Developing the Multi-Cultural Literature Learning with Technological Pedagogical and Content Knowledge Model for Grade 11 Students: A New Challenge

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ABSTRACT

Students in the three southern border provinces including Narathiwat Province come from different areas with different cultures as well as languages. The learning culture for them is, therefore, multi-cultural learning in nature. In addition, in the 21st century, technology plays very important part in teaching and learning especially in the COVID-19 era. So, this research aimed to develop the Multi-Cultural Literature Learning with Technological Pedagogical and Content Knowledge Model (TPACK-MCLL) for teaching Grade 11 students. The researchers analyzed and then synthesized the TPACK-MCLL model which was consisted of five teaching steps: a) Learning language through literatures, b) Linking and understanding multi-culture, c) Creating social experience, d) Creating positive values, and e) Communicating with styles. After that, the researchers created six lesson plans on Malay Literature. A panel of five experts was asked to validate the Index of Item-Objective-Congruence (IOC) of these six lesson plans. The overall IOC of TPACK-MCLL lesson plans on Malay Literature was acceptable with the value higher than 0.80. The example of one lesson plan was raised by the researchers as a concrete example of translating the TPACK-MCLL model into classroom practice. The implications of TPACK-MCLL in three southern border provinces and other areas in Thailand having similar multi-cultural contexts are finally discussed.

Keywords: Multi-cultural learning 1, technological pedagogical and content knowledge 2, grade 11 3, Malay literature 4.

1. INTRODUCTION

The three southern border provinces, Pattani, Yala, and Narathiwat, are ethnic heirs who inherit a diverse range of cultures through religion, language, and lineage. That is, the majority of the population are Thai Malay people who practice Islam and speak the local Malay language. Simultaneously, Central Thai is used as a second language. In terms of ethnic differences, the people of the three southern border provinces can be divided into 3 large groups: Malays, Thais, and Chinese [1]. Social development, ethnicity, language, religion, and culture are all present in the three southernmost provinces. The main cultural differences cause problems because educational arrangements are incompatible with social realities, cultural norms [2], religion, and culture; necessitating the state's recognition of minorities' equal rights in law and practice in order to preserve their identity, beliefs, and traditions [3]. Islam, Malay

language, Islamic culture, and Malay culture are all important components of Malay identity.

Patani Malay is characterized by elements of Islam, the Malay language, and the practice of Islamic and Malay culture. This is consistent with the Malays of Nusantara, who consider themselves to be 'Melayu Adatnya, Melayu Bahasanya, Islam agamanya' (Malay Culture, Malay Language, Islam). These three elements are essential for everyone [4]. Understanding and knowing the ethnicities of native speakers is critical to truly learning the Malay language.

One of Sumatra's languages is Malay. Malay is a language branch (Nusantara) of the Malayo-Polynesian or Austronesian language family, which includes over 150 languages [5]. According to the 2008 Core Curriculum, Malay is included in the school curriculum in the three southern border provinces as one of the second foreign languages in the Foreign Language

Learning Subject Group. Malay has two writing styles: Jawi Malay, which uses Arabic consonants [6], and Malay Rumi, which uses English consonants. The Malay language referred to by the researcher is standard Malay 'bahasa Melayu baku' (the standard Malay), which is based on Malaysian Language 'Bahasa Malaysia', that is most widely spoken in the southern border provinces bordering Malaysia, due to its geographical location [7].

Multicultural Education is a concept that arose from the need to solve problems coming from educational management with a single cultural perspective (monoculture). It has the goal of dominating and molding the diversity of races, classes, genders, languages, values, and beliefs into one through various mechanisms in the school system [8] approximately 50 years ago (present 60 years), during the period of the nation state [9]. The concept of multicultural education was used to solve the problem of educational management in the school system in accordance with the cultural context in the three southern provinces [10] Multiculturalism is the social capital of cultural learning. It is an educational opportunity for learners from diverse cultures to learn together by developing positive values about cultural differences, and encouraging learners to develop their ability to learn in society happily. There is linguistic diversity within ethnic groups, using their own dialects as part of their identity, such as the local Malay, Thai Southern Jehe, and the Central Thai language; and there is also variation based on the accent of each locality. There is a diverse beauty that comes with the language exchange in learning the Malay language through use of literature as a medium of learning.

Literature is something that is expressed in the language of creation by humans through the imaginative process that aids in human communication, whether written or oral, in prose and poetry – a valuable asset contained within the elements of literature. Clearly, literature is thus the key in many ways, whether in Interdisciplinary learning, a model of learning management based on multicultural literature, and in

multicultural literature alone is thus critical for learning in the 21st century era that emphasizes various skills. Teachers have emphasized professional communication skills in particular to develop effective learning management [11]

The effectiveness of learning management would be impossible if the teacher lacked one critical piece of knowledge, Pedagogical Content Knowledge (PCK) [12], which is knowledge derived from teaching. It combines two types of fundamental knowledge for use in teaching: 1) Content Knowledge (CK) and 2) Pedagogical Knowledge (PK). It is important and should be developed in all teachers because it assists and allows teachers to present the content they want to teach through various teaching methods and learning activities that are appropriate to learners' content, curriculum, and fundamentals; allowing learners to understand such content and achieve higher levels of learning achievement [12]. Furthermore, technological knowledge should be combined with PCK to become TPCK (Technological Pedagogical Content Knowledge).

This academic paper was written with the goal of presenting concepts and approaches to the use of knowledge in the content and teaching methods to design a learning management approach that effectively integrates multicultural learning and multicultural learning management literature. It also demonstrates the use of a learning management approach known as Multicultural Literature Learning (MCLL) combined with TPACK to manage the learning of specific content in Malay literature.

The authors begin by reviewing the literature related to multicultural learning management [13] [14] [15] [16] [17] [18] and end by synthesizing the three steps of multicultural learning management as shown in Table 1.

Table 1. Results of the synthesis of multicultural learning process.

Mitchell & Salsbur Y (1999)	Banks (2001)	Sonia Neito (1994)	Ekarin Sangthong (2008)	Southern Institute of Health Research and Development (2010)	Suthirat Chuchuen (2012)	Summary of multicultural learning process
	Educational environment consists of students from different cultural groups			Provide education to people of different ethnicities, languages,	Create an environment in which students from various backgrounds, such as race	Educational administration for students from various cultural backgrounds.

				religions, traditions, and lifestyles	or ethnic group, language, religion, gender, social class, and other special needs, can thrive.	
Build a positive value concept about being common human.		Creating acceptance and seeing the different variety of learners.		Develop students' awareness and understanding of cultural differences, as well as their tolerance for people from other cultures.	Accept cultural differences with mutual respect rather than hostility. Respect the weaker people or groups while also reducing conflicts between them.	The goal is to develop learners' learning abilities while also instilling a positive value concept about cultural differences
Create an improvement of the learning ability of all learners.			Encourage academic success and the ability to enter society happily.	Improve ability to interact and collaborate with people from various cultures.	Reveal position, objectives, ideology.	Encourage students to improve their learning abilities so that they can enter society happily

In addition, the synthesis of the literature-based learning process can be shown as Table 2.

Table 2. Synthesis of the literature-based learning process.

Win Leowarin (2009)	Syed Muhammad Najib al – Attas (2002)	Arena Wati (1965) Bentuk Sastera. Kuala Lumpur: Pustaka Antara (1965)	Ali Ahmad (1994)	Wannow Juden (1994)	Mutita Saesong (20009)	Summary of literature-based learning process
Literature or art		A type of language art.	Hasil seni (Karya tulisan) formal writing work.		Works of art that are expressed through the use of language	Literature refers to the art that is expressed through language
The result of thinking and imagination.					Language is something that humans invented and created in order to communicate meaning.	Human beings are created through processes and imagination in literature.
Compose, arrange to speak, record, sing or media out through various methods.					For the purpose of communicating and understanding stories	Literature helps to communicate stories between humans.

				between humans.	
	Morality and ethics help to improve intelligence.		Mempunyai ciri - ciri keistimewaan tertentu. *(has a clear value)*	The value of literature 1. Emotional 2. Intellectual 3. Moral 4. Cultural 5. Historical 6. Imaginative 7 Critical Skill 8. The value of using language 9. Values inspire creation of literature	Literature has a wide range of values to human beings.
There are two types of literature: written literature and oral literature.	Poetry, novels, and short stories	Written or spoken into a sound in the Malay language.	Dalam bentuk prosa atau puisi.	Human communication through language: 1. Spoken language 2. Written language 3. Body language	Literature is divided into written and oral literature in both prose and poetry.
		4 elements are required. 1) Rhythm and fashion. 2) Correctly placing the words in the phrase or sentence based on their position and function.			The elements of literature are rhythm, style, word placement, clear meanings. and main ideas.

The authors then synthesized the characteristics of literary language-based learning and multicultural-based learning to create the Multi-Cultural Literature Learning model as TABLE 3.

Table 3. Synthesis of the Multi-Cultural Literature Learning model.

Important characteristics of literary language-based learning	Important characteristics of multicultural-based learning	Important characteristics of Multi-Cultural Literature Learning
Literature is an art form that expresses language through creations from human beings using the process of imagination.	Management of education from a variety of cultures.	1. Learning management using linguistic literature from a variety of cultures.
Literature provides a wide range of values to humans and aids in human communication.	Aim of creating ideas and positive values about cultural differences, and in developing the ability to learn from cultures	2. The aim of the use of literature is to encourage learners to develop communication skills, socialize, and engage in cultural learning to gain

		positive values about cultural differences.
	Encourage students to develop their ability to learn and enter society happily.	
Literature can be divided in two ways, written and oral, in both prose and poetry		3. Literature in the language used is divided into written literature and oral literature, both in prose and poetry
Rhythm, style, and wording are literary elements that convey clear meanings and the main concept of creating a method or piece.		4. Literary language elements are made up of rhythm, style, and word placement that clearly conveys the meaning and the main idea.

The Multi-Cultural Literature Learning (MCLL) model consisted of five teaching steps or 2L3C, as shown in Table 3, with details of each step as follows:

1. Learning Language through Literatures.

This entails comprehending the literature used to interpolate core concepts and ethical virtues in the context of cultural diversity.

2. Linking and Understanding Multi-culture.

This is the study of multicultural concepts and cultural diversity through the use of Malay literature as a tool.

3. Creating Social Experience.

This is about learning retention and being able to work happily with people from different cultures.

4. Creating Positive Values.

This refers to the use of literature to develop positive concepts and values about multiculturalism, cultural diversity, and cultural differences to help students improve their ability to learn culture through a variety of activities.

5. Communicating with Styles.

This is communication in a language that is elegant and appropriate for someone's unique style, which can take the form of prose or poetry.

In all steps, the teacher should apply technological tools or medias that are suitable for the learning activity and targeted content that is the main conception of Technological Pedagogical Content Knowledge (TPACK). So, this new model can be called the TPACK-MCLL model.

The author applied the five steps of multicultural literary learning management to the content of the Malay communication course to create a literary learning management plan that integrates multicultural content in the Malay communication course learning unit. After this, continuing with the local legend about Pulau Jelapi

for 3 hours 30 minutes. Due to the journal's limited space, we'd like to present an example of a learning management plan in this article:

2. LEARNING OBJECTIVES

2.1 The authors can describe short stories in prose.

2.2 Students can write plays from short stories.

2.3 Students are able to present a short story creatively.

2.4 Students can work together in a multicultural society.

3. LEARNING ACTIVITIES

In teaching and learning activities, the teachers used literary learning management in linguistics integrated with multicultural languages, consisting of 5 steps, which are detailed as follows

STEP 1: LANGUAGE LEARNING THROUGH LITERATURE.

"Selamat pagi semua, Apa khabar?" the teacher greets the students and informs students about the learning objectives on Pulau Jelapi to inform students about the content of local literature. By the end of the lesson, students should be able to communicate in Malay, be aware of cultural diversity, and be able to explain and act as a guide in conveying stories about local literature. The teacher then distributes ten pre-tests on the topic of Pulau Jelapi local legends, allowing students to test and measure their prior knowledge before learning and find out if they have sufficient knowledge to study the new content or not. The teacher gives the students 'cerpen' flashcards to explain where the words came from, while having 3-4 students randomly speaking, explaining the word 'cerpen', and coming up with examples. The teacher goes on to explain the meaning of the word 'cerpen' so that students who have misunderstood it can correctly understand it, in order to connect the students' prior knowledge with the new knowledge that the students are learning about Pulau Jelapi. Particularly, that the word 'cerpen' is a compound word with two syllables, cer and pen, where cer stands for 'cerita', which means

story, and pen stands for 'pendek', which means short; so 'cerpen' comes from 'cerita pendek', which means short story. The YouTube Exemplification of "HO!! Is this truly our island?" Pulau Jelapi Island [Werung Pai Nai] Length 10.28 minutes, which can be opened through https://youtu.be/XX6IaR5KuDs or scanned through the QR Code to pique student interest by linking student experiences to be consistent with the learning objectives.

Figure 1. YouTube video clip on Pattani Local Wisdom – The story of Jelapi Island with QR Code pictures.
https ://www youtube . com /watch?v = s 0 fWmYi 5 i 1 E

When students have watched the YouTube video about "Ho!! Is this really our island??!!" Pulau Jelapi Island [Werung, where are you going] already, the teacher then asks the students the following questions:

Question: Have the students seen these images before? What province do students believe the image is from?

Expected Answer: Yes/never, depending on the student's prior experience.

Question: Which province does this island belong to?

Expected Answer: Pattani Province is the location of Koh Yulapi.

Question: Raise your hand if you're interested in hearing more stories about this island legend.

Expected Answer: Students raise their hands. The teacher notices the interest of the students in the class.

STEP 2: LINKING AND UNDERSTANDING MULTI-CULTURE.

Teachers encourage students to understand the history of multiculturalism or cultural diversity by distributing worksheet 1.1 Pulau Jelapi and asking students to read Pulau Jelapi literature and underline the vocabulary that they find interesting. The students are then divided into groups, and each group is assigned responsibilities. Students in each group brainstorm words to find words that highlight the vocabulary from Pulau Jelapi that they are interested in. Worksheet 1.2: Vocabulary I discovered (Kosa Kata) is distributed to each group of students to write the words that they discover on Worksheet 1.1. Then, have the students send representatives to present the words from the Vocabulary

I Discovered Worksheet (Kosa Kata) on a whiteboard, followed by having them pronounce the words when they are written on the whiteboard. Let your classmates listen by having friends vote accordingly.

The teacher divides the board into 5 sections consisting of Malay Rumi, Malay Jawi, Patani Malay, Jehe Thai, and Thai meanings.

The following questions are posed to students by the teacher in Middle Malay: "Can you tell me what is in Malay that has anything to do with Thai in this film?" The teacher goes over the relationship between Central Malay and Thai in greater detail to help students understand the Austronesian language family in terms of cultural diversity, as well as distributing knowledge sheet 1.1, the relationship between standard Malay and Thai (Perkaitan Bahasa Melayu dengan Bahasa Thai).

The teacher plays a YouTube video clip about the origins ofthe island of Jelapi (https://www.youtube.com/watch?v=xKK242crMWs) or scans the QR Code for students to study Patani Malay characters, language, and tone.

Figure 2. YouTube video clip about the origin of Koh Yulapi!! With image QR Code. https//:www.youtube.com/watch?v=xKK242crMWs

The teacher explains the Simpulan Bahasa (rhetorical idioms) story by linking a YouTube video clip about the origin of Jelapi with rhetoric and characters. The teacher then has the students match their differences based on language and cultural factors. During this, the teacher distributes worksheet 1.3 My Conversations from the Pulau Jelapi literature to students in order for them to write conversations in standard Malay, Thai, and learned idioms. In which students can write additional dialogues creatively by selecting sentences from Worksheet 1.1 Pulau Jelapi that interest them, listen to the tones and emotions of the characters from the Pulau Jelapi short stories, as well as rhetoric appropriate for the characters for whom they have written the dialogue. The teacher then instructs the students to give a presentation in front of the class, choosing students at random to present in front of the class.

STEP 3: CREATING SOCIAL EXPERIENCE.

The students participate in their local literary activity (Sastera di Kampungku), which has the teacher imagine the students as little guides. This activity in fact has the students acting as Narathiwat tour guides, using local literature to present to tourists interested in visiting

Narathiwat's various tourist attractions. This is done through interviews with scholars, local philosophers, or their parents and grandparents. The students write what they want to learn more about oral literature in their local prose. The students do the part of being a part-time teacher explaining their agreement to collect oral literature in local prose from the students' interviews on a note in the worksheet 1.4 Stories and Literature (Cerita dan Sastera) 3.4 from a knowledgeable villager. Each group of students brings a video clip of a short story about their literary story, which the teacher presents to the class at random. From stories, exchange students learn about language and culture as well as local literature. After each group of students presents a video clip about cultural diversity, students can come together to summarize each literary work by connecting the relationship between standard Malay and the Thai language, as well as the rhetoric that students have already learned. Practice makes perfect, so it's okay if the student is incorrect in his or her rhetorical content (Simpulan Bahasa).

STEP 4: CREATING POSITIVE VALUES

The teacher assigns Activity 1.2 to the students. What does Literature provide me with (Keidahan Sastera) to allow each group of students to discuss the literature presented by each group of friends? At 1.5, positive ideas and values about multiculturalism, cultural diversity, or cultural differences, the teacher distributes worksheets and allows students to express themselves and discuss their peers' literature in a positive manner while connecting the other students' culture. Each group then has to compare what they learned from their classmates' literature to what they learned from their own literature. How are they similar or different based on multiculturalism, cultural diversity, or language differences among students? The teacher encourages students to voice their opinions to encourage learners to think, speak, express themselves, and communicate in a participatory and creative manner, assisting students in answering questions within culturally diverse groups and observing the behavior of each group of students participating in class. Using the activity Know-Want-Learned, write down what you know and what you want to know about the content to be studied on the table of three activities 1.3 Literature illuminates me (Sastera Mencermin diri), which poses the following questions:

K (Know), The teacher brings up an issue for the students to consider, such as the value of literature, and then allows each group of students to speak, discuss, and write about the following topics:

- What kind of personality should we have?

- Which character has good rhetorical habits (Simpulan Bahasa)?

W (Want), After students have recorded the information that they already have, teachers will have students record literary needs that they want to learn more

about by working in groups to determine which literature they want to learn more about. And would you like to investigate the protagonists of any story, and why? The teacher assigns students to lead the class, and then allows them to read literature from other groups and record their findings on the W sheet.

L (Learned) Teachers have students in each group record the information they have learned from the previous steps in the remaining right-hand column of paper. They ask the students to collaborate to draw conclusions about what they already know (K), what they want to learn (W), and what they have learned (L), as well as how they relate to each other. How does it apply in everyday life?

STEP 5: COMMUNICATING WITH STYLES

Students participating in activities literature in my style (Sastera Mengikut Gayaku) by the teacher to the students to present in the form of pamphlets by having students come out and present in front of the class, then the teacher distributes post-it papers and gives each student a sheet so that they can vote and write recommendations. Students count points, in order of the group that receives the score of 3rd to 1st, 1-3, then the team awards the prize to the winning group in that specific order. When the students finish the activities, the teacher distributes a reflection note form for them to write about what they learned from the story Inherit. The teacher also distributes a post-test on Inherit, the local legend of Pulau Jelapi, with 10 items for students to test and measure their knowledge derived from the lesson.

5. CONCLUSIONS

This research presents the TPAK-MCLL model which consists of five teaching steps simply called 2L3C: 1. Learning Language through Literatures; 2. Linking and Understanding Multi-culture; 3. Creating Social Experience; 4. Creating Positive Values; and 5. Communicating with Styles. In addition, the authors raise one lesson plan as an example of translation of the TPAK-MCLL model into real classroom practice. It is an example of an effort to integrate multiculturalism in the content of the Malay language communication course. The learning unit continues the local legend of Pulau Jelapi for Grade 11 to benefit from Malay language teachers and other teachers of multicultural students in their own contexts. The TPAK-MCLL model may beneficial to other language teachers in applying this new model into their classroom contexts or adjust this new model to be most appropriate for their educational contexts.

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