A Comparative Study Between Islamic and Public High Schools on Multicultural Self-Efficacy

by Yosef Yosef

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Abstract

Having adequate multicultural self-efficacy enables students to get along, learn, and collaborate confidently and harmoniously with culturally diverse peers in any school setting. However, there is only a small number of research on this matter for the dual types of Indonesian secondary schools. The objective of this study was to compare Islamic and public high school students on multicultural self-efficacy. A 36-item Multicultural Self-Efficacy Scale for High School (MSES-HS) measured the multicultural self-efficacy of 24 Islamic and Public high school students in an online survey. It consisted of cultural insight, communication, cultural value, cultural awareness, and flexibility subscales. Results indicated that most of the students' multicultural self-efficacy in both schools fell from a moderate to the highest level, except for small numbers at a low and a lower level. The current study found that the multicultural self-efficacy levels of Islamic and public high school students were not different significantly. In terms of differences by grade levels and gender, the study indicated similar results. The study highlighted findings to guidance and counseling services and suggestions to expand the investigation.

INTRODUCTION

Recently, the attention to multicultural issues has increased along with others, such as religion and politics. Previous studies by some prominent scholars, such as Bogaerts (2012), Geertz (1984), and Jones (2012), identified the issues and implied more research. Following up, several researchers tried to identify the most tolerant place in Indonesia by designed criteria. They measured Bangka-Belitung Province among the top ten (Sumaktoyo, 2021). Earlier studies confirmed the nominating proven by some findings, such as the long story of tolerance among Javanese and Malays (Wati & Buduroh, 2021), smooth assimilation of Chinese ethnic into the local ethnic (Ibrahim et al., 2020), intercultural communication (Mulyana & Zubair, 2015), and hybridity of architecture (Kurniawan et al., 2013). For the multicultural of its people, Futaesaku (2019) nominated Bangka-Belitung Province as a promising cultural tourism destination.

Reflecting the recognition of harmonious life in the region, its future generation, represented by students of high schools, presumably has practice multiculturalism in daily life through social process. Referring to Convertino et al. (2019) and Raihani (2018), the multicultural practice might not only encompassed ethnicity, social class, gender, and exceptionality issues but also more importantly dealt with religion as an important identity marker and a source of values for life. In general, some examples of studies for describing them were multicultural competence in relation to self-regulated learning (Hladík et al., 2012), ethnic identity and attachments to the nation-state (Banks, 2008), educator responsibility in multicultural education (Yılmaz, 2016), teachers multicultural competence,

(Lehman, 2017), and culture clash in the multicultural classroom (Hansen-thomas & Chennapragada, 2018).

As part of Indonesia's nationhood, the students in this area may choose appropriate secondary schools. It is a way of practicing multiculturalism. Their parents may ask or let them choose either Islamic or public high schools. As a rule of thumb, those parents who are very concerned with Islamic education for their children will prefer Islamic high school (Hadi et al., 2018), and other parents may send their children to high school according to their needs. For teaching general subject matters, both have similar curricula. By choosing Islamic high schools, the students will benefit from studying Islamic subjects such as Al-Quran and Hadist, *Ushul Fiqh*, Arabic, and Islamic Cultural History, in addition to general subject matters (Nasir, 2020). Unlike Islamic high schools, public high schools may have students from various faith, such as Muslims, Christian, Buddhists, Hindus, or Kong Fu Tsu. In this case, they have to provide faith-based religious subject matters for religious education. Demographically, all provinces in Indonesia have Islamic high schools, although they are fewer numbers compared to public high schools. In 2021, there were 13,995 high schools and 9,448 Islamic high schools (Badan Pusat Statistik [BPS], 2021).

Psychologically, those who pursue their senior secondary education at Islamic and public high schools are teenagers (Belser, 2017). They have similar developmental tasks (Manning, 2016). Concerning multicultural, they may consist of having attitudes toward self and cultural identity and learning to get along with peers of all cultures (Havighurst, 1956). Those who can achieve the tasks will have a chance to build a harmonious relationships with peers of different cultures or religions at school. Next, a multicultural atmosphere will influence student learning, increase interrelationship, and lessen cultural conflict. In Delors's perspective (1996), there is a need to promote a learning society in which students can learn to know, learn to do, learn to be, and learn to live together with others. With the emphasis on the fourth, students need to learn to accept, be tolerant, care for, and appreciate one another.

The Islamic and public high school students in this area have to be the focus of attention since they will be part of a challenging, competitive, and more culturally diverse world. They have to possess a broad range of skills, such as cognitive and meta-cognitive skills, social and emotional skills, and practical and physical skills (Organisation for Economic Co-operation and Development [OECD], 2018) to engage in such a changing world. From the Islamic perspective (Bahri, 2020; Prabowo & Ilyas, 2021; Priatna et al., 2019; Rosyad, 2020), multicultural competencies are one of the objectives of multicultural education. According to Banks (2008), the objectives could encompass content integration, knowledge construction process, prejudice reduction equity pedagogy, and empowering school culture and social structure dimensions. As part of the Islamic and public high school systems, school counseling has a significant role in developing students' multicultural self-efficacy and meeting the needs of diverse students (Hughey, 2011). Facilitating them will help the students to have encouragement to be part of building school culture efforts.

Developing multicultural self-efficacy in students is not an easy task for school counselors since culture itself is a multidimensional concept, a unique type of knowledge system (Hong & Khei, 2014), social construction (Diaz-Leon, 2013; Handwerker, 2002), generally subjective, and its dimension will be different from one to another society (Oettingen, 1995). The culture dimension will be more complicated if it is associated with multicultural relations in various settings, for instance, gender inequality (Acker & Oatley, 1993), immigration and minority issues (Reitz et al., 2009), and economic prosperity (Yong, 2019). Studies of identifying multicultural competencies, such as Chao et al. (2011) and Chiu (2013), showed that the competency differences were from simple to complex and difficult to generalize. In this complexity, understanding it can be viewed from a self-efficacy perspective, one's belief in his/her capabilities that he/she can produce a given level of

attainment (Bandura et al., 1997). Having an adequate multicultural self-efficacy is critical because it influences the choice of activity, task perseverance, level of effort expanded, and ultimately and degree of success achieved (Klassen & Lynch, 2007). The efficacy itself associated with several factors, such as performance attainments, vicarious experiences, verbal persuasion, and physiological states from which people partly judge their capability, strength, and vulnerability (Bandura, 1982). At this point, those who have adequate self-efficacy will be ready to deal with various circumstances, including multicultural interaction in school settings.

The Rational of Current Study

Students, from the beginning, developed multicultural self-efficacy by learning from related sources that enabled them to be competent in several areas, such as psychological being, physical health, and self-regulation (Maddux, 2012). Family and community were the critical sources for them to learn self-efficacy. When their efficacy level was low, these might associate with how effective parents, teachers, and community leaders conditioned their pursuit (Schunk & Meece, 2005; Vieno et al., 2007; Lv et al., 2018). In addition to these institutions, peers were meaningful sources of their efficacy. They provide affirmation for acceptable efficacy. From this perspective, it is discernible that not all high school students will have adequate multicultural self-efficacy. Lacking adequacy may limit their human relationship quality, and easy to get carried away in cultural and religious conflict noticed in some studies (Aini, 2012; Nakaya, 2018). Current literature at least describing the status of the students' multicultural self-efficacy or more advanced discussion on causes and effects between the efficacy and related factors are limited let those are concerned speculated.

Despite Indonesia getting international recognition for its diversity and efforts to create tolerance of religion (Johan, 2020), the results of previous studies in the Islamic education context were not always in line. The studies addressed on multicultural of Muslim students in rural and urban areas (Wibowo, 2018), attitude differences between public Islamic and public university students (Rifa'i, 2019), tolerance of Muslim pre-service teachers (Mulya et al., 2021), and tolerance among Islamic high school students (Septian & Budiman, 2021) proved the different perspectives of understanding and practicing multicultural. For this finding, Zarbaliyev (2017) signaled that, at any time, ethnic conflicts might appear. An example of his signal appeared in the tense on diversity increased and became wide attention as posted on mass media, such as cases of labeling region conditions, criticizing local language (Rahman, 2022), and insulting skin color (Permana, 2022). Although the results of these researches recommended conducting more studies, none of them suggest studying multicultural self-efficacy for more understanding, including in Bangka-Belitung Province, where the young generation pursuing secondary education may not be aware of changing quality of cultural diversity in their world.

Researching how Islamic and public high school students perceive and practice multicultural self-efficacy amid the tense will provide critical data for comprehending it in the present and future. Moreover, the data can contribute to school counseling in doing its understanding function (Myrick, 2011) and engage school counselors in the best position to implement multicultural education by restructuring schools so the students can succeed (Merlin, 2017). Because of information scarcity on multicultural self-efficacy among Islamic and public high school students in the province where the multicultural practice historically takes place, the current research will provide new evidence. By utilizing the evidence, school counselors may have unmistakable perspectives of their students and plan various counseling programs to meet their needs (Schmidt, 2008).

Objective

In the context of the designed Islamic and public high schools, studying the students' beliefs in practicing multicultural pertaining cultural insight, communication, cultural value, cultural awareness, and flexibility aspects would help determine whether the findings confirmed previous studies. For this consideration, this study aimed to investigate the difference between Islamic and public high school students' multicultural self-efficacy. In addition, it also intended to analyze possible students' multicultural self-efficacy differences by gender and grade levels. Comparing students' multicultural self-efficacy in more detail would enable the investigation to give a clear picture of possible dissimilarities. The study expected no difference in multicultural self-efficacy levels between students of both high schools.

METHODS

Research design

This study utilized a comparative design to achieve its objective. Comparison ultimately was addressed to students of Islamic high schools and their peers of public high schools in multicultural self-efficacy. In addition, it included comparing the efficacy by gender and grade level of the respondents as well.

Participants

Respondents of this study were students of Islamic High School 1 Sungai Liat and Public High School 1 in Pangkal Pinang, Bangka Belitung Province, Indonesia. Both schools were considered representative of Islamic and public high schools. Projected respondents were 25% of the total students from each school. However, not all samples responded to the invitation after two weeks of administrating the instrument. Table 1 displays the demographic information of respondents.

Instrument

A MSES-HS (Multicultural Self-efficacy Scale for High School Students), written in Bahasa and formatted in Google Form (Yosef et al., 2021), was administrated to respondents to obtain the intended data. It had three sections, i.e., informed consent, respondent demographic information, and the items. The item section consists of the cultural insight (8 items), communication (6 items), cultural values (6 items), cultural awareness (8 items), and flexibility (7 items). The item examples were "Recognize other cultures and their uniqueness sincerely" (cultural insight), "Avoid using words that can lead to misunderstanding" (communication), "Knowing your cultural values that are different from the values of other cultures" (cultural values), "Shows an open attitude to the advantages of other cultures" (cultural awareness), and "Enjoying cultural expressions in schools" (flexibility). Overall, 36 items asked students to rate their multicultural self-efficacy between scores of 0 to 10. 0 was "cannot do at all" and 10 "highly certain can do." By this range, the lowest scores would be 0, and highest score would reach 360. In its development, MSES-HS has been designed and validated by a related expert and practitioner. Moreover, it was tested at ten public high schools in 7 provinces by involving 759 students in the main test phase. Validity values of its items yielded between .413 and .771, and its reliability was .931.

Procedures

School counselors of Islamic and public high schools were contacted for involving their students as respondents in the study. After selected students were established, a link of MSES-HS was sent to school counselors and asked them to forward it to their students. Before responding the items of MSES-HS, they were required to fill out an Informed Consent

Table 1. Demographic Information of Participants

Categories	IHS	PHS	Total
Number of students	123	123	246
			(Mean Age=16 and SD=.9)
Gender			
Male	34	50	84
Female	89	73	162
Grade level			
10th	31	39	70
11th	63	45	108
12th	29	39	68
Religion			
Islam	123	102	225
Christianity/Catholic		16	16
Buddhist		5	5

Note: IHS=Islamic High School, PHS= Public High School

Table 2. Difference of Multicultural Self-Efficacy on Types of Schools

Subscales*	HIS (n=123)		PHS (n=123)		t	p
	M	SD	M	SD		
CI	60.68	13.78	61.04	13.10	.186	>.05
C	44.92	10.57	44.86	10.08	.059	>.05
CV	55.50	12.55	55.56	11.72	.001	>.05
CA	65.20	11.99	55.88	10.82	1.009	>.05
F	57.59	2.18	57.68	11.11	.115	>.05
FS**	283.89	50.41	283.64	48.35	.10	>.05

Note: IHS=Islamic High School, PHS= Public High School, *CI=cultural insight, C=communication, CV=cultural value, CA=cultural awareness, and F=flexibility subscale, **FS=full scale

Table 3. Mean Score of Multicultural Self-Efficacy on Grade Level

Type of School	10th Grade (n of IHS=31; n of PHS=39)		11th Grade (n of IHS =63; n of PHS=45)		12th Grade (n of IHS=29; n of PHS=39)		F	p
	M	SD	M	SD	M	SD		
IHS	275.61	61.64	281	55.70	292.28	45.51	.721	>.05
PHS	288.94	42.51	273.96	44.05	288.33	46.28	1.431	>.05
t	1.067		-.705		.325			
p	>.05		>.05		>.05			

stating their involvement in the study was voluntarily and continued to complete demographic information by name, grade, gender, ethnicity, and age. Administrating process of the scale was done by two weeks.

Analysis

Firstly, the data were analyzed to convey all students' multicultural self-efficacy levels by determining the mean score and standard deviation of their scores (n=246). They transferred into five-level categories (very high, high, moderate, low, and very low). Secondly, to test the difference between observed mean scores of the efficacy among categories were compared according to school types (Islamic and public high school) and by grade levels (10th, 11th, and 12th grades) and gender. Independent-sample *t-test* and One-Way ANOVA were utilized accordingly. All computerized data were calculated by using SPPS version 25.

Table 4. Mean Score Comparison on Gender

Subscales	Female Comparation						Male Comparation						Gender Comparation					
	IHS (n=89)		PHS (n=73)		t	p	IHS (n=34)		PHS (n=50)		t	p	Male (n=84)		Female (n=162)		t	p
	M	SD	M	SD			M	SD	M	SD			M	SD	M	SD		
CI	60.57	14.99	62.66	11.99	-.962	>.05	59.70	14.99	59.58	11.99	.043	>.05	59.63	13.08	61.51	13.72	1.036	>.05
C	45.10	10.77	46.36	9.61	-.774	>.05	43.70	11.93	42.04	9.78	.701	>.05	42.71	10.67	45.67	10.25	-2.113	>.05
CV	56.35	12.09	56.31	10.50	.018	>.05	52.29	15.50	54.40	11.25	-.720	>.05	53.55	13.11	56.33	11.37	1.728	>.05
CA	65.47	12.71	65.15	11.01	.170	>.05	63.15	13.79	61.48	13.42	.553	>.05	53.68	12.31	57.60	11.60	-1.888	>.05
F	57.44	12.42	57.78	10.61	-.186	>.05	56.56	12.86	58.48	9.41	-.791	>.05	57.70	10.91	57.60	11.60	-.072	>.05
FS	284.93	54.11	288.26	46.96	-.413	>.05	275.41	57.42	275.98	45.48	-.050	>.05	275.75	50.32	286.43	50.88	1.567	>.05

Notes: IHS=Islamic High School; PHS=Public High School

RESULTS AND DISCUSSION

Results

Tables 2, 3, and 4 display data on multicultural self-efficacy according to demographic data. They inform student scores in subscales and the full scale by mean and standard deviation according to types of schools. Analysis of variance calculates the differences between types of schools, grade levels, and gender.

Data in Table 2 give some remarks. Overall, students' scores fall between 124-360 of 0-360. On average, they are at a moderate level, as indicated by mean scores and standard deviation (M=283.64; SD=48.44). Applying these values for categorizing students' scores into five groups suggests that 18 students (7.3%) at a very high level, 66 students (26.8%) at a high level, and 91 students (37%) at a moderate level. Meanwhile, 53 students (21.5%) were at a low level and 18 (7.3%) at the lowest level. In summary, 70.3% of students are in a moderate to the highest level, and the rest, 29.7%, are at low and the lowest levels. In terms of comparison based on types of schools, the mean scores of Islamic and public high schools do not differ significantly. Furthermore, based on grades, their mean scores tend to be similar. Finally, referring to gender, the mean scores of the students do not differ significantly as well.

Discussion

The finding according to data analysis displayed in Table 2 suggests most students participating in this study have adequate multicultural self-efficacy levels. In terms of mean scores comparison based on types of schools for testing their difference, the scores of Islamic and public high schools do not differ significantly. Although almost similar and insignificant, there is one exception in the cultural awareness subscale, where Islamic students have higher mean scores but more spreading (M=65.20, SD=11.99) than those of public high school (M=55.88, SD=10.82).

Indifferent multicultural self-efficacy levels among Islamic and public high schools have some meanings. In context of Islamic education, Supaat (2020) dubbed Islamic high school as "High School-Plus" for its additional graduate competency standard, equal learning between general subjects, and religious subjects emphasizing the character-building and appealing personality concerning the teaching of Islam underlying the development of ahlakul karimah (good morality). In addition, Abdullah (2019) found school culture in Islamic high schools was established through religious-based relationships among teachers, administrators, students, and leaders. Moreover, Islamic high schools also emphasize multicultural values for the students based on the primary teaching of Islam (Aisida, 2021). Such efforts are considered the best sources of multicultural self-efficacy to develop. On the other hand, although public high school emphasizes its curriculum on general subjects where religious education is taught as a subject according to students' faith, multicultural education in light of curriculum as all activities provided by the school (Tyler, 1957) has been the source of students' multicultural self-efficacy. has been the source of students' multicultural self-efficacy. In other words, teachers, school counselors, and education staff create a conducive atmosphere and academic activities that enable the students to practice multiculturalism.

Depending on regions in Indonesia where the population may be heterogeneous or homogeneous culturally, students of Islamic and public high schools involved in the current study have equal opportunities to relate with various cultural backgrounds of peers. However, the former may have less chance to experience a multicultural relationship with peers of different faiths, at least in school settings. Logically, those who are less contact will also have less experience in how to deal with it. Despite this difference, the current research suggests that the students of both schools have relatively similar levels in multicultural self-efficacy. The multicultural atmosphere of this region may contribute to such attainment in terms of students enjoying their engagement on many occasions, such as being in neighborhoods,

getting along with peers, communal feasts, or holiday feasts. Religious moderation in the community life of these areas suggested by Khalikin & Reslawati (2021) gives several significant contributions, too. Lastly, a study by Suparta (2020) may answer the question partly. He found several effective strategies for harmonizing community life in this province, especially served by religious leaders.

The comparison among 10th, 11th, and 12th graders is analyzed accordingly to identify another possible finding. In conjunction with a grade-level difference, a study by Guo (2020) in the context of learning gives a perspective on the difference between 10th, 11th, and 12th graders, and the uniqueness of 11th graders (Hong et al., 2009). In the present study, when students' mean scores on grade levels consider, the analysis suggests that they do not differ significantly, either between types of school or among grade levels. However, in more detailed observation, it is found that 11th graders' scores of Islamic high school are lower than 10th and 12th graders in all subscales and full scale. Meanwhile, with their peers in public high school, the mean scores tend to increase by grade level. Since measurement in this study is not deal with achievement, it is reasonable if similarity exists between groups with an exception as displayed data of 11th graders. A possible explanation for this exception related to the sample size of 11th graders is higher than other graders, so it influences the value of mean scores and standard deviation slightly. A question for consideration is why 11th graders are more involved than the others, even though the similar opportunity to be study respondents offered. Developmentally, they are youths who share similar characteristics in terms of chronological age. A proposed explanation is that their indifference would probably be related to their self-efficacy itself and that their interest to involve in the study is higher than other graders.

Further, in testing by gender, data analysis shows that there is no mean score difference in multicultural self-efficacy between male and male and female and female students in each school and between both types of schools. Further, in testing by gender, data analysis shows that there is no mean score difference in multicultural self-efficacy between male and male and female and female students in each school and between both types of schools. These findings confirm the first finding. However, after analyzing male and females' mean scores in more detail, there is a slight difference between both groups in four subscales in which the mean scores of females are higher than their peers, except for the flexibility subscale. Male and female students are heterogeneous groups as viewed by some specific variables, such as learning style (Wehrwein et al., 2007), social interaction (Friebel et al., 2021), types of oral corrective feedback (Amalia et al., 2019), and an effective instruction (Seo, 2022). Studies aimed at them bear mixed results. In the present study, as displayed in Table 3, although mean score differences between the two are not significant, differences exist. In the five subscales, the mean scores of females of both schools are better than their male peers, with exceptions for the flexibility subscale, where the mean scores are very close. A meta-analysis by Huang (2013) indicated the existence of heterogeneous between two groups. For example, females displayed higher language arts self-efficacy than males. Beside, males exhibited higher mathematics, computer, and social sciences self-efficacy than females. A study by Varol and Yilmaz (2010) clearly shows a similarity between groups in inside and outside class autonomous language learning activities. In addition, a study by Burger et al. (2010) on the self-efficacy of males and females supports longstanding research findings that females have lower academic self-efficacy than males at the point of entry in their undergraduate engineering education. A study by Balart & Oosterveen (2019) provides evidence that females are better in sustaining their performance during a test across all of these topics, including math and science. The longer cognitive tests, the lower the gender gap in math and science. From these research examples, both groups may be similar and different in some characteristics. This study seems to support previous findings that differences exist.

All data analysis in the current study indicates that the majority of students of Islamic and public high schools have a score between moderate to a very high level. The finding implies that they have good belief in their capability to execute proper behavior necessary to deal with peers from other culture in school environment or event in their community. Multicultural self-efficacy as one content of personal/social domain in developmental school counseling (Myrick, 2011), can flourish only supported by several critical sources, namely the enactive mastery learning, vicarious experience, verbal persuasion, and physiological and affective states (Bandura, 1982; Bandura & Locke, 2003), and it has a significantly positive correlation to cultural competence (Matthews et al., 2018).

Considering these sources, it can elaborate that their efficacy strength would have been a positive fruit of fostering and nurturing cultural environment in family, school, and community, where they have great opportunity to observe and feel culturally harmonious relationships among parents, teachers, religious leaders, community leaders, and local governors. It may also be the impact of various verbal persuasion from recognized authorities mentioned above. In today's information technology, persuasion on social media can play a significant role in changing attitudes (Wang et al., 2021). Students will have more referenced figures for their posted persuasions that easily influence their attitude. In addition, successful previous experiences dealing with adults, peers, or youngers of other cultures are a powerful tool in mastering the efficacy. Direct experiences have given an opportunity of overcoming obstacles through persisting efforts for students. In other words, it becomes a catalyst for furthering their performance. Lastly, the emotional reactions are either positive or negative, such as fear, anxiety, anger, happiness, or enjoyment may lead students to deal with peers of other cultures. Those who feel diminished, discounted, offended, stereotyped, or attacked by peers are more likely to have lower multicultural self-efficacy. The meaning of the findings is that Islamic and public high school students have benefited from such efficacy sources. It explains that although they have gone to different schools, they almost have similar multicultural self-efficacy.

Implications

This study has implications for school counseling services, particularly in the delivery system of basic service or guidance curriculum. Most students of both high schools have had adequate multicultural self-efficacy. In order to improve such attainment, school counseling service at Islamic and public high schools need to enrich program which enables them to promote a multicultural atmosphere in-house as well as outside activities. For instance, in house activities, students are given opportunities to share their cultures with one another directly on various occasions, such as curricular, extracurricular, and cultural celebration activities. In outside activities, students are given opportunities to visit other schools for cultural exchange at consecutive times. School counselors as the ultimate personnel of guidance and counseling services may also promote multicultural self-efficacy encompassing cultural insight, communication, cultural values, cultural awareness, and flexibility as part of multicultural education in school settings via large group guidance service which makes enactive mastery learning and vicarious experience occur naturally. Problem-based approach along with simulation methods would be beneficial and meaningful if implemented in the service.

Limitations and Future Direction

Some limitations of this study have recognized. Smaller samples than targeted make the composition of respondents not proportional enough and leads to limit generalization. Multicultural self-efficacy analysis based on student ethnicity has not carried out due to students' confusion about their ethnic identity in terms of cultural practice. Additionally, an

online survey has weakness in ensuring all participating samples complete the scale according to the research schedule. Future study may consider more sample sizes, schools, and students' ethnicities for comprehensive results. If possible, incoming studies have to also focus on Islamic and public high schools in other areas in this province and other provinces that some surveys are less tolerant. Mixed-method approach is recommended to grasp the deeper meaning of students' multicultural self-efficacy as well as multicultural competencies.

CONCLUSIONS

The current study describes findings of students' multicultural self-efficacy levels based on school types, grade level, and gender concerning items of MSES-HS. Results suggest the students' multicultural self-efficacy spread out between the lowest to the highest levels, where the trend is moderate to high. More data analysis indicates that male and female students and 10th, 11th, and 12th are not different in multicultural self-efficacy. The positivity of the findings possibly relates to the efforts of families, schools, and communities in fostering multicultural life through the social process so that students benefit from nurturing cultural atmosphere. Implications of the current study for school counselors of Islamic and public high schools are to enrich the guidance curriculum of basic service addressed to all students to facilitate their multicultural self-efficacy development success.

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AUTHOR CONTRIBUTION STATEMENT

The author prepared the research project, collected and analyzed the data, and prepared the manuscript.

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