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Incorporating Multicultural Education Using Multiliteracies Practices in the Extensive Reading Class

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Abstract: Multicultural education is expected to improve the frameworks of educational institutions so that students from various ethnic, racial, cultural, and linguistic groups have equal academic accomplishment possibilities. It is essential for English as a foreign language (EFL) learners and teachers in Indonesia since English has its own culture. This research aims to comprehend the practices of multiliteracies in incorporating multicultural education in extensive reading classes. This investigation used a qualitative case study using observation and in-depth interviews to collect data from the lecturer. The results showed that the lecturer incorporated all aspects of multicultural education in multiliteracies practices using a novel. While generating cultural value from students' life experiences, the researchers discovered content integration, knowledge scaffolding, equity pedagogy, bias degradation, and empowerment of school culture. Multiliteracies practices can serve as an innovative teaching technique to promote multicultural education. Additionally, EFL lecturers need multicultural learning materials to support this and to encourage students to think critically.

Keywords: *Extensive reading, multicultural education, multiliteracies pedagogy.*

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Introduction

Since Indonesia has several multicultural ethnicities, integrating multicultural education is critical for Indonesian students, particularly for teachers who must understand various cultures to aid their teaching or to engage students' cultural diversity. Preservice teachers with multicultural awareness may thus be more effective (Cherng & Davis, 2019). Incorporating multicultural education in the English as a foreign language (EFL) classroom is pivotal because the English language has a culture that differs from that of the teacher and students. Aside from mastering the English language, teachers must possess a broad knowledge of other cultures to teach in a multicultural classroom (Diem & Abdullah, 2020). Multicultural education is expected to transform educational institutions' structure, granting equal academic opportunities to male and female students, exceptional students, and students from different ethnicities, races, cultures, and language backgrounds (Smolen & Oswald, 2011).

Therefore, the Indonesian government should provide additional training for teachers and principals to establish a critical multicultural education framework well-suited to their local school circumstances (Harjatanaya & Hoon, 2020). Multicultural education helps students gain a broader perspective of cultural diversity to reduce prejudice by respecting cultural characteristics. Cha et al. (2018) identified three indicators of multicultural education, which are: (a) recognising national and international cultural differences, (b) encouraging anti-discrimination, and (c) endorsing national and international cultural diversity. The importance of teachers' preparation for multicultural education knowledge is connected to the discovery that multicultural awareness is significantly associated with preservice teachers' competence in developing classroom environments in the Mid-Atlantic United States. Teachers from multicultural countries can demonstrate higher levels of multiculturalism than Asian Americans (Cherng & Davis, 2019). In addition, Garcés (2021) found that students accepted differences and gained sociocultural understanding; it was included in a meaning-making process, which assisted students in creating a linguistic sense from the language they are learning.

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Using literary works is an instructional resource that may help students learn about culture. Cultural understanding significantly influences literary interpretation (Mustofa & Hill, 2018). Novels are literary works that encourage students to improve their cultural understanding and language abilities (Siaj & Farrah, 2018). Learning literary works offers numerous benefits, such as motivation, authenticity, cultural enrichment, language improvement, personal engagement, creativity, and critical thinking development. Studying English literature may facilitate EFL learners' understanding of English culture and allow them to observe how to use the language to communicate, feel, dream, and convey their hearts in the said language, allowing them to learn English as secondary language (ESL) lecturers (Uddin, 2019).

Multicultural education in Indonesia has not yet been pivotal in teacher education programmes (Harjatanaya & Hoon, 2020). This statement is based on the researchers' initial observations of students enrolled in the English Language Education Study Program at Islamic Universities in a culturally diverse city. The researchers found that the students did not comprehend the importance of multicultural education in their learning process. Consequently, the students required guidance from the lecturer's course content to embed multicultural education and prepare them for real-life teaching in schools.

Continual reading of books enhances students' general reading skills and the likelihood of drawing logical conclusions. It is particularly true for extensive reading practices that promote enjoyment (Anindita, 2020; Dwyer et al., 2014). Wang and Ho (2019) added that extensive reading could develop language abilities, reading habits, and positive attitudes. Frequent reading enhances reading comprehension, vocabulary, writing fluency, and precision. Lindawati (2021) found that students who lack efficient reading skills to extract and comprehend information from college-level materials are more likely to struggle with literacy tasks. Therefore, students can broaden their reading and analytical interests by integrating comprehensive reading skills (Anindita, 2020; Odom, 2020). These studies have demonstrated that extensive reading can enhance students' English abilities and aptitudes. However, selecting literary texts is also pivotal for EFL lecturers because most literature is linguistically complex, culturally unfamiliar, and unappealing to students (Mussa & Fente, 2020). Most reading activities do not provide valuable cultural context, engaging tasks, language awareness exercises, or necessary language previews.

Therefore, this study integrated literary work, multiliteracies pedagogy, and multicultural education to offer students opportunities to read and write meaningfully and build a critical perspective on cultural concerns. It aligns with Lee et al. (2019) that practising multiliteracies can enhance EFL students' meaning-making process and linguistic development. Applying multicultural education also can encourage students to explore different perspectives through blended learning. These findings support integrating multicultural education into multiliteracies practice (O'Byrne & Smith, 2015).

Moreover, training teachers in multicultural education is critical, enabling them to accept diversity and develop social consciousness (Garcés, 2021). Incorporating critical multicultural education content into teacher education programmes also positively impacts the multicultural attitudes of preservice teachers (Arsal, 2019). These outcomes are interesting for the researchers to recognise the urgency of adequately preparing non-native English teachers with crucial skills in comprehending divergent cultures, as their role extends beyond language instruction to the broader cultural context. It can create a culturally enriched, inclusive, and diverse learning environment. Such an environment can benefit students; it empowers students to face a diverse society and boosts efforts toward a more harmonious and equitable nation. It aligns with the indicators of multicultural education, which aim to acknowledge and advocate for national and international cultural distinctions, prevent discrimination, and support cultural variety (Cha et al., 2018; Paul-Binyamin & Haj-Yehia, 2019).

The researchers are interested in examining the lecturer of extensive reading incorporated multicultural education to university students through multiliteracies practice using a literary work. Studying and analysing literature can assist EFL students in enhancing their comprehension abilities and promoting critical thinking (Reyes-Torres & Raga, 2020), and the interpretation of literature is notably affected by an understanding of culture (Mustofa & Hill, 2018). However, those studies focused only on multicultural education and literature, whereas this study integrated multicultural education, literature, and multiliteracies practices to enhance students' English abilities in the extensive reading class. In this case, the participants were students in the English department at a private Islamic university, specifically Universitas Muhammadiyah Sidoarjo (UMSIDA), with different cultural and religious backgrounds. It is interesting to know their responses to this integrated teaching technique.

During the preliminary observation, the lecturer provided reading tasks, including text comprehension, inference of meaning, evaluation of text's rhetorical structures, summarisation, and prediction of outcomes. The lecturer used a multicultural novel, "Does My Head Look Big in This?" and expected students to infer the novels' cultural connotations and grasp the cultural elements that encourage multicultural education. This study used a qualitative case study, highlighting the formation of meaning, its connection to the context of a phenomenon, and its theoretical assumptions (Woodside, 2010). Therefore, the research question is: "How does the lecturer incorporate multicultural education through multiliteracies practices in the extensive reading class?"

Literature Review

Multicultural Education

Multicultural education helps students understand cultural diversity and reduce prejudice by celebrating cultural differences. Recognising cultural differences in the teaching and learning process is essential to ensure that such differences enhance rather than hinder learning outcomes. To broaden students' perspectives on other cultures, teachers must present subjects and involve students from diverse cultural viewpoints to reduce cultural bias, develop creativity so that learning can be accepted by different cultures, and familiarise students with diverse cultural activities.

According to Banks (2016), multicultural education has five aspects. Firstly, content integration refers to the method through which teachers use content and examples from many groups and cultures to show theories, generalisations, principles, and concepts in a specific subject area, all of which must be logical and structured. In numerous topic areas, there have been more chances to integrate ethnic and cultural content. Knowledge scaffolding refers to how much effort teachers put in to assist students in comprehending, investigating, and discovering how implicit cultural frames of reference, assumptions, views, and prejudices impact how knowledge is formed in a topic. Moreover, equity pedagogy is where teachers in various fields can evaluate their teaching methods and styles to examine how well they reflect multicultural concerns. When teachers try to enable students from varied ethnic, cultural, gender, and socioeconomic backgrounds to succeed academically, lecturers do lessons and activities to assist students in developing positive views about different racial, ethnic, and cultural groups and boost school culture. School cultural empowerment requires thoroughly evaluating labelling practices, sports participation, academic achievement gaps, and staff-student interactions across racial and ethnic lines. It is imperative to foster a school environment that supports students from diverse ethnic, racial, and gender backgrounds.

Several studies highlighted the importance of multicultural education. Aرسال (2019) investigated the impact of critical multicultural education on the multicultural perspectives of preservice teachers enrolled in teacher education programs. The results demonstrated that preservice teachers who engaged in the critical multicultural education programme made significant progress in their multicultural perspectives. Kiss and Mizusawa (2018) conducted a two-year research project exploring multicultural writing education within the Singapore English Language classroom. Data was collected from six secondary school teachers using observations and interviews to unveil their regular practices and beliefs. The findings showed the predominance of exam-focused tactics prioritising functional writing skills, regular procedures, and standardisation over a teaching philosophy that advocates for cultural and linguistic diversity and social justice.

From those studies, the researchers found no teaching techniques lecturers used. Therefore, this study offers techniques to promote multicultural education and encourage students to think critically. In addition, it can also encourage lecturers to organise the classroom to make it more exciting and easier for students to understand English texts. It is called multiliteracies practices. To integrate multicultural education into multiliteracies practices, Banks (2016) mentioned several considerations: (a) teachers should use examples and information from various cultures, (b) teachers should assist students in examining latent cultural preconceptions, (c) instructional techniques and styles should be assessed for reflecting multicultural issues, (d) teachers must assist students to develop positive attitudes about different racial and ethnic groups, and (e) school culture and organisation should not promote bias based on gender, race, or social class.

Multiliteracies in writing class can help promote equality in social life (Kiss & Mizusawa, 2018), so there is a continuity with this study exploring culture in reading class. Uddin (2019) added that studying English literature can facilitate EFL students' understanding of English culture and allow them to observe how the language is used to communicate, feel, dream, and convey their minds in the said language. As a result, it may promote awareness of cultural and linguistic diversity and social justice.

Multiliteracies

Multiliteracies pedagogy comprises situated practice, overt instruction, critical framing, and transformed practice. In *situated practice*, the learning begins with exploring students' knowledge about a topic before students enter the topic to be taught (Mills, 2010). The teacher introduces some statements, and then students must recall their life experiences, thoughts, and opinions about the topic (Sang, 2017). In *overt instruction*, students practice a systematic and analytical learning process with various learning activities, which can build understanding based on the topic given by the teacher and the student's previous knowledge about its context. *Critical framing* investigates contexts and goals, broadening one's view of the world. To know what cultural options are used to tackle this or that specific difficulty in daily life, to know what strategy is used in a particular situation, and to know this approach best serves the goals and interests of each—interpreting the social and cultural circumstances of specific meaning designs. In transformed practice, the teacher shares the feedback as a review of the learning process (New London Group, 2000). *Transformed practices* included implementation, transfer context, and re-create design. Through this practice, the students are encouraged to compose innovative work.

According to Prihantoro et al. (2022), multiliteracies pedagogy can foster students' multimodal communicative competence. In foreign language learning, multiliteracies pedagogy addresses the broader concept of literacy, including

the ability to use and construct coherent and meaningful texts relevant to social purposes. Multiliteracies pedagogy is designed for learning, teaching, meaning-making, communicating, and expressing ideas. Multiliteracies pedagogy examines the technological, social, political, economic, and cultural changes in how students use literacy and acquire literacy knowledge, skills, and processes. In addition, multiliteracies pedagogy prepares students to engage in authentic situations actively. This approach integrates language and content, creating an organised and comprehensive instructional process.

Multiliteracies is a literacy concept that tackles the variety of meaning-making in many cultural, societal, or domain-specific situations (Cope & Kalantzis, 2015). It contributes significantly to learning English; multiliteracies using literary works might enhance cultural comprehension. Rajendram and Govindarajoo (2016) investigated how multimodal literary text designs interact with films in English and the student's native language in terms of aesthetic and critical reactions. The results showed that student interactions with multimodal design in multiliteracy practices enable students to acquire several languages and cultures in the classroom. It aligns with this study that aims to depict the cultural aspects of the novel by applying the stages of multiliteracies practices.

Literary Work

Literary works use language to evoke creative images, ideas, and stories (Klarer, 2005). This type of writing distinguishes itself from personal communication and encompasses various genres, such as drama, fiction, essays, biography, and journalism (Rizal, 2016). Critically analysing literary works can expand readers' viewpoints. A literary work is a type of writing that employs words to create a meaningful image, notion, or story.

Literary works are legitimate language training material (Rass, 2020). Thus, teachers need to consider the available time for students to work on the text and the student's motivation and language level when facilitating language teaching. It may improve integrated language and literary abilities (Nanda & Susanto, 2020). Also, it may be used as reading material to learn more about a culture and its ideals in a cultural context. Sungkowati (2019) found that literary work gave a complete picture of everyday life. It appears more realistic than a scientific work.

Further, Nganga (2020) discovered that examining children's books from a multicultural education perspective helps preservice teachers identify subtle prejudices. The study discovered that participants had an extensive comprehension of multicultural education. However, they required professional development programs to instruct them on human diversity and prejudice depicted in children's books. These books conditioned young learners into the pre-existing societal structures. In addition, Reyes-Torres and Raga (2020) emphasised that examining and interpreting picture books can help EFL students develop meaning and think critically.

Multicultural education enhances students' achievements from diverse backgrounds (Tezera & Bekele, 2021) by incorporating literary works into multiliteracies practices, eliciting reactions through situated practice, overt teaching, critical framing, and transformed practice (Smolen & Oswald, 2011). However, not all teachers are aware of diversity. They need good knowledge of the current cultural issues to make the class atmosphere more enjoyable. In this study, the lecturer simultaneously employs multiliteracies practices, multicultural education, and multicultural literature to stimulate critical thinking on comprehending cultural issues from the novel and then respond to them with their perspectives. Mustofa and Hill (2018) and Reyes-Torres and Raga (2020) emphasised that literature can help EFL students improve their comprehension skills and develop critical thinking. Cultural understanding influences the interpretation of literature.

Methodology

Research Design

This research conveyed a qualitative case study using creative literacy, digital-based, and geographical analysis. A qualitative case study focuses on the formation of meaning, its link to a phenomenon's context, and its theoretical assumptions (Woodside, 2010). It is to investigate linguistic phenomena, social identity, and multimodal text (Albers et al., 2014). Based on the pre-observation, the English Education Study Program's learning process has included culture-related material for students in several courses from the beginning of the first semester. In contrast to previous research, this study adopted a qualitative case study approach to examine the merging of multicultural education and multiliteracies pedagogy in the extensive reading class using a literary work.

Sample and Data Collection

The researchers used purposive sampling to acquire the data. Purposive sampling leads to more precise research results. The samples are the extensive reading lecturers in the fourth semester of the English Education Study Program with eight years of teaching extensive reading experience at UMSIDA. One of the extensive reading classrooms consists of 44 (forty-four) multicultural students who were exchange students from Bali, Nusa Tenggara, Sumatra, Kalimantan, and Sulawesi. Based on the pre-observation result, the researchers found that the lecturer wrote an outline course of extensive reading with clear learning goals and employed multiliteracies pedagogy to uncover the literature's cultural components. The

data source was the lecturer's utterances to the novel "Does My Head Look Big in This?" in incorporating multicultural education through multiliteracies practices. The novel was first published in 2005 and was awarded the Australian Book Industry Award and the Australian Book of the Year Award in the young adult children's literature category.

The data were reviewed to assess whether multicultural education was embedded in the multiliteracies practices. The researchers conducted direct observation and in-depth interviews. The observations occurred during the lecture that employed multiliteracies pedagogy and were 5 (five) consecutive weeks from February to March 2022. The instruments consisted of an observational checklist modified from Cope and Kalantzis (2015) and New London Group (2000) to monitor the integration of multicultural education and a video recording of the lecture with the lecturer's consent to ensure accuracy. The purpose of the recording is to double-check the observational checklist. Below is a list of multiliteracies research practices:

Table 1. The Activities of Multiliteracies Practices

No.	Multiliteracies	Activities
1.	Situated Practice	<ul style="list-style-type: none"> The lecturer discussed the types of literary works students read, such as fairy tales, short stories, or novels. The lecturer asked students about their experience of reading literature. The lecturer asked the students to write on the whiteboard one word that came to their mind related to Moslem and hijab.
2.	Overt Instruction	<ul style="list-style-type: none"> The lecturer presented PPT slides to explain the general elements of the novel, such as setting, character, plot, conflict, climax, and resolution, then explained in detail the elements from the novel "Does My Head Look Big in This?" The lecturer asked the students to show the novel's part related to the hijab's depiction worn by the main character, Amal.
3.	Critical Framing	<ul style="list-style-type: none"> The lecturer asked students to connect their life experiences to the novel's story. The lecturer invited students to discuss the novel's themes regarding cultural, historical, social, and political aspects.
4.	Transformed Practice	<ul style="list-style-type: none"> The lecturer created an assignment to write a free verse poem about Amal's story, which must be completed in the column of the E-learning platform.

Moreover, the results of observations on multicultural education are listed in the following table:

Table 2. Observational Checklist of Multicultural Education

No.	Multicultural Education	Check	Activities
1.	Content Integration	√	The lecturer boosted students' prior knowledge of the ethnic and cultural content.
2.	Knowledge scaffolding	√	<ul style="list-style-type: none"> The lecturer empowered the student's grasp of the issue under discussion. The lecturer requested those who wore a hijab to give their views about the hijab and write them on the whiteboard. The lecturer urged them to connect the themes by mentioning other terms from their experiences. The lecturer asked for their opinions about wearing a hijab in other countries so they might realise that something we usually wear can be strange in other countries.
3.	Equity pedagogy	√	<ul style="list-style-type: none"> The lecturer asked them to envision a place where Muslims are a minority and how it would affect their socialisation process. The lecturer suggested Finland as a place they visited, where Muslims were not the majority. The lecturer then asked students to consider it. The lecturer referred to it as stigmatisation, which implies that Muslims refer to the Bali bomber similarly, and it has impacted the lives of Muslims in Australia. The lecturer questioned the students about whether Australia should embrace Muslims. The lecturer then discussed the social context of how the Australian government accepts Muslims. Based on the data, various segments of Australian society have subjected Muslims to discrimination, abuse, stereotyping, and ignorance.

Table 3. Continued

No.	Multicultural Education	Check	Activities
4.	Bias degradation	√	<ul style="list-style-type: none"> The lecturer disagreed with the student's opinion that Amal's friendship was toxic. The lecturer emphasised that the novel's theme is tolerance for Amal as a Muslim and that the connection is not toxic.
5.	Empowerment of school culture	√	<ul style="list-style-type: none"> The lecturer asked the students to read and analyse multicultural literature and invited them to group discussions.

Observation is the first step in collecting data from the beginning to the end of the learning process. Furthermore, the researchers investigated how multicultural education is interwoven in multiliteracies practices using literary works. The instrument was adapted from Munalim (2020).

Table 4. Interview Questions

No.	Multicultural Education	Question
1.	Content Integration	<ul style="list-style-type: none"> Have you inquired about your student's cultural and religious practices? Why did you ask about that? To illustrate the key concepts, principles, and ideas, have you used examples from different cultures? Why?
2.	Knowledge Scaffolding	<ul style="list-style-type: none"> Did you explain the hidden values and meanings in words or concepts? Did you support the students in comprehending culturally nuanced words or concepts?
3.	Equity Pedagogy	<ul style="list-style-type: none"> What steps did you take to ensure all students had equal opportunities to express and promote cultures? Did you learn with the students about cultural and religious similarities and differences? What was the purpose of it?
4.	Bias Degradation	<ul style="list-style-type: none"> How did you promote positive attitudes toward different races and religions amongst all students? How did you address flawed beliefs, prejudiced attitudes, or racist stereotypes toward a specific group's race or religion?
5.	Empowerment of School Culture	<ul style="list-style-type: none"> How can students feel equal in value and dignity? Were rich multicultural orientations, exposures, and shows provided for the students and faculty members? How did you do it?

Analysing of Data

After collecting the data, the researchers analysed the data through the following procedures:

1. Analysed the observation results by watching the recording of implementing multiliteracies practices in the classroom and reviewed the field notes.
2. Transcribed the recording and reduced the data according to the multicultural education aspects. These aspects were used to create categories in QDA Miner Lite V2.0.9. QDA Miner Lite is a free research software that analyses textual data such as interviews, open-ended responses, news transcripts, or even still images. It also integrates statistical and visualisation tools to identify patterns in the coding and describe them (Provalis Research, 2023).
3. Imported the transcripts to QDA Miner Lite and create codes for each category. The codes were used to classify the utterances and analysed according to multicultural education theory. The classification was based on the coding frequency and charting features.
4. The researchers retrieved the coding in tables and charts. The tables were then exported to Excel format (xls), and the charts were exported to image files (jpg).
5. The final data were presented in several points emphasising multicultural education in multiliteracies practices.

Findings

Using QDA Miner Lite, the researchers can determine which practices incorporate multicultural education. The classification is based on indicators of multicultural education, including integrating content, scaffolding knowledge,

practicing equity, mitigating prejudice, and empowering school culture. In other words, the indicators indicated that activities in multiliteracies practices promote multicultural education, as provided in Table 4.

Table 5. The Practices Embedding Multicultural Education

Multiliteracies	Multicultural Education				
	Content Integration	Knowledge Scaffolding	Equity Pedagogy	Bias Degradation	Empowerment of School Culture
Situated Practice	√	√			
Overt Instruction	√		√		
Critical Framing	√		√	√	
Transformed Practice					√

Table 4 shows that content integration is embedded in situated practice, overt instruction, and critical framing, which means that the lecturer implicitly provided cultural values. Moreover, knowledge scaffolding is only found in situated practice, and equity pedagogy is discovered in overt instruction and critical framing. Meanwhile, bias degradation is found in critical framing, and empowerment of school culture is discovered in transformed practice.

Content Integration

The lecturer used ethnic and cultural material to convey learning ideas, themes, and principles by integrating information (Banks, 2016). It existed in the three phases of multiliteracies: situated practice, overt instruction, and critical framing. Example 1 below describes content integration in situated practice.

“When you watched a movie, for example, any kind of literary product or culture product, do you think that, in my opinion, when you, have you ever imagined that you are part of the story?” (Example 1)

Example 1 demonstrated that the lecturer inquired about the students’ movie-viewing experiences and said that literary works are cultural artefacts. The lecturer then solicited their comments on the matter. It illustrated the incorporation of cultural elements into practical application.

Next, content integration is also found in overt instruction, as illustrated in Example 2 below:

“... In Australia, for example, the characteristic of the dominant culture, ya, is the most likely liberal culture that upholds freedom.....” (Example 2)

The lecturer discussed Australia’s liberal mainstream culture and compared it with Indonesia’s majority culture, highlighting the potential impact of cultural influences on social status.

The lecturer questioned the students’ diverse cultures and religious practices based on the interview. Each student may have unique characteristics and perspectives to determine whether everyone in the class can be on the “same page” as intended. The response is detailed in Example 3 below.

“... Because it is interrelated to Australia, the home party, what is the name, at Adam’s house” (Example 3)

Example 3 represents Amal’s experiences of cultural difference when she attended a party at Adam’s house. Amal was seen as odd by her friends because her culture differed from Adam’s. The most visible culture reflects the everyday lives of Australians.

The lecturer highlighted fundamental concepts, principles, and ideas from another culture to develop students’ cross-cultural literacy. This kind of comprehension is crucial for those learning a foreign language. The researchers identified knowledge scaffolding in multiliteracies practices after examining all levels of multicultural education that applied content integration.

Knowledge Scaffolding

The situated practice provides a framework for knowledge. The lecturer facilitated students in comprehending, researching, and identifying covert cultural assumptions, frames of reference, and perspectives through knowledge scaffolding. To encourage students to exchange ideas, the lecturer employed cooperative learning to foster friendship and cross-cultural comprehension. The lecturer asked them to mention a term representing Muslim, hijab, and religion and to form the students’ knowledge of the literature that would be addressed in greater detail in learning. Students may also discover various words associated with the topic. The outcomes are detailed below:

“What words do you think? What kind of words are connected to hijab? Can you write it down on the whiteboard?” (Example 4)

The students responded to the utterance in Example 4 by writing some terms, such as religion, beauty, love, duty, females, identity, protected, God’s instructions, Muslimah, charming, and comfortable. These responses showed that students

have a comprehensive and in-depth knowledge of the hijab's use in daily life, not just as a religious symbol but also as a Muslim identity, and a view that wearing the hijab is not a compulsion but rather a beneficial habit. According to Sheth (2022), the symbolism of the hijab is not simply religious but also far more fundamental, existential, and resistant. This viewpoint aligns with the lecturer's and student's belief that the hijab has religious importance and is not exclusive to Muslim women.

Introducing the notion that literary works might be seen as fragments of more extensive texts, the lecturer assisted students in comprehending specific culturally laden terms and ideas. The exploration of content integration and knowledge scaffolding from multicultural education within equity pedagogy is presented below.

Equity Pedagogy

The lecturer used culturally responsive teaching to approach equity pedagogy. Its effectiveness is exemplified in multiliteracies' overt instruction and critical framing stages.

"...Where Muslims are not the majority, do you think it will be [inaudible]? Will you find it difficult to socialise? No?" (Example 5)

Example 5 showed that the lecturer encouraged students to consider how moving to a location where Muslims are a minority might impact their socialisation. The legitimacy of permitting young Muslim women to wear hijabs in public schools has provoked heated debate in several multicultural nations (Moghissi, 2006).

Further, Australian society has exposed Muslims to discrimination, abuse, stereotyping, and ignorance. Therefore, the lecturer asked the students whether Australia would accept Muslims. The lecturer then discussed the societal background of the Australian government's acceptance of Muslims.

"... Even though it is a little bit difficult the first time, the fact shows that Amal is finally accepted to wear a hijab in school..." (Example 6)

Despite several challenges, Amal's school permitted her to wear a hijab. The lecturer gave students equal opportunities to express, exchange, and promote cultures by showing cultural phenomena from other cultural entities to help them comprehend the cross-cultural perspective. The lecturer allocated time in minutes for the students to hold group discussions. The students with cultural experience will respond, meaning they have fully comprehended. In addition, the lecturer must study cultural and religious similarities and differences with students to foster an environment of equality. In this phase, a feeling of equality encourages greater freedom of expression.

Bias Degradation

Bias degradation aims to help students gain racially democratic attitudes and understand how the dominant group's educational environment and ideas influence ethnic identity. The study uncovered the deterioration of critical framing due to prejudice. The lecturer established democratic views on race. For example:

"Okay. Well, well, I disagree about the toxic relationship. I think because it is too kind of personal..." (Example 7)

Example 7 emphasised the lecturer's disagreement with the student's response to Amal's relationship and said it was toxic.

The lecturer then highlighted that the novel's core topic is tolerance for Amal as a Muslim and that the relationship is not toxic. The utterance below demonstrated the lecturer's degraded prejudice during critical literacy instruction:

"...So, Australia is a country that is the most visited destination of migrants." (Example 8)

Example 8 represented the lecturer's view of Australia as one of the most famous immigrant destinations and that Australians are receptive to foreigners.

The extensive reading course lecturer used literary works to encourage all students to acquire more favourable attitudes about tolerance by showing that the text has a novel plot and a crucial character, Amal. It suggested that literature may act as a metaphor for social fairness. In addition, the lecturer urged all students to cultivate more favourable views about races and faiths. The students dominated their social lives, so the lecturer provided a literary exemplar that portrayed the lives of a minority so they could comprehend the perspective. To rectify erroneous beliefs, stereotyping, and discriminatory attitudes against a race, religion, or any group, the lecturer explained why these beliefs may harm others. They must experience being the target of erroneous beliefs to comprehend what it is like to be a minority.

Empowerment of School Culture

The transformed practice fosters an empowering school culture. The objective of empowering school culture is to develop a school culture that empowers students of varied racial, ethnic, and gender backgrounds. The lecturer instructed the students to compose poetry based on their past understanding of historically and culturally established meaning patterns as a play of cultural resources.

“... You can make poetry with meters, such as classic British English poetry or free verse. It is up to you. ...” (Example 9)

Example 9 portrayed the students as being challenged to create a poem. It may be grammatical or free verse (no row or verse rules) poetry.

The researchers found five cultural-based poems among the 44 students enrolled in the course. The five poems related to Amal’s fear, Amal’s courage, Amal’s spirit, Amal’s hijab as self-awareness, and human tolerance; thus, the lecturer promoted a sense of equal value and human dignity by having them read the novel, which describes how all humans have the same desire to persecute minorities. It can only be resolved when the majority becomes conscious of the need for equality with the minority. The lecturer gave students extensive multicultural orientations, exposure, and demonstrations by allowing them to debate culture openly.

Discussion

Employing multicultural literature in the extensive reading class through practising multiliteracies is advantageous for fostering students’ critical thinking in reading and responding to literary texts. The results showed that the lecturer directed the students to explore the experience of enjoying literary works and what they felt and asked them to express their opinions on matters related to the theme of literary works. The students responded according to their knowledge and experience.

In terms of content integration, the lecturer used ethnic and cultural materials. The lecturer emphasised the relationship between a nation’s culture (e.g., wearing the hijab for Indonesian female Muslims) and cultural output in multiliteracies (e.g., novels). Multicultural education involves all types of teaching that develop students’ awareness of various cultures, enabling them to participate in social interactions and acquire cultural knowledge (Kim et al., 2018). Vavrus (2002) examined strategies for conveying cultural concepts to students and found that collaborative teaching positively impacts incorporating multicultural curricular ideas. These studies supported this research. In this study, the lecturer taught the students about cultural elements by implementing literary pieces.

Iwai (2019) examined educators’ perspectives on multicultural literature. They cooperated on a multicultural literary project encompassing problems of diversity, multicultural literature, and culturally responsive education. The results implied that lecturers may increase their understanding of multicultural literature. Students must obtain multicultural education via materials, photographs, and drawings combining cultural information from multicultural literary works. It aligns with this research that explores the advantages of using literature to promote multicultural education. Cultural literacy enhances students’ learning experience as language proficiency is essential to promote social transformation and humanity awareness (Pattiwael & Id, 2019). In this case, the researchers will integrate it with multiliteracies teaching techniques to make the findings more comprehensive and differentiate them from previous studies. The findings showed that incorporating multicultural education in multiliteracies practices can expand students’ perspectives and enhance the cultural aspects of the novel. The students gained insight into cultural diversity through the story and supplementary learning materials provided throughout the lecturing process.

The lecturer encouraged students to connect the themes within knowledge scaffolding by referring to other words from their experiences. The lecturer encouraged them to think about wearing a hijab in other non-Islamic countries so they can tolerate uncommon things. The lecturer also addressed cultural information, such as Australia’s dominant culture. The lecturer highlighted the variety of Australian and Arabian cultures among Amal’s family and friends via critical framing. The lecturer mentioned the Bali Bombings, which made Muslims terrorists. It attempted to enhance students’ understanding of Muslim stigmatisation.

By showing the hesitancy of wearing a hijab in Australia, the lecturer imparted acceptable beliefs, stereotyping, and prejudiced sentiments against an ethnic origin, religion, or any group. Students are invited to feel the storm of compassion in the aftermath of people’s responses when Amal wears a hijab in the novel book. Following research conducted by Besar (2018), teachers ought to be aware of their roles in transmitting and activating knowledge. Teachers should encourage students to generate ideas, evaluate them critically, and diligently apply new ideas in practice. Work experience and profound comprehension when reading also motivate students to engage in active reading and adopt an active role in learning.

Regarding equity pedagogy, the lecturer compared Australia, France, and Ireland, which have Muslim minority populations. As a result, students must maintain a fair and unbiased attitude toward all non-Islamic countries. Paul-Binyamin and Haj-Yehia (2019) conducted a five-year action study on teacher education in Israel during a conflict between the Jewish majority and the Arab minority. They analysed three unique educational models for multicultural teaching. The results suggested that education should promote minority tolerance and equitable social participation. It also appears in novel texts that foster tolerance when students can think critically and grasp the novel’s moral message.

Supporting Paul-Binyamin and Haj-Yehia’s (2019) findings, this study discovered that literary teachers have more positive attitudes toward implementing multicultural education than class teachers. The lecturers who teach Turkish to Syrian immigrants can broaden students’ appreciation and respect for cultural diversity (Karacabey et al., 2019).

Previous research has indicated a necessity for teachers practising multicultural education to have access to professional development opportunities. Even the current study by Abacioglu et al. (2022) highlighted how career development in multicultural education impacts teachers' views on fostering a culturally inclusive environment for school students in New South Wales. Teachers who have received professional development are more inclined to embrace various ideas and methods than their untrained peers. Moreover, this study encourages students to delve into multicultural education, yielding outcomes that align with the previously discussed research in improving teachers' competence in handling multicultural learning environments.

Linking professional development content with classroom practices and offering extended exposure to multicultural perspectives can inspire teachers to develop cultural self-awareness and appreciate their impact on students' lives and educational opportunities. According to previous studies, teachers with multicultural ideologies can foster greater tolerance for cultural diversity among their students. It is supported by Cherg and Davis (2019) that teachers' success will depend on their ability to work effectively across racial, ethnic, and cultural differences, which is becoming more evident. It highlighted the need to develop multicultural competencies in new teachers. In this study, the researchers found that the lecturer can stimulate students' critical thinking on the cultural values of the novel during the learning process through a multiliteracies pedagogy.

Besides that, the school's policy that allowed Amal to wear the hijab is a sign of religious tolerance. The Australian government has also welcomed migrants and student exchanges. It represented that the novel contains bias degradation value, which can be found in the critical framing phase. Amal proved that she can be accepted as a Muslim in Australian schools and wear her hijab. Aybek (2018) investigated the connection between teacher candidates' critical reasoning tendency and their views toward multicultural education at the University of Sukurova's Faculty of Education. The findings revealed that teacher candidates agreed on a scale concerning their critical thinking disposition and views toward multicultural education. It is intended that students would express their Multicultural Education at school and in society by studying the level of student literature.

Amal's experiences in the novel "Does My Head Look Big in This?" promote mutual tolerance and appreciation for cultural differences in learning. It embedded multicultural education and supported an empowering school culture. The novel explores concepts of justice, equality, freedom, and democracy, all based on the idea of human dignity. It also tackles issues of stereotypes and Islamophobia. Readers can experience Amal's emotional response to bigotry and abuse through a first-person narrative. Given the current political context and the rise of Islamophobia, Amal's narrative is particularly relevant. Cheng (2017) found that diverse parts of Australian society have discriminated against Muslims, subjecting them to abuse, stereotyping, and ignorance. The complexity of the situation is compounded by 'mistaken identity,' where an individual may face discrimination due to being mistakenly identified as Muslim. It contributes to Amal's perspective as a minority population in Australia. Her perspective as a Muslim woman who wears a hijab poses a challenge to prejudice and discrimination. She is frequently the target of hate and violence due to her religious identity.

According to Erbaş (2019), the Turkish teachers and their candidates' understanding of multicultural education and multiculturalism were influenced by their prior interactions with diversity, classroom experiences, and the teaching of multicultural education courses. Similar to previous research, teachers who can promote multicultural education must have experience dealing with cultural differences. However, this study does not state that prospective teachers need professional training to maximise multicultural education teaching.

Teachers who uphold multicultural ideologies can promote multicultural education in the classroom. In this study, the researchers derived cultural significance from students' life experiences and identified content integration, knowledge scaffolding, equity pedagogy, bias degradation, and empowerment of school culture. This research validates the notion that literary works can facilitate the adoption of multiliteracy pedagogy to advance multicultural education in extensive reading classes.

Conclusion

Novels in multiliteracies pedagogy assisted the lecturer in establishing a better understanding of multiculturalism in the extensive reading class. Integrating multiliteracies practices and multicultural education has facilitated students' understanding of tolerance, mutual respect, and positive attitudes. It enabled the lecturer to discuss current issues, raise diversity awareness, and encourage students to value diversity, overcome injustice, and accept human dignity. The novel broadened their cultural sensitivity through multiple perspectives, such as social, political, religious, and historical views.

Recommendations

Lecturers can improve students' cultural knowledge by employing literary works. They can teach language, communication, intellectual, and social skills through language exercises integrated with activities that promote humanitarian awareness. Additionally, multiculturalism-based learning materials must support it, stimulating the students to be critical thinkers. Following up on the findings of this study, future researchers are expected to examine empowering school culture as an element of multicultural education by using other literary works.

Limitations

This study examined the integration of multiliteracy pedagogy and multicultural education through literary works. This research gathered data from the lecturer's utterances and EFL students on the cultural component of the novel "Does My Head Look Big in This?" in multiliteracies practices. The observation was carried out for five consecutive weeks. This research cannot be implemented if teachers do not understand multiliteracies practices.

Ethics Statements

This research involved human participants and received approval from Universitas Muhammadiyah Sidoarjo. Written informed consent was obtained from all participants before they participated in the research.

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Authorship Contribution Statement

Vidya Mandarani: Conceptualization, design, data acquisition, analysis, writing. Pratiwi Retnaningdyah: Editing/Reviewing, supervision, and final approval. Ali Mustofa: Editing/Reviewing, supervision, and final approval.

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