



The Function of Pluralism in Traditional Poetry as Language Renewal and Relationship

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Abstract

Introduction to The Problem : Literature in a truly pluralistic society would serve to represent all the different subcultures, not just the dominant culture. **Purpose** : This study to explain the function of pluralism as language renewal and kinship through the poetry anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan. **Design/methods/approach**: This research is a descriptive qualitative research that is embedded in a single case. The source of this research data is a poetry anthology document entitled “Dayak! Dayak! Di manakah kamu?” published by Yrama Widya in 2014. This research data consists of words, phrases, and sentences that contain forms of language pluralism. Purposive sampling is used in sampling. Data collection through library techniques, listen, and record. The data analysis used is heuristic and hermeneutic reading based on semiotic analysis. **Findings** : The results showed that the function of pluralism as language renewal and kinship includes: 1) acceptance of language order between tribes, 2) implication of language in the realm of tribes/groups, 3) recognition of language diversity, and 4) language maturity as politeness of cultural tribes. **Research implications/limitations**: The results of this research provide insight into how language exists as renewal and kinship in the context of pluralism. However, this research is limited by its specific scope, which only applies to traditional poetry, which may not be universal in other types of poetry. **Originality/value** : This research provides an understanding regarding language renewal and kinship which is implied through the “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan as an open system and people can choose to become one language. This condition is considered to be realized in a Dayak society because communities with different languages and cultures are recognized and allowed to participate in controlling language functions.

Keywords : pluralism, renewal, kinship.

Introduction

The concept of pluralism tries to provide space for individuals who are not from the dominant culture. Often within a culture, there is one main, distinct culture. A pluralistic society can value the contributions of all its members and the norms of different subcultures. Pluralism is an understanding or view of life that recognizes and accepts the existence of “pluralism” or “diversity” in a social group. Plurality is meant, for example, in terms of religion, ethnicity, race, customs, etc (Kawangung, 2019).

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These aspects are usually the basis for the formation of various types of smaller, limited and distinctive groups, as well as those that characterize and differentiate one group from another, in a pluralistic and larger or broader community group (Reichel, 2021). For example, Indonesia is a pluralistic society, consisting of various religious, ethnic and racial groups, which have various cultures or customs.

Cultural pluralism can be defined as a culture that avoids attempts to make people assimilate to the mainstream culture and encourages people to bring their uniqueness and cultural values into society (Maahury, 2022). Cultural pluralism relates specifically to literature. Literature reflects cultural values and sometimes attempts to change those values (Cibils & Marlatt, 2019). Literature in a truly pluralistic society would serve to represent all the different subcultures, not just the dominant culture. The government will not only tolerate subcultural values and ideals, but will also embrace and celebrate them (Nur, 2019). Books from these subcultures will be taught in schools and available in libraries and bookstores. Literature from pluralistic societies celebrates cultural differences, encouraging people to maintain their cultural uniqueness (Wroblewski, 2019).

Literature as part of cultural flexibility should be a way or medium to achieve the goals of humanist principles (Malik, 2022). The cultural roots embedded tens of centuries ago are an egalitarian dimension (the tendency to think that people should be treated equally) for the purpose of developing a vibrant literary life (Carlyle, 2017). This means that literary pluralism has an impact on changing genres that complement each other according to the passing time (Sahbaz, 2019).

Plurality has given birth to diversity of languages, customs, traditions and culture. Purity not only shows its manifestations in physical forms, language and culture, but is also reflected in patterns of religious, ideological, political or religious beliefs. However, because social conflicts often occur that are triggered by religious issues, plurality discourse often places more emphasis on the issue of religious plurality (Lestari, 2020). In the era of democracy and globalization, plurality has become a very important issue and is being intensively socialized. This is done with the hope that when the spirit of plurality in religion is well understood, tensions and conflicts caused by religious issues can be calmed, or at least reduced (Muzayin et al., 2019).

An example of a literary work that has changed society and not just reflected it is an anthology of "Dayak! Dayak! Di manakah kamu?" by Korrie Layun Rampan. "Dayak! Dayak! Di manakah kamu?" an anthology book or collection of poetry by Korrie Layun Rampan and there are approximately 101 poems in the book. This poetry anthology presents a reading of the local wisdom of Kalimantan. Most of the poems in this anthology are slogan lyrics. Various dominant emotions, thoughts, themes and images appear in the poem which contain Dayak nuances. This research was conducted to explain the function of pluralism as language renewal and kinship through the poetry anthology "Dayak! Dayak! Di manakah kamu?" by Korrie Layun Rampan.

Literature Review

Pluralism is not just a condition or fact that is plural, plural, or many (Lestari, 2020). More than that, pluralism is substantially manifested in an attitude of mutual recognition as well as appreciating, respecting, maintaining, and even developing or enriching situations that are plural, plural, or many. Indonesia, which consists of several tribes with different languages, if drawn in a straight line, still has linguistic ties. Regional languages from Sabang to Merauke are starting to be said to be related to each other because it can be proven from evidence that the same, similar and different vocabulary can be traced to the same word origin.

The process of language renewal and kinship in the context of pluralism begins with the assumption of a comparison of proto-language phonemes that have developed differently in related languages. Therefore, the phonemes are positioned in comparison with each other. If they are genetically related, then that pair of phonemes will reappear in many other pairs. Each pair that always appears in this relationship is considered to be a reflection of a phoneme or allophone in the protolanguage (Başok & Sayer, 2020). The process of language assimilation as outlined in

the poetry anthology shows the function of pluralism in the realm of belief and the realization of the function of language renewal and kinship.

Methods

This article was prepared using a descriptive qualitative approach. Sampling was carried out following the qualitative research paradigm by carrying out purposive sampling, namely taking samples with certain considerations or purposes. The sample taken is a selected sample and is considered representative in analyzing the function of pluralism as language renewal and kinship. Sampling was carried out by selecting several poetry anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan which is in accordance with the research objectives. Collecting data through library techniques and taking notes.

Heuristic and hermeneutic reading methods are used in data analysis to determine the function of pluralism as language renewal and kinship in the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan. Hermeneutic reading is carried out by providing an interpretation of what is known as a second level semiotic reading system, namely based on literary conventions. The first step taken in analyzing the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan work is to explain the structure first using a heuristic reading model. Continuing the analysis using a hermeneutic model, namely by repeatedly reading poetry from beginning to end to discover the function of pluralism as language renewal and kinship through an anthology of “Dayak! Dayak! Di manakah kamu?”.

Result

The function of pluralism as language renewal and kinship was discovered through an anthology of “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan is as follows.

Acceptance of Intertribal Language Orders

Every poet has a specialty in using language in his poems. Korrie Layun Rampan also has particularity in the use of vocabulary in her poems, which can create a certain poetry. The term Dayak is an ethnic category that is agreed upon as the native people of Kalimantan. Those who are called Dayak are actually very heterogeneous because they consist of small communities that have different dialects and whose traditional traditions are not exactly the same. The pluralistic linguistic structure contained in the anthology of “Dayak! Dayak! Di manakah kamu?” are various names for the Dayak tribe as a group or group of descendants. This can be seen in the following stanza fragment.

*Ini aku selalu di Indonesia Raya
Kau dengar suaraku ada di mana-mana
Kau lihat tarianku meliuk di manca Negara
Tarian negeri kita, tarian terkasih Nusantara (Dayak! Dayak! Di Manakah Kamu?)*

The verse above describes plurality which has become a principle of everyday life. Dayak society grows and lives as a multicultural social society. Multiculturalism itself has two meanings, the first is a concept that explains two differences with interrelated meanings. “Tarian negeri kita, tarian terkasih Nusantara” means that the language system is used as a condition for cultural pluralism or cultural pluralism in a society. below describes the cultural conditions that are assumed to be able to form an attitude of tolerance, namely the Dayak dance which depicts preparations to defeat the enemy. Language is used as a cultural identity which has consequences for differences and social group boundaries.

*Lagumu, merdu seantero buana
Senyummu mengurai rindu dari dasar kalbu
Kata-katamu kearifan nenek-moyang kita*

*Cinta yang bersuara dari dasar sukma
 Dayak, Dayak, di manakah kamu?
 Kini suaramu kudengar terbungkam persoalan
 Di manakah kamu, saudaraku
 Apakah masih di belantara waktu
 Di sini aku di dataran kelimpungan
 Di sini aku dimarginalkan di hutan-hutan pedalaman
 Menjadi kuli di tanah ulayat nenek moyang sendiri (Dayak! Dayak! Di Manakah Kamu?)*

The portrait of pluralism in the acceptance of inter-ethnic language structures is that culture has a role in society as a force that unites, binds and preserves, but it also has other functions. The verse above is interpreted to mean that the language structure in the Dayakan culture unites its own group of adherents so strongly that if it is not embraced by all or most members of society, it can become a force that scatters, divides, and even destroys it.

*"Ramainya orang," kata pendatang Kabayan
 Melihat Kapuas, Barito Hulu, dan Katingan
 Menyemut di antara Malawi dan Sintang
 "Orang-orang diundang Damang Batu
 Semuanya berkomitmen mendirikan kebajikan!"
 Perjanjian itu mencatatkan tujuannya! (Tumbang Anoi 1894)*

In this verse, when it comes into contact with factors of pluralism, the language expressed is able to encourage the emergence of attitudes of appreciation, tolerance, principles of equality between various ethnic groups, including equality of language, religion or other cultural practices. The cultural plurality that weaves tolerance in the verse "Melihat Kapuas, Barito Hulu, dan Katingan, Menyemut di antara Malawi dan Sintang, Orang-orang diundang Damang Batu" is interpreted as a Dayak traditional event to be grateful for their agricultural products. The Dayak community, the majority of which is not Muslim, will provide special space for their Muslim brothers and sisters to participate in their activities. In carrying out this traditional event, Dayak people who are not Muslim will invite their relatives who have embraced Islam to cook halal food in accordance with Islamic law. The following stanza means that pluralism can accept language order, resulting in language differences.

*Inilah tambang intan permata
 Inilah juang
 Bersatu dalam napas Dayak tak alang kepalang! (Tumbang Anoi 1894)*

The differences and boundaries of language expressed by the poet emphasize that pluralistic language is an expression of daily activities where there are no visible differences in society, so that understanding of other people will be based more on stereotypes and prejudice. Portraits of the plurality of language structures occur because they are taught and passed on by parents to their children and become doctrine for basic education, so that they grow up as pluralist people.

Implications of Language in the Ethnic/Group Realm

Pluralism is implied in love and manifested in speech. Korrie Layun Rampan in describing the function of pluralism through an anthology of "Dayak! Dayak! Di manakah kamu?" is with the soul of a poet who can see each other, judge and take a stand, but it still depends on how members of society utilize their own pluralist soul and meaning. If it is a matter of language, religious communities understand and respect each other, although this does not have to mean joining in believing in different beliefs. From there, harmony, freedom and tolerance will emerge

between different religious communities, especially differences in language and culture. The following are the verses described by the poet in the “Dayak! Dayak! Di manakah kamu?”.

Dojo yang kemarin telah dikirim ke Roma. Kau mau ke Jakarta? Membawa akar bahar dan segantang minyak bintang? Kau mau mendirikan rumah dukun? Menjadikan ramuan ramuan nenek-moyang komoditas berharga di zaman merdeka? (Tanjung Isuy).

A short word to describe a new world order where language in the realm of ethnicity/group arouses passion for various human expressions that never ends and at the same time inspires irreconcilable conflict. This verse is interpreted as a call for the Dayak people to make peace with their confusing differences. This is illustrated in the verse fragment below.

*Zaman berubah
Lingkungan berubah
Tinggal bencana mengancam
Tajam menusuk dari kiri dan kanan! (Sendawar)*

The verse above states that pluralism aims to develop a shared understanding of equality in brotherhood through language. Dialogue between religions that is equipped with tolerance but without a pluralistic attitude will not guarantee the achievement of lasting harmony between religions. This dialogue is based on the understanding that language differences in the ethnic/group realm are a common or natural phenomenon, including differences of opinion both substantive and scriptural in Dayak society. The function of pluralism as respect for language is also mentioned in the following stanza.

*Rahmat dan bahagia
Mengail belida
Negeri para kekasih
Di mana legenda (Purukcahu)*

When the substance that becomes the basis for differences in viewpoints towards a stance, belief or commitment to the chosen truth will become a condition so that differences in language can coexist in peace. The verse “*Negeri para kekasih*” shows the acceptance of linguistic differences that exist in society without forcing individuals or groups in that society to carry out cultural assimilation.

*Purukcahu
Negeri Dayak Siang dan Murung
Terlibat panas api saing-sinaing Perang Banjar
Bertahun-tahun bingar bingar! (Purukcahu)*

The verse above describes two Dayak tribes who have differences, including in terms of language. The tribe is the Dayak Siang Tribe (Siang Sondang and Siang Murung), namely an indigenous tribe in Murung Raya Regency. If we look at the language implications within the tribe/group, the Siang Sondang and Murung Dayak tribes have the same origin and roots or language, but due to differences in the area of residence, and over a long period of time, the two have slight differences in some language vocabulary. The Siang tribe or Siang Murung Dayak are the Siang tribe who live on the banks of the Barito river and its surroundings as well as the coastal plains near large rivers, while the Sondang Dayak are the mountainous Siang tribe or still live in the original area of origin of the Dayak Dayak tribe, namely Tanah Siang and the surrounding area. Pluralism is described in the following stanza.

Landak dan trenggiling

*Melubangi waktu
Lalu tekukur dan burung punai
Mengungsikan padi buah beringin tua (Purukcahu)*

The Dayak language of Siang Murung has a language that emphasizes the accent more. In the verse "Gajah Mada di dalam Majapahit, menyatukan Nusantara raya", the mingling of various ethnic groups, especially because the Siang Tribe is a tribe that has high tolerance and acceptance of outsiders. The Siang tribe mixes a lot with other Dayak tribes, even tribes from outside the island such as Java, and others, which makes mostly have characteristics similar to most Indonesians.

Recognition of Language Diversity

Pluralism prioritizes open communication and constructive dialogue between different groups. By being open, listening to each other and understanding other people's views, society can build a better understanding of shared language. The following is a fragment of a verse about language diversity.

*Tak ada yang tak pergi
Juga cinta
Tak ada yang tak pahala
Juga ladang bumimu dunia
Hanya mulut yang terus bicara
Hanya hati yang tetap menggaungkan kata-kata
Pegunungan setia! (Nansarunai)*

Linguistic pluralism involves cultural recognition and respect for linguistic diversity in society. This includes respect for art, music, dance, traditional clothing, other cultural practices originating from various cultural groups. Linguistic pluralism encourages the mutually beneficial exchange of languages and the promotion of harmony among such groups. The verse above shows that linguistic pluralism is recognized and respected in an effort to preserve and promote Dayak regional languages as part of Indonesia's rich cultural heritage. Likewise with the following verse fragment.

*Asyik bicara asyik upacara
Membuang masa
Tergali tambang terbersih laban
Savit di subur huma ibunda (Gunung Bintai Awai)*

The verse above shows that by recognizing linguistic diversity can build constructive dialogue, and practicing tolerance, society can create an inclusive, just and harmonious environment. Through pluralism, we can build a better world where every individual has the opportunity to develop and contribute fully, without fear of discrimination or injustice.

*Di sini hutan
Di sana langit
Bilakah langit dijunjung tanah dipijak
Selain persiltan dolar dan rupiah?
Hanya kata-kata bahagia
Membubung di angkasa*

The picture of pluralism shown in the verse above is language identity which is closely related to collective memory, namely the memory of a group, community, Dayak society. This collective memory is the basis for the formation of language identity. Identity can involve cultural language, including a sense of class. The stanza "Di sini hutan, di sana langit" illustrates that there

are non-Muslim and non-Malay communities living in Dayak, but they still uphold linguistic diversity. The diversity of languages is shown in the following stanza.

*Inilah tema
Ruang-ruang istana jawa
Putri juriat raja-raja
Bekerja di rimba-rimba menantang! (Tenggarong)*

The existence of linguistic diversity in the Dayak community does not make the community feel burdened in carrying out activities that have been passed down from their ancestors. This is because they have the principle that they originally came from one ancestor. The Dayak people consider that linguistic pluralism is not a barrier to providing recognition regarding culture. This ensures that their social relations are maintained.

Language Maturity as Tribal and Cultural Politeness

The Dayak tribe has cultural products that they use in their daily lives. Even though many Dayak people have changed their faith, they do not differentiate between religion and belief, including language and culture. Pluralism communication that is formed universally as well as meaning, use of language and thought processes in communication behavior in society. The following is a fragment of the verse depicted in the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan.

*Dayak memaknai lagu
Seperti kidung dewa-dewa kuasa
Kaukah di situ di rawa paya
Air mata tanpa suara
Ini Malinau
Tanah sejuta mulia
Tanah Adam
Di manakah: Hawa? (Malinau)*

The pluralism shown in the verse above is the maturity of language with a view of politeness from the Dayak ethnic culture. Stanza “Tanah sejuta mulia, tanah adam, di manakah: Hawa?” as a movement of social interaction that occurs at the micro-cultural level. A statement that is interpreted to mean that someone will be able to approach the empirical social world and delve into it to the extent of their ability and desire. This means that language is a cultural expression that influences the formation of language and the reader's mindset. Likewise, a piece of stanza described by the poet below.

*Kutulis puisi ini
Dengan mengutip suara diskusi
Dayak tak mau lagi jadi objek
Dipinggirkan dari tanah nenek-moyang sendiri! (Puisi Kepada Isteri)*

Pluralism in Dayak cultural institutions grows and develops along with language, values, norms, rules and social beliefs. The pluralism that is formed is manifested in various behavioral value patterns in social life and the language of the local community. Ethnic and cultural politeness which is implied in community institutions has the right and authority to regulate, manage and resolve various life problems by referring to Dayak customs, customs and customary laws.

Kata-kata lainnya meluncur tajam, “Saya protes terhadap pernyataan, ‘Bahwa hukum adat ada di bawah hukum formal.’

Bukankah hukum adat sama kedudukannya dengan hukum formal lainnya seperti hukum pidana dan perdata? (Puisi Kepada Isteri)

The verse above is interpreted to mean that the law of pluralism cannot be avoided because it has been formed in a pluralistic way by society. Every stanza written by the poet indicates that his vision of culture is not an “explanation of causality”, but rather a search for the meaning of language, which makes the position of language so important, not language in the abstract.

*Di sini hutan
Di sana langit
Bilakah langit dijunjung tanah dipijak
Selain persilтан dolar dan rupiah? (Gunung Bintai Awai)*

The verse above describes the forest as a living space for the Dayak people. The integration of language as ethnic and cultural politeness does not cause the problem of cultural ethnicity to disappear. The poet attempts to standardize and hegemonize the language and culture of all ethnic groups, which then results in the elimination of distinctive ethnic identities. Through the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan, the poet considers that ethnic pluralism is reflected in respect for the culture and language of each ethnic group, as well as efforts to promote equality and justice for all.

Discussion

The linguistic kinship of the Indonesian people is a unique and rare heritage from their ancestors that must be guarded and preserved. The obligation to protect and preserve this language does not only rest on speakers or language researchers, but all components of the nation are obliged to take part in protecting and preserving it. Through language, local wisdom of the nation can be explored and known (Kubota, 2020). Language can be realized through pluralism. The most relevant pluralism value to be developed is agree in disagreement (Bianco, 2019). People who speak the language must believe that the culture being developed is the best and correct, while other people are welcome and even respected for trusting and believing in the language and culture they believe in. Every language has similarities and differences, so the attitude that needs to be developed is mutual respect between individuals who have different languages (Shain & Bristman, 2002; Coppola et al., 2019).

Pluralism can be understood as an understanding that views diversity in society, including linguistic diversity. Pluralism is the cause of social change to the extent of people's dissatisfaction with their social conditions which personally affects them (Carlyle, 2017). As a characteristic of religion, pluralism and plurality are often confused. Plurality, a real reality. Meanwhile, pluralism is an awareness of reality. Plurality is a reality (Rustanto, 2015). To regulate plurality, pluralism is needed, because it cannot be denied that plurality contains the seeds of division, for this reason an attitude of tolerance, openness and equality is needed. Pluralism allows for harmony in society (Nirwana & Ginting, 2017; Başok & Sayer, 2020).

In West Kalimantan, in particular, the Dayak people are native to the island of Borneo, spread across various regions, almost every region has a different language. If we look at the use of regional languages, according to current developments, they are now threatened with extinction. Indigenous Dayak languages belong to different Malayo-Polynesian language subgroups, such as Tanah Dayak, Melayu, Sabahan, and Barito languages. Today most Dayaks are bilingual, apart from their mother tongue, they are fluent in Indonesian and Malay, depending on their country of origin.

Through the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan revealed that pluralism is not limited to dimensions of cultural differences but includes many social aspects, access and education in society. Socioeconomic, inequality, discriminatory behavior, ethnic prejudice, skin color discrimination, gender, majority-minority, issues, issues of

indigenous and non-indigenous communities. Based on the results of the analysis of the “Dayak! Dayak! Di manakah kamu?” shows the function of cultural diversity in which there is linguistic pluralism as a renewal of ethnicity or group. This means a state of diverse society, but it is also interpreted as a sense of tolerance that arises from the diversity of languages. Tolerance means respecting every belief and behavior that an individual believes is something that is considered right (Coppola et al., 2019).

Each stanza written by the poet describes the renewal and linguistic kinship between the Dayak people. For example, in the verse “Ini Malinau, tanah sejuta mulia” (Rampan, 2014) shows that pluralism cannot be understood simply by saying that our society is plural, diverse, consisting of various ethnicities and religions, which actually only depicts the impression of fragmentation. The pluralism described by the poet is a genuine engagement of diversity within the bounds of civility (Schachner, 2019). Therefore, pluralism is a must for the safety of humanity, especially the Dayak community.

Pluralism as language renewal and kinship can be believed that language in one society can be maintained as long as the differences do not conflict with the main values and rules of the dominant culture (Novossyolova et al., 2021). Linguistic pluralism is considered to be similar to the currently popular term, namely multiculturalism (Nirwana & Ginting, 2017). This means that it is an understanding that states that ethnic and cultural groups can live side by side peacefully within the principle of co-existence which is characterized by a willingness to respect other languages and cultures.

Conclusion

Pluralism as language renewal and kinship is a condition in society where individuals based on language characteristics. These conditions are considered capable of forming and developing the function of pluralism across differences in race, age, gender, language and culture. Language renewal and kinship implied through the anthology “Dayak! Dayak! Di manakah kamu?” by Korrie Layun Rampan as an open system and people can choose to become one language. This condition is considered to be realized in a Dayak society because communities with different languages and cultures are recognized and allowed to participate in controlling language functions.

The existence of language as renewal and kinship in the context of pluralism is a belief in promoting tolerance in a pluralistic society. High awareness makes it easier for the Dayak people to ignore language differences. As a community leader, it is hoped that he can continue to provide direction to create peace and security together through linguistic kinship.

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