

Employing Multicultural Literature by Practicing Multiliteracies in the Extensive Reading Classroom

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ABSTRACT

As a means for students to comprehend and communicate knowledge in our technologically advanced and culturally diverse globalized societies, more integrative ELT approaches are required. Multiliteracies is a literacy concept that addresses meaning-making variability in various cultural, social, or domain-specific contexts. Extensive reading activities are an essential component of the curriculum for Indonesian EFL students, especially those who major in English in higher education. Previous research has demonstrated that reading literary texts can enhance cultural comprehension. Reading is fundamental to getting new information and fostering students' empathy for world conditions. This qualitative case study aims to discover the implementation of multiliteracies practices and the student's responses to the multicultural book *Amazing Grace* in the multiliteracies framework in the Extensive Reading class. The researcher used a purposive sampling of one lecturer and twenty students in the Extensive Reading classroom. Data are compiled through observation and interviews. The data are then analyzed through Saldaña's (2016) coding. The findings showed that the lecturer had implemented all stages of multiliteracies. The students showed various responses to multicultural literature in every multiliteracies stage. Their responses demonstrated that the practice could recollect their knowledge of diversity in Indonesia. They also can investigate the cultural identity and aspects within the text. They evaluated the text's meaning based on their experience regarding cultural issues. Last, they constructed multiculturalism-themed posters as a reflective practice of critical learning. The students' responses emphasized raising multicultural awareness and upholding tolerance. This research provides new insight into how multiliteracies pedagogy can encourage students' responses to multicultural literature. The inclusion of multicultural awareness is crucial for Indonesia as a multicultural country.

Keywords: Extensive Reading, Multicultural Literature, Multiliteracies Pedagogy, Student Response.

INTRODUCTION

Developing literacy outside the conventional printed medium has resulted in new understanding, practices, and pedagogies. Reading is a combination of cognitive and psychological thinking and learning processes, and it is an essential aspect of academic progress in higher education. From this perspective, reading is a complex mental activity with multiple interactions, such as information processing, thinking, and learning (Brown, 2014). In Indonesia, some research on EFL students' reading has been undertaken. However, they are still concerned about investigating reading in regular classrooms to understand the reality of the issues that arise in teaching and learning, the reasons for those problems, and the solutions. Some students will likely be hesitant readers due to some reading difficulties. Indeed, the teacher can use various teaching media to assist students' comprehension ability. Anindita (2020) stated that extensive reading practices involving students reading literature for pleasure ought to motivate them to continue reading, improve their general reading abilities, and increase their chances of producing logical conclusions in comprehending the content (Dwyer et al., 2014).

Wang and Ho (2019) defined extensive reading as a reading process that aids in developing linguistic skills, a reading habit, and favorable attitudes toward reading. Moreover, extensive reading improved reading comprehension, vocabulary, and writing fluency and accuracy. Students demonstrated favorable attitudes and perceptions of considerable reading in EFL

environments from these advantages. They exhibited favorable attitudes toward and impressions of intensive reading in EFL environments (Lindawati, 2021). Students who have not established proper reading techniques for extracting and processing meaning from college texts will struggle to complete reading and writing assignments. When extensive reading is implemented, students have diverse reading interests in the resources they desire to read (Anindita, 2020; Odom, 2020). According to Mussa and Fente (2020) EFL lecturers must be selective when choosing the appropriate literary texts because most literary works are linguistically challenging, culturally strange, and uninteresting to students.

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Furthermore, the study discovered that most reading activities do not provide helpful cultural context, exciting tasks, language awareness exercises, or crucial language previews. Those researches show that extensive reading practices can improve students' English proficiency and aptitude.

In addition, educational institutions in Indonesia are supposed to incorporate multiculturalism content due to globalization and the rising immigration issue. It may be failed if the lecturers still use traditional teaching practices. Recent studies showed that students must be able to read English texts and explore the contents. When teaching English, the lecturer will encounter multicultural students and enforce using various instructional materials from countries with multicultural values. According to Özyer and Özcan (2020), multiliteracies learning can assist EFL students in comprehending various cultural aspects that support multicultural education. Adopting multiliteracies raises students' cultural awareness and helps them acquire multiple identities, enabling them to develop empathetic attitudes toward the world's cultures.

The term "multiliteracies" was coined in the 1990s by the New London Group (NLG), a group of academics dedicated to creating a new literacy pedagogy (The New London Group, 2000). Cope and Kalantzis (2015) stated that multiliteracy refers to two fundamental elements of today's language use: the variation in meaning-making across cultural, social, and domain-specific contexts and multimodality resulting from the features of modern information and communication technologies. The NLG's concept of multiliteracies is called for as a response to "the increasing complexity and inter-relationship of different modes of meaning." English, like all other subjects, should include multimodal communication modes. The New London Group (2000) proposed teaching all multimodal representations of meaning, including verbal, visual, auditory, spatial, and gestural representations. Özsoy et al. (2020) emphasized that visual work can influence social life. Therefore, this research used a popular picture book, *Amazing Grace*, by Mary Hoffman. This book represents cultural diversity, and it has a coherent storyline. Visual illustration and text may help the students comprehend the content and get the values.

This new literacy methodology was created to fulfill students' learning demands and help them navigate these changing technological, cultural, and linguistically varied settings. Rajendram and Govindarajoo (2016) found that multiliteracies pedagogy helps students to learn about various languages and cultures in the classroom. Students actively engage in three of four multimodal design phases in studying the *Step by Wicked Step* novel. It showed that students must recall their experiences and use semiotic literacy techniques to transmit and communicate meaning.

Situated practice includes pre-reading activities that aim to stimulate students on teaching topics. In this stage, students need to recall the points related to the topic, followed by expressing their feelings, experiences, and ideas after reading the text. Overt instruction includes close-reading activity for a general understanding of the text, followed by the teacher's question and some discussion of texts' points to check students' comprehension. For a detailed analysis, the students have to re-read the text, analyze the structure and find out the main idea in each paragraph. Critical framing aims to discover the

integration between language and social contexts through the author's attitude, viewpoint, and intention through diction and structure. Transformed practice is where the students try to create their text. As the complexity of the texts that readers encounter rises in both print and digital contexts, so do the literacies necessary to navigate, understand, create, and analyze these texts (Serafini, 2014).

Limited research has highlighted the benefits of implementing multiliteracies pedagogy. Lee et al. (2019) emphasized that multiliteracies pedagogy provides opportunities for students to meaningfully read and write to build their critical viewpoint on cultural concerns. The concept of multiliteracies describes a meaning-making ability that addresses the variability of meaning-making in different cultural, social, or domain-specific contexts (Cope & Kalantzis, 2015). It may help students with poor word processing strategies, lack of relevant information processing skills and strategies, and limited linguistic knowledge and competence (e.g., vocabulary, structure, or content knowledge). These problems are associated with a lack of effective instructional strategies and practices for teaching reading. It is why the four components of multiliteracy pedagogy are innovative methods to stimulate students' language skills, such as reading. Azman et al. (2013) presented that the four models of multiliteracy pedagogy can guide the lecturer in scaffolding the literacy skill from the fundamental levels to the application levels that employ critical thinking skills and transformative knowledge generation than mere transmission of information.

Kiss and Mizusawa (2018) researched revisiting the pedagogy of multiliteracies in writing instruction in a multicultural context. They found that multiliteracies can incorporate multicultural and multimodal literacies, which demonstrated that writing instruction kept simple, prescriptive, and well within the control of teachers is no longer justifiable or sustainable, despite that it may meet examination benchmarks and prior learning outputs. Nurbatra and Hartiningsih (2021) researched the transformation practices in teaching speaking at SMPN 2 Batu. The findings showed that the practices include the use of pictures and video to support the lesson, the creation of a video and poster as a student project, the exploration of digital tools to edit pictures, the use of an online platform to submit the work, the exploration of the internet to facilitate their learning, the exposure to both traditional and digital text, and reflection. Odom (2020) added that building students to become better readers will necessitate reconsidering current approaches to literacy and pedagogy by educators in all disciplines. These studies showed that multiliteracies pedagogy applies to teaching foreign languages, especially in higher education. Just by integrating multiliteracies and multimodality, lecturers may improve their teaching strategies.

On the other hand, Koch and Takashima (2021) used a set of activities that used *Eric*, a short-illustrated story, to reflect on themes and situations related to their intercultural sensitivity by comparing cultural differences in the discussion, analysis, and reflection. Anggitasari et al. (2020) found that EFL college students may enjoy reading short stories via Wattpad. They can express their opinions when discussing parts of the story and reflect on their experiences, behavior, and knowledge. It also

facilitates them to show their emotions related to the story. Another study discovered that students developed an understanding and appreciation for the text, as shown by the influence given by a short story entitled *Brown Girl Dreaming* by Woodson, where readers felt like being involved by the author's personal experience (Bedard & Fuhrken, 2019). These studies showed that incorporating literary work, language, themes, plots, and characters can also be a multimodal learning design.

Kaowiwattanukul (2021) mentioned that EFL students' reading and critical thinking abilities increased significantly after participating in Reader-Response theory-based literature activities. Stimulating student responses is critical for determining the direction of student comprehension of the responses supplied (Rajendram & Govindarajoo, 2016). Students may gain exceptional ideas from what they read, allowing them to inspire and develop in their social lives. A personal response to a literary work urges the students to understand the text and communicate the interpretation of the work with others. The students, then, can develop skills through this kind of activity to understand the implied or hidden meanings, separate the facts and opinions, identify characteristics of the narrative from some viewpoints, reconstruct images from the detail, and apply what they have learned to other aspects of social life (Barnet & Bedau, 2014; Gustine, 2018). Moreover, multicultural literature is an essential resource for this movement in helping acquire various perspectives, which will become the initial phase to endorse diversity awareness.

Representing diversity, introducing pride in children, and affirming the identity of their relatives and communities, is the benefit of incorporating multicultural literature (Adam et al., 2019). Culture generally refers to the distinctive ways of thinking and behaving that define a particular population or society. Cultural diversities frequently have a positive impact if students are encouraged to assist their peers in interpreting a text by sharing their related experiences (Temple et al., 1998). Therefore, presenting various cultural aspects forms might help students understand more cultural aspects and raise students' awareness of English language learning (Ariawan, 2020). In this study, the lecturer will start by recognizing that all ethnic groups have historical roots and genuine heritages that contribute to the entire culture. Multicultural literature may stimulate children to become lifelong readers who can respect the truth of human diversity and empathize with individuals of various cultures because they may get acquainted with their inner world and are a more open-minded style of thinking (Butler, 2020). Mathis (2015) argued that picture books pique students' interest with their images and allow them to inquire about events, concepts, and vocabulary. Likewise, it provides children with the chance to choose a variety of opinions and to examine people's perspectives they may not otherwise consider. It deconstructs themes of justice, oppression, content, and socio-emotional learning objectives (Vaughn et al., 2021). As a result, students can address social topics and how to position themselves. Picture books can also improve their academic abilities, such as information acquisition and meaning-making (Serafini et al., 2018).

In this case, English Department students in UMSIDA must complete all basic levels of reading, writing, speaking, and

listening courses in the first semester. They were exposed to literary reading materials such as short stories with non-multicultural themes. During observations, reading activities were only comprehending the text, inferring its meaning, evaluating text rhetorical structures, summarizing, and predicting consequences and results. Meanwhile, students have never critiqued literary works yet, except in extending reading class. Therefore, this study highlighted the highest reading comprehension level, extensive reading, as an essential curriculum for those students majoring in English Language Education at the university level. Those students who take the extensive reading course must be able to analyze and interpret the text. The lecturer has selected a literary work entitled *Amazing Grace* so they can visualize the cultural meanings implied in the book. Iftanti (2015) found that EFL students would develop reading habits if they lived in a good literacy environment, had regular reading motivation and excellent reading habits in L1, and had access to digitalized texts and notable literary works. Individual, social, cultural, and technical construct variables all contribute to good English text reading habits.

This study aims to comprehend and describe the implementation of multiliteracies practices and how the students respond to multicultural literature in multiliteracies pedagogy. With all the strengths of literary work and multiliteracies, the researchers have formulated the research questions: How does the lecturer implement the multiliteracies practices using *Amazing Grace*? How do students respond to multicultural literature in multiliteracies pedagogy?

METHOD

Research Design

This study employed a descriptive qualitative case study design. It is often used to analyze social phenomena, emphasizing the significance of people's subjective experiences and meaning-making processes and gaining in-depth knowledge (Leavy & Patricia, 2017). In supporting this study, the method is purposed to explore implementing multiliteracies practice in the extensive reading class. Extensive reading is an upper-level reading course in the English Department at UMSIDA. There are four levels of reading: 1) literal reading—which encompasses reading strategies for determining the main idea and detail skimming and scanning; 2) interpretive reading—which means determining primary ideas and the author's intent, identifying text organization, and discovering reading clues; 3) critical reading—comprises inferring the text's meaning, analyzing its rhetorical structures, composing a summary, and predicting the outcome and result of a sequence, and 4) extensive reading—includes figuring out the author's intent, inferring the text's meaning, analyzing the text's rhetorical structures, composing a summary, predicting the outcomes and results of a sequence, evaluating the text's meaning, and appreciating literary works.

The researcher chose Extensive Reading because students' reading ability has increased. They are expected to analyze a literary text, *Amazing Grace*—a picture book of a haven of racial and gender diversities (Hoffman, 1991). Hence, the researcher can analyze a meaning-making process from reading

multicultural literature in a multiliteracies framework. It will represent how students respond to the text. The research was carried out for 1 month, in 4 lecture meetings.

Participants

Research participants are also known as human subjects or study volunteers. In this research, the participants are an English Literature lecturer and 4th-semester English Department students at UMSIDA. UMSIDA is one of

Indonesia's Islamic Universities located in East Java. This study used purposive sampling—the strategic approach for addressing the research aims and questions (Leavy & Patricia, 2017). The samples comprise one Extensive Reading class with 20 (twenty) students from several regions of Indonesia and one lecturer. This class was chosen because the students were more proactive than the other classes. Below is the list of multicultural students in the class (see **Table 1**):

Table 1: The Participants

Name	Origin	Name	Origin	Name	Origin
S1	East Java	S8	East Java	S15	Central Java
S2	Thailand	S9	West Kalimantan	S16	East Java
S3	West Nusa Tenggara	S10	Bali	S17	Madura
S4	West Java	S11	East Java	S18	East Kalimantan
S5	South Sumatra	S12	Aceh	S19	East Java
S6	Madura	S13	Southeast Sulawesi	S20	East Nusa Tenggara
S7	East Java	S14	East Java		

Research Instruments

The researcher employed 1) participatory observation—an observation where the researcher involves in the research activities and has to record systematic observations. It is to know how the lecturer implements the multicultural practices; 2) observational checklist—a list of things an observer will look at when observing a class. It is to check which forms of multiliteracies pedagogy is implemented; 3) field notes—the systematically written notes of the observation in the field. It is to add incomplete information from the observation checklist,

4) semistructured interview—open-ended questions out of the primary ones listed in advance, and the participants can express their concerns. It is to clarify the observation results and to discover their responses toward the practices, and 5) interview transcription—a written record of a completed oral interview. It is to classify the student's responses to the cultural aspects within the text (Leavy & Patricia, 2017). These instruments are to know the application of multiliteracies pedagogy and multicultural literature (as in **Table 2**) and to examine how students respond to the story (per the indicators in **Table 3**).

Table 2: Activities Description of Multiliteracies Practices

No.	Multiliteracies	Activities
1.	Situated Practice	The lecturer assigned the students to discuss Indonesia as a multicultural country, as many Indonesians cohabit with people of various ethnicities. This activity is called a meaningful practice.
2.	Overt Instruction	The lecturer directly instructed them to read a multicultural book, <i>Amazing Grace</i> . After that, he guided them to discuss the intrinsic elements, such as the plot, characters, theme, and setting.
3.	Critical framing	The lecturer urged the students to comment on the text's connection to Indonesian culture, gender diversity, and other subjects. This activity is called framing growing mastery. Moreover, he asked them to examine the parallels between real-world occurrences and those depicted in the book. It is a critical literacy stage to create text-to-world linkages.
4.	Transformed Practice	In the transfer context, the lecturer required students to create a multiculturalism-themed poster and then exhibit it in front of their classmates.

The two primary objectives of situated practice are establishing a connection between the meaning development of prior knowledge and contextual indicators (Ganapathy, 2014). This activity also emphasized students' responses to cultural diversity so they could comprehend the context of the text. As many Indonesians cohabit with people of different ethnicities, fostering class discussions about Indonesia as a multicultural country can encourage students to think critically about multiculturalism. In overt instruction, the objective is to investigate the intent of the biased text and form students' opinions regarding how and why texts are created, have evolved, and will continue to change. The students will also analyze the text's characteristics. This activity is designed to

develop an understanding of how social practices influence texts and text-related behaviors (Pang, 2020).

In addition, critical framing examines the sociocultural context, learning goals, and meaning designs. Students will understand the reader's visual and textual effects (reader-response). According to Mills (2011), addressing local and global issues enable students to engage with significant real and fictional contexts critically and creatively. In the stage of transformed practice, the lecturer focuses on the student's activities, including knowledge acquisition, creativity, and transformation (The New London Group, 2000). Therefore, the students were instructed to construct posters with a multiculturalism theme to demonstrate their perspectives on

multicultural literature.

Data Collection

Regarding data collection, the researcher gathered the field notes and observational checklist. The notes consist of the data from the beginning to the end of the multiliteracies practices, such as 1) The pre-reading activities—how the lecturer directed students to grasp the topic; 2) The reading process—investigated the plot, characters, and ideas through guided conversations and scaffolded activities; 3) Post-reading process—the way students analyze and discuss the connection between students' communities and other societies, the themes, and the current society-related issues and practices, as well as examine the text's language and how it interacted with social and cultural circumstances to complement or change the plot, and 4) the way students depicted multiculturalism in the poster they created.

Following that, the researcher checked the list of multiliteracies forms (see **Table 3**), which forms have been implemented by the lecturer. After that, the researcher used the

interview transcript to comprehend their responses, connect them to the cultural aspects, and classify them based on the indicators (as in **Table 4**). It is to discover how students respond to the picture book *Amazing Grace* in a multiliteracies framework: the book's theme, characters, storyline, after-reading emotions, and how they connect the story and their actual experiences. It is also a step to evaluate the practices by eliciting their responses. In the last step, the researcher used qualitative data analysis software, QDA Miner Lite v2.0.9, to generate codes for the interview transcripts. Coding is generated in two cycles: 1) from a single word to a full paragraph or 2) from the thematic analysis—based on the text's cultural issues. In this case, the researcher classified the data based on the thematic analysis. The researchers used Saldaña's (2016) hypothesis for the coding procedure. The code becomes a symbol, and its attributes give an interpretation piece of data for a particular purpose in detection, classification, assertion pattern or proposition development, theory construction, and other analytic procedures.

Table 3: Checklist for Observing Multiliteracies Form

Form of Multiliteracies	Subcategory of Multiliteracies Form
Situated Practice	Motivate students to learn Role Model: teacher or peer Referring to student's past and present experience Including the student's native language
Overt Instruction	Guided practice: scaffold student's understanding Using metalanguage Using multimedia/technology to improve instruction
Critical framing	Building student's critical thinking skills Connecting social context-to-learning Framing students' growing mastery, conscious control, and comprehension Students begin to position themselves in terms of historical, social, cultural, political, and ideological relations (Social context and purposes)
Transformed Practice	Reflective practice: Transferring knowledge from one to another context Applying past knowledge in a contextual practice Contextualized assessment

Table 4: Student's Response Indicators

No.	Indicator	Topic	Related Questions
1.	Prior Knowledge	Generate meaning by engaging students' responses to social and cultural diversities using their prior knowledge and contextual cues.	<ul style="list-style-type: none"> • What do you think about multiculturalism in Indonesia? • Do you have experience reading multicultural literature texts?
2.	Looking inside the text	Discover parallels between the characters' experiences and their own so they can also learn about their lives.	<ul style="list-style-type: none"> • What is happening to Grace? • Have you been experienced in Grace's position? • Can you find the sentence that shows multiculturalism in the text?
3.	Looking outside the text	Examine the function of literary practice in social, cultural, political, ideological, and economic contexts and develop the relationship understanding between literacy and power.	<ul style="list-style-type: none"> • What do you think about your own experience related to the text? • Based on your experience, how should multiculturalism be in your society?
4.	Taking liberties with the text	Engage the students in the consumption, production, and knowledge transformation and inquire how it was applied to their work.	<ul style="list-style-type: none"> • What is your experience in making the multiculturalism poster? • What did you get from reading the text?

Compiled from Bull & Anstey (2019); Rajendram &

Govindarajoo (2016)

Data Analysis

Data analysis is arranging, analyzing, and interpreting the data to identify patterns, answer research questions, and classify responses. The researcher analyzed the data through the following steps: 1) collecting all the data from the notes of observation and interview; 2) selecting the primary cultural contents; 3) importing the interview transcripts to QDA Miner Lite v2.0.9 to be coded; 4) generating the codes from thematic analysis; 5) analyzing the contents and students' responses, and linking to the theory; 6) exporting the results in the form of Excel spreadsheet (.xlsx), and 7) concluding and presenting the data as research's findings and explained it in detail.

FINDINGS

The Lecturer Implemented Multiliteracies Pedagogy using Picture Book *Amazing Grace* in the Extensive Reading Class

The observational checklist showed that the lecturer had implemented all forms of multiliteracies in the four stages. At first, the lecturer asked students to discuss Indonesia as a multicultural country so they could learn about multiculturalism. During this session, students grasp the text's background by constructing a relationship between the meaning development of their past knowledge and the contextual cues. The lecturer has decided the students' roles in meaning-making before they read the text.

When they started reading a picture book, *Amazing Grace*, the lecturer reminded them about the text's intrinsic elements (e.g., plot, characters, theme, and setting) and its extrinsic elements. It aims to build an understanding of the theme presented by interpreting or reflecting on the text (Magnusson, 2022). The students explored the intent of the biased text and formed their opinions. From the text, they not only found the racial depiction of the main character, Grace as a Black person—a racialized categorization of people and skin color-based group for a particular community with a mid to dark brown complexion, but it also depicted a gender statement on the Peter Pan figure that Grace cannot actualize. In addition, students identified that the storyline is straightforward-linear,

with few flashbacks. The character placement was rather basic, with a girl called Grace as the protagonist. Grace's exposure is highly prominent compared to other characters such as Ma, Nana, Raj, Natalie, and Grace's teacher. The theme is light, resembling slice-of-life, and the author attempted to depict a plausible situation in youth culture. This activity aims to build an understanding of how social practices shape texts and text-related behaviors (Pang, 2020).

Moreover, the lecturer urged the students to comment on the text's connection to Indonesian culture, gender diversity, and other subjects. It is to practice their critical thinking ability. The students examined the parallels between real-world occurrences and those depicted in the book. It is a critical literacy stage to create text-to-world linkages. This practice generally includes examining the sociocultural settings, learning goals, and meaning designs. The students must then understand the reader's visual and textual effects (reader-response). Their attention was drawn to the following story's quotes:

"Grace cheered up, and then she remembered something else." [1]


"Natalie says I cannot be Peter Pan because I am black." [2]

"You cannot be Peter—that is a boy's name." [3]

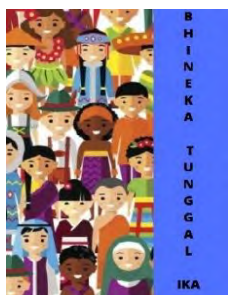
"Raj said I cannot be Peter because I am a girl." [4]

Those statements (1 to 4) represented racial and gender diversity implied in the text. According to Serafini (2014), teachers are responsible for empowering students with diverse experiences and perspectives to interact with and learn from one another as they develop creative solutions to real-world and relevant issues. That is why the lecturer assigned them to create a multiculturalism-themed poster with their creativity and present it in front of their classmates. The understanding transfer was obtained through Situated Practice, Overt Instruction, and Critical Framing in a new setting. The transformed practice involves knowledge acquisition, creativity, and transformation (Cope & Kalantzis, 2015). Hence, the students must make posters relating to short stories, personal experiences, or students' knowledge of multiculturalism. This activity comprised linguistics, spatial, and visual multimodality. Meanwhile, the students acquired gestural and audio multimodal designs during the presentation. In **Table 5**, there are 5 (five) selected posters made by students from diverse regions, as follows:

Table 5: Multiculturalism-themed Posters

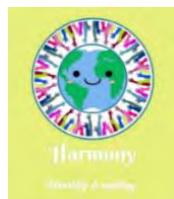
Code No.	Poster	Students' Presentation
S9		It seems easy, but it is not. Throughout our lives, we will have social and/or professional connections with people from various social backgrounds. Their experiences can affect their mindset, decisions, demeanor, and those of others. Thus, humanity is tolerant and embraces diversity.

S10



The poster consists of pictures and text. The picture explains that diversity exists worldwide; meanwhile, the text “Bhinneka Tunggal Ika” next to the picture is Indonesia’s motto, which means united in diversity. This motto is conveyed to unite the states of Indonesia’s diverse religions, ethnicity, language, and cultures. Despite our diversity, we can coexist prosperously. I think that already illustrates multiculturalism, especially in Indonesia.

S12



This poster described multiculturalism through its icons. First, the globe means that humans live on the earth and engage in all activities together. Second, the global hand-up icons are of any color, indicating that wherever we are, from whatever we are and how we are, they are available for us. There are always differences around us. With this poster, we propose increasing people’s awareness.

S13



Unity in diversity implies that we can respect one another despite our numerous differences. We can coexist in peace when we accept our diversity.

S17



I can appreciate the diversities in my life and no longer hold contempt for anyone or anything.

Reading the text, making posters, and describing the pictures have raised their cultural awareness. They realized Indonesia is a haven of cultural diversities. It also reflected their understanding of the book *Amazing Grace*. Further, they emphasized the importance of tolerance regardless the differences. It is a similar moral value presented in the book. They concluded that *Amazing Grace* is a multicultural work of race and gender diversities that may inspire multiculturalism symbols. The students have used much information in a different context, provided a new challenge, and translated it into a text using modalities of meaning. They reflected on what they had learned via reflective practice based on their goals and views. They seem to have understood the text’s elements and value to communicate the work’s interpretation to others. Through those activities, they developed their critical thinking skill and understanding of the implied meanings, discovered the story’s characteristics from multiple perspectives, and applied their knowledge to other aspects of social life.

Various Responses to the Text’s Cultural Aspects in Multiliteracies Pedagogy

The interview result and considering the responses’ indicators showed that students could differentiate between general and multicultural literature. Their understanding of the work is also varied. One of the students stated that she was familiar with the term multicultural but had never heard about multicultural literature. Meanwhile, others know that multicultural is derived from the word multiculturalism and is connected to cultural diversity. These words are inseparably linked during the discussion. Hence, the lecturer investigated students’ understanding of diversity and its manifestation in Indonesian society. The responses of Q1 represented students’ experiences living in a multicultural society. They showed their awareness of multiculturalism and struggled to raise equity in Indonesia.

Table 6 below consists of students’ responses to Q1.

Table 6: Students' Responses to Q1

Q1. Please give your opinion about multiculturalism in Indonesia

Coding: Spirit of Multiculturalism in Indonesia

- S1 Since Indonesia is well-known for its diverse ethnicities, multiculturalism is this nation’s soul and character. Hence, it is our strongest trait.
- S3 Sabang to Merauke. Indonesia has a lot of ethnic groups, such as Bataknese, Javanese, Flores, and many more. Those kinds of multiculturalism, called *Bhinneka Tunggal Ika*, as Indonesia’s slogan, are signed on our country’s emblem.

Every diversification in Indonesia would create miscommunication, but those communications can produce peace between the Indonesian people.

Coding: Problems in struggling equity

S5 : Indonesia is one of many countries that are saying loud and best support to cut off any racism problem that spreads and influences all the cultures in Indonesia. However, there are many differences in every part of human life. It could be social, cultural, religious, educational, parenting, etc.

The responses of Q1 emphasized Indonesia's motto *Bhinneka Tunggal Ika*, which means unity in diversities—upholding and respecting differences in social life. Students developed their empathetic attitudes toward the cultures around them.

After that, the lecturer discovered students' reading habits. The responses of Q2 showed that some students were unaware of whether the type of literary work was multicultural. Look at their responses in the following **Table 7**.

Table 7: Students' Responses to Q2

Q2. Do you have experience reading multicultural literature texts?	
Coding: Doubtful of multicultural literature type	
S1 :	To be honest, I do not know what multicultural literature type is. So far, I have read a few texts based on material I read from journals and websites.
S3 :	I am not sure if it is multicultural literature because I am still confused about which one is multicultural literature.
Coding: Familiar with multicultural literature	
S5 :	I often read multicultural series. It is often reinforced with the value of cultural diversity, whereas standard literature text does not have the same exposure to cultural value.

Indeed, raising sensitive issues and providing cultural content in literature teaching can positively impact students' responses to literature (Kheladi, 2021) and develop students' ability in problem-solving and critical thinking (Wilson-Gürler et al., 2022).

The next questions (Q3-Q5) aim to assess students' comprehension of the *Amazing Grace* elements concerning their life experiences. They believe that reading multicultural

literature broadens their views on multiculturalism. Regarding text-to-self connection, students mostly responded to the racial content. *Grace's* existence is comparable to their experiences. Some students have experienced what *Grace* experienced, such as receiving unfair treatment because of skin color or cannot become a figure because of gender. These responses of Q3-Q5 showed the text's cultural aspects: skin color, gender, race, name, and behavior (see **Table 8**):

Table 8: Students' Responses to Q3-Q5

Q3. What is happening to Grace?	
Coding: Grace's right to choose what she wants	
S20:	You can be anything you want if you set your mind to it, and do not allow barriers such as gender and race to get in the way.
Coding: Grace is a black-skinned girl with an interesting life	
S6:	<i>Grace</i> , a black girl, is portrayed as a loving story and has the gift of bringing these stories to life through imagination.
Q4. Have you been experienced in Grace's position?	
Coding: Unfair treatment because of skin color	
S7:	I have felt what <i>Grace</i> felt. I have been treated differently and ridiculed because of my tanned skin. I do not have black skin, but I have brown skin. However, most Indonesians still believe that the standard of beauty is white skin.
Coding: Body shaming	
S15:	I have had a similar experience with the text, which is body shaming. As a student, I had these negative experiences when considering the Indonesian beauty standard.
Q5. Can you find the sentence that shows multiculturalism in the text?	
Coding: Characters and setting aspects	
S2 :	There are several hints where readers may recognize the value of multiculturalism. The first one is the characters' names. The name 'Raj' is common in Middle Asia countries like India, Bangladesh, and Sri Lanka. The second mentions a specific place, like Trinidad, a southern Latin American nation. The text also described racial features, like 'black-skinned.'
Coding: Gender aspect	
S3 :	"You can't be Peter—that's a boy's name." Raj said, "I can't be Peter because I'm a girl."

Those responses demonstrated that social practices influence the text since *Grace* is portrayed as a symbol of diversity regarding gender and racial views. How students respond to literature depends on their cognitive stages, moral and social development. Promoting tolerance is the responsibility of everyone to uphold human rights, pluralism, democracy, and the rule of law. We cannot discredit others

based on their physical appearance.

Aside from text-to-self connection, the lecturer developed text-to-world linkages by connecting real-world conditions to those depicted in the book. It shows that the text has multiculturalism values. Students deepen their understanding by examining the character's background. They investigated the literature's role in social, cultural, political, ideological, and

economic domains to grasp the connection between text and power. Look at the following responses in **Table 9**:

Table 9: Students' Responses to Q6-Q7

Q6. What do you think about your own experience related to the text?	
Coding: United in diversity	
S8:	Grace experienced unfair treatment. She cannot be a Peter Pan figure because she is a black-skinned girl. This kind of behavior might be influenced by social practice. It commonly happens in Indonesia too. However, we have Merah Putih, that presents united in diversity.
Q7. Based on your experience, how should multiculturalism be in your society?	
Coding: Reducing discrimination	
S15:	The existence of discrimination in Indonesian schools may be intimidating for some races. To reduce it, we can promote multiculturalism awareness, rewrite the rules for troublemakers, and empower religious faith.

Merah Putih is a color of Indonesia's flag. This response presented that diversity is ubiquitous. The tolerance value is crucial in dealing with cultural diversities in social situations. Moreover, other responses showed that being tolerant is not enough. Because discrimination still exists and can be frightening for some people, we need more actions to raise awareness. Negative behavior may be addressed by rewriting the norms and strengthening religious faith. These responses explained that critical framing could link the text, life experience, and societal events. They can even apply the values to their social lives.

The responses for the last two questions regarding their experience making posters and the after-effect of reading multicultural literature are divided into two codes for each question. For Q8, there was a student who felt difficult to find appropriate words to put in the poster, so s/he put Indonesia's slogan to present multiculturalism. Other students got emotional when making the poster because the storyline was fascinating. Besides that, the students feel no connection with the plot because they and Grace have different cultures. Take a look at the following responses:

Table 10: Students' Responses to Q8-Q9

Q8. What is your experience in making the multiculturalism poster?	
Coding: Fascinating story	
S16:	Creating a poster from the Amazing Grace story was easy because it was inspiring and engaging. It was simpler for me to construct a poster based on the story itself.
Coding: Extra focus to arrange the words	
S18:	I had trouble composing words on the poster, so I chose Bhinneka Tunggal Ika, the Indonesian slogan for multiculturalism in social life.
Q9. What did you get from reading the text?	
Coding: Getting emotional	
S19:	I'm getting emotional because of the story. Otherwise, I feel no connection to the plot.
Coding: Cultural experience	
S6:	It is challenging to understand each section of the text for the first time. I believe there are many cultures and experiences I have never had, which is why I feel I have distinct customs and cultures when reading this type of literary text.

Those responses are similar in content but convey distinct emotions. Students have perceived the hidden meanings in the story. It was figured out by implementing multiliteracies practices and transferring lessons for interpersonal interaction.

DISCUSSION

Employing multicultural literature in the extensive reading class by practicing multiliteracies is beneficial for encouraging students' critical thinking in reading and responding to literary texts. The students can associate their past experiences, knowledge, and social lives with the story. They develop a critical mindset in every stage of multiliteracies pedagogy.

Initially, the lecturer urged students to comprehend the importance of multicultural literature. Even though numerous students have read diverse works, they are uncertain whether or not they represent multicultural literature. Therefore, students are eager to analyze multicultural literature when multiliteracies pedagogy is implemented in the classroom (Kiss

& Mizusawa, 2018). In situated practice, pre-reading exercises stimulated students' interest in the topic. Students recalled information associated with the issue. They built an initial understanding of multiliteracies before reading the text. The lecturer provided some statements that can recall student's life experience, thoughts, and opinions and relate it to the topic (Sang & Park, 2017). Afterward, they discussed the text, starting from the characters to conflict as the central discourse. The term overt instruction refers to the practice of close-reading activity that assists students in understanding the intrinsic parts before developing knowledge.

Moreover, they reacted to a text's meaning—all classroom learning procedures are conducted in line with multiliteracies pedagogy (Cope & Kalantzis, 2015). An in-depth analysis is carried out in critical framing so they can express their emotions about the text through experience-related stories or connecting with peers' experiences. They can communicate their ideas about the poster's theme. Due to reflective practices of critical learning, they must produce a thing as their output in

the transformed practice stage. These activities significantly affect student responses to multicultural literature via multiliteracies pedagogy. The power of multiliteracies can uncover students' real-life experiences with literary work. Cultural discussions are coherent with the outlook of Indonesian diversity. Moral value, plot, and characters are all investigated and evaluated at the developmental level. Since the lecturer led the discussion, socialization occurs throughout the multiliteracies pedagogy. Students still cannot study the influences of their comprehension of text conventions, literary components, genre norms, and other aspects of a text.

This finding is quite similar to Riyadi et al. (2021), who found three levels of responses: 1) Summary level—where students can retell the contents; 2) Moral level—where students can conclude the message; and 3) Critical level—where students can respond to the environment they lived in and relate it with the story. It means that literary work can improve the ability to respond and enhance the quality of response to literature (Husband, 2018). Aside from students' experiences reading multicultural literature, they have received new information and experiences about global multiculturalism and raised awareness of racial justice in their society.

Embedding multiculturalism in Indonesia is crucial because the cultures, customs, and ethnic diversities can trigger much friction in social life. According to Harjatanaya and Hoon (2020), the Indonesian government should provide more training for teachers and principals to construct a critical multicultural education model in line with their school's setting. Saihu et al. (2022) discovered that the learning process of Islamic religious education with a multicultural perspective shaped Hindu and Muslim students' humanist, tolerant, and inclusive characters. It is why reading multicultural literature is beneficial because it is a tool to (a) promote or develop an appreciation for diversity, (b) honor students' voices, (c) connect to students' rich linguistic and cultural backgrounds, and (d) promote critical consciousness (Osorio, 2018).

Despite various reading comprehension levels, the students' responses demonstrate an appreciation of multicultural awareness. In this research, multiliteracies have already been well-implemented in the extensive reading class. It has stimulated students' responses to literary works and raised cultural awareness. Students also can promote multiculturalism by experiencing multicultural reading texts. New languages, cultures, and lifestyles can impact their character development (Muthmainnah et al., 2020).

CONCLUSION, SUGGESTIONS, AND LIMITATIONS

The practice of multiliteracies pedagogy in extensive reading classes involves introducing the topic and composing a poster based on the *Amazing Grace* picture book. Students experience reading multicultural literature meaningfully because they must respond to the storyline. The lecturer used a proper tone to deliver the materials to engage the students in the discussion. The lecturer assisted them in connecting the actual situations with the text's cultural aspects, which were limited to gender and race. It stimulated critical thinking and encouraged them to perform a more in-depth analysis.

Along with the activities, students can complete the task and cooperate in a group discussion, influencing their product's

quality. This research, in sum, provides insights into how multiliteracies pedagogy might be used to investigate students' responses to multicultural literature in the extensive reading class. The work of *Amazing Grace* has urged the students to uphold tolerance in societal multiculturalism. It means that they have understood the essence of text-to-world linkage. Each student's response has driven ideas to multiculturalism-related topics. They must read many multicultural literary works to respond sincerely to literary components and genre conventions. This research shows multiliteracies apply to extensive reading courses and other English subjects, such as speaking, writing, and listening. Incorporating literary work, language, themes, plots, and characters can be multimodal means of learning.

For future studies, it suggested exploring other multimodal designs that promote multicultural awareness. Using this research as a reference can be more insightful and strengthen your theory.

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