literature encourages students to value the voices of historically marginalised groups, thus reinforcing principles of social justice in education (De Jesus-Reyes, 2024; Hunduma & Seyoum, 2024; Roza & Guimarães, 2022).

Research also shows that culturally relevant pedagogy in literature appreciation can increase student engagement and understanding (De Jesus-Reyes, 2024; Song, 2023; et al., 2024). When students see their cultural experiences reflected in texts, they develop a stronger sense of identity and motivation to learn (Huffman et al., 2020).

2.3. Humanising Learners Through Cultural Integration

Humanising education involves recognising students as active participants in the construction of knowledge, rather than passive recipients (Vimbelo & Bayaga, 2024). Cultural diversity in language and literature courses promotes humanisation by encouraging reflective thinking and meaningful dialogue. The implementation of culturally responsive teaching strategies ensures that students' diverse backgrounds are recognised and valued, enhancing their cognitive and emotional development (Tripon, 2024).

Research on humanising pedagogy, as proposed by Meland & Brion-Meisels (2024) in their concept of culturally sustaining pedagogy, suggests that integrating cultural narratives in education can sustain linguistic and cultural plurality, rather than erasing marginalised voices.

METHOD

This research uses a qualitative approach with descriptive methods to explore the implementation of language teaching materials that dignify and humanise learners. This study observes and analyses teaching practices that integrate cultural and humanistic elements into language learning. Data collection methods include classroom observation, in-depth interviews, document analysis, and student reflective reports. Classroom observations focused on teacher-student interactions and learning strategies, while in-depth interviews captured the experiences and challenges faced by teachers and students in humanistic language pedagogy. Document analysis examined lesson plans and learning materials for integration of cultural values, while student reflections provided insights into their personal and academic growth.

RESULT AND DISCUSSION

Providing linguistic teaching materials about dignifying and humanising learners can use a model that connects teachers, learners, and the environment so that mutual understanding and agreement are built about something, for example, learners must make interviews with teachers, friends, and communities around the school about the 'spirit of togetherness'. The theme 'spirit of togetherness' can foster a sense of inter-ethnic unity, caring, and love for the country. Students can be encouraged to develop their sense of humanity.

The assignment of analysing and appreciating local literary works that contain cultural diversity can be used as a negotiation strategy or language diplomacy to dignify and humanise students, for example Robohnya Surau Kami by A.A. Navis which suggests the setting and richness of Mingkabau culture, Para Priyayi by Umar which reveals Javanese nuances and ideology, Anthology of Poetry written by D. Zawawi Imron that highlights Madurese culture, Korrie Latun's Ceremony that reveals the existence of the Dayak tribe, Putu Wijaya's Bila Malam Bertambah Malan that exposes the richness of Balinese culture, and Clara Ng's Dim Sum Terakhir that describes life on the surface of Chinese ethnicity. The disclosure and description of the wealth of local culture that is a strand of Indonesia's cultural wealth is an asset to conduct language diplomacy that shows the dignity of the nation.

In language learning in the classroom, to train learners to convey messages and thoughts with a humanistic perspective, it must be an interaction between teachers and students. Interaction is a matter of competing actions, there is a reciprocal relationship, there is two-way communication. Interaction is of course dynamic, not static. In language learning, verbal interaction is most prominent and dominant. Expressing thoughts and messages correctly and appropriately, according to the situation is a clear example of the practice of language diplomacy.

Learners will be humanised and dignified in interaction and negotiation activities if teachers design tasks that empower character and humanistic to learners. For example, giving a group assignment in the form of a report analysing the results of an interview with a small trader who sells near the campus. In addition to learners applying the theory of interview techniques and report writing procedures, they are also touched to show concern for others. In addition, giving assignments in the form of group discussions with role plays, forces students to empower their national character. With role play, they can

be creative in playing characters, synergise with others, practice role appreciation, practice sensitivity, and practice self-actualisation. Role play in language learning, for example, plays the role of an overseas student studying in a big city who is made fun of by his friends because he uses Indonesian with a regional dialect and is interfered by mixing regional language with Indonesian. In addition to achieving the teaching material, namely language interference, role play activities can also foster moral values, namely respect for others, diversity, and each person is unique. Assigning tasks can be done by utilising computer technology, for example making power points, iklam, short films, or songs that are creative, innovative, futuristic, and full of visualisation and animation when students present their tasks. Such linguistic practices can notice that students as the nation's generation are able to show a polite, authoritative, and certainly positive character so that they can show a praiseworthy national identity and be appreciated by the international community.

With a humanistic approach, teachers as educators can design rules in the classroom. For example, the rule of not crossing out, the rule of not being late, the rule of dressing neatly, the rule of wearing shoes, the rule of not activating mobile phones, not eating and drinking in class, praying before and after learning, and other rules that can empower national character skills. In language learning, we can apply the rule of 'zone of the use of standard, good and correct language' in the classroom if anyone violates it, it is possible to impose a fine (for example Rp 1,000.00 per violation and the proceeds will be donated to the foster sister programme). This form of language teaching is a practice of language diplomacy that produces learners as a generation of nations who are responsible, consistent, and uphold the rules.

Students can also develop themselves in language practice efforts by actively participating in theatre activities, art units, sports, study groups, and research groups to improve national character and humanity. In addition, to occupy the learning of language, there are activities of inter-class debates, achievements of research findings by students in public, poetry reading competitions with musicalisation, the use of computer technology in making posters about political jargon/phrases that build and educate the nation, and so on. As a form of humanistic language learning, each parallel class takes turns teaching once a week at an elementary school where the majority of students are children of parents who are economically weak. The students are trained to volunteer to help their younger siblings learn good and correct Indonesian, learn to write, and learn to read. The learners' sensitivity to empathise, to feel the poor conditions, to witness firsthand the suffering of life, and to know that there are communities or groups around them that are economically disadvantaged eventually makes the learners want to appreciate life and living. Volunteer training can develop learners' national character and multicultural understanding. With such linguistic practices or language diplomacy, learners are formed and grown to become people who have a high degree of concern for humanitarian issues so that in the future our nation will be known as a nation that is virtuous, empathetic, and contributes to the handling and alleviation of humanitarian problems both locally and globally.

The dignity of a nation is also measured by language as the saying goes, 'Language shows the nation.' However, at present, the younger generation is not at all confident in using the Indonesian language. As educators, we should be able to master the language

of business and science in an international environment, such as English. However, the pride of using the Indonesian language in our own country must not fade.

4.1 Learning Literature Appreciation

The purpose of learning literary appreciation is in line with the entertaining and educational functions of literature. The entertaining function of giving pleasure, enjoyment and satisfaction is also the purpose of learning literary appreciation. The educational function that provides a lot of information about one thing. Providing a lot of knowledge, providing skills and creativity, and providing moral education are also the goals of learning literature.

In more detail, Dah et al. (2024) details the learning objectives of literature appreciation, namely (1) focusing students on the ownership of ideas and greater attention to humanitarian issues in the form of expressions that reflect humanitarian behaviour; (2) bringing students to patience and affirmation of a more open attitude towards morals, beliefs, guilt-owning values, and immorality from society or personal students; (3) invites students to question issues that are closely related to personal behaviour; (4) provides opportunities for students to clarify and deepen understanding of beliefs, feelings and humanitarian behaviour (5) helps students to know themselves which allows them to behave more accurately towards themselves and others more intelligently, thoughtfully and sympathetically.

4.2. Levels of Literature Appreciation

Literary appreciation takes place in various levels, ranging from the lowest level to the highest level in accordance with the nature of appreciation itself. The first level is that the student experiences what is in the literary work. He is involved emotionally, intellectually, and imsjinstif. The second level is that students try to explore the field of meaning through the instrinsic elements of literary works that are realities that occur in real life and take advantage of what the literary work presents.

4.3. Focus of Literature Appreciation Learning

When examined carefully and based on the theory of learning literary appreciation, the focus of learning literary appreciation in the content standards (SK/KD) of Indonesian language subjects is threefold. Firstly, literary appreciation learning focuses on the utilisation of literary texts as a means of practising language skills.

The second focus is the learning of literature aimed at measuring the ability of literary works. The ability to write to produce one's own work is the third focus of literature learning.

Written Language Skills as the Main Means of Learning Literature

As mentioned earlier, written language skills consist of reading and writing skills. Reading ability is the ability to recognise and convey the symbols of language used by the author to convey his ideas. Meanwhile, writing ability is the ability to use the symbols of written language to express the ideas that are in the writer's head.

4.3.1. Literature Reading Ability

The ability to read literature is identical to the ability to appreciate literary works. The types of reading in accordance with the learning of literary appreciation are beautiful reading, comprehension reading, and library reading. Reading comprehension of literary works is reading to appreciate the content of literary works based on intrinsic and extrinsic structures.

4.3.2. Literary Writing Ability

Literary writing ability is the ability to produce literary writing, prose, poetry, and drama. The ability to write prose in the classroom is aimed at writing short stories because it is impossible to condition students to write novels. Novel material can only be written a synopsis of a novel that you want to make.

4.4. Student Appreciation Learning Media

Good literature learning is learning that leads students into literary experiences, or into the life experiences presented by literary works. Generally, the life experiences presented by literary works are life experiences that are full of meaning, a picture of life with characters who are full of struggles, characters who are diligent, tenacious, and able to solve problems in their lives. Through understanding, analysing, and interpreting these meaningful life experiences, we can shape our mentality.

4.5. Media Function in Literature Appreciation Learning

The main function of learning media is teaching aids that influence and even determine the situation, conditions and learning environment created by the teacher. At the orientation stage of learning, the use of media will greatly help the effectiveness of the learning process and the delivery of messages and learning content. The use of media can also help improve understanding, facilitate data interpretation, and condense data,

According to (Huda et al., 2024), there are 8 benefits of learning media, namely: (1) the delivery of lessons becomes more standardised, (2) learning can become more interesting (3) learning becomes more interactive, (4) learning time can be shortened, (5) the quality of learning outcomes can be improved (6) the material can be provided when and where desired (7) positive attitudes of students towards the material being studied can be improved, and (8) the role of the teacher can change towards a more positive direction, the role of the teacher is not as the only source of information but can be improved as a consultant or advisor to students.

4.6. Types of Student Appreciation Learning Media

Based on the opinion of Fitria (2023) classifies learning media into 4 categories

4.6.1. Media resulting from print technology: to produce or deliver materials such as books and static visual materials through mechanical or photographic printing processes. This media group includes: text, graphics, and photos.

4.6.2. Media resulting from audio-visual technology, media that convey with mechanical machines and electronic hardware, such as film projector machines, tape recorders, and wide visual projectors.

4.6.3. Media resulting from computer-based technology is a medium for delivering material using microprocessor sources. Information or material is stored in digital form and uses a glass screen to present information / material to students.

4.6.4. Media resulting from a combination of print and computer technology is a way to produce and deliver material that combines the use of several forms of media controlled by computers.

4.7. Implications of language and literature practices that dignify the nation

Implication as a language practice that dignifies the nation is a goal in learning that will be useful with matters related to the following.

4.7.1. Cultivating positive responses in human thoughts and feelings, developing and nurturing positive human values, such as helpfulness, kindness, faith and piety.

4.7.2. Teaching moral messages to human beings to act in accordance with the expectations of society, to empathise, to be honest, and to be responsible.

4.7.3. Encourage people to build interactions not solely for their own benefit, but for the common good

4.7.4. Strengthen and foster positive, resilient, and strong personal character, identity, and national resilience, in order to achieve the ideals of the nation and state.

CONCLUSION

Language and literature teaching can be used as a tool to develop national character. Cultural diversity, which is the wealth of a nation, is something that can be used as an example in language and literature learning. For this reason, from an early age, students should be exposed to language and literature readings that contain positive plots and characters that can show the diversity of cultural values accompanied by interesting illustrations of local cultural treasures that characterise Indonesia so that they can become people with character and become whole human beings. In modern education, learning media are things and learning components that cannot be ignored and taken lightly by Indonesian language and literature teachers. Teachers need to analyse learning needs and requirements before choosing media so that the media effectively supports learning outcomes so that they become maximum. Education in this modern era does not merely produce students like a machine so that teachers, students, and teaching materials must be creative in order to realise an attitude of loving literature as an appreciation of cultural diversity. Teaching language can be done through literature, as well as cultural learning.

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