Research Article

Students' Cultural Literacy Development through Dialogical Approach in Senior High School

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Abstract.
The aim of this study is to evaluate the efficacy of the dialogical approach in developing students' cultural literacy in senior high school. A quasi-experiment method with a non-equivalent control group design was employed in this research, with an experimental class and a control class. Descriptive analysis and prerequisite tests, such as homogeneity and normality tests, were used in this study's data analysis techniques. Additionally, the Independent Sample T-Test and N-Gain data analysis were used to test hypotheses. The findings of this study demonstrate that implementing the dialogical approach can significantly enhance students' cultural literacy, with a notable difference in efficacy between the experimental and control groups in second-grade students of senior high school. The study's findings are worldwide diversity character data gathered using 30-item questionnaire as a research tool. After receiving the treatment, the average posttest findings demonstrate that students' understanding of global variety has improved, particularly in the experimental group. The average posttest score for the experimental class was 91.46, whereas the control class's score was 71.37. This indicates that the experimental class's posttest score was higher than the control class's. This demonstrates that the experimental class's worldwide variety is greater than the control class's. The practical implication of students' cultural literacy in the classroom and school environment is the ability to understand and accept differences in cultural diversity backgrounds among them. Thus, the nation's integrity and unity can be achieved according to the ideals of the state. Of course, the authors have limitations in this study. Therefore, in the future, input and further research are needed in order to perfect the results of previous research results.

Keywords: cultural Literacy, dialogical Approach, students development skill

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1. INTRODUCTION

The concept of cultural literacy navigating multiple perspectives. Tolerance for ambiguity can be defined as the degree to which an individual is comfortable with uncertainty, unpredictability, conflicting directions, and multiple demands. Learning a new language involves exploring an unknown land, as ambiguous situations are prevalent in language learning. Ambiguity tolerance, which can hinder or facilitate language learning, is an important learning style. One of the most. important learning styles is ambiguity tolerance (AT) which is defined as "the degree to which you are. cognitively willing to tolerate ideas and propositions that run counter to your own belief system or. structure of knowledge") [1]. Tolerance for ambiguity is manifest in a person's ability to operate effectively in an uncertain environment. in dialogue requires high 'tolerance of ambiguity' characterized by a positive, open and flexible attitude towards uncertainty. This article aims to explore how provisional language is used in classroom dialogue to enact tolerance of ambiguity and its associated democratic behaviors [2]. It draws on data collected as part of a larger European-funded project in which children and young people used wordless texts as springboards to engage in discussions about cultural themes [3].

Cultural literacy, in terms of meaning, evokes the relation to society. Cultural literacy was first noticed with the book named Cultural Literacy: What Every American Needs to Know written by Eric Donald Hirsch). According to him, cultural literacy is a set of knowledge and skills necessary to understand complex situations that make up the cultural structure of people [4]. cultural literacy skills could be associated with basic language skills. In this study, all the learning outcomes in Turkish Language Curriculum were tried to be included while developing the action plan [4]. Instead, separate action plans can be developed for each of the basic language skills. In this way, more detailed examination of each skill can be done. Learning outcomes for cultural literacy were determined in the action plan of the study. In a highly diverse world, cultural literacy is an essential tool for living together in harmony, and dialogic teaching may be a way to promote and develop it among children and adolescents. We define cultural literacy as a set of attitudes (inclusion, tolerance, and empathy) and skills (dialogic argumentation) needed to understand others in our everyday lives [5].

Given all of the reservations outlined above, particularly the multitude of practices comprising literary culture which still elude readership surveys, I would like to suggest employing a different category of literacy in order to describe the anthropology of reading outlined in this essay [6]. Here, I am referring in particular to the Anglo-Saxon

tradition of using the term literacy to describe writing skills [7]. Firstly, by broadening it beyond print culture to cover digital, online, and handwritten practices (the latter somewhat less popular nowadays), and secondly by applying it to di- verse (i.e. not necessarily written) products of culture. Segal defines cultural literacy as "an attitude to the social and cultural phenomena that shape and fill our existence bodies of knowledge, fields of social action, individuals or groups, and of course cultural artefacts, including texts which views them as being essentially readable [8]." The heart of the matter, therefore, is looking at social and cultural issues from a literary perspective, focusing on those artefacts and their qualities such as textuality, fictionality, rhetoricity, and historicity [9].

Cultural literacy is an indispensable pedagogical tool. We need to internalize essential, factual, and cultural information, enabling us to critique and analyze various cultural, historical, and political phenomena analytically by looking at them more critically. Showed a strong connection between language fluency and cultural literacy [10]. He also added that it is almost impossible to acquire a vague knowledge of American culture as long as the learners live in their own dominant culture; the way that they can acquire knowledge about American culture is by studying, reading, and exposing themselves to the English language media, including the Internet [11].

The paper reviews the implications for research in cultural literacy of the current hypothesis that revolutionary advances in communication technology are inseparable from an over-reliance on emotion, both in the representation of global disaster and human suffering and as a means of manipulating public behaviors in the political and commercial spheres [12]. It explores the view that feeling has become a simulacrum or form of "hyperreality" whose "contagion" through targeted exploitation is an obstacle to deeper understanding of social processes [13]. It summarizes the challenges which this presents for research into the nature of cultural literacy by critically considering three current paradigms: affect theory, clinical psychology including neuroscience, and memetics with due regard for recent attempts to model social behavior through computer-based simulation[8].

Dialogue and argumentation for Cultural Literacy Learning in Schools (DIALLS), in which children and young people were taught dialogue skills to discuss cultural themes around living together and social responsibility, using wordless texts as stimuli. In professional development sessions, teachers explored 'dialogic teaching' with practical ideas for how language could be modeled to promote tolerant, empathetic, and inclusive classrooms [3]. Specific language prompts were discussed, and how these might promote high-order thinking, in addition to a proposal that promoting and modeling

such prompts might enable children to use provisional language to tolerate ambiguity during discussions where cultural themes are explored [14].

The fact that humanity is experiencing a catastrophe is becoming increasingly clear. Intercultural tensions and disputes that had lain dormant until recently have erupted almost everywhere in the past several years [4]. The convergence of diverse ethnicities, cultures, religions, and minorities, particularly in the Asia-Pacific region, has resulted in assaults, prejudice, radical politics, and an unparalleled hate speech [15]. Given these circumstances, it is imperative that the educational system foster the competencies and skills "that help citizens live together in culturally diverse societies." We took the theories of professor Byram who, as a matter of fact, was involved for a long time in shaping the present European linguistic policies, which were beyond imagination outside the cultural competence. The first theory refers to the process of teaching both language and culture, based on four essential attitudes of the student, each of them being dependent on the neighbouring attitudes: language learning – language awareness – cultural awareness – cultural experience [15]. From here the second important idea derives: the process of developing the intercultural communication competence must begin from being aware of one's own cultural values, related to the cultural values of others and not from the conformation of the other to their personal scale of values. Of the connotations of cultural literacy, which was invented and theoretically framed by E. D. Hirsch, we retain only the idea that it refers to the ability to understand and participate fluently in a given culture, and not the elitist strategic approach, which has been criticized on several occasions [15].

For today's youth, intercultural comprehension and communication are essential. The environment in which students live is fast evolving into a transnational community defined by communication across cultural boundaries and interdependence. Living in multicultural communities when one's values and cultural practices diverge from those of one's neighbours presents an increasing challenge to individuals. Many nations, including Indonesia, are still negotiating peaceful acceptance of all cultures inside their borders as well as reconciliation with indigenous peoples. In order to address these broad concerns, Indonesian schools must create curricula that both represent the diversity of Indonesian culture and that of the surrounding area. students need to be ready to live as global citizens in a world that is always changing and interconnected [16]. Another way to gather and evaluate formal and informal samples of students' oral language is through oral language profiles. Teachers observe and record different "incidents" of student language throughout the day [17]. They then utilize these examples to create unique student profiles. A teacher could include linguistic occurrences like asking a

child to give directions to another student or listening to them tell a joke in their profile. Describe how oral language profiles can improve student teaching and learning, transmit information to students, parents, and other teachers, and offer information beyond exam results. The profiles give examples of how an educator could use this oral language assessment tool in the classroom to enhance communicative competence development and assessment.

The idea of the "Dialogical Self," which created a concept of the self as constituted of various I-positions in the landscape of the human mind, is the most sophisticated dialogical approach to identification [18]. The idea that people communicate in several "voices" is based on the notion put forth). This theory informs the conception of I-positions. An I-position can be thought of as a "voiced" stance, meaning that the speaking personality presents a particular narrative and point of view. Every I-position has its purpose, such as the desire to express oneself artistically, to care for others as a mother, or to be a pragmatist who looks for answers. As a result of the "I" shifting between the two positions, identity is constantly being (re) constructed and contested. "The I in one position, moreover, can agree, disagree, understand, misunderstand, oppose, contradict, question, challenge, and even ridicule the I in another position"), is a particularly intriguing aspect of this theory [19]. "Language is fundamental to thinking, learning, and communicating" is a tenet of our culture. individuals talk to one other in order to communicate, and most individuals speak and listen for extended periods of time every day for a variety of reasons [20]. As a result, we need to develop our speaking and listening skills. Talking with someone who doesn't listen intently affects how the conversation turns out. Alternatively, even if someone is listening intently, individuals who are not able to articulate themselves effectively will find it difficult to understand what is being said. Students pick up language through interactions and observations with people in their immediate surroundings before they ever enter school. Language acquisition is a social process, and students will become more proficient language users the more language they are exposed to and given the chance to explore with [21]. For students to integrate these skills into their own, they require several opportunities to watch language in use in a supportive setting and to practice speaking with others who have greater experience and expertise. In fact, language socialization helps kids become proficient communicators as well as language learners. The development of student's oral language abilities is essential to their social and academic success since language influences cognition.

In recent attempts to explore teacher identity, scholars have emphasized how identity is dynamically growing, inherently tied to others, and composed of various identities

[19]. How needs to be more postmodern characterizations relate to earlier presumptions about the uniqueness or similarity of teacher identities are not widely examined, even though they constitute fundamentally new notions of identity [22]. The developing psychology theory of the dialogical self provides a more complex understanding of teacher identity, which views it as both unitary and multifaceted, continuous and discontinuous, and individual and social. This method redefines the teacher identity and identifies research consequences. Identity has emerged as a central theme in global education research [23]. We have maintained that further development of the conceptualization of identity is necessary in order for the idea to guide our understanding of teachers and their development in addition to making intuitive sense. In recent attempts to address teacher identity, scholars have stressed how identity is dynamically evolving, intrinsically rela ted to others, and consists of multiple identities.

2. METHODOLOGY / MATERIALS

According to [24], the research is quasi-experimental. Using experimental and control classes, a non-equivalent control group design was the research methodology [24]. There were two classes in class V, which served as the study's population. Class II A served as the experimental class, and Class IIB served as the control class in the research sample. There were thirty-five VA classes and thirty-five VB classes. The study's research design included elements like:

TABLE 1: Research Design.

R1	01	X	02
2	03		04

Questionnaires were used to gather research data. Prerequisite tests, such as the homogeneity and normalcy tests, and descriptive analysis were used in this study's data analysis procedures. To characterize the state of global diversity in the experimental group and control group prior to and following treatment, a descriptive analysis was carried out. Additionally, the normality test is used to determine whether or not the experimental group's and the control group's data distributions are normally distributed. The Kolmogorov-Smirnov test method was employed in this study's normalcy test using SPSS 24 for Windows. To ascertain whether or not the samples in the experimental and control classes have the same variation, the homogeneity test is employed. The

Independent Sample T-Test test and N-Gain data analysis were used for hypothesis testing following the completion of preparatory tests using the normality and homogeneity tests.

3. RESULTS AND DISCUSSIONS

3.1. RESULTS

Out of the thirty statement items in the instrument that will be used for the pretest and post-test, the validity test results, which used the SPSS version 24 tool, indicate that 28 of the statements are valid. The other two are invalid or not used. The results of the SPSS test indicate that the computed r-value displayed is still less than the r-table requirement of 0.361, which renders the two statements incorrect. The 28 claims are, therefore, proper and can be utilized to gather data for studies. Measuring the data's reliability comes next after establishing the instrument's validity. The dependability value is calculated with the aid of SPSS Release 24 for Windows. The global diversity character variable's Alpha Cronbach reliability test yielded a very high level of reliability, with a value of 0.828 based on the evaluated instruments. Therefore, the variable-specific questionnaire statements in this study are sufficient to be employed as research tools.

Cultural literacy has been implemented through the dialogical approach. This study involved 60 students in total from two classes. The study's findings provide information about the nature of global variety that was gathered using a 30-item questionnaire as a research tool. The post-test averages indicate that students' students' cultural literacy development has grown, particularly in the experimental group that received therapy after applying cultural literacy through creative staging. The experimental class's average post-test result was 91.46, whereas the control classes was 71.37. This indicates that the experimental class's average post-test result was higher than the control classes. The post-test results for the experimental class had the highest mean value (91.46). This demonstrates that, compared to the control class, the worldwide diversity of the experimental class is higher.

The pretest results for the students in the experimental group's cultural literacy development are shown in Table 2. As for the number of students (N), out of the 35 students in the group, the mean score was 56.83, the median was 56, the variance was 22.97, the standard deviation was 4.793, the lowest value was 49, and the highest value was 68. The number of students (N) out of 35 students was found in the pretest results for the global variety of the students in the control group. This group's scores were

TABLE 2: Descriptive Characteristics of the Global Diversity of Students in Control and Experimental Classes.

Analysis Result	Experiment Group		Control Group	
	Pretest	Posttest	Pretest	Posttest
Mean	56.83	91.46	57.29	71.37
Median	56	93	56	73
Varians	22.97	27.49	31.27	48.65
Std Deviation	4.793	5.243	5.592	6.975
Minimum value	49	80	49	61
Maximum value	68	99	66	86
N	35		35	

lower than 49 and higher than 66, with a mean of 57.29, a median of 56, a variance of 31.27, and a standard deviation of 5.592.

Furthermore, 91.46 was the mean score, 93 was the median, 27.49 was the variance, and 5.243 was the standard deviation for the students' cultural literacy development posttest findings for the experimental group; the lowest value was 80, and the highest was 99. The pupils in the control group had a mean score of 71.37, a median of 73, a variance of 48.65, and a standard deviation of 6.975 on the global variety character pretest. 61 and 86 were the lowest and highest values, respectively. Furthermore, the data description is shown as cultural literacy development pretest and posttest histograms for the experimental and control groups in Figure 1.
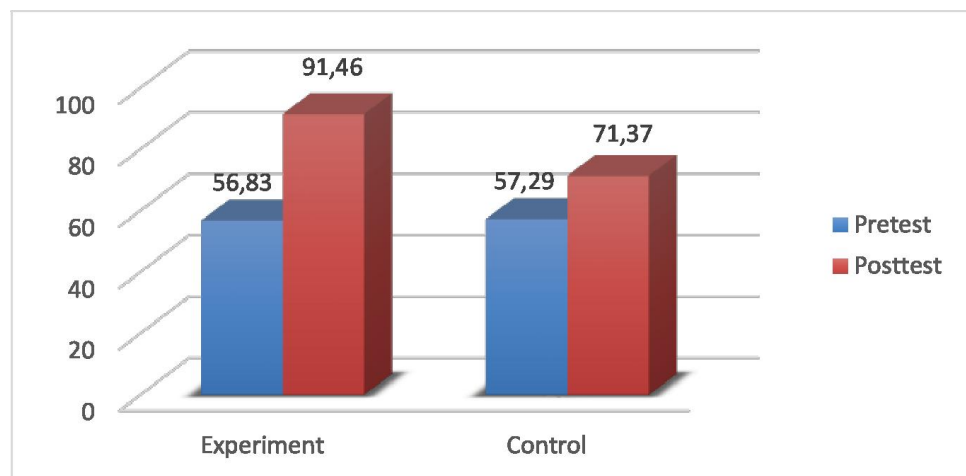

Figure 1: Comparison of pretest and posttest scores for the cultural literacy development Posttest experimental and control groups.

Drawing from Figure 1, it is evident that there is a difference between the experimental and control groups' data: the former is superior to the latter. However, this fundamental

premise cannot be verified if N-Gain and hypothesis testing are not done. As prerequisite tests, the homogeneity and normalcy tests must be passed before the hypothesis test is conducted. Table 3 displays the findings of the cultural literacy development data normality test for the students.

TABLE 3: Normality Test Results.

Unit of Analysis	Class	Data	Sig	Sig Level	Description
Character of Diversity Global	Experiment	Pretest	0.080	P > 0.05	Normally Distributed
		Posttest	0.143		Normally Distributed
	Control	Pretest	0.126	P > 0.05	Normally Distributed
		Posttest	0.187		Normally Distributed

Table 3 displays the significant values of the pretest for the experimental group (0.080) and the control group (0.126). In contrast, the experimental group's post-test significant values (0.143) and the control group's (0.187). Since every data set has a sig value greater than 0.05, the pretest and post-test data about the cultural literacy development of the experimental and control groups are normally distributed. The subsequent homogeneity test is run once the normalcy test is passed. Table 4 presents the homogeneity test findings for the students' cultural literacy development data.

TABLE 4: Homogeneity Test Results.

	Levene Statistic		df1	df2	Sig.
Character of Diversity Global	Based on Mean	2.674	1	68	0.107
	Based on Median	2.118	1	68	0.150
	Based on Median and with adjusted df	2.118	1	63.708	0.151
	Based on trimmed mean	2.716	1	68	0.104

The significance value of the homogeneity test results for the student's cultural literacy development variable is 0.107, as Table 4 demonstrates. The homogeneity of the data can be inferred since the significance value is higher than 0.05. Additionally, because the data for the experimental and control classes are homogeneous and regularly distributed, parametric statistics are used for hypothesis testing. The goal of hypothesis testing is to determine whether the global diversity of the experimental

and control classes differs in kind. The data from the experimental and control classes' independent sample t-test calculations are displayed in Table 5.

TABLE 5: Independent Samples Test Results.

		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Character of Diversity	Equal variances assumed	2.674	0.107	13.618	68	0.000	20.08571	1.47496
		Levene's Test for Equality of Variances				t-test for Equality of Means		
Global	Equal variances not assumed							
				13.618	63.124	0.000	20.08571	1.47496

It is evident from Table 5's results that the significance level is 0.000. There is less than 0.05 in the sig value. It is thus established that the experimental and control classes differ in the nature of global diversity. Additionally, the N-Gain test results provide insight into the efficacy or inefficacy of cultural literacy by demonstrating how creativity can enhance students' cultural literacy traits related to the dialogical approach. Table 6 presents the findings.

TABLE 6: N-Gain Test Results.

	Mean			N-Gain Score		N-Gain Percent	
	Pretest	Posttest	Improved		Description		Description
Experiment	56.83	91.46	34.63	0.80	Tinggi	80	Effective
Control	57.29	71.37	14.08	0.33	Sedang	33	Ineffective

Table 6 shows that the N-Gain score for the experimental class data was 0.80, falling into the high group. It can be concluded that cultural literacy through the dialogical approach effectively develop middle school students because the experimental class's N-Gain percent value was 80% with an effective category. It can be deduced that student groups that do not engage in cultural literacy through the dialogical approach staging are unable to enhance their students' cultural literacy development, even though the N-Gain score calculation results on the students' cultural literacy development of the control class were 0.33 with a medium category and the N-Gain percent value of the control class was 33% with an ineffective category.

4. DISCUSSIONS

The study's findings have guided the cultural literacy development to students' creative expression of the students' cultural literacy development. In all, 70 students from two classrooms took part in the investigation [25]. The study's findings are worldwide diversity character data that were gathered using a 30-item questionnaire as a research tool. After applying cultural literacy through the dialogical approach, the average posttest findings demonstrate that students' understanding of cultural literacy development has improved, particularly in the experimental group that received treatment. The average posttest score for the experimental class was 91.46, whereas the control class's score was 71.37. This indicates that the experimental class's posttest score was higher than the control class'. This demonstrates that the experimental class's worldwide variety is greater than the control classes. Cultural literacy by dialogical approach means understanding the traditions, regular activities, and history of a group of people from a given culture. It also means engaging with these traditions, activities, and history in cultural spaces like museums, galleries, and performances. Cultural literacy is a complex phenomenon, including the knowledge and understanding of different languages and respect for foreign customs and traditions. subset of literacy known as "cultural literacy" includes information and abilities pertaining to cultural attitudes. In Indonesia, civic literacy the information and abilities required to exercise rights and carry out obligations as citizens of Indonesia combines with cultural literacy [26]. Culture is how a group of people lives. Because the N-Gain value shows that it is at a value of 0.80, which means it is in the criteria between G > 0.70, the increase in students' global variety character by applying cultural literacy through the dialogical approach is in the high category. The effectiveness of cultural literacy through the dialogical approach is effective in expanding students' global diversity, as demonstrated by the interpretation; nonetheless, the value displayed is 80% between 80% and 100%. [27] According to other studies, students learn a great deal about global diversity through cultural arts performances because, in addition to being aware of cultural diversity, they are also actively engaged in practicing their local cultural arts [28].

Students can perform works of art from other civilizations with their peers during cultural arts presentations. in order for pupils to encounter a variety of cultures. Understanding cultural variety has greater significance with this system [29]. The blending of cultures is increasingly diverse. The acculturation under consideration is constructive and does not diminish the essence of other civilizations. According to study, students should be able to address problems and implant social attitudes amongst groups in

society through the implementation of cultural literacy through their creativity [30]. The aim of this study is to help students preserve their current cultures, including their local, national, and personal identities. It also encourages them to always maintain an open mind when forging new cultural bonds in order to foster a sense of respect for positive ancestral cultures and to avoid deviating from the ancestral cultures of the Indonesian people [18]. Thus, in order for students to strive for meaningfulness in global diversity and for the project to raise the profile of students to proceed as intended, cooperation and support from all parties including school personnel and/or parents of students' guardians is required. This study's alignment with earlier research demonstrates that showcasing contemporary innovation can enhance pupils' global variety while also promoting cultural and civic literacy [10]. Students' worldwide variety increases proportionately to the quality of the application.

5. CONCLUSION

The study's findings indicate that the experimental group and the control group significantly differed in their ability to influence the students' cultural literacy development at second-grade students of senior high school. This is based on the Independent Sample t Test results, which indicate that there is a substantial difference in the impact of applying cultural literacy through traditional instruction and theatrical production on students' the students' cultural literacy development. In addition, the efficacy of the experimental group in the effective category and the control group in the control category was determined using the N-Gain percent test. Thus, it can be said that the experimental group's approach of fostering cultural literacy and the dialogical approach is successful in developing students' cultural literacy of second grade students of senior high school. Dialogic interaction encourages students to participate more fully in the discussion, resulting in a deeper understanding of concepts and stronger connections to each student's personal experiences and lives. The dialogical approach or discusses the use of talk phrases such as "I think," "because," "if," and "why" to indicate the use of exploratory conversation.

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