

IMMERSIVE SITUATED PRACTICE WITHIN A LOCAL CURRICULUM FOR HYBRID LEARNING

PRÁTICA SITUADA IMERSIVA EM UM CURRÍCULO LOCAL PARA A APRENDIZAGEM HÍBRIDA

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Abstract

This study examines how Situated Practice operates within multiliteracies pedagogy at an Islamic Green University in Indonesia. While multiliteracies research often privileges official academic texts, little attention has been paid to how students' social and academic capitals shape eco-literacy in EFL contexts. Adopting a transformative case study, one lecturer and fifteen undergraduates participated in a digital Eco literacy course that combined online learning, field visits, and collaboration with community activists. Data from observations, field notes, and multimodal student artifacts were narratively analyzed. Findings reveal that students mobilized social capital from family farming and pesantren backgrounds, and academic capital from prior schooling, to interpret ecological issues. Situated practice counteracted symbolic violence by legitimizing living literacies, oral narratives, local ethics, and multimodal productions such as poetry paintings,

Resumo

Este estudo examina como a Prática Situada opera dentro da pedagogia dos multiletramentos em uma Universidade Islâmica Verde na Indonésia. Embora as pesquisas sobre multiletramentos normalmente privilegiem textos acadêmicos oficiais, pouca atenção tem sido dada à forma como os capitais social e acadêmico dos estudantes moldam a ecoalfabetização em contextos de ensino de inglês como língua estrangeira. Adotando um estudo de caso de orientação transformadora, um docente e quinze estudantes de graduação participaram de um curso digital de Ecoalfabetização que combinou atividades on-line, visitas de campo e colaboração com ativistas comunitários. Os dados provenientes de observações, notas de campo e artefatos multimodais produzidos pelos estudantes foram analisados narrativamente. Os resultados revelam que os estudantes mobilizaram capital social oriundo de experiências familiares com



digital posters, and advocacy campaigns. The study positions situated practice as a bridge between global literacies and local ecological wisdom, contributing to literacy practices and sustainable language pedagogy.

Keywords: Situated Practice. Multiliteracies Pedagogy. Ecological Ethics. Ai-Mediated Learning.

agricultura e de formações em pesantren, bem como capital acadêmico adquirido na educação básica, para interpretar questões ecológicas. A prática situada atuou como contraponto à violência simbólica ao legitimar letramentos vivos, narrativas orais, éticas locais e produções multimodais, como pinturas poéticas, cartazes digitais e campanhas de advocacy. O estudo posiciona a prática situada como uma ponte entre letramentos globais e sabedorias ecológicas locais, contribuindo para práticas de letramento e para uma pedagogia linguística sustentável.

Palavras-chave: Prática Situada. Pedagogia das Multiliteracias. Ética Ecológica. Aprendizagem Mediada por IA

1 INTRODUCTION

Indonesia's Annually, the issues of low literacy practice in Indonesia persist as a prominent concern within the Indonesian educational landscape, as reflected in repeated concerns about students' limited comprehension and their difficulty in applying knowledge beyond classroom texts, emphasizing memorization rather than interpretation, engagement, or real-life connection, leaving students disconnected from their social and ecological realities (OECD, 2022, 2023, 2024). Yet, the demands of the 21st century extend far beyond textual proficiency: creativity, empathy, and critical thinking are increasingly recognized as essential competencies for navigating global challenges. The rapid and unanticipated fluid transformation of digital literacy (Liang & Lim, 2021) In post-COVID-19 Indonesia has been an essential transition in dialogic teaching from conventional and text-centered instruction toward dialogic, hybrid, real-life issues, and expansive learning approaches (Glimäng & Magadán, 2023; Settou *et al.*, 2022). As the world experiences significant changes and the media and communication environment continually evolves, fostering a variety of literacies has gained greater acknowledgment within global educational systems (Liang & Lim, 2021). The very definition of literacy itself is evolving; to be fully competent in the 21st century, individuals must adeptly wield new transformation (Ahn, 2021) to navigate the imagined world of a complex digital, ecological, social, and multicultural landscape. Given the fundamental societal shifts in the 21st century, the conventional conception of literacy education may no longer suffice to meet the diverse needs of students in both their professional and social spheres,

particularly outside the confines of the traditional classroom (Kim *et al.*, 2023). Consequently, there is a growing consensus on the necessity of expanding literacy domains (Gutierrez *et al.*, 2021). Therefore, this research expansion aims to better equip educators and students with the multifaceted or diverse content areas (Holloway, 2020) required to thrive in an era characterized by unprecedented complexity and diversity, with environmental literacy (Curdt-Christiansen, 2020) perspective.

While these changes and transformations are positive, there is a unique and the largest university in East Java, Indonesia that did not start its transformation from scratch or fully transformed, but rather preserved its local curriculum belonging (Gravett & Ajjawi, 2022; Holloway, 2020; Palsa & Mertala, 2022) of wisdom traditions while incorporating the new curriculum (with more sustainable transformations). With its motto as an Islamic Green University and the verbal logo of a religious cultural university, this campus stands against a bunch of industries and commodities that harm the environment with true local Eco-Javanese culture as students motivation as their identity (Zapata & Ribota, 2021). Furthermore, in the post-COVID-19 era, this university has adopted deep hybrid learning (Settou *et al.*, 2022) that aligns with local curriculum belongings "ilmu iku kalakone kanti laku" which means that knowledge is valuable when put into practice. Therefore, this research aims to rethink the concept of Multi Literacies Pedagogy (MLP) learning by design (Bill Cope, 2000; Cazden, 1996; Mills, 2010, 2015) and derive valuable lessons from the local curriculum concerning the wisdom of managing HL of Environmental or Eco-literacy (Curdt-Christiansen, 2020) the ELL (Vorobel *et al.*, 2020) digital literacy classroom at a Green University.

Numerous researchers have examined the utilization of multiliteracy pedagogy in various contexts. Cooper *et al.* (2013) employed it in technology-mediated environments, Pedersen, (2015) in youth literacy courses, Papers & Laboni (2021) in second language learning, Bill Cope, (2000) in literacy and social learning feature design, Kiss & Mizusawa (2018) in the multiliterate approach to teaching English in the 21st century, Ganapathy (2015) in ESL writing, Nabhan (2019) in integrating multiliteracies into process writing in ELT classrooms, Ilmi *et al.*, (2020) in exploring digital multimodal texts in EFL classrooms, and Misa *et al.*, (2022) in critically framing the multiliteracies pedagogical framework through students' critical reading in ELT classrooms. However, limited study investigates the 'situated practice' of multiliteracies pedagogical framework such as the research by Contu & Willmott (2003) addressing the criticisms of Lave and

Wenger's situated learning theory. Therefore, this research gives a solution for adopting a deep hybrid learning approach in responds toward power dynamics and the need for explicit language considerations in learning. By integrating an eco-Javanese perspective, this research offers a more nuanced understanding of the intricate relationship between English Language learner (Vorobel *et al.*, 2020), Javanese culture (Depari & Lindell, 2023), and the environment (Curdt-Christiansen, 2020; Nofrahadi *et al.*, 2022). Accordingly, this research asks: How is situated practice realized as a local curriculum within Deep Hybrid Learning to foster eco-literacy in an Indonesian Green University?

2 LITERATURE REVIEW

The concept of multiliteracy has numerous potential applications. Mills (2009) converted the interpretation into three loci: multiliteracies interpreted as art pedagogy, multiliteracies interpreted as literacy and English language arts pedagogy, and multiliteracies interpreted as digital pedagogy. In this research, the consideration of multiliteracy is in English Language and Literature Education; conventional literacy emphasizes students' adaptability and autonomy (Kalantzis, 2015). In the context of old literacy, students were compelled to learn English by adhering to the curricular pattern established by the government, which was standardized and measured regardless of the ethnicity and culture of the students (Kim *et al.*, 2021). To reproduce the established cultural and linguistic forms, the objective of literacy instruction is to "induct students into the standard written form through a pedagogy of transmission" (Kalantzis, 2015). In the meantime, multiliteracy is founded on a multi-sociocultural framework. Multiliteracy pedagogy emphasizes student subjectivity as active agents in practical literacy exercises. This is because each kid has unique traits and literacy histories. Under social and cultural developments, the purpose of literacy instruction is not just to copy what already exists but also to generate new forms.

The New London Group's (1996) pedagogical theory forms the basis for the four pillars of multiliteracy, which are: (a) Situated practice; (b) Overt instruction; (c) critical framing; and (d) transformed practice (Bill Cope, 2000). The first term was situated practice, and situated practice is a deep dive or immersion into purposeful activities with a group of students who can each contribute in a variety of ways due to their individual experiences (Holloway & Gouthro, 2020) and perspectives. Therefore, in this research,

students are allowed to experience, observe, and participate in something unfamiliar and, from students experience or perspective (Holloway & Gouthro, 2020). Indeed, the experience will be more helpful than apriorism or knowledge without practice (Glaser & te Brömmelstroet, 2022). Without scientific practice, it is difficult to gain knowledge in that discipline. For instance, writing exercises on blogs unquestionably brings new perspectives not only to students but also to educators, who discover new information to encourage online and offline engagement. Making videos or E-books, novels, or film trailers that require persuading novel readers is one way in which educators remix learning experiences with education related to digitalization enjoyed by children and needs teachers to have a high literacy level (Tilleczek & Campbell, 2014). Through the use of questions and the placement of students in the same narrative as those that educators construct, situated practice attempts to create a connection between the students' imaginations and the circumstances as if they were experiencing them (Teng, 2020). Furthermore, in this research, students are expected to be able to position themselves if the nature around their homes has been damaged. Of course, they are expected to use a target language (the English language), such as questions related to why the environment around us is damaged, what impact this environmental damage has, Etc.

3 METHODS

Research without a paradigm, values, or big ideas is a sign of weak conceptual decision-making in research; therefore, the transformative is the paradigm used in this research, oriented towards opposing injustice and fostering ecological transformation around the University. Rooted in the understanding that knowledge is inherently influenced by power dynamics and societal interactions, the transformative paradigm aims to contribute to societal betterment (Isaiah Omodan, 2020; Kangas & Rasi, 2021; Mertens, 2017). It places significant emphasis on empowering the students within the learning process. This paradigm acknowledges the impact of privilege and the role of socially constructed power systems, encompassing aspects like race, ethnicity, ecology, gender, disability, politics, and other values in shaping multiple realities (Mertens, 2009). This research used a transformative framework due to the exclusion of marginalized voices based on factors such as gender, race, ethnicity, and disability (Mertens, 2017). The research was underpinned by the Situated Practice of MLP, enabling investigation of

how environmental destruction has shaped participants' environmental awareness. Importantly, the multiliteracy within the transformative design serves as a protective measure against deficit-based theoretical frameworks. It centres on participants lived experiences and employs their narratives as valuable data sources. In this way, the transformative framework positions participants lived experiences as central data sources while resisting deficit-based approaches, ensuring that local ecological wisdom and students' narratives are valued as legitimate knowledge.

3.1 Research context and design

The study adopted a qualitative interpretive design to analyse how students engaged with multiliteracies pedagogy in the context of eco-literacy learning. The design allowed classroom processes to be observed as they occurred naturally, enabling an examination of how ecological content, local cultural values, and digital literacy activities intersected in students' meaning-making[44]. Situated Practice from the multiliteracies framework provided a lens through which to observe how learners constructed knowledge through participation and experience. The qualitative design was consistent with the transformative paradigm in its emphasis on capturing multiple perspectives and highlighting how learning is influenced by broader sociocultural and ecological contexts.

3.2 Participant

The primary objective of this research revolves around an in-depth investigation into the authentic experiences of students regarding their comprehension of the theoretical foundations of multiliteracy pedagogy in the context of ecological literacy acquisition. Under Stake in Baxter & Jack (2015), the initial criterion for selecting participants is that they "must maximize what we can learn," underscoring the importance of willing study participants. This research involved one lecturer with 15 prospective students. The lecturer in this investigation is identified by the initials IS a 38-year-old male English Lecturer currently pursuing a doctoral degree with a specialization in identity, culture, environment, and owning monetized YouTube with eleven thousand subscribers concerning culture, history, and environment. He actively engages in the media centre and is involved in the Indonesian Linguistic Community (MLI) in Jakarta. He owns

private companies and is a copywriter for Indonesian national online newspapers. His environmental agency is inspired by two crucial elements: firstly, by his father who served as the chairman of the Indonesian Ulema Council, tirelessly advocating for the preservation of riverbanks to prevent them from being converted into industrial excavation sites. Secondly, his inspiration comes from a university renowned for its ecological responsibility, often referred to as a green campus, guided by a vision of ecological sustainability. With nearly five years of experience as an educator, he currently instructs a class in ELL digital literacy. During this research, he had 15 students enrolled in his ELL digital eco-literacy class and divided them into three prospective students who focused on web news, video creation, and poster/poetry painting which held four meetings on the first week of November until December. Furthermore, the researcher formalizes this understanding by incorporating ethical clearance procedures, in which participants are requested to approve appropriate documents. This process serves the dual purpose of ensuring the confidentiality of data and its dedicated use solely for scholarly publication, aligning with the participant's initial agreement and comprehension of the research restrictions.

3.3 Data collection

The classroom observations were carried out across four sessions between early September and December, each lasting approximately 100 minutes. The checklist adapted from Main (2011) and Khairi *et al.*, (2018) was applied to record aspects such as the lecturer's scaffolding strategies, the level of student engagement, the depth of ecological discussion, and the ways students connected classroom texts to personal or local experiences. Triangulation was achieved by combining observation notes with students' reflective outputs (e.g., posters, poems, and short videos) and field notes that captured spontaneous remarks and peer interactions. This process ensured that the analysis reflected not only the structured observation but also the broader dynamics of how eco-literacy emerged during classroom activities.

3.4 Data analysis

Inductively, the researcher documented the class discussion, narrated it, and then presented it with pseudonyms. In data analysis, this research uses narrative analysis as a method by structuring diverse data items into a coherent whole in which each part is tied to the research's focus subject (Polkinghorne, 2006). There are many ways to examine qualitative data, but researchers prefer the narrative approach because it emphasizes the significance and comprehension of a person or circumstance (Bold, 2014). The power of narratives lies in their ability to create a compelling and more impactful impression than bare facts and real data. Hence, the researcher aspires to maintain objectivity in recounting even the minutest nuggets of narrative data gathered during field observations. The endeavour is to present these narratives as straightforwardly as possible, with minimal editorial influence to prevent the injection of subjective opinions from the researcher. It is firmly believed that consistency in narrative presentation will lead to a deeper, more concrete, and coherent understanding of the subject matter. Finally, the rationale behind this narrative analysis is to infuse data with soul. Narratives, in their own right, breathe life into raw data, making it a powerful entity, as they inherently narrate the truths uncovered in the field. According to Polkinghorne (2006), the constrained research system is a crucial necessity for narrative analysis in qualitative research to show the uniqueness of individual cases and provide knowledge of their particular complexity. Therefore, the researcher focuses on the participants' implementation experiences regarding multiliteracy pedagogy. This helps the researcher to consider and articulate the story's emergent themes to provide a more in-depth analysis of the data's significance (Bold, 2014). Then, the researcher contextualizes the data in a "nested fashion" Iannucci (Wang *et al.*, 2019) such that it requires several circumstances that influence the participant's experience.

3 RESULT

The findings presented in this section emerged gradually from the classroom moments, field observations, students' artefacts, and conversations that unfolded throughout the English Digital Literacy course at a Green University. Rather than appearing as separate pieces of information, the data formed a coherent picture of how

Situated Practice took shape in an ecology-oriented learning environment. What became striking during the analysis was not merely that students engaged with environmental issues, but how they made sense of them: sometimes through prior assumptions they carried into the course, sometimes through surprise or discomfort when confronted with new ecological insights, and often through deeply personal encounters with local cultural values and community-based practitioners.

As the class moved between online discussions, nature-based excursions, and multimodal creative work, students' literacy practices shifted in unexpected ways. They began by drawing on what they already knew about environmental ethics, yet these familiar ideas soon encountered new ecological perspectives, Javanese philosophies, and lived testimonies of environmental activists. Their learning grew less about memorizing concepts and more about negotiating meaning through dialogue, images, stories, and the landscapes they stepped into. Small conversations in Zoom, hesitation voiced during field visits, and the quiet focus of students painting poetry in the forest all revealed how Situated Practice was enacted in ways far richer than initially anticipated.

Across the dataset, four patterns gradually became visible. Students revisited the logic they had long taken for granted; they met unfamiliar ecological worldviews through new places, new stories, and new digital resources; they encountered living literacy embodied by practitioners whose experiences challenged classroom assumptions; and finally, they experimented with diverse ecological expressions, poetry, posters, digital campaigns, and multimodal artefacts that carried the voice of their emerging eco-literacy. These threads are woven into the four themes discussed in the subsections that follow.

Table 1

Summary of Situated Practice Themes and Key Observation Extracts

Theme	Code	Key Observation Notes (Extracts)
Interconnectedness of the Known	SP.1	Students activated prior ecological knowledge; the lecturer used media (Google images, web news) to challenge assumptions about green technology, farming systems, and anthropocentrism.
Experiencing the New Eco-Literacies	SP.2	Students engaged with new ecological perspectives through field visits (e.g., post-mining sites, Patirtaan Jolotundo) and Javanese eco-ethics, shifting from anthropocentric to ecocentric reasoning.
Learning with Living Literacy	SP.3	Students interacted with a local environmental practitioner (Kalpataru Award recipient); narratives of activism deepened understanding of environmental struggle, power, and agency.

Diversity of Language Form

SP.4 Students translated ecological experiences into multimodal artefacts, poetry paintings, posters, digital hashtags, and social media campaigns, reflecting lived ecological meaning-making.

4.1 Interconnectedness of the known

This subtheme appeared as a vital result in understanding how Situated Practice was realized through “experiencing the known” as mentioned by Kalantzis and Cope (2009). In this context, the lecturer intentionally began the learning process not with unfamiliar ecological theory, but by surfacing students’ prior knowledge and lived logic regarding environmental issues. Recognizing that it was pedagogically impossible to replicate natural disasters like floods or landslides inside the classroom, the lecturer turned instead to simulation, critical dialogue, and media triggers to provoke students’ existing anthropocentric assumptions and guide them toward more ecocentric reasoning. This strategic movement from the known to the unknown aligns with the principle that effective learning is anchored in what learners already understand, particularly when that understanding is interrogated and recontextualized through guided reflection (Kalantzis & Cope, 2009)

In one session on environmental ethics, the lecturer asked, “Why do we research environmental ethics? What makes it vital for understanding the environment?” (Fieldnote, 4 September 2023). The question was designed to open a situated discussion, prompting students to think not only about environmental facts, but about values and relationships. Hikam, drawing from his prior belief in green technologies, responded, “Using bicycles and electric cars can help reduce emissions” (Fieldnotes, 4 September 2023). Rather than affirming this answer as correct, the lecturer used it to scaffold deeper critical inquiry, asking, “Where do these electric vehicles come from? Are they truly emission-free?” (Fieldnote, 4 September 2023). This led to a discussion about the environmental cost of nickel mining and the paradox of green capitalism. In a later reflection, Hikam acknowledged, “I didn’t think about the mining... it makes me reconsider electric cars” (Fieldnote, 4 September 2023).

Rizka contributed to the next discussion by sharing a familiar example from her family’s farming practice. She said, “My parents usually grow vegetables naturally... without pesticides or plastic packaging” (Fieldnote, 4 December 2023). The lecturer responded by connecting this to a broader critique of monoculture farming. Showing an

image of avocado plantations on Google, the lecturer explained, “The pesticides used here might kill hundreds of insects... this is not just farming, it’s mass slaughter” (Fieldnote, 4 December 2023). Rizka later reflected, “I thought buying avocados was healthy, but now I know how farming systems can harm the ecosystem” (Fieldnote, 4 December 2023).

Throughout the lesson, the lecturer used digital media to help students visualize contradictions in daily eco-behaviors. One example showed bicycles being transported by fossil-fueled vehicles. The lecturer posed a question: “Is this still sustainable? What are we not seeing?” (Fieldnote, 4 December 2023).

Figure 1

Bicycles with fossil-fueled vehicles search in Google



Students laughed at first, but the conversation turned serious when Icha commented, “Sometimes we try to be green, but we’re still part of a bigger system ... that’s the problem” (Fieldnote, 4 Sept 2023). The discussion was extended by introducing a local case in Pacet, Mojokerto, where flash flooding in 2002 led to rapid tourism development. Adel commented, “People built hot springs and villas right after the disaster... they saw profit, not the damage” (Fieldnote, 4 Sept 2023). This reflection reveals students’ growing capacity to see beyond isolated environmental acts and connect them to economic and systemic patterns.

This subtheme reflects what Kalantzis and Cope (2009) define as experiencing the known, where teaching begins with what students already understand and gradually re-examines it toward deeper knowledge. By drawing on students’ experiences, media, and familiar local events, the instructor is able to uncover students’ existing logical

connections and gradually shift them from an anthropocentric to an ecocentric awareness. This also echoes Vygotsky's (as cited in Yusof, 2021) sociocultural theory, which emphasizes mediated learning through social interaction and supports an experiential learning model. In this context, the known connections refer not only to the retention of knowledge but also to the complex emotional, cultural, and ethical reasoning that students bring to environmental issues. The instructor's approach treats each student's initial logic not as a mistake but as a gateway, inviting them to explore how their assumptions are part of a broader, non-dogmatic ecological system. Learning thus becomes a process of inquiry, reflection, and reorientation situated within a social context.

4.2 Experiencing the new eco-literacies

In response to the limitations of traditional classroom learning, the lecturer designed a transformative encounter in the form of field visits to help students experience new eco-literacies. Drawing from the Situated Practice strand of multiliteracies pedagogy (Kalantzis & Cope, 2009), the lecturer recognized that environmental understanding could not rely solely on abstract discussions. Instead, he attempted to shift students' anthropocentric worldviews, largely shaped by conventional science education, toward more ecocentric paradigms. The goal was to introduce new knowledge through immersive experiences that confronted the disconnect between textbook ecology and environmental realities in Mojokerto.

The first destination, Ranumanduro, is a post-mining landscape turned green savanna. However, students were met with local resistance. When they asked about the environmental impacts of mining, residents responded defensively, "Don't get involved in mining issues; the materials we mine are used to build homes like yours" (Field Notes, Nov 2023). The third meeting, held at Patirtaan Jolotundo, also faced constraints. While students were permitted to enter, they were prohibited from taking photos, videos, or writing news articles. The site management expressed concern that documentation could threaten their control over the sacred space. These restrictions forced the lecturer to shift strategy. Rather than abandoning the lesson, he transformed the Jolotundo visit into an open-air classroom surrounded by forest and water. There, he began introducing Javanese ecological ethics, inviting students to reflect on the concepts of Ibu Bumi Bopo Angkoso

narratives helped students reinterpret environmental issues through a more critical and situated lens.

The notion of "experiencing the new" in multiliteracies requires students to engage with unfamiliar practices and perspectives (Kalantzis & Cope, 2009). Furthermore, the learning experience also reflects what Pahl and Rowsell (2011) as "artifactual literacy," since texts are not simply read but experienced materially and spatially. By relocating the lesson to nature, the lecturer positions knowledge as something tangible, relational, and ecologically grounded. This phenomenon aligns with Paulo Freire's (2020) conception of literacy as Problem-Posing Education; literacy is not simply about decoding texts, but "reading the world and reading words," exposing domination that shape the story that we live. Furthermore, this local resistance can be understood through Antonio Gramsci's (1971) theory of cultural hegemony, which highlights how dominant economic maintain power by silencing oppositional discourse. The rejection by communities surrounding the mine for not allowing documentation is more than a protective gesture, but hegemony.

4.3 Learning with living literacy

This theme explores how literacy practices transcend from the classroom into ecological experience. In the context of multiliteracies pedagogy, this session foregrounded Situated Practice. Following the failed attempts to visit environmental sites in previous meetings, the lecturer redirected the class to a nature excursion in Lebak Jabung Village, Mojokerto, West Java. The session was designed to bring students face-to-face with local environmental realities by introducing them to Mr. Yani, a community-based activist and recipient of the Kalpataru environmental award, who once walked over 700 kilometers to Jakarta to petition the president to halt exploitative mining practices. The pedagogical intent was to expose students to living literacies (K. Pahl & Rowsell, 2014), where ecological knowledge is experienced through narrative, emotion, action, and community, not only textual instruction.

Figure 3*Kalpataru Environmental Award*

The lecturer initially provided scaffolding by situating the discussion within students' prior understanding of environmental texts. However, he stepped aside to let Mr. Yani narrate his journey and demonstrate how environmental knowledge is lived rather than taught. Mr. Yani's testimony was grounded in struggle, as he stated, "When I proposed environmental activism to the government, they dismissed it. But now, the government is starting to support community-based forest management." His words made tangible the complex relationship between grassroots action and national policy. Students did not just hear about environmental activism that they encountered it, embodied in someone who lives its risks and consequences.

Figure 4*Peer Practitioner (Indigenous leader awarded for environmental conservation)*

The students' reflections revealed a fundamental transformation in their understanding of environmental literacy. Hikam remarked, "We don't want to end up like Salim Kancil. Now I know that speaking the truth about the environment is not just theoretical...it's about life itself" (Fieldnotes, Oct 8, 2023). Rizka, who had previously associated environmental literacy with passive acts like planting trees, reflected: "I used to think ... But it turns out we also have to be brave enough to speak up" (Fieldnotes, Oct 8, 2023). These insights demonstrate how ecological literacy emerged not from academic instruction alone, but from embodied interaction with a local figure whose activism disrupted their assumptions about knowledge, power, and responsibility. Mr. Yani's introduction of agroecological practices, such as planting productive trees that regenerate soil and support biodiversity, helped students reframe sustainability not as a sacrifice but as a communal.

This evidence aligns with the concept of non-institutional literacy sponsorship. In this case, rather than relying solely on formal educational structures, the lecturer invited Mr. Yani, an environmental practitioner, to serve as a sponsor of ecological literacy through the authority of his lived experience. His role was not to deliver abstract theories but to embody ecological commitment in ways that students could witness and emulate. Through conversations and shared activities, students absorbed ecological sensibilities as concrete practices rather than distant ideals. This process reflects what Bourdieu (1977) describes as cultural transmission, where values, dispositions, and forms of knowledge are passed from one social space to another. Mr. Yani's narratives revealed how human

dominance, often reinforced by wealth and social connections, systematically exploits vulnerable communities and their environments. By resisting such exploitation, he modelled a form of environmental stewardship grounded in moral courage and grassroots solidarity. In sharing his experiences, he created a bridge between the knowledge of rural, working-class communities and the academic discourse of the university, enabling students to recognise that ecological wisdom is not the exclusive domain of the educated elite but a living resource carried by those who defend their environment with limited means but deep conviction.

4.4 Diversity of language form

Within the framework of Situated Practice, as mentioned by Kalantzis and Cope (2009) Literacy is no longer restricted to mastering static or decontextualized grammar drills. Rather, it demands immersion in the cultural, social, and material lifeworlds through lived experience. In the ecological learning space of literacy emerged not merely in the grammatically correct paragraphs of academic prose, but in poetic way, digital resistance posters, community blogs, video essays, and even game. These forms, shaped by the students' past experience and ecological encounters. During the immersive field session in Lebak Jabung forest (Fieldnotes, 5 December 2023), students engaged in experiential environmental action: planting trees, cleaning rivers, and interacting with eco-practitioners steeped in Javanese ecological wisdom. Yet it was not these actions alone that solidified their learning. Rather, their reflections through poetry paintings, poster design, and social media campaigns.

One poetry painting depicted the burning of hills due to mining excess, using fading tones of crimson to symbolize ecological mourning. Another visual composition summoned the spirit of equilibrium, inviting viewers to "return to the forest" through soft watercolors and calligraphic strokes. These were not linguistic artifacts in the conventional sense, yet they spoke volumes. They narrated, contested, and embodied ecological literacy in multimodal syntax. The students' deployment of hashtags such as #stopriverpollution and their integration of local iconography into posters designed via Canva reflected their understanding that language functions powerfully in the public digital sphere. As observed (Fieldnotes, 6–7 December 2023), one group translated the local concept of *Memayu Hayuning Bawono* (to beautify and preserve the universe) into

a digital campaign for sustainable reforestation. Another student coded a prototype ecological game, inviting peers to make ethical decisions about land use and conservation. Here, literacies were neither purely textual nor purely aesthetic. They were lived, multimodal, and situated in the socioecological urgencies of their world.

Poetry paintings capture their experiences of the Indonesian situated environment. The painting process took place amid a forest, overlooking mountains, and by the flowing river with a view of the downstream Post-Excavation Type C area. One of the resulting poetry paintings was exhibited on social media, with the aim not only to raise environmental awareness but also, at the very least, to reduce environmental pollution. Here are three examples of poetry paintings and posters created by the students:

Figure 5

Students' poetry paintings and digital posters with Canva



The first two poems, at a glance, poignantly mirror a sense of unease, sorrow, and hopefulness regarding the environment in the forthcoming years. Conversely, the poetry painting above vividly encapsulates a collective sustainability to preserve environmental cleanliness, depicted through the fading hues of fire symbolizing the incineration of numerous mountains in the Mojokerto region. Another poetry painting beautifully captures the equilibrium and extends a heartfelt invitation to return to our natural surroundings. This depiction aligns seamlessly with the picturesque painting location amidst the heart of a forest, where towering pine trees majestically stand tall.

However, upon examining the third poster or image, there is an element of innovation in utilizing technology to create the poster. The students proceed to design the

poster using Canva and included a hashtag below the poster with the hashtag "#stopriverpollution". The hashtag in this context serves to unite various environmental communities addressing the same issues globally, encouraging them to share on social media platforms such as Instagram, Facebook, TikTok, or Twitter, which now serves as Platform X. Thus, in creating the poster, the students aim to voice environmental issues related to river pollution in their region, hoping that the uploaded poster on social media will become trending. Meanwhile, the hashtag functions to facilitate searchability and unify various environmental issues into one collective voice.

In commemorating World Tree Day on 5 December 2023, students are contributing to post-forest fire reforestation efforts on the slopes of Mount PenIchagan by planting 60,000 trees. This activity was also attended by residents from the farming community, rural employees, students from the university's student council from the entire Mojokerto (BEM Raya), middle and high school students, and representatives from the district, escorted by the military and police. The objective of this activity is to promote environmental literacy, renewable energy, food security, and restore the forest's proper function. The presence of a forest as a source of spring water addresses a village's issue, providing a solution for water scarcity during droughts and flooding during the rainy season. The tree seedlings planted are carefully selected, with three preferred species, emphasizing productive trees under the theme of a fruit estate. One of the chosen tree species is the cashew tree. In the past, cashews from Mojokerto dominated the world market due to the extraction of its latex, which could be utilized to produce ethanol, and their peel could be used for vehicle brake linings. In addition to cashew trees, this activity involves planting avocado trees and Kaliandra trees, whose fallen branches can be used for briquette commodities. This initiative aligns with the Sustainable Development Goals (SDG), particularly focusing on environmental literacy, renewable energy, and sustainable agriculture.

The above evidence aligns with Bakhtin's (1981) notion of heteroglossia, the idea that all language is inherently multi-voiced, shaped by competing discourses and social forces. The classroom no longer functions as a unidirectional space of top-down instruction but becomes a dialogic arena, where environmental knowledge is articulated through interconnected codes: visual, gestural, oral, digital, and ritualistic. Language, in this context, is no longer reducible to what is grammatically correct, but instead to what is ethically resonant, culturally situated, and generative. This view of literacy also echoes

the work of Rowsell (2011), who advocates a lived pedagogy of multimodality, that students bring rich semiotic resources from their lived experiences, and that educators must engage with these resources rather than override them. The digital poetry and poster paintings in this study are not peripheral activities, but central to meaning-making that reflect the students' lived understanding of their ecological heritage. The students are not simply learning about the environment; they are writing the environment, on canvas, in pixels, and through performative language.

5 DISCUSSION

The conducted observations and analysis reveal the effective implementation of situated practice within a multiliteracies pedagogical framework, emphasizing environmental awareness in English Language Learning (ELL) Digital Literacy Classrooms at a green university. The study unfolded in the context of deep hybrid learning, incorporating localized curriculum elements. The observations focused on various components of multiliteracy pedagogy, with a primary focus on Situated Practice. In Bourdieu's (1977), such privileging can create symbolic violence by sidelining local knowledge and everyday literacies. In this study, the application of Situated Practice within the multiliteracies pedagogy framework provided a way to resist that tendency. By giving room to living literacies, cultural narratives, and diverse language forms, the lecturer enabled students to position their own experiences alongside global discourses. This not only validated the knowledge they brought from their communities but also encouraged deeper reflection on ecological themes in ways that were authentic, inclusive, and relevant for broader educational settings.

The first, "Reasoning Interconnectedness of Logic in Situated Practice," pointed during online Zoom meetings (Kim *et al.*, 2023). The lecturer strategically prompted students to explore the interconnectedness of logical reasoning, investigating into environmental ethics and rights through discussions facilitated by digital tools Zoom meetings, Google search engine, and web news. The observations emphasized the importance of understanding the consequences of human actions on the environment and the impact of economic and practical motives. The second, "Preserving the Virtuous Past and Embracing the More Excellent New," entailed the integration of local wisdom and global pedagogy design into the curriculum (Palsa & Mertala, 2022). The university's

commitment to ecological responsibility, derived from eco-Javanese philosophy. The lecturer emphasized the importance of situating knowledge through practice, rejecting full online learning into a hybrid model that reflects the university's motto “Ngelmu iku kalakone kanthi laku”. The third component, "Experiencing with Role Model, Agency, and Peer Practitioner," (Aljanahi, 2019) transitioned from an online to an offline nature excursive in Lebak Jabung village. Mr. Yani as peer practitioner played a crucial role in providing students with an actual condition of environmental problems (Pires Pereira *et al.*, 2023). This session highlighted the importance of experiential learning and peer-led discussions, creating a deeper connection between students and the environmental issues. The fourth component focused on "Fostering Learners' Growing Mastery in Eco-literacy and Environmental Awareness." Students reflected on their situated practice through poetry paintings (Kennedy *et al.*, 2019) and digital poster with hastag (Widiati *et al.*, 2023) "#stopriverpollution", capturing their experiences of the Indonesian landscape, in addition the use hashtag play important role to promote environmental care. The poster used with Canva and manual painting and uploaded into social media platforms. The final finding was "Deep Hybrid Learning (Settou *et al.*, 2022)with Peer Practitioner," as local curriculum belonging(Gravett & Ajjawi, 2022) rooted within Eco-Javanese ethics. Mr. Yani, as a peer practitioner, introduced philosophical concepts such as "Sangkan Paraning Dumadi" and "Hamamayu Hayuning Bawono," emphasizing balance humanities with the environment.

The interconnectedness of situated practice in multiliteracies pedagogy significantly contributes to environmental awareness in ELL classrooms as well as English language usage. The local curriculum belonging, incorporating both traditional, local, cultural wisdom and contemporary environmental insights, creates a holistic learning experience. Hybrid learning emphasizes not only offline classroom activities, but also the involvement of peer practitioners enhances students' understanding and connection to environmental issues. Institutions consider integrating localized elements into curriculum belonging, fostering not only a sense of ecological responsibility among students but also the ELL active discussion and real practice in real condition. The study also highlights the potential role of educational institutions in promoting environmental awareness and action through innovative and contextually relevant teaching practices.

6 LIMITATIONS

Education rooted in local and cultural curriculum will be highly influential in shaping the education system in the digital era. Therefore, due to this reason, this research was conducted within a specific university setting, potentially limiting the generalizability of the findings to other educational institutions. Additionally, the research's focus on a singular environmental context, such as the former excavation site C and the local community, may restrict the applicability of the proposed pedagogical framework to different environmental settings. Moreover, the research primarily relies on observations, discussions, and creative activities, and while these methods offer depth, they may lack quantitative data for a more comprehensive analysis. The absence of a control group or comparative research study also hinders the ability to establish causation or compare the effectiveness of the implemented pedagogy with traditional methods. In addition, the Eco-Javanese ethic can serve as a model for teaching offer recommendations for further research, and outline implications, particularly in environmental awareness.

7 CONCLUSION

In conclusion, this research illuminates the successful integration of situated practice within a multiliteracies pedagogical framework, specifically focusing on enhancing environmental awareness in English Language Learning (ELL) Digital Literacy Classrooms. The study, situated within the context of deep hybrid learning and incorporating localized curriculum elements, identified five key components within multiliteracy pedagogy, with a primary emphasis on Situated Practice. These components, ranging from reasoning interconnectedness of logic to deep hybrid learning with peer practitioners, collectively contribute to a holistic and contextually relevant learning experience. The findings suggest that this pedagogical approach significantly enhances environmental awareness in ELL classrooms, offering implications for broader educational practices. Educational institutions are encouraged to adopt localized and contextually relevant approaches, integrating traditional wisdom with contemporary insights to cultivate a sense of ecological responsibility among students. The study not only enriches the understanding of effective pedagogical practices but also advocates for a paradigm shift towards localized, experiential, and contextually relevant approaches in

environmental education, fostering a deeper connection between students and environmental issues. Future research directions could explore the sustained impact of this pedagogical approach over time and its scalability to diverse educational settings and disciplines.

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Authors' Contribution

Both authors contributed equally to the development of this article.

Data availability

All datasets relevant to this study's findings are fully available within the article.

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