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Reflective Multimodality in Language and Literature Education: A Perspective from John Dewey's Philosophy of Education

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ABSTRACT
This study aims to analyze the connection between John Dewe,s concept of experience and multimodality in language and literature education. It seeks to explain the interaction with multimodal environments as a form of reflective experience and to formulate a conceptual framework for reflective multimodality. The study employs a qualitative approach based on library research. Primary data is drawn from John Dewey's Democracy and Education, while secondary data sources include scholarly articles on multimodality, poetry instruction, learning experiences, language and literature education, and Dewey's philosophy of education. Data collection was conducted through document study, involving the reading, examination, and recording of relevant documents. Data analysis utilized a qualitative-conceptual content analysis method, incorporating reduction, categorization, interpretation, and the synthesis of concepts. The analysis reveals four key findings. First, discussions regarding multimodality in language and literature education have thus far been limited to its role as a medium for instructional materials or as teaching strategy; the mere use of varied instructional media fails to fully articulate or realize the quality of the learning experience. Second, Dewey's concept of experience helps distinguish between mere technical engagement and an educational experience that links actions with their consequences. Third, the concept of growth elucidates that learning experiences must possess continuity and serve as a foundation for subsequences. Fourth, reflective multimodality is conceptualized as a process of experiencing, observing, interpreting, questioning, and reconstructing meaning.

Keywords: reflective multimodality, language learning, lirterature learning, John Dewey, philosophy of education

Multimodalitas Reflektif Pendidikan Bahasa dan Sastra: Perspektif Filsafat Pendidikan John Dewey

ABSTRAK
Penelitian ini bertujuan untuk menganalisis keterkaitan konsep pengalaman reflektif John Dewey dengan multimodalitas dalam pendidikan bahasa dan sastra. Memberikan penjelasan terkait interaksi dengan lingkungan multimodal sebagai pengalaman reflektif. Dan merumuskan kerangka konseptual multimodalitas reflektif. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Data primer bersumber dari Democracy and Education karya John Dewey. Sedangkan sumber data sekunder menggunakan artikel ilmiah tentang multimodalitas, pembelajaran puisi, pengalaman belajar, pembelajaran bahasa dan sastra, dan filsafat Pendidikan John Dewey. Pengumpulan data dilakukan melalui studi dokumentasi dengan membaca, menelusuri, dan mencatat dokumen yang relevan. Data dihasilkan dengan menganalisis menggunakan analisis isi kualitatif-konseptual lewat reduksi, kategorisasi, interpretasi, dan sintesis antar konsep. Hasil dari analisis menunjukan empat hal penting. Yaitu yang pertama, multimodalitas pembelajaran bahasa dan sastra sejauh ini sebatas pembahasan sebagai media bahan ajar, sebagai bentuk strategi dalam proses pembelajaran. Adanya variasi media pembelajaran belum menjelaskan dan menerapkan kualitas pengalaman belajar. Kedua konsep pengalaman John Dewey dapat membantu membedakan keterlibatan secara teknis dengan pengalaman pendidikan yang menghubungkan tindakan dan konsekuensi. Ketiga, konsep pertumbuhan menerangkan adanya pengalaman belajar perlu memiliki kesinambungan dan menjadi dasar bagi pengalaman berikutnya. Keempat, multimodalitas reflektif dirumuskan sebagai proses , mengalami, mengamati, menafsirkan, mempertanyakan, dan merekonstruksi makna.

Kata kunci: multimodality reflektif, pendidikan bahasa, pendidikan sastra, filsafat pendidikan, John Dewey

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INTRODUCTION

Acquiring and constructing meaning through multiple modes of representation can offer multimodal learning opportunities for students. Siagian & Sihombing (2022) suggest that a multimodal approach can accommodate diverse language-learning styles. Furthermore, research by Siagian et al. (2023) indicates that the development of a multimodal approach can support the learning of the Indonesian language. While these findings highlight the potential of multimodality, the successful use of media does not, in itself, explain how students process the learning experiences they gain.

Ahmadi's work provides a relevant foundation for consideration. From the perspective of behavioral psychology, Ahmadi (2019) demonstrates that creative writing is not solely dependent on technical proficiency; rather, it is also shaped by the student's learning experiences and psychological aspects. This is reinforced by a subsequent study by Ahmadi et al. (2019) involving 36 university students, which revealed behavioral shifts during creative writing activities. Although this does not directly prove the effectiveness of multimodality, it underscores that the process of learning language and literature is inherently linked to students' experiences, behaviors, stimuli, and responses. Consequently, students' experiences should be a key consideration when designing instruction.

By combining design, verbal, visual, and audio elements, poetry-learning materials can be presented through the lens of digital advancements in literary education. Nugraha (2023) positions digitalization, intermediality, transmediality, and multimodality as essential components of 21st-century poetry instruction. Meanwhile, research by Rahmatin, Elmustian, and Zulhafiz (2024) details the development of multimodal media for teaching poetry in junior high schools, reporting a high level of validity based on assessments by practitioners and experts. Meanwhile, research by Widodo et al. (2026) indicates that poetry featured on YouTube channels can be analyzed through the interplay of its intrinsic, auditory, visual, and physical elements. Such studies highlight the evolution of both the objects and media of digital literature. However, they do not specifically explain how a learner's engagement with a multimodal environment can foster a reflective experience.

Through the lens of John Dewey's philosophy, this issue can be understood in the context of "experience in education." In his work, John Dewey (1916) posits that experience is a fundamental component of the educational process. He argues that experience is not merely an activity one undergoes, but rather an interconnected relationship between actions and their consequences—a relationship grasped through the process of reflection. As noted in research by Wasitohadi (2014) regarding Dewey's perspective, education—both as a means and an end—can be defined as experience, provided that the educational process involves the continuous processing of such experiences. Consequently, it can be concluded that the use of digital media does not automatically possess educational value simply because learners are engaged with it.

Growth and reflective thinking are closely linked to the concept of experience. According to John Dewey, education is a continuous process of growth, and reflective thinking is essential for learners to grasp the connections between actions, their consequences, and the knowledge acquired. Research by Muminin, Yuniarti, and Syafitri (2023) highlights the relevance of experiential learning in understanding John Dewey's constructivism, while a study by Nugroho, Utami, and Nugraha (2022) positions experiential learning as a crucial component of experience-oriented education.

In Indonesia, progressive education, learning experiences, and student development have also been associated with the ideas of John Dewey. Ersanda (2022) explores the presence of Dewey's thought within the Indonesian educational landscape, while Faiz & Kurniawaty (2020) link the philosophy of progressivism to the *Merdeka

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Belajar (Freedom to Learn) initiative. Furthermore, Mahmud et al. (2024) examine the relationship between John Dewey's educational philosophy and the principles and implementation of the Independent Curriculum. However, these studies have yet to specifically articulate the connection between John Dewey's concept of reflective experience and the interactions learners have with texts or multimodal learning environments.

Based on the above, there are two distinct lines of inquiry that remain not fully integrated. The first focuses on multimodality—whether as a medium, instructional material, teaching strategy, or form of digital text—while the second addresses John Dewey's philosophy through concepts such as experience, growth, progressivism, knowledge construction, and democratic education. The research gap addressed here lies in the absence of a conceptual framework that explicitly links learners' experiences within a multimodal environment to the processes of reflection and growth as understood in John Dewey's philosophy of education.

In light of this gap, this study proposes the concept of "reflective multimodality." The concept of multimodality is understood here not merely as the use of various types of media, but as an educational experiential environment that enables learners to undergo, observe, interpret, question, and reconstruct experiences. Consequently, the research offers a novel contribution through a conceptual synthesis between the study of multimodality in language and literature education and John Dewey's philosophical framework regarding experience, growth, and reflective thinking.

Articles published in the Jurnal Pembelajaran Bahasa dan Sastra (Journal of Language and Literature Learning) also demonstrate various ways of integrating media into poetry instruction. Hasanah and Adela (2025) examine the use of a series of images in teaching poetry writing, while Kartika et al. (2025) describe a "Quantum Teaching" model supported by audiovisual media to foster poetry-writing skills. Furthermore, Afriyanti et al. (2026) investigate the use of audiovisual media rooted in local wisdom for teaching poetry writing. While these three studies are relevant for their inclusion of visual or audiovisual media in literary activities, the present research focuses on the philosophical underpinnings that explain how interaction with media evolves into a reflective experience.

Based on this background, the research questions are as follows: (1) How do John Dewey's concepts of experience and reflective thinking relate to multimodality in language and literature education? (2) How can interaction with a multimodal environment be understood as a reflective experience? (3) How can a conceptual framework for reflective multimodality be formulated?

This research aims to: (1) analyze the relationship between John Dewey's concepts of experience and reflective thinking and the multimodality of language and literature education; (2) explain how interaction with a multimodal environment can be understood as a reflective experience; and (3) formulate a conceptual framework of "reflective multimodality" as a foundation for the development of language and literature instruction.

The objectives of this research correspond to these three questions. Theoretically, this study aims to enrich the philosophical discourse on language and literature education; practically, the formulated framework may serve as a consideration for designing multimodal learning activities that provide space for student reflection.

LITERATURE REVIEW

Multimodality in Language and Literature Education

Multimodality in language and literature education is closely linked to the use and interconnection of various modes of representation within communication and meaning-making processes. Research by Siagian and Sihombing

(2022) suggests that a multimodal approach can be utilized to accommodate diverse learning styles. Meanwhile, Siagian, Saragih, and Br. Tarigan (2023) developed a multimodal approach for Indonesian language instruction. In the context of teaching poetry, Rahmatin, Elmustin, and Zulhafiz (2024) demonstrate that multimodal media can be developed as a valid instructional tool. Furthermore, research by Widodo et al. (2026) highlights how digital poetry on YouTube channels integrates textual, audio, and visual elements. These studies indicate that multimodality has evolved into an integral part of learning environments and digital literature.

Experience and Growth in Dewey's Thought

In his work, Dewey (1916) views experience as a process involving both action and its consequences. The passive element—referred to as "undergoing"—is linked to the active element—the "action"—which entails experiencing the consequences of that action. When the relationship between an action and its consequences is understood, the experience becomes more meaningful. As explained by Wasito Adi (2014), in John Dewey's philosophy, experience serves as both a means and an end in education, as it is continuously processed and reconstructed. This relates to the principle of growth, wherein previous experiences serve as a foundation for the capacity to engage with subsequent experiences.

Reflective Thinking in Education

Reflective thinking—which encompasses processes of observation, questioning, interpretation, and testing—is an integral part of learning. The concept of multimodality provides a basis for distinguishing between the use of media and the learning experience itself. The pedagogical value often depends on the processes a learner undertakes after interacting with media, with the media acting as a catalyst for the emergence of an experience. Ahmadi (2019) notes that, from the perspective of behavioral psychology, creative writing is not merely a matter of technical skill; rather, it is also shaped by the learner's experiences throughout the learning process and their psychological state. Meanwhile, Muminin et al. (2023) identify experience as a crucial element in John Dewey's constructivist-based learning. Similarly, Nugroho et al. (2022) highlight the relevance of experiential learning to education, framing experience itself as the process of learning. Multimodality in Language and Literature Education

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METHOD

This study employs a qualitative approach, specifically in the form of library research—a method in which data and objects of study are derived from written materials rather than from field data, such as observations or interviews with research subjects (Zed, 2008). This methodological approach was chosen because the study aims to formulate the concept of "reflective multimodality" through a critical reading of John Dewey's philosophical ideas and existing research on multimodality within language and literature education. The study does not seek to test the effectiveness of an intervention or empirically measure variables; rather, it aims to construct a conceptual argument.

The data sources for this study consist of primary and secondary sources. The primary source is John Dewey's (1916) book, Democracy and Education: An Introduction to the Philosophy of Education, with a focus on sections relevant to the topics of "education as growth," the "democratic conception in education," "experience and thinking," and "thinking in education." Secondary sources include scholarly articles concerning multimodality in language and literature instruction, the teaching of poetry, learning experiences, and John Dewey's educational philosophy.

Data were collected through document analysis. Relevant documents—in both print and electronic formats—were identified, gathered, read, and annotated based on their alignment with the research focus (Bowen, 2009). The library research process followed four stages: heuristics (data collection), source criticism (evaluating the relevance and credibility of the documents), interpretation (repeated reading and the identification of key concepts), and writing (synthesizing the interpretations into a coherent conceptual argument).

This study utilizes a qualitative, conceptual content analysis approach. The data were reduced by selecting concepts relevant to experience, growth, reflective thinking, and multimodality. Subsequently, the data were organized into categories—specifically, multimodality as a medium or form of learning strategy, as well as experience and reflective thinking from the perspective of John Dewey—alongside an exploration of John Dewey's educational philosophy. The final stage involved a cross-categorical synthesis to formulate a framework for "reflective multimodality."

The validity of the study was ensured through source triangulation, which entailed comparing ideas from John Dewey's primary works with secondary research concerning both John Dewey and multimodality. As this is a library-based (desk) study, the findings represent a conceptual contribution rather than empirical evidence regarding the effectiveness of the proposed model.

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RESULT

1. Multimodality as a Learning Environment

Research findings indicate that multimodality in learning serves not merely as a supplement to media, but as a space for interacting with meaning—a concept rooted in Dewey (1930). An environment acts as a series of stimuli that trigger and direct the activities of learners; texts, images, sounds, and movements encourage learners to respond actively. This aligns with the ideas developed through various semiotic modes by Kress et al. (2021), as well as the perspective that language learning is a process of designing meaning (New London Group, 1996). In the Indonesian context, literature analysis reveals that multimodality in language and literature education manifests through diverse forms of media, teaching materials, and instructional strategies. Studies by Siagian and Sihombing (2022), Siagian, Saragih, and Br. Tarigan (2023), as well as Rahmatin, Elmustian, and Zulhafiz (2024), describe the development of language and poetry instruction through multimodal media approaches. Research published in journals focused on language and literature learning also examines media based on local wisdom, as well as serial imagery and audiovisual materials for teaching poetry (Hasanah and Adela, 2025; Kartika et al., 2025; Afriyanti et al., 2026). Conceptually, these findings suggest that a learning environment can integrate verbal, visual, and audio elements.

2. Experience as a Relationship Between Action and Consequence

According to Dewey (1938), experience emerges from the interaction between an individual and the conditions of their surrounding environment. In Dewey's philosophy, experience is defined as the relationship between an action and the consequences borne by the individual performing that action (Dewey, 1930). An examination of John Dewey's work clarifies that an educational experience is not synonymous with the mere act of performing an activity. Rather, an experience connects an action to its resulting consequences, which are then understood through a process of reflection. Wasito Adi (2014) explains that, according to Dewey, education lies in the reconstruction of experience. Meanwhile, Yurniati et al. (2022) state that experiential learning requires learners to engage within real-world processes. Ahmadi (2019) highlights the connection between creative writing and community psychology, while Ahmadi et al. (2019) link it to behavior. Together, these findings suggest that the act of writing is influenced by the habits and the environmental context from which a learner originates. Consequently, reflection is essential for learners to connect their creativity to the outcomes it produces. Without reflection, media-based activities remain mere tasks devoid of educational experience. Multimodality—such as interpreting images, listening to audio, watching videos, or creating digital texts—can become an educational experience, provided that learners process the relationships between their actions, the responses they elicit, and the meanings they derive.

3. Growth as a Continuity of Experience

Dewey conceptualized growth as both the goal and the process of education—a process that unfolds in continuous connection with experience. Experiences lived today are rooted in prior experiences and shape the trajectory of future ones (Dewey, 1930, 1938). An experience holds educational value when it opens possibilities for subsequent experiences, a concept central to the idea of "growth." Esanda (2022) explores how Dewey's ideas remain relevant within the Indonesian educational landscape. Meanwhile, Faiz and Kurniawati (2020) link the Merdeka Belajar (Freedom to Learn) policy to progressivism, and Putra et al. (2024) connect Dewey's philosophy to the principles and implementation of the Independent Curriculum. Together, these studies suggest that the growth of learners should be understood as a continuous,

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unfolding development rather than a fleeting achievement. The enhancement of multimodal learning skills occurs following specific pedagogical interventions (Hasanah & Adela, 2025; Kartika et al., 2025). Dewey's perspective shifts the focus from final outcomes to the interconnections between experiences. When learners observe, discuss, and reflect upon their work, they are engaging in a series of interconnected experiences. Understanding gained through a single multimodal activity can serve as a foundation for reading, interpreting, or creating texts in other contexts. In short, the learning experience is understood as a continuous process, rather than a collection of isolated, media-based activities.

4. A Reflective Multimodal Conceptual Framework

Synthesizing the three key points mentioned above, this study proposes a "reflective multimodal conceptual framework." Grounded in literature review (Zed, 2008) and document analysis (Bowen, 2009), the framework comprises three interrelated elements. The first is the "multimodal environment," which involves providing a diverse range of modes—verbal, visual, audio, and gestural—that are contextual and closely aligned with the learners' own lives. For instance, this can be achieved through local wisdom (Afriyanti et al., 2026), addressing the conditions established by the teacher. Second, it involves the experience of acting and bearing the consequences—namely, interpreting, creating, and revising one's work. This element pertains to what the learners themselves experience. Third, reflection serves as a connecting link, a process that relates actions to their outcomes, thereby rendering an experience meaningful and paving the way for subsequent experiences. It is this reflective component that distinguishes this framework from multimodal approaches that merely focus on the utilization of media. These three elements function as a cycle rather than a linear progression; the outcomes of reflection reshape how learners select and derive meaning from a variety of future experiences, fostering growth as a continuous process. Meanwhile, the teacher's role shifts from a mere presenter of media to a designer of learning environments and a facilitator of reflection. A learner's engagement with a multimodal environment can be described as "experiencing," while attending to specific elements can be termed "observing." The formation of meaning relates to "interpreting," the process of testing that meaning is akin to "questioning," and the construction of new understandings or forms of expression constitutes "reconstructing." This sequence is directed toward growth and serves as a foundation for future experiences.

DISCUSSION

The first study indicates that the diversity or variation of media should be categorized based on the quality of the learning experience. The mere presence of sources for meaning-making—such as digital text, video, audio, or images—does not automatically guarantee that reflection will occur. This finding aligns with research examining the use of media in teaching poetry, such as the study by Hasanah and Adela (2025). However, unlike studies that test the effectiveness of specific media, this research draws upon the ideas of John Dewey to explain the conceptual requirements necessary for an engagement with media to truly become an educational experience.

From the perspective of the philosophy of education, John Dewey's thought emphasizes the relationship between action and its consequences. In the context of language and literature learning, students must interact with audio, visual, and verbal signs, while constructing meaning through the interconnections among these elements. The significance of this meaning-making activity lies in the convergence of these components. Consequently, a multimodal learning design can incorporate "trigger" questions and opportunities

for students to compare their interpretations—ensuring that learners do not merely consume media or engage in simple re-creation tasks.

Research on growth highlights a continuous, interconnected progression. A multimodal experience should not conclude when a single task is finished; rather, it should serve as a foundation for subsequent acts of reading and creation. Studies on experience-based learning, informed by John Dewey's philosophy, underscore the relevance of experience within the educational process (Muminin et al., 2023; Nugroho et al., 2022). In the context of poetry instruction, for instance, the experience of listening to a musical rendition of a poem can be extended by examining word choices, interpreting the atmosphere, questioning the relationship between sound and meaning, and ultimately creating or revising a poem.

The conceptual contribution of this study lies in the formulation of an "experiencing–observing–interpreting–questioning–reconstructing" cycle, designed to bridge the gap between multimodality and John Dewey's philosophy of education. This framework is not claimed to have been devised by John Dewey himself; instead, it is a synthesis developed by the author, integrating concepts of experience, reflection, and growth with research on multimodality in language and literature education.

This study is limited to a review of existing literature and does not yet encompass classroom observations, interviews, or the measurement of learning outcomes. Therefore, the proposed framework cannot be used to draw conclusions regarding the effectiveness of instruction; it remains a conceptual analysis contingent upon the scope of the literature examined. Further research could examine the application of this conceptual framework through case studies, classroom action research, or the development of multimodal teaching materials.

CONCLUSION

The research conducted concludes that multimodal learning is best understood in terms of the quality of the experience undergone by learners, rather than the specific types of media presented. From a Deweyan perspective, multimodality functions as a learning environment that prompts learners to act, interpret, and create. Learning experiences become meaningful when a learner's actions are connected to their consequences, and growth occurs when these experiences are interconnected.

A reflective multimodal conceptual framework can be formulated based on three cyclically interacting elements: the multimodal environment, the experience of taking action and bearing its consequences, and reflection, which serves as the connecting link. This approach distinguishes itself from a limited view of multimodality—which often focuses merely on the use of media—by transforming media-based activities into a continuous educational experience. In practical terms, this framework positions the teacher as both a designer of the environment and a facilitator of reflection. This is achieved by providing a variety of modes, incorporating explicit pauses for reflection, and documenting drafts and revisions as evidence of growth. Theoretically, the framework bridges the philosophical foundations of the *Kurikulum Merdeka* (Independent Curriculum) and concrete instructional design.

As this study is based on a literature review, the framework has not yet been tested in a classroom setting. Future research should aim to test this framework through classroom action research or the development of instructional materials, using changes in the quality of students' reflection and their choices of modes as indicators of growth.

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