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Integrating Artificial Intelligence into Reader Response Theory: A Culturally Responsive Approach to Inclusive Indonesian Literature Education

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Abstract

Indonesian literature education is increasingly oriented to consider students' diverse cultural backgrounds, language abilities, and learning processes. However, at present, literature teaching is based on culturally homogeneous literature knowledge and reading skills, so students have difficulty understanding literary texts that are entangled in complex historical, sociocultural, and linguistic contexts. This study addresses the integration of AI with Reader Response Theory (RRT) in Indonesian literature education to promote more inclusive reading. It considers whether AI-supported features (contextual annotation, automated translation, text-to-speech, and adaptive learning paths) can help students construct personal meanings while preserving the central RRT notion that literary meaning is delivered through transactions between the reader and text. Five Indonesian literature works (Bumi Manusia and Arus Balik by Pramoedya Ananta Toer, Gadis Kretek by Ratih Kumala, Robohnya Surau Kami by A.A. Navis, and Layar Terkembang by Sutan Takdir Alisjahbana) are used to illustrate the proposed approach. Our research implies that AI-enhanced reader response helps make culturally and contextually unique knowledge available, and more individualised reader interaction with cultural symbols, historical events/experiences, and social issues. However, excessive technological intervention could hinder reading and the affective, dialogic, and interpretive aspects of literary experience. We therefore propose an AI-Enhanced Culturally Responsive Reader Response framework that considers AI as a replacement for reader agency and rather, an adaptive interpretive scaffold for students and teachers. This approach is relevant to AI-based humanities education by relating technological accessibility, cultural responsiveness, and reader agency as interweaving aspects of inclusive literature learning in contemporary education.

Keywords: Artificial Intelligence; Reader Response Theory; Culturally Responsive Pedagogy; Inclusive Literature Education; Indonesian Literature; Personalized Learning

Introduction

Indonesian literature, with its diverse cultural narratives and linguistic richness, reflects the nation's multifaceted identity. However, the accessibility and inclusivity of this literary heritage remain a significant challenge in educational settings. The conventional teaching approaches often fail to engage students from diverse backgrounds, particularly those who are marginalized by language barriers, geographical constraints, and differing cultural contexts. As a result, many students struggle to connect with the literature that is intended to represent their own heritage. This disconnect not only limits students' appreciation of Indonesian literature but also impedes their critical thinking and empathetic engagement with the texts.

Traditional literature education in Indonesia tends to follow a one-size-fits-all approach, which can be exclusionary. Texts are often presented without sufficient contextual background, and teaching methods may not accommodate the diverse learning needs of students from different cultural, linguistic, and socioeconomic backgrounds ((Itisnawati, 2009)). For example, literature from specific regions or written in local dialects can be challenging for students from other regions who lack the cultural context or language proficiency to fully understand these works. Furthermore, students with disabilities are often left out due to a lack of accessible resources ((Rossenblatt, 1978) , (Soter, 2010)). This lack of inclusivity and accessibility results in a superficial engagement with literary texts, limiting students' ability to critically engage with and derive personal meaning from the literature.

This study aims to address these challenges by exploring how the integration of Artificial Intelligence (AI) in Reader Response Theory (RRT) can enhance the inclusivity and accessibility of Indonesian literature education ((Holmes, 2019)). Reader Response Theory emphasizes the active role of the reader in creating meaning from texts, suggesting that each reader's interpretation is shaped by their personal experiences, cultural background, and social context. By integrating AI with RRT, it is possible to create personalized learning experiences that cater to the diverse needs of students, enabling them to engage with literature in a way that resonates with their own cultural context and learning preferences.

AI technology has the potential to revolutionize literature education by providing adaptive learning pathways that respond to individual student needs ((Luckin, 2017)). For example, AI can offer translations, annotations, and contextual information in multiple languages, making it easier for students from different linguistic backgrounds to understand and appreciate texts. It can also provide multimedia resources, such as videos or interactive maps, that help students visualize the cultural and historical context of a text. Furthermore, AI can support students with disabilities by offering assistive technologies, such as text-to-speech and screen readers, to ensure that all students can access and engage with literary texts.

Integrating cultural context into AI-enhanced RRT is crucial for fostering a deeper, more meaningful engagement with literature. AI can be programmed to recognize cultural symbols, historical references, and local idioms in literary texts, providing students with tailored prompts and questions that guide them in exploring these elements within their own cultural framework. This approach not only enhances comprehension but also encourages students to reflect on their own cultural identity in relation to the text, fostering a more personal and empathetic engagement with literature.

Artificial Intelligence for Recommendation of Indonesian Literature Texts

Another powerful advantage is that AI in teaching RRT is able to suggest personalized texts in view of the reading preferences, experiences, and patterns of student engagement. It could involve introducing Indonesian literature works to the students that portray regional identities and national culture. Students from Sumatra could be asked to reflect on *Sengsara Membawa Nikmat* by Tulis Sutan Sati (Sati, 1928), while Javanese students may best identify with *Serat Centhini* by Raden Mas Panji Sosrokartono. (Yasadipura.)

AI-driven text recommendation algorithms may use student past reading choices, responses to surveys, or even behavioral data from classroom activities to suggest texts that would appeal to personal interests. This means that learners are most likely to engage deeply in any literature, which fosters interest and curiosity in the student, as pointed out by (Deci, 1985). It is very important in Indonesia, for instance, where the students belong to different ethnic, linguistic, and religious backgrounds. This is where AI broadens the variety of texts written from these several unique cultural perspectives, making the literary world more diverse and inclusive, more often presenting students with images of themselves.

AI could also suggest more modern Indonesian authors for the student's taste in modern and post-colonial tales, such as Eka Kurniawan (2002) or Leila S. Chudori, (2017) while continuing to suggest the classic Indonesian author Sutan Takdir Alisjahbana's (1936) older pieces, *Layar Terkembang*. Through this process, a core objective of the RRT process is reached: to build the connection between the student's world and the text they are reading.

For the study "Enhancing Inclusivity and Accessibility in Indonesian Literature Education through AI Integration in Reader Response Theory with a Focus on Cultural Context," the analysis should focus on how AI can be leveraged to support inclusive and accessible education by addressing the diverse cultural and linguistic backgrounds of students. Various studies provide insights into the challenges and opportunities of AI in inclusive education.

One case study highlighted the use of AI to support learners with special needs in Japan, demonstrating how AI-driven approaches can deliver personalized educational services by utilizing behavioral data and predictive analytics to tailor learning experiences to individual needs. This approach has shown potential in making more accurate predictions and planning for inclusive education, though it is evident that there are still gaps, such as the need for heterogeneous datasets to represent diverse learning environments accurately ((Toyokawa, 2023)). Another study reviewed the impact of AI and new technologies on inclusive education for minority students, emphasizing the benefits of AI in improving student performance, engagement, and interest in STEM fields. However, the study also noted significant challenges, such as technological and pedagogical issues, dataset limitations, and the need to accommodate cultural differences. Solutions proposed include creating culturally responsive AI systems that adapt content to fit students' sociocultural contexts, thereby promoting a more inclusive learning environment ((Salas-Pilco et al., 2022)).

These findings highlight the need for AI in education to not only be technologically advanced but also culturally sensitive and inclusive, ensuring that it can effectively support diverse learners in various educational contexts. For the implementation of AI-enhanced Reader Response Theory in Indonesian literature education, it is crucial to develop AI models that recognize and respect the rich cultural diversity of Indonesia, offering personalized learning experiences that reflect students' unique cultural backgrounds and learning needs. This approach can foster a more engaging and

meaningful interaction with literature, promoting a deeper understanding and appreciation of the nation's literary heritage.

Method

This study employs a multiphase mixed-methods approach to explore the use of artificial intelligence (AI) in Reader Response Theory (RRT) to increase inclusivity, accessibility, cultural responsiveness, and student engagement in Indonesian literature education. There is quantitative and qualitative evidence in the three interconnected stages of the study: Design and Development, Implementation, and Evaluation.

Phase 1: Design and Development. The first phase is to analyze the content, choose and use literary texts in the curriculum, and develop AI-based RRT modules. Indonesian literature from different areas, cultures, historical periods, linguistic characteristics, and literary genres will be selected. Specifically, the relevant texts will be those with cultural symbols, idiomatic words, historical references, and sociocultural issues. The AI-supported modules will be based on the content with Natural Language Processing (NLP). The modules will integrate context-aware annotations, multilingual support, text-to-speech integration, adaptive learning pathways, interactive prompts, and culturally appropriate interpretive questions. In line with RRT, these features will be interpretive scaffolds and not predictors of the interpretation. Pilot testing will be conducted with students from various cultures and linguistic backgrounds. Student and educator feedback will inform changes to the modules in order to be implemented.

Phase 2: Implementation. Students will be secondary school and university students from different regions, linguistic, cultural, and learning backgrounds, with students needing to be given more access. They will be divided into an experimental group using AI-enhanced RRT modules and a comparison group of students with traditional literature learning. Pre- and post-study data will be collected to assess the changes in literary comprehension, cultural awareness, and critical-thinking skills. In addition, system-generated engagement data will be collected to determine students' engagement rates, time spent on learning activities, responses to interpretive prompts, and accessibility features. Surveys and semi-structured interviews with students and educators will provide additional evidence of perceived accessibility, cultural relevance, engagement, and learning experiences.

Phase 3: Evaluation. Quantitative data will be analyzed using descriptive statistics to identify general patterns. Pre- and post-assessment results will then be analyzed using appropriate inferential statistical methods, such as paired-samples and independent-samples t-tests or analysis of variance (ANOVA), based on research design and data characteristics. Effect sizes will also be calculated to explore the magnitude of differences. Engagement data will be analyzed to study relationships between learner characteristics, patterns of AI use, and learning outcomes.

Qualitative data from interviews, surveys, and student responses will be analyzed thematically by coding, categorization, and theme development. Particularly important themes will be cultural recognition, language accessibility, reader agency, interpretive diversity, and the potential for technological barriers. Some cases may also be considered to show how students with different cultural, linguistic, or accessibility needs are experiencing AI-supported literary reading.

Finally, quantitative and qualitative data will also be integrated through triangulation to determine whether AI-based RRT improves learning outcomes and students' interpretive agency. Ethical procedures will include informed consent, confidentiality, secure data management, equitable technological access, and systematic

awareness of cultural and algorithmic bias. In conclusion, this analysis offers a comprehensive view of AI as an adaptive interpretive scaffold for inclusive and culturally responsive Indonesian literature education.

Analysis and Discussion

Cultural context in Indonesian literature

Indonesian literature takes place in a diverse cultural environment that is informed by regional traditions, linguistic diversity, religious beliefs, colonial experiences, political transformations, and local systems of knowledge. Thus, literary works in this context can be understood only through narrative structure, characters, or aesthetic aspects. Cultural texts are also written in settings in which historical memory, social values, linguistic practices, collective identities, and ideological tensions are represented. As such, for students interacting with Indonesian literature, this is not just about reading competence but also cultural intelligence, which allows us to recognize the context in which literary meaning is created.

This is an important pedagogical challenge for students. Students typically enter literature classrooms with different cultural backgrounds, language skills, historical experiences, and reading skills. A cultural reference that is instantly recognizable to one student may be unfamiliar to another. Similarly, students from different geographical or social backgrounds will respond differently to religious symbols, regional expressions, traditional customs, colonial history, gender relations, and representations of social hierarchy. Such differences are not necessarily problematic. From the perspective of Reader Response Theory (RRT), they are part of the experiential resources that readers bring into their transactions with literary texts.

Reader Response Theory is a suitable framework to address this diversity because it shifts attention from the literary text as an autonomous object to the interaction between the reader and text. Meaning is not in fact an object extracted from the text itself but it is not something that is just something that is there. Rather, readers construct meanings through interactions of textual structures with their own experiences, cultural knowledge, expectations, feelings, and interpretive perspectives. As a result, different readers may provide a different but textually justified interpretation.

However, cultural and linguistic differences can make a difference when students lack the contextual knowledge to be involved in this interpretive process. Artificial intelligence provides one way to overcome these barriers. Contextual annotation, multilingual assistance, text-to-speech technology, adaptive prompts, cultural glossaries, historical timelines, and personalized feedback can offer students more focused support in different ways. The pedagogical purpose of such support should not be to define what a literary text means but to provide students with enough context for them to make their own conclusions.

AI acts as an adaptive interpretive scaffold in this manner. It can also point to potential gaps in contextually relevant knowledge, provide relevant information, ask questions, and offer other routes to culturally rich texts. However, interpretive power must be maintained with students and teachers. This distinction is crucial, since literature education involves ambiguity, emotion, imagination, ethical reflection, and dialogue—and this cannot be boiled down to an automated textual analysis.

Linguistic, Symbolic, and Cultural Identity.

Language is at the heart of culturally responsive literature education, as literary language is more than just information. It is identity, social relationships, historical knowledge, and cultural outlook. Indonesian literary texts are often infused with regional

vocabulary, traditional expressions, religious terminology, historically specific language, figurative expressions, and culturally embedded metaphors. Students unfamiliar with these linguistic features may understand the actual sequence of events but may miss the cultural meaning of these words.

Pramoedya Ananta Toer's *Arus Balik* (1995), for example, requires readers to enter into a historical world which is where political and cultural power is changing in the Indonesian archipelago. Historical terminology and references to political structures, maritime relations and Javanese cultural context are integral to the meaning of this work. Without context, students might interpret these references as peripheral details rather than the context through which the novel constructs its representations of power and historical change and identity.

AI-supported contextual annotation at this stage could also benefit students. Instead of providing a complete interpretation, an AI system could identify historically or culturally relevant terminology and provide brief explanations. A student who encounters a new historical reference would get information about the period, political structure, or cultural practice. Then, the student could return to the text and consider how that information will affect the interpretation.

A similar process can occur in Ratih Kumala's *Gadis Kretek* (2012). The cultural significance of kretek is more than a product of commercialization. It can be connected to family history, economic activity, memory, identity, social change, and Indonesia's history as a whole. Students who encounter kretek as an everyday object may overlook these symbolic layers. AI-supported prompts can help them figure out why a certain object appears over and over again and how cultural histories are attached to it and how its meaning changes in characters and narrative situations.

This approach is particularly compatible with RRT because context does not preclude interpretive plurality. AI can provide context, and students can then write their own responses: What does the symbol mean to this character? How does your own cultural experience impact your interpretation? Would a reader from another social or regional background understand this symbol differently? Which textual details support your interpretation?

Such questions preserve reader agency. They place AI not as an interpreter that gives the correct meaning but as a scaffold that expands the reader's interpretive resources. Technology can also make reading literature more accessible without reducing it to predetermined explanations.

Religious and Social Values

Religious and social values are another important dimension of Indonesian literature. Literature frequently deals with faith, community duty, moral obligation, tradition, modernization, family structures, and collective identity. These dimensions can be difficult to teach because students can approach them from different religious, cultural, and social positions.

A.A. Navis's *Robohnya Surau Kami* (1956) provides a particularly tangible example. The surau is not just a physical place but a culturally important institution connected with religious practice and communal life. It is something to consider in the story, spirituality, social responsibility, moral action, and changing social values. Students who do not understand the history and culture of the surau might not understand why its condition is so significant. AI can also provide contextual information on the surau's role in particular Indonesian communities without a single theological or moral standpoint. It could also invite students to explore the relationship between religious

devotion and social responsibility in the story, compare characters' points of view, and find the conflicts between individual piety and collective obligations.

This process highlights an important principle of culturally responsive AI integration: contextual support and interpretive direction should be taken into account. Contextual support helps readers understand what a cultural institution, practice, or expression means in a particular historical environment. Interpretive direction, by contrast, informs readers of what conclusions to draw from that information. The former may give readers more agency, while the latter may limit them.

Social concepts, such as "gotong royong," present similar pedagogical opportunities. Students may know the term but differ considerably in how they understand or experience communal cooperation. AI-supported learning can provide examples of its historical and cultural significance and then demand that students compare those meanings with the social relationships depicted in literary texts and with their own experiences.

Reader responses can take the form of discussions in the classroom. Students might find that the same representation of community is affirmation for one reader, criticism for another, and ambivalence for a third. These differences are educational because they expose the transactional nature of literary interpretation. AI can help put the context around those interpretations into the open context of students and teachers, but collaboration is necessary to examine different perspectives.

Historical and Political Context

Historical knowledge is particularly important when teaching Indonesian literature on colonialism, nationalism, modernization, and social change. Literature often portrays history indirectly in terms of characters, conflicts, symbols, narrative perspectives, and everyday lives. Students with no historical background can relate to plot events but not realize their larger significance.

Arus Balik is one example of the relationship between literature and historical consciousness. Its portrayal of political changes throughout the archipelago opens up opportunities for students to examine power, cultural interactions, changing centers of authority and historical change. AI-supported historical annotations or interactive timelines could provide crucial contextual information without the teacher having to keep reading to do a thorough history review over and over again.

Such a strategy might also support the teaching of *Bumi Manusia*. The novel's representation of colonial society is racialized social structures, education, law, identity, inequality, and the development of critical consciousness. To understand these dimensions, one must understand the Dutch colonial system and the social hierarchies in the period covered by the novel.

AI can offer students differentiated contextual support. A student with very strong prior factual knowledge may require minimal annotations, whereas another student may need explanations of colonial vocabulary, social classifications, or institutions. This flexibility is very important in heterogeneous classrooms where uniform contextual explanations may be redundant for some students and not for others.

Layar Terkembang provides another context in which historical knowledge can enrich literary response. Questions of modernity, education, gender, cultural change, and ideas of progress become more important when students understand the intellectual environment in which the novel emerged. Rather than presenting historical context as a fixed introductory lecture, AI-supported learning may make contextual information available when it becomes relevant during reading.

However, historical assistance must be carefully structured. AI-generated explanations may be simplified, incorrect, or anachronistic. More importantly, AI may convey disputed historical stories as settled facts. Teachers will continue to play a crucial role in assessing sources, contextualizing AI-generated information, and teaching students how historical information differs from interpretation.

Adaptive Feedback and Personalized Literary Learning.

One of the major potential benefits of AI to RRT-based literature education is adaptive feedback. Traditional classroom instruction often requires teachers to respond simultaneously to students with incredibly different reading abilities and cultural knowledge. The AI-supported systems may even complement teacher feedback by providing immediate, individualized assistance during reading. Adaptive feedback starts with the recognition that students do not come into literary texts from the same starting point. One student may struggle with vocabulary, another with historical context, and another with symbolism or ideological complexity. So providing all students with the same explanation could be rather inefficient and not pedagogically appropriate. In an AI-enabled RRT system, students' responses to interpretive prompts may help determine the kind of scaffolding needed. In case *Bumi Manusia* (Toer, 1980) does not fully grasp colonialism, the system then asks the student to provide the historical background and then take them back to the literary question. If a student is well-informed in the context but has only a superficial interpretation of the context and provides little textual evidence, then it asks for textual evidence, alternative points of view, or connections with life in character development. The same principle applies to *Gadis Kretek* (Kumala, 2012). A student who is still not familiar with the cultural history of kretek might first get context. A student who knows that background might be challenged to examine how the novel turns a cultural object into the narrative symbol of memory, identity, economic history, or family relationships. Adaptive learning can therefore serve as a kind of scaffolding.

AI may at the beginning be a vehicle for recognition and comprehension. At a higher level, it could encourage analysis, comparison, evaluation, and reflection. And progression should not be defined as a movement toward one correct literary interpretation. Rather it should be about improving the student's capacity to justify interpretations, to understand ambiguity, to integrate context, and to read with context. Personalization can also make it easier for students to get there. Text-to-speech can also help students who are not used to working with traditional print. Multilingual assistance can help students whose strongest language is not the language of instruction. Adjustable explanations can reduce unnecessary cognitive load; contextual glossaries can provide immediate access to unfamiliar cultural concepts. These features broaden participation in literature education. But accessibility should not be equated with simplification. AI-supported scaffolding is not about taking away all the challenges of literary reading from literature. Productive difficulty is an important part of interpretation. Confusion, uncertainty, and moments of misunderstanding can bring about reflection and dialogue. AI should therefore help students to stay engaged in complexity and not just see it as being solved automatically. Supporting Dynamic and Dialogic Interpretation.

Literary meaning is evolving. Readers might revise an initial interpretation once they start to learn a new narrative, talk about it with their peers, discover its history, or challenge their own assumptions. This dynamic process is central to RRT and should inform the design of AI-supported literature learning. An AI system might show students' interpretations as they read. Students may identify a character, symbol, or conflict based primarily on personal experience first and then respond to it by learning it in the context

of the content. Then when they learn about the context in the classroom and return to that question, they can explain why their interpretation changed. Such a process would reveal interpretive development. Instead of judging only whether students arrived at an agreed answer, teachers can analyze what students constructed, reconstituted, and justified meaning. This is a significant shift away from a question-answer perspective and towards a process-based literary learning. AI could also facilitate conversation by providing them with open-ended prompts rather than explanations. For instance, if students are struggling with the tension between tradition and modernity in *Layar Terkembang*, the system might encourage them to compare the perspectives of different characters, find evidence to back up each position, and relate those tensions to contemporary experiences without assuming that the past and present are identical. After reading *Robohnya Surau Kami* (Navis, 1956), students could look at multiple interpretations of religious devotion, social action, and moral responsibility. AI could organize responses anonymously for classroom discussion so students could discover interpretive variation. In this model, AI is not replacing human interaction. It prepares material for human conversation. Students' responses are the backbone, and teachers play a role in the ethical and intellectual negotiation of differences.

Inclusivity, Accessibility, and Cultural Responsiveness.

The integration of AI and RRT is particularly potent because of the interrelation of inclusivity, accessibility, and cultural responsiveness. These are interrelated but not necessarily synonymous. Accessibility is in terms of students' ability to access literary texts and learning activities. Language support, text-to-speech, changes in context, and other methods of interaction can help students overcome language issues, reading issues, or learning difficulties. Inclusivity is about how diverse students can have a voice in creating meaningful content. An inclusive literature classroom doesn't assume that all students have the same cultural knowledge and that one culture is the standard point of view. Students' backgrounds are resources for interpretation, not an expectation. Cultural responsiveness goes beyond that, as literary interpretation is about the interactions of texts, cultural histories, and readers' own experiences. AI-supported instruction can help in this regard, as the cultural references can be identified and placed in context with the students' experiences in new situations. But it must also allow students to question, reinterpret, and negotiate those meanings. All of these three dimensions become mutually reinforcing when AI is used as a flexible scaffold. More students can participate. Inclusive participation brings a wider range of reader experiences into literary discussion. Cultural responsiveness enables those experiences to respond meaningfully with the historical and cultural specificity of literary texts. The Humanistic and Ethical Issues.

AI integration may be a good thing and it's the right thing to do, but it also presents a lot of pedagogical and ethical hazards. Literary interpretation is not just information processing. It involves emotion, imagination, uncertainty, memory, cultural identity, and ethical judgment. But with too much technological intervention, those very aspects that make literary reading so valuable for education would be weakened. One risk is interpretive homogenization. Generative AI systems might generate interpretations based on frequently occurring patterns in their training data, and this could be perceived as being authoritative. If students repeatedly ask AI what a symbol or text "means," they may eventually feel that generated explanations are definitive rather than mere assertions to be questioned. Cultural bias is a second issue. AI systems may not represent local traditions, regional histories, religious concepts, or marginalized perspectives. Culturally specific Indonesian concepts can be translated into general categories that lose

some important nuances. AI-generated cultural explanations should be treated as provisional resources as opposed to unquestionable knowledge. A third issue is student agency. If AI can assist with contextualization, interpretation, comparison, and evaluation on the part of students, technological aid can be a substitute for intellectual labor. The question for the pedagogical issue is not how much AI can be useful, but what should the reader do to help with the reader's work.

A humanistic approach should have a clear division of roles. AI can explain complex language, be helpful in the context of context and provide context, help with accessibility, build curiosity and questions and form a basis for learning. Students should construct their interpretation, make sense of, choose evidence for, negotiate ambiguity, think about emotions, assess emotions, assess for our thinking about them and defend it for themselves. Teachers should facilitate dialogue, address ethical and cultural complexity, assess the reliability of contextual information and make sure technology does not dominate the literary experience. Data privacy and equitable technological access are also important. Personalized AI systems can also collect information on students' reading habits, responses, language skills and interactions. Such data should be minimized and kept private and used fairly. Schools and universities also need to look at inequalities in device accessibility, access to the internet, digital literacy, accessibility technologies. An approach to inclusion that aims to increase inclusion can, paradoxically, exacerbate inequality if technological engagement is a requirement that some students cannot meet.

Toward an AI-Enhanced Culturally Responsive Reader Response Framework.

The previous discussion has suggested the need for a framework that links technology accessibility with cultural responsiveness and reader agency. In an AI-Enhanced Culturally Responsive Reader Response framework, these dimensions will be considered as interlinked and not separate components of literature teaching. The first dimension is reader agency. Students are active interpreters whose cultural experiences, emotions, memories and perspectives play a role in meaning construction. AI should expand rather than replace this agency. The second dimension is cultural contextualization. Literature comes from certain historical, linguistic, social, religious and political contexts. AI can provide contextual resources that students can use in such contexts, but not in the same context with the same knowledge. The third dimension is adaptive accessibility. Students need various forms of support and levels of support from different sources and from different sectors. Multilingual support, contextual annotations, text-to-speech, cultural glossaries, and adaptive prompts can create multiple paths into the same literary text. The fourth dimension is dialogic interpretation. And so literary understanding is cultivated through interactions between readers and text not only through reading but also through reading experience.

AI-supported responses should therefore be part of peer discussion and teacher-driven conversations rather than being directed toward machines in isolation. The fifth dimension is AI literacy. Students need to understand that AI-based interpretations are constructed outputs that can contain mistakes, cultural biases, omissions and oversimplifications. A comparison of AI suggestions with text, historical evidence, peer learning, and teacher guidance can be a foundational element of humanities education. In combination, these dimensions shift AI from being an automatic interpreter to a context-driven interpretive scaffold. This distinction is fundamental to the epistemological foundation of Reader Response Theory. If AI determines meanings in terms of literature, then technology would not fit the reader-centered culture of RRT. If AI increases accessibility to contextual knowledge, encourages questioning, encourages reflection,

and facilitates dialogue, it may enhance students' ability to construct and negotiate meaning.

Conclusion

The integration of artificial intelligence with Reader Response Theory opens the way for more inclusive, accessible and culturally responsive Indonesian literature education. Indonesian literary texts are situated in linguistic, historical, religious, social and political contexts, and so students are faced with a diverse range of cultural knowledge and reading experience. AI-supported contextual annotations, multilingual assistance, adaptive feedback, accessibility features and personalized learning pathways will help to address these barriers. Works like *Bumi Manusia*, *Arus Balik*, *Gadis Kretek*, *Robohnya Surau Kami* and *Layar Terkembang* illustrate why cultural contextualization is important. It is as much a cultural aspect as colonial history, social change, religious values, local traditions, language and cultural practices that is what makes up identity and modernity. AI can help students to think about these aspects in a more contextual way to move ahead when learning and get better at it and to use the knowledge as a basis for learning. But technological support can't transform literary education into automated interpretation. Reading's affective, imaginative, dialogic and culturally situated character requires the continued attachment of human readers and teachers. AI should scaffold interpretation rather than prescribe it, provide context rather than make conclusions, and generate questions rather than replace intellectual inquiry.

An AI-enhanced culturally responsive reader-response framework places technological accessibility, cultural responsiveness, reader agency, dialogic learning, and critical AI literacy at the center of the equation. Such an approach not only preserves the humanistic basis of literature education but also enables AI to open up new fields of participation and understanding. For me, the educational value of AI is not in interpretative tools but in creating conditions in which a more diverse class of students can read more diverse texts from different perspectives, create their own interpretations, and engage in the shared interpretation of literature.

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