Dear Yosef,

Please find the attached file for the final draft of your manuscript. You are now given the right to make any final changes that you wish for the article, before we proceed to publish the article. Before publication, we noted that the following requirement must be fulfilled:

Ensure that all references are written in English. All sources not in English language will need to be translated (title only, not the webpage link)
: to properly write translated sources in english, please follow the following format:
Author(s) - last name, initials. (Year). Article title in original language [English translation of article title]. *Journal name - italicised, volume - italicised*(Issue - if available. Not italicised), Page(s). DOI or Web address - if available

For guidelines on how to properly reference in this format, please visit the following link (file: AIOR Paper Submission Guide):
https://www.asianinstituteofresearch.org/eqr-author-guidelines

You may send the revised file by replying to this email
NB: We will not facilitate any other changes to the article once you have agreed to publish the draft. The article will be directly processed for indexation and publication.

Regards,
Editorial Team

📄 eqr0694
yosef .docx

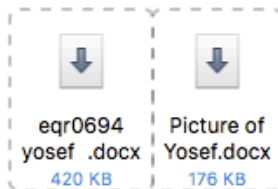Found in Sent - Google Mailbox

Yosef Yosef 📎

Re: EQR0694 - Final Publication Draft AIOR

To: Asian Institute of Research

17 February 2022 at 9:24 AM

Dear Editorial Team of AIOR,

Following is the revised manuscript file. In addition, I attach a picture of the main author.

Regards,

Yosef

⬇	⬇
eqr0694 yosef .docx	Picture of Yosef.docx
420 KB	176 KB

On 13 Feb 2022, at 7:00 AM, Asian Institute of Research <editorial@asianinstituteofresearch.org> wrote:
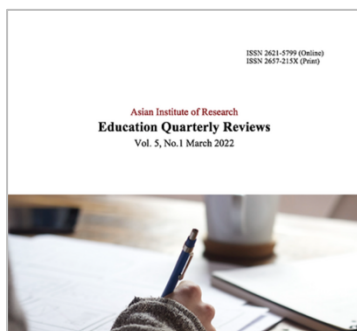Dear Yosef,
Please find the attached file for the final draft of your manuscript. You are now given the right to make any final

See More

article will be directly processed for indexation and publication.
Regards,
Editorial Team

<eqr0694 yosef .docx>

ISSN 2621-5799 (Online)
ISSN 2657-215X (Print)

Asian Institute of Research
Education Quarterly Reviews
Vol. 5, No.1 March 2022

Education Quarterly Reviews

The Asian Institute of Research *Education Quarterly Reviews* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of education, linguistics, literature, educational theory, research, and methodologies, curriculum, elementary and secondary education, higher education, foreign language education, teaching and learning, teacher education, education of special groups, and other fields of study related to education. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Education Quarterly Reviews* aims to facilitate scholarly work on recent theoretical and practical aspects of education.

ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide

Multicultural Self-efficacy of Undergraduate Students Majoring in Guidance and Counseling

Yosef[1], Fadhlina Rozzaqyah[1], Sigit D. Sucipto[1]

[1] Faculty of Teacher Training and Education, Sriwijaya University, Indonesia

Correspondence: Yosef, Faculty of Teacher Training and Education, Sriwijaya University, Indonesia, 30163
Tel: +6281322889363. E-mail: josephbarus@unsri.ac.id

Abstract
Knowing the level of multicultural self-efficacy would be helpful for undergraduate students pursuing degree in guidance and counseling and guidance and counseling study program as well. The objective of this study was to describe their multicultural self-efficacy in relation to learning context in college. 201 undergraduate students (150 females and 50 males) majoring in guidance and counseling of 7 public universities in Indonesia participated in the survey. A 42 item-questionnaire named Multicultural Self-Efficacy Scale for Student (MESS) was administered via Google Form. Analysis was done as appropriate on the analysis of variance level according to demographic data. Findings indicated that students have moderate to high multicultural self-efficacy. Female students had slightly higher scores than their male peers. In addition, students of western part of Indonesia has slightly higher multicultural self-efficacy compared to their peers of middle and eastern part.

Keywords: Multicultural Self-Efficacy, Guidance and Counseling, College Students

1. Introduction

Students who pursue bachelor degrees in guidance and counseling will be projected to become prospective school counselors. During their years of study, they gain exposure to widen their perspective, awareness, attitude, and skill to work with others. Specifically, they encounter diverse instructors and peers who come from various regions with cultures formed and firmly rooted in certain race, religious, age, gender, and cultural backgrounds, customs, and traditions. Students who have broad and positive multicultural perspective and high self-efficacy are assumed to be more likely *understanding how to relate with each other, knowing means appreciating others,* expressing cultural values, *be inspired to put culture to courses,* collaborating with peers. They in turn will get benefit from culturally experience during their academic years.

Although Indonesian has been recognized as a leading society in practicing their diversities (Kamil & Mukminin, 2017), current situation is mixed as seen from a number ethnic and religious conflicts, such as in West Kalimantan (Nakaya, 2018). A study of Mangundjaya (2013) showed cultural change among seven major ethnic in Indonesia (Javanese, Sundanese, Minang, Batak, Balines, Malay, and Ambonese) particularly in company level. She found

a shift in work values from collectivist to individualist, and feminine to masculine. Irawan's study (2017) of expatriates' perceptions toward Indonesian culture concluded that Indonesian has collectivism and low uncertainty avoidance culture. A research of the Center for Islamic and Community Studies (Muthahhari, 2017) showed that understanding multicultural and religious understanding is at an alarming level among high school students, students in higher education, teachers, and lectures. Study of Budirahayu et al. (2018) found unclear understanding of youth to multiculturalism impacting the way they perceived it as plurality or diversity. They identified a part of them was contributed by social media which tended to report more on conflicts and disputes among groups.

Considering such situation, in order to be successful in their pursuing degree, Robinson and Savitsky (2020) suggested students of guidance and counseling to have self-awareness in the tier of multicultural competence and the foundation that knowledge and skills are built upon. As following up, they have to have adequate multicultural self-efficacy---belief that would influence their thoughts, motivations, actions, affects, and the selection of her/his environment (Bandura, 1982). There are at least three reasons why they need to develop adequate multicultural self-efficacy not only during years of learning but also for shake of their future career. First, educational institutions are mini communities (Dewey, 1907) and individuals were representations of their social environment, where culture was part of such environment (Breakwell, 2014). In a small community, they need to build a multicultural academic atmosphere. In turn, it will increase self-awareness, critical thinking, knowledge and skills, awareness to think comprehensively, shared learning experiences, and produce better work. It had been proved by a longitudinal study of Villarpando (2002) where rich multicultural college experience had influence on positive satisfaction.

Second, as future school counselors, they will encounter and give various counseling services to students from different cultural backgrounds. Furthermore, in order for relationships with students to have a therapeutic impact, they need to learn how to develop multicultural perspective as soon as they enter college. Third, they will also have to interact with educators and parents from various cultural backgrounds. A harmonious relationship in the world of work will have an impact on the productivity of school counselors in providing services (Martin, 2014). This demand suggests students to have adequate multicultural self-efficacy since they are in college. Unfortunately, multicultural self-efficacy is not a legacy but has to be learned by students through cognitive processes, motivation, affection, and selection (Bandura, 1994).

Studies of multicultural understanding or cultural diversity have been published in various professional literatures. The findings are mixed and difficult to generalize. Among them are student perceptions of the responsibility of educators in multicultural education (Yılmaz, 2016), teachers' perceptions of their multicultural competence in teaching students with diverse cultural backgrounds (Lehman, 2017), and multicultural collaboration in public school (Donoso et al., 2020)The results of these studies indicate that not all respondents have positive multicultural perception.

Meanwhile, studies on multicultural efficacy have been carried out by a number of researchers addressed to students majoring in education and various teachers. For example, multicultural attitudes and efficacy of teacher education students (Nadelson et al., 2012), multicultural efficacy of secondary school teachers in Korea (Roh, 2015), multicultural efficacy of educational study program students (Mansuri, 2017), factors related to multicultural efficacy and the multicultural attitudes of early childhood-high school teachers (Strickland, 2018). The results of these studies indicate the importance of adequate multicultural efficacy of students, teachers, and school counselors in educational settings in schools and colleges.

Concept of self-efficacy has connected to various human functioning, including multicultural self-efficacy. Research on measuring multicultural self-efficacy has been carried out by a number of researchers, for example a multicultural teacher efficacy measurement instrument (Guyton & Wesche, 2005), a measure of teacher attitudes, beliefs, and self-efficacy regarding multicultural education in Kosovo, a multi-ethnic European country (Yildirim & Tezci, 2016). The results of these studies had proved possibility of measuring multicultural efficacy comprehensively and profiling the subjects based on chosen indicators accurately.

Having strong multicultural self-efficacy needs handful of efforts. Reflecting from Gallavan's (2007) finding of novice teachers tending to teach the ways they were taught, teach students who cooperate and behave in ways that are similar to ways the teacher behaves, and do not want to teach topics and issues associated with multicultural

education, it is possible for students to do the same ways in term of urging their own culture. It had been underlined that the more multicultural training and experiences that counselors have, the higher they rate their capabilities to work on multicultural tasks in schools (Holcomb-McCoy et al., 2008), having the ability to adapt skills to meet both individual and multicultural uniqueness and to bring about positive change through counseling (Ivey et al., 2018; Pedersen, 2002). Guidance and counseling students should assume that becoming a professional multicultural school counselor has to be started at college level. At the level of professional development, multicultural self-efficacy will develop through a process of exploration, examination, integration, and personalization (Muro & Kottman, 2005). For this reason, not all students have adequate multicultural efficacy which may limit the quality of peer relationships in current academic situations and in the future world of work. Students who fail to understand and accept peers with different cultural backgrounds will find it difficult to provide empathy for peer conditions. If it continues, there is a concern that the student will become school counselors who are unable to provide services based on sincere acceptance, empathy, and authenticity as emphasized by Rogers (1980).

Culture is not a simple matter. In multicultural community, it may come into conflict. It may trigger hostile particularly at macro level when it becomes reflected in society wider needs and politics. Undergraduate students of guidance and counseling major should be able to convince themselves to develop adequate multicultural efficacy. In the midst of cultural change, it is under question whether those students are prepared well to challenge it and guidance and counseling study programs or department have had information pertaining multicultural self-efficacy level of their students in relation to challenging cultural situation in Indonesia recently. In order to ensure that such information is available, a research has to carry out.

2. Method

Referring to Borg et al. (2003), this survey method is aiming to determine the existence of multicultural self-efficacy of undergraduate student majoring in guidance and counseling. Demographically, the respondents of this study were composed of students between 17-23 years old (mean=20, SD=6.3). Among them 150 females and 51 males. They attended 7 public universities of Indonesia consisting of State University of Medan, Sriwijaya University, Indonesia University of Education (western zone), Mulawarwan University, Public University of Makassar, Cendana University (central zone), and Pattimura University (eastern zone). The Head of Guidance and Counseling Study Program of each public university was gotten contacted with in accordance with the permission obtained from Deans of Faculty of Education Science and Faculty of Teacher Training and Education Science. Prior to administering the instrument, respondent filled out informed consent.

To measure students' multicultural efficacy, researchers administered a 42 item-questionnaire named Multicultural Efficacy Scale for Student (MESS). The scale was a self-assessment reflecting students' belief toward their multicultural capabilities which was composed of 5 subscales namely respect any culture (9 items), communication (9 items), cultural values (6 items), cultural awareness (9 items), and flexibility (9 items). In line with Bandura (2006), the MESS asked students to score on the scale between 1-10. High scores indicated high belief of their multicultural capabilities and low scores were vice versa. In addition to peer review of the MESS's items, its validity was analyzed by using Pearson correlation formula. It was .59. The reliability was measured by referring to Cronbach's alpha (Gall et al., 2003). Its reliability was .953. The MESS was formatted into Google Form and its link was sent to the Head of Guidance and Counseling Study Program of each public universities upon obtaining the Deans' approval. It was forwarded finally to their students. Administering the MESS was completed by two weeks.

Once the data collection time was completed, the data were downloaded from the Google Site in Excel form. The demographic data for the sample were categorized into institution, gender, and age. Lastly, they are transferred to SPSS for analysis. Data analysis were addressed to describe students' multicultural self-efficacy as a whole by using graphic showing percentage of low to high multicultural self-efficacy of the students, reported the difference of mean score and standard deviation students' score according demographic categories by using analysis of variance.

3. Results and Discussion

Chart 1 presents means and standards deviations of scores on the five subscales of multicultural self-efficacy: respect any culture, communication, cultural values, cultural awareness, and flexibility. Tables 2 and 3 present the analysis of variance for gender and institution.
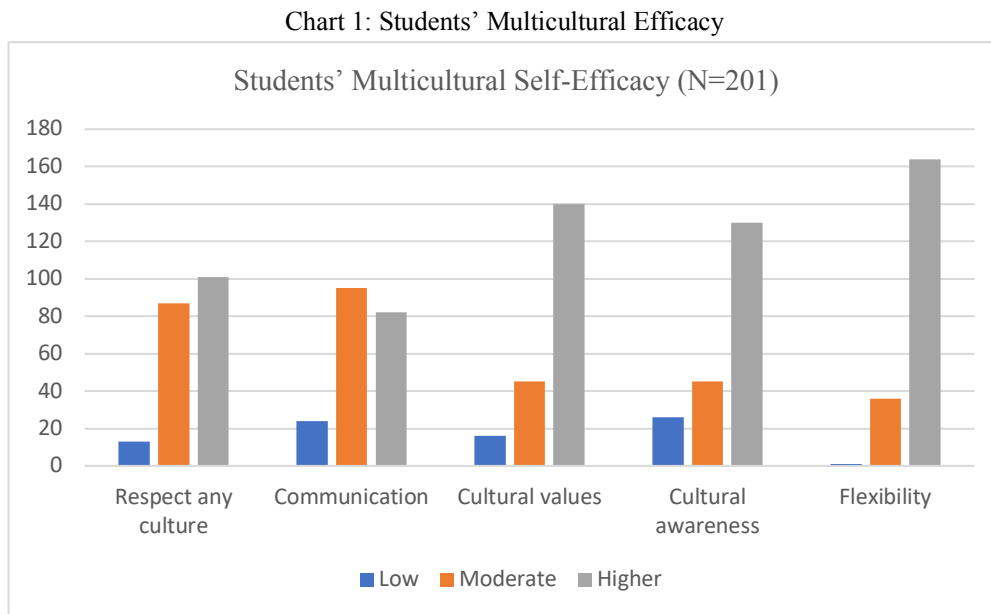
Chart 1: Students' Multicultural Efficacy

Students' Multicultural Self-Efficacy (N=201)

Table 1: Students' Multicultural Self-Efficacy by Gender

Subscales	Female (N=186)		Male (N=15)		t	p
	Mean	SD	Mean	SD		
Respect any culture	70.39	10.891	70.13	10.405	0.87	1.9719
Communication	67.2	11.481	67.87	11.747	0.216	1.9719
Cultural values	52.83	6.413	50.33	8.068	1.42	1.9719
Cultural awareness	77.53	10.73	77.93	10.416	0.14	1.9719
Flexibility	77.49	10.004	78.87	9.054	0.514	1.9719

Table 2: Students' Multicultural self-efficacy by Region of Institutions

Subscales	Western Indonesia (N=89)		Central Indonesia (N=58)		Eastern Indonesia (N=54)		F	P
	Mean	SD	Mean	SD	Mean	SD		
Respect any culture	71.36	9.825	70.76	11.336	68.31	11.75	0.384	0.05
Communication	68.44	10.735	67.31	12.363	65.22	11.596	0.338	0.05
Cultural values	53.33	5.692	52.09	7.742	52.11	6.535	0.660	0.05
Cultural awareness	78.52	8.851	77.47	12.763	76.09	11.027	0.415	0.05
Flexibility	78.29	8.618	77.5	10.09	76.56	11.694	0.877	0.05

Multicultural self-efficacy can be considered as a powerful instrument to understand culturally diverse student relationship regardless what related skills they have. As Bandura (2006) pointed out, efficacy was concerned with people's beliefs in their perceived capabilities to execute given types of performances. In this study context, such performances are related to students' capabilities to multicultural matter as the object of interest. Finding of this study revealed that 61.4% of students have high level of multicultural self-efficacy, 30.6% are at moderate level, and 8% are at low level. These suggest that majority students are more likely to relate with others who are culturally

different from themselves. Further analysis shows that communication and respect any culture subscales are lower than other subscales. Meanwhile, students' scores in flexibility subscale places the highest indicating their belief to be able to adjust their behavior when they interact with students of other cultures.

Concerns about culture are frequently exposed in relation to initiatives for gender equality since it is considered with reference to social constructs rather than biological ones (West & Zimmerman, 1991). In relation to multicultural, both males and females of one culture are expected to have similar self-efficacy regardless their roles in their culture. Present study shows that both groups are not different significantly in all subscales of multicultural self-efficacy. However, there is mean variation among the subscales, in which mean score of cultural value subscale was the lowest both for males and females. The highest mean score was in cultural awareness and flexibility subscales meaning the students tend to believe in their capabilities to gain adequate knowledge of their own culture as well as others' culture and to adjust their behavior to other culture context. Cultural values are conceptions of the desirable that guide the way social actors select actions, evaluate people and events, and explain their actions and evaluation (Schwartz, 1999). Since they operationally define ways of thinking, feeling, and behaving, it seems the mean score of cultural awareness and flexibility subscales and cultural value subscale of both groups are not consistent.

Such findings are different from some previous researches in the context of perceived various efficacy which tends to consider females to have different levels of self-efficacy compared to males (Schoen & Winocur, 1988). Another example, study of Fallan and Opstad (2016) indicated female students to have significantly lower self-efficacy strength than their male peers despite some exception due to gender-personality interaction. In addition, study of Burger at al. (2010)revealed similar conclusion that women had lower academic self-efficacy than men at the point of entry in their undergraduate engineering education. Meanwhile, a meta-analysis of Huang (2013) found females displayed higher language arts self-efficacy than males. On the other hand, males exhibited higher mathematics, computer, and social sciences self-efficacy than females.

Not all studies indicating male student self-efficacy are higher than female. Study of Busch (1995) proved mixed-result of gender differences in self-efficacy related to academic performance. The female students had significantly lower self-efficacy in computing and marketing and higher self-efficacy in statistics than the male students. Moreover, Whitcomb et al. (2019) found inconsistent gender differences in self-efficacy among students majoring in engineering by various disciplines. It is obvious that in some societies, males have more access for longer education than females and in turn they will have more opportunities to dominate society resources including constructing culture in the future.

Present study has involved undergraduate students majoring in guidance and counseling across seven universities in western, middle, and eastern regions of Indonesia. Their ethnicity and culture may be different but the most important is how their belief of being capable to encounter peers coming from other cultures during their academic years. Data of the current study displayed in Table 2 indicate that students' multicultural self-efficacy strength of the seven universities are different statistically. The order of multicultural efficacy mean scores seems placing students of Cendana University at the first place and followed by students of Public University of Medan, Sriwijaya University, Pattimura University, Indonesia University of Education, Public University of Makassar, and lastly Mulawarman University. This study does not analyze culture origin of students specifically since each university basically attended by students coming from surrounding regions of the universities. In other words, majority students enrolled at each university represent main culture nearby. For instance, students of Pattimura University mostly are Ambonese and those of Indonesia University of Indonesia majority are Sundane. Considering such data, it is surprising that students of Cendana University reach the first order since communal conflicts have taken place in Kupang City, home of this university (Tule, 2000). The conflict probably has driven community to live harmoniously by appreciating one and each other culture. Meanwhile, a communal conflict also occurs in Province of Maluku, where Ambon, the capital city, is the home of Pattimura University (Goss, 2000; Safi, 2017). Compared to Kupang incidence, conflict in Maluku is very bloody and betraying "Pela Gandong" cultural legacy (Malatuny & Ritiauw, 2018). The last case, however, cannot explain directly the influence of such campus location on the level of students' multicultural self-efficacy.

Similar to data category by gender, student data according to their institution region, among five subscales, the cultural values subscale places the lowest mean score. Since the items of cultural values are addressed to discover student belief of being able to understand their own culture as well as other cultures, it is interesting to explain some possibilities. Cultural values as part of culture itself are constructed by society and may consist of aesthetic spiritual, social, historical, symbolic, and authenticity value (Throsby, 2003). They give a shape to the culture and the society. These are relatively stable and difficult to change because they are rooted in social institutions and the social norms. They are considered as the references to practice culture in terms of how people routinely think, feel, and behave accordingly. The lowness students' mean scores of culture value subscales compared to others subscales may be associated with the nature of items asking the students to acknowledge with full awareness the advantages and disadvantages of their own culture as well as others. Since the items touch very sensitive part of culture the student may consider their culture full of advantages and the others are vice versa.

The dominance of moderate to high levels of students' multicultural self-efficacy identified in this study is a good sign for guidance and counseling study program that their students will have harmonious campus live. Their multicultural self-efficacy can still enhance by numerous strategies. According to Bandura (2001) there are four sources that influence self-efficacy. They are enactive mastery experiences, vicarious experiences, verbal persuasion, and physiological and affective states. In light of enactive mastery experiences as the most influential source of efficacy, those respondents who place high level probably have satisfying experience in which they have preconception of capability to relate culturally diverse people. They also may be able to overcome challenging friendship with different people, try hard and win under pressure conditions, or have amount of external support, and meet suitable conditions under which they perform well. The finding of Kim (2005) should be considered since prior experience in is not always related to addressed self-efficacy.

The study has explored the multicultural self-efficacy of students who majoring in counseling. Findings should take into account some limitations. Firstly, participants may not be representative of all Indonesian students since their population is so many, spreading from Province of Aceh to of Papua. Further study is needed to convince more accurate data. The study has to involve students majoring in guidance and counseling from private universities since they are out of numbers compared to public universities. Second, this study has not considered their culture origin in its analysis so that the data only cover such efficacy according to their campus domicile. Next research will include such consideration.

4. Conclusion

The multiculturalism has been a great attention of those who work in guidance and counseling field. As a multicultural nation, Indonesia needs school counselors who are able to provide essential services to culturally diverse students. All have to be started by prospective school counselors when they are pursuing bachelor degree in college. Universities behave as a community, receiving various students with different backgrounds, while integrating culturally diverse students remains a challenge. Measuring student multicultural efficacy is a fair way to predict their multicultural behavior in the future as well as for variety academic purposes. This study has added new information in guidance and counseling literature. Finding of the research shows that students majoring in guidance and counseling have moderate to high multicultural self-efficacy. Specifically, female students indicate higher efficacy than their male peers. Another indication found in this study is students of western Indonesia has slightly higher multicultural self-efficacy compared to their peers in the middle and eastern part of Indonesia.

References

Bandura, A. (1982). Self-efficacy mechanism in human agency. *American Psychologist*, 37(2), 122–147.
Bandura, A. (1994). Self-efficacy. In *International Encyclopedia of the Social & Behavioral Sciences* (Vol. 4,

pp. 71–81). Academic Press. https://doi.org/10.1016/B978-0-08-097086-8.25033-2

Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual Review of Psychology*, *52*, 1–26. https://doi.org/10.1146/annurev.psych.52.1.1

Bandura, A. (2006). Guide for constructing self-efficacy scales. In F. Pajares & T. Urdan (Eds.), *Self-efficacy beliefs of adolescents* (pp. 307–337). Information Age Publishing.

Breakwell, G. M. (2014). Identity process theory: Clarifications and elaborations. In R. Jaspal & G. M. Breakwell (Eds.), *Identity Process Theory: Identity, Social Action and Social Change* (pp. 20–38). Cambridge University Press.

Budirahayu, T., Wijayanti, M. M., & Baskoro, K. (2018). Understanding the multiculturalism values through social media among Indonesian youths. *Masyarakat, Kebudayaan Dan Politik*, *31*(4), 427–439. https://doi.org/10.20473/mkp.v31i42018.427-439

Burger, C., Raelin, J. A., Reisberl, R. M., Baile, M. B., & Whitman, D. (2010). Self-efficacy in female and male undergraduate engineering students: Comparisons among four institutions. *2010 ASEE Southeast Section Conference*, 9. https://coe.northeastern.edu/pathways/female-male.pdf

Busch, T. (1995). Gender differences in self-efficacy and academic performance among students of business administration. In *Scandinavian Journal of Educational Research* (Vol. 39, Issue 4, pp. 311–318). https://doi.org/10.1080/0031383950390403

Dewey, J. (1907). *School and society*. https://brocku.ca/MeadProject/Dewey/Dewey_1907/Dewey_1907a.html

Donoso, A., Ortega, K., & Castillo, P. A. P. (2020). Understanding the meaning of multicultural collaboration in a public-school EFL class. *International Journal of Multicultural Education*, *22*(1), 1–15. https://doi.org/10.18251/ijme.v22i1.1929

Fallan, L., & Opstad, L. (2016). *Student self-efficacy and gender-personality interactions*. *5*(3), 32–44. https://doi.org/10.5430/ijhe.v5n3p32

Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational research: An introduction* (7th ed.). Allyn and Bacon.

Gallavan, N. P. (2007). Seven perceptions influencing novice teachers' efficacy and cultural competence. *Journal of Praxis in Multicultural Education*, *2*(1). https://doi.org/10.9741/2161-2978.1020

Goss, J. O. N. (2000). Understanding the "Maluku Wars": Overview of sources of communal conflict and prospects for peace. *Cakalele*, *11*, 7–39. https://journal.uny.ac.id/index.php/istoria/article/view/17615

Guyton, E. M., & Wesche, M. V. (2005). The Multicultural efficacy scale: Development, item selection, and reliability. *Multicultural Perspectives* (Vol. 7, Issue 4, pp. 21–29). https://doi.org/10.1207/s15327892mcp0704_4

Holcomb-McCoy, C., Harris, P., Hines, E. M., & Johnston, G. (2008). School Counselors' Multicultural Self-Efficacy: A Preliminary Investigation. *Professional School Counseling*, *11*(3), 2156759X0801100. https://doi.org/10.1177/2156759x0801100303

Huang, C. J. (2013). ERIC - EJ996733 - Gender Differences in Academic Self-Efficacy: A Meta-Analysis, European Journal of. *European Journal of Psychology of Education*, *28*(1), 1–5. https://eric.ed.gov/?id=EJ996733

Irawan, D. A. (2017). Expatriates Perceptions Toward Hofstede ' S Indonesia. *Journal The WINNERS, 18*(2), 83–92.

Ivey, A. E., Bradford Ivey, M., Zalaquett, C. P., & Brazil Mexico, A. (2018). *Intentional Interviewing and Counseling Interviewing and Counseling Interviewing Facilitating Client Development in a Multicultural Society* (9th ed.). Cengage Learning.

Kamil, D., & Mukminin, A. (2017). Indonesian Students ' Multicultural Awareness in Homogeneously and Heterogeneously Populated Schools and Multicultural Education Policy Indonesian Students ' Multicultural Awareness in Homogeneously and Heterogeneously Populated Schools and Multicultural. *Asia-Pacific Collaborative Education Journal*, *11*(1), 1–16. https://www.researchgate.net/publication/316556898_Indonesian_Students%27_Multicultural_Awareness_in_Homogeneously_and_Heterogeneously_Populated_Schools_and_Multicultural_Education_Policy

Kim, S. (2005). *The Relationship between Enactive Mastery Experiences and Online-course Self Efficacy (OCSE)* (pp. 1102–1109). https://files.eric.ed.gov/fulltext/ED492291.pdf

Lehman, C. L. (2017). *Multicultural Competence : A Literature Review Supporting Focused Training for Preservice Teachers Teaching Diverse Students*. *8*(10), 109–116.

Malatuny, Y. G., & Ritiauw, S. P. (2018). The Existance of Pela Gandong as Civic Culture. *Sosio Didaktika*, *5*(2), 35–46. http://journal.uinjkt.ac.id/index.php/SOSIO-FITK/article/view/10554/pdf

Mangundjaya, W. L. H. (2013). Is There Cultural Change in the National Cultures of Indonesia? In Y. Kasima & E. S. Kashima (Eds.), *Steering the Cultural Dynamics* (Issue July 2013, pp. 59–68). Congress of the International Association for Cross Cultural Psychology.

Mansuri, L. J. (2017). Multicultural Efficacy of Preservice Teachers: A Study. *Scholarly Research Journal for Humanity Science & English Language*, *4*(23). https://doi.org/10.21922/srjhsel.v4i23.9710

Martin, G. C. (2014). The Effects Of Cultural Diversity In The Workplace. *Journal of Diversity Management (JDM)*, *9*(2), 89–92. https://doi.org/10.19030/jdm.v9i2.8974

Muro, J. J., & Kottman, T. (2005). *Guidance and Counseling in the Elementary and Middle Schools: A Practical Approach*. Brown & Benchmark.

Muthahhari, T. (2017). Intolerance grows in many school and campus. *Tirto.Id*. https://tirto.id/survei-uin-jakarta-intoleransi-tumbuh-di-banyak-sekolah-dan-kampus-czQL

Nadelson, L. S., Boham, M. D., Conlon-Khan, L., Fuentealba, M. J., Hall, C. J., Hoetker, G. A., Hooley, D. S., Jang, B. S., Luckey, K. L., Moneymaker, K. J., Shapiro, M. A., & Zenkert, A. J. (2012). A Shifting Paradigm: Preservice Teachers' Multicultural Attitudes and Efficacy. *Urban Education*, *47*(6), 1183–1208. https://doi.org/10.1177/0042085912449750

Nakaya, A. (2018). Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan , Indonesia. *International Journal of Multicultural Education*, *20*(1), 118–137. https://www.researchgate.net/publication/316556898_Indonesian_Students%27_Multicultural_Awareness_in_Homogeneously_and_Heterogeneously_Populated_Schools_and_Multicultural_Education_Policy

Pedersen, P. B. (2002). The Making of a Culturally Competent Counselor. *Online Readings in Psychology and Culture*, *10*(3), 1–13. https://doi.org/10.9707/2307-0919.1093

Robinson, M., & Savitsky, D. (2020). Multicultural Competence in Indonesian Counseling Students: Perspectives of Visiting American Counselor Educators. *International Journal of Multicultural Education*, *1*(2), 46–50. http://ejurnal.mercubuana-yogya.ac.id/index.php/IJAGC/article/view/1222

Rogers, C. (1980). *A Way of Being*. Houghton Mifflin Company.

Roh, S.-Z. (2015). Exploring the Multicultural Efficacy of Korean Pre-Service Secondary School Teachers and their Experience toward Multiculturalism and Multicultural Education. *International Journal of U- and e-Service, Science and Technology*, *8*(8), 179–188. https://doi.org/10.14257/ijunesst.2015.8.8.18

Safi, J. (2017). Konflik Komunal: Maluku 1999-2000. *Istoria: Jurnal Pendidikan Dan Sejarah*, *12*(2), 33–44. https://journal.uny.ac.id/index.php/istoria/article/view/17615/10138

Schoen, L. G., & Winocur, S. (1988). An investigation of the self-efficacy of male and female academics. *Journal of Vocational Behavior*, *32*(3), 307–320. https://doi.org/10.1016/0001-8791(88)90022-X

Schwartz, S. H. (1999). A theory of cultural values and some implications for work. *Applied Psychology*, *48*(1), 23–47. https://doi.org/10.1111/j.1464-0597.1999.tb00047.x

Strickland, D. L. (2018). Factors relating to the multicultural efficacy and attitudes of teachers. *Electronic Theses and Dissertations Georgia*, 3–139. https://digitalcommons.georgiasouthern.edu/etd

Throsby, D. (2003). Economic and Culture. *Quarterly Journal of Austrian Economics*, *6*(2), 103–106.

Tule, P. (2000). Religious conflicts and a culture of tolerance: Paving the way for reconciliation in Indonesia. *Antropologi Indonesia*, *63*, 91–109. https://www.researchgate.net/publication/324033112_Religious_Conflicts_and_a_Culture_of_Tolerance_Paving_the_Way_for_Reconciliation_in_Indonesia

Villalpando, O. (2002). The Impact of diversity and multiculturalism on all students: Findings from a national study. *NASPA Journal*, *40*(1), 124–144. https://doi.org/10.2202/1949-6605.1194

West, C., & Zimmerman, D. H. (1991). Doing gender. In J. Lorber & S. A. Farrell (Eds.), *The social Construction of Gender*. Sage Publications.

Whitcomb, K. M., Kalender, Z. Y., Nokes-malach, T. J., Schunn, C. D., & Singh, C. (2019). *Inconsistent gender differences in self-efficacy and performance for engineering majors in physics and other disciplines: A cause for alarm?* 639–644. https://doi.org/10.1119/perc.2019.pr.Whitcomb

Yildirim, S., & Tezci, E. (2016). Teachers' Attitudes, Beliefs and Self-Efficacy about Multicultural Education: A Scale Development. *Universal Journal of Educational Research*, *4*(12A), 196–204. https://doi.org/10.13189/ujer.2016.041325

Yılmaz, F. (2016). Multiculturalism and multicultural education : A Case Study of Teacher Candidates' perceptions multiculturalism and multicultural education. *Cogent Education*, *9*(1). https://doi.org/10.1080/2331186X.2016.1172394

Asian Institute of Research 📎   🗀 Inbox – Google   5 August 2022 at 12:00 PM

EQR0822 – Final Publication Draft AIOR
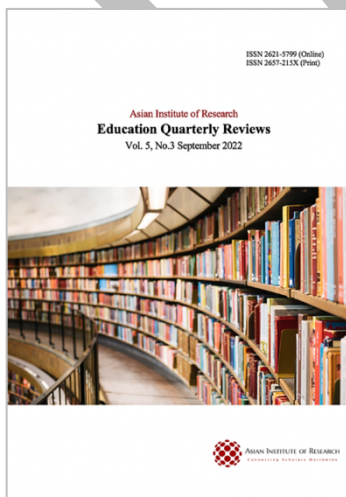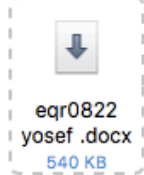
To: Yosef Yosef

Dear Yosef,

Please find the attached file for the final draft of your manuscript. You are now given the right to make any final changes that you wish for the article, before we proceed to publish the article. If you plan to make changes, you may forward the revised file to this email. If you are satisfied with the final draft, please reply to this email stating that we can proceed with the publication. *Please highlight the changes that you have made to the article, so we can identify whether the changes made are acceptable and to ensure it does not go against the publication policies and recommendations of the reviewers.*

NB: We will not facilitate any other changes to the article once you have agreed to publish the draft. The article will be directly processed for indexation and publication.

Please return your confirmation within 10 working days upon accepting this email, or we will directly proceed with the publication without your consent. This is to ensure a time-efficient process in the publication.

Regards,
Editorial Team

⬇

eqr0822
yosef .docx
540 KB

Education Quarterly Reviews

The Asian Institute of Research *Education Quarterly Reviews* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of education, linguistics, literature, educational theory, research, and methodologies, curriculum, elementary and secondary education, higher education, foreign language education, teaching and learning, teacher education, education of special groups, and other fields of study related to education. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Education Quarterly Reviews* aims to facilitate scholarly work on recent theoretical and practical aspects of education.

ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide

Designing a Scale for Measuring Multicultural Self-Efficacy of High School Students

Yosef[1]

[1] Universitas Sriwijaya. Email: josephbarus@unsri.ac.id

Abstract

Assessing students' multicultural self-efficacy was a challenging duty for high school counselors, particularly in conjunction with the understanding function of school counseling. The main objective of this development research was to design and validate a scale for measuring the multicultural self-efficacy of high school students. The 851 public high school students from seven regions of Indonesia participated as respondents. After reviewing pertaining literature, the study set 40 preliminary items about cultural insight, communication, cultural value, cultural awareness, and flexibility. A school counselor educator and a high school counselor experienced in the field examined its construct validity and suggested improving item clarity. The revised scale had sequential testing to determine its practicality, validity, and reliability values, namely the practicality test, the pilot test, and the main test. The results showed that 36 of 40 items met the validity and reliability criteria. In addition, most respondents were in significant agreement about the scale practicality. This evidence indicated that this assessment instrument was suitable for measuring the multicultural self-efficacy of high school students.

Keywords: Multicultural Self-Efficacy, High School Student, School Counselor

1. Introduction

In the Indonesian education system, high school students are teenagers who attend public or private schools and have a commonality in developmental tasks. One of their developmental tasks was to achieve a positive attitude toward cultural identity, social group, peers, and socially acceptable behavior (Manning, 2016). This task was essential because, in the learning activities, they should communicate, relate, cooperate, and collaborate interpersonally with culturally diverse peers (Lalonde & Hynie, 2004). By establishing a harmonious relationship with one another, the students benefit from them in the long run for their learning (Altugan, 2015; Kang & Chang, 2016).

There are some reasons for high school students have to develop adequate multicultural self-efficacy. There is a need to promote a learning society where students can "learn to know, to do, to be, and to live together" (Delors, 1996). Students from various cultural backgrounds will relate with one another on varied occasions, particularly during curricular and extracurricular activities. To achieve the common goal of being members of the learning community, they need to establish a multicultural atmosphere. Emphasizing the fourth, students with adequate

multicultural self-efficacy will show socially acceptable and responsible behavior when working with diverse peers.

High school students will be future adults. They need education and skills to become lifelong learners, to secure for productive work, make informed decisions, and positively engage in their communities (UNICEF, 2021).They will meet, relate, and collaborate with other people who may be culturally different. To be successful adults in a plural society, very early, they should learn to be competent culturally. School is the best place to learn harmonious relationships with people of different cultures, namely with peers and teachers. It will promote a larger perspective on students under a multicultural education umbrella, which according to Banks (2013) encompassed content integration, knowledge construction process, prejudice reduction, equity pedagogy, and empowering school culture and social structure dimensions. School counseling as part of high school service has a central role in developing multicultural self-efficacy and meeting the need of diverse students (Hughey, 2011). By having the efficacy adequately, they may get along and work together productively with peers who come from other cultures confidently.

Multiculturalism is one of the crucial issues in today's society, including in school settings. Discussion about it occurred in various contexts, such as multicultural competence concerning self-regulated learning (Hladík et al., 2012), ethnic identity and attachments to the nation-state (Banks, 2014), the responsibility of educators in multicultural education (Yılmaz, 2016), teachers' multicultural competence in teaching students with diverse cultural backgrounds (Lehman, 2017), culture clash in the multicultural classroom (Hansen-thomas & Chennapragada, 2018). In the Indonesian context, similar issues get attention published in several professional works of literature, such as multicultural practice among Muslim students (Wibowo, 2018)and multicultural practice among pre-service teachers (Mulya et al., 2021) These studies indicated that multicultural education still needs more attention from all educators.

Culture is an essential part of each society. It is a social construction (Diaz-Leon, 2013), an incomparable knowledge system (Hong & Khei, 2014), and its elements will be different among societies (Oettingen, 1995). The cultural practices will be more complicated if it is associated with other cultural relations in various settings, such as at schools (Bishop, 1994; Reitz et al., 2009; Zhao, 2007) and families (Sengstock, 2001; Want, 2013). Moreover, studies of cultural relations like Chao et al. (2011) and Chie et al. (2013) suggested that the cultural competencies were fractious to generalize to other societies. In this challenging atmosphere, students who are adequately in self-efficacy---described as one's belief in their capability that could produce given levels of attainment (Bandura, 1997)--- would be ready to relate with various people, including in provoking multicultural interaction. As such, enactive mastery of learning, vicarious experience, verbal persuasion, and physiological and affective states were essential factors that contributed to ramping up multicultural self-efficacy (Bandura, 1982; Bandura & Locke, 2003). This complexity gave a meaningful clue that not all high students would have adequate multicultural self-efficacy since family, education institutions, and larger communities influenced the development of self-efficacy (Rateau & Moliner, 2012). Lacking the adequacy may limit their courage and confidence to relate with peers. In turn, it will lessen the success of their learning.

One of the school counseling functions is to help the student to understand self and others (Myrick, 2011). Multicultural self-efficacy is a pivotal part of their understanding to their learning be successful. For the students, achieving it will be beneficial in the long run since they can figure out, comprehend, analyze, and ramp up their multicultural self-efficacy. To school counselors, having such data is not only for understanding their function but also importantly enables them to plan various kinds of intervention purposely (Myrick, 2011). Primarily, it aims to prevent and develop students' multicultural self-efficacy or solve problems for deficits through responsive service. To assess students' efficacy satisfactorily, the school counselors, firstly, should be skillful in several issues of multiculturalism (Sue & Sue, 2013), and secondly, they demand to use of an adequate instrument (Hays, 2013). Unfortunately, a current open-source scale is scarce. For example, it is available only for college students majoring in guidance and counseling (Yosef et al., 2020) which might be less applicable to high school students. Because multicultural education has been a crucial issue and to ensure school counselors have adequate data for providing evidence based-service, it is necessary to design a multicultural self-efficacy scale for high school students (MSES-HS).

2. Methods

2.1. Participants

Researchers contacted the high school counselors by a telephone call to recruit their students as respondents. Their telephone numbers were available on several social media group, such as the Whatsapp and Telegram. A total of 813 students, from ten public high schools, in 7 provinces in Indonesia (North Sumatera, Riau Islands, South Sumatera, West Java, Central Java, West Kalimantan, and East Kalimantan) participated in this study. The description of respondents is displayed in Table 1.

Table 1: Demographic Information of Participants

Categories	n	Mean	SD
Number of students	813	16	.9
Gender			
Male	272		
Female	541		
Grade level			
10th	283		
11th	262		
12th	268		
Assignment			
Practicality test	9		
Pilot Test	45		
Main Test	759		

2.2. Instruments

In this study, a school counseling educator and a high school counselor estimated the construct validity of MSES-HS by filling out the MSES-HS Review Sheet. They evaluated the validity of each preliminary item by stating a measure or not measure. Especially for the not measuring items, the validators provided suggestions on whether to delete or revise them. In addition to validation, in the MSES-HS Review Sheet, they ought to review the manual of MSES-HS for its completeness. For obtaining practicality data on MSES-HS from the respondents, the researchers wrote a 10 item-questionnaire. It asked the students to rate some aspects of the scale in 1-5 Likert-type, namely content, fairness of the items, easiness to respond, readability, diction, duration to respond, number of items, and technical matter to respond via Google Form.

2.3. Procedures

The procedures for producing MSES-HS consisted of two parts, the design and validation phase (Harlacher, 2016). In the design phase, firstly, the researchers did a literature review for choosing the goals, aspects of the scale, writing the items, writing the manual, and preparing the scale review sheet for validators and a practicality questionnaire for students. Secondly, to examine the construct validity and manual of MSES-HS, the study involved a school counseling educator and an experienced school counselor. They judged the validity of the scale by completing the MSES-HS Reviewing Sheet. Both should consider the accuracy of all preliminary items according to the designed constructs by putting a statement of "measure" or "not measure" in each item. For correcting an item, they also might put suggestions if an item yielded in the "not measure" category. After completing the first part, they ought to review the manual of MSES-HS by giving their judgment on its completeness. The researchers followed up the results by revising the items and the manual.

In the validation phase, firstly, the study set an orderly practicality test, pilot test, and main test to investigate the practicality, validity, and reliability values of MSES-HS. The scale, formatted in Google Form, was administered to 9 respondents, three 10th grades, three 11th grades, and three 12th grades. Upon completing the scale, they examined the scale in terms of the easiness of filling out, readability, and time to answer the separated questionnaire. Referring to Lim and Lee (2008), the following steps were conducting the pilot test and the test to measure the validity and reliability of the MSES-HS in a small and large number of subjects. The pilot test involved a sample of 45 respondents and asked them to complete the MSES-HS by one week. Finally, the researchers administered the main test involving 759 respondents, which they had to finish within two weeks.

2.4. Data Analysis

Agreement on each item. When both validators agreed that an item met the measured criteria, it was a valid item, and vice versa, the item would be reviewed by the researchers based on the validators' comments and suggestions. The item might be deleted or revised. In addition to the construct validity analysis, practicality data of the scale gathered from the student questionnaire was analyzed by calculating the given scores of each aspect. Mean scores ≤4.0 indicated the scale had good practicality. Lastly, the researchers also included an analysis of respondents' answers in the practicality test. Designedly engaging a small number of respondents (9 students) in the practicality test, the researchers utilized Rho of Spearman to analyze the validity and reliability of the scale. In continuance of the first step of data analysis, in the second step, the researchers analyzed the validity and reliability of MSES-HS by referring to Cohen & Swerdlik (2017), Gall et al. (2003), and Howitt & Cramer (2017). In determining the scale validity of the pilot and the main test, the study employed Pearson's r formula, whereas for measuring its reliabilities, it utilized Cronbach's alpha. For analyzing all computerized data of the measure, the researchers used SPSS software version 28.

3. Results and Discussion

The main emphasis of the current study is on designing and validating the scale to measure the multicultural self-efficacy of high school students (MSES-HS). It has been working accordingly. In the design phase, the study selects cultural insight, communication, cultural value, cultural awareness, and flexibility as subscales based on reviewing the works of literature particularly Yosef et al. (2020). Different from this particular reference, the current scale results in 40 items, of which eight items for each subscale. The scale has A 0-10 response format, ranging from 0 (cannot do at all) to 10 (highly certain can do), allowing the respondents to express their responses more freely than a Likert-style response. In addition, MSES-HS had a manual for guiding the high school counselor in using it. The manual describes the rationale of the scale, goals, measurement aspects, characteristics, validity and reliability, instruction, informed consent, the scale, scoring procedure, and reporting of the assessment results.

After completing MSES-HS and its manual, two assigned validators judge its construct validity. They consider 7 out of 40 items are not favorable and suggest reformulating be more measurable. They are item number 20, 21, 24, 30, 31, 32, 37. Their judgment encompassed the redundancy of items, clearness of item sentences, incomplete sentences, and chosen diction. Revision of the items works accordingly to meet the suggestion. In addition, the reviewers examined the manual of the MSES-HS, pertaining aspects of content (8 items), display (4 items), and language (3 items).

Both reviewers agree with the completeness of the manual, which had all aspects required in the instrument manual. Their decision indicates that the manual has an introduction that informs the rationale, the goal of the instrument, construct, characteristics, indicators, number of items set orderly, a letter of informed consent, direction to fill out scoring methods, and spent time to fill out. It also has an appropriate display in terms of size manual, lovely cover, and readable text size. For the language aspect, the manual considers using the standard Bahasa and is readable for high school students. Instead of the completeness of the manual, they also give some suggestions to enhance it, for instance, giving examples of how to fill out the scale and identifying some uncommon words. They are followed up by adding examples and replace with common words.

The results of the practicality test reveal that the MSES-HS fulfills an easiness of use. The respondents scored it 4.25 out of 5 on average. However, in terms of validity, 13 items have a validity coefficient below the requirement for four subscales, except the communication subscale. The flexibility subscale has the most items below the rho value of Spearman. Only 2 of 8 items have high correlation coefficients in Spearman's rho. Since the practicality test only explored the possibility of validity and reliability values, mainly to identify the weakness of the items, those items below the rho value was revised. In addition, respondents noted several items to reconsider since they might perceive the meaning of the items as unclear, especially on unfamiliarity dictions. They were items 2, 3, and 8 of cultural insight, item 23 of cultural values, items 27 and 28 of cultural awareness, and items 37 and 39 of flexibility. Rewriting these items was completed before doing the pilot test. The final number of the items of MSES-HS was still 40.

Continuing the practicality test step, the pilot and the main test of the MSES-HS took place orderly. The first test involved 45 high school students selected from the three cities. On this trial, they filled out the online scale and returned after completing it by a week. Data from the pilot test were analyzed to determine the validity and reliability values. Only items that met the requirement finally became part of the scale. Meanwhile, in the second test, 759 selected students from 6 public high schools participated and returned the scale for one month. Tables 2, 3, and 4 displayed the statistical data of the pilot test and the main test.

Concerning the pilot test, there are slight differences in validity coefficient between the pilot test and the main test of the MSES-HS. However, 4 items have to be eliminated due to their validity coefficient according to Pearson's r below the requirement. All of the subscale validity of the main test is between 0.70-0.89 indicating that MSES-HS is feasible to measure students' multicultural self-efficacy. Meanwhile, the inter-subscale correlation matrix as displayed in Table 4, suggests that the correlation coefficient among subscales of the MSES-HS is between .492-.755. These values surpass the critical value of 0.30 ($p<0.05$) indicating that MSES-HS fulfills the reliability requirement of the instrument.

Table 2: Mean, Standard Deviation, Item Validity of Scale, and Item Validity of Subscale MSES-HS in the Scale and Subscales in Main Test (N=759)

Items of each subscale	Mean	SD	Validity of the Scale (Pearson's r)	Validity of Subscale (Pearson's r)
A. Cultural Insight				
1. Introduce your cultural customs to peers.	7.383	2.620	.586**	.720**
2. Be familiar with the uniqueness of other cultures.	7.834	2.223	.595**	.736**
3. Learn about other cultures through a relationship with peers.	7.942	2.167	.634**	.735**
4. Identify factors relating to cultural differences.	7.323	2.277	.641**	.769**
5. Discuss cultural tradition differences with other students openly.	7.371	2.554	.645**	.755**
6. Understand that culture can change over time.	7.710	2.273	.611**	.709**
7. Recognize the effects of contrasting one's own culture with other cultures.	7.322	2.773	.522**	.618**
8. Perceive cultural differences as a reality of life.	7.558	2.396	.584**	.665**
B. Communication				

9. Recognize speech that can belittle other cultures.	6.180	3.234	.413**	.659**
10. Converse with interspersed words in the local language.	6.918	2.692	.506**	.718**
11. Avoid gestures that lead to misunderstanding.	7.709	2.444	.581**	.687**
12. Use knowledge of other cultures to help deliver messages.	7.729	2.133	.682**	.708**
13. Avoid using words that can lead to misunderstanding.	8.445	2.012	.594**	.602**
14. Use dialect of peer local language.	6.329	2.613	.483**	.649**
C. Cultural values				
15. Remember well the cultural uniqueness of all group members.	7.795	2.007	.699**	.779**
16. Identify the similarities between own and group members' cultural values.	7.578	2.170	.714**	.805**
17. Be aware of customs in one's own culture that may offend other group members.	7.526	2.486	.662**	.731**
18. Capture the importance of cultural values often conveyed by group members.	8.012	1.911	.771**	.847**
19. Know the different traditions of each group member.	7.889	1.996	.723**	.814**
20. Avoids judging group member behavior based on one's cultural measures.	7.889	2.278	.602**	.700**
21. Accept the politeness of group members in speaking according to their culture gracefully.	8.610	1.763	.653**	.710**
D. Cultural awareness				
22. Respect their less-than-favorable customs.	8.312	2.081	.568**	.676**
23. Show a positive attitude towards their cultural advantages.	8.679	1.691	.672**	.716**
24. Always have a good attitude towards their culture.	8.588	1.842	.576**	.662**
25. Convey their cultural shortcomings openly.	6.806	2.785	.510**	.650**
26. Expresses the attractiveness of the culture eagerly.	8.095	1.944	.731**	.763**
27. State frankly the influence of one's culture in treating people of other cultures.	7.046	2.487	.569**	.699**
28. Accept criticism of one's tradition calmly.	8.082	2.051	.564**	.695**
29. Encourage others to preserve their own culture.	8.244	1.967	.673**	.693**
E. Flexibility				

30. Take the initiative to get to know other students first.	7.946	2.281	.627**	.799**
31. Build togetherness with other students.	8.379	1.942	.648**	.852**
32. Mingle with other students without feeling awkward.	7.714	2.389	.547**	.775**
33. Accept other cultural perspectives in dealing with conflicts with peers.	8.130	1.930	.699**	.768**
34. Take part in any cultural preservation activities.	7.750	2.119	.674**	.775**
35. Take lessons from the positive side of other cultures in overcoming adversity.	8.445	1.844	.688**	.770**
36. Work together regardless of cultural differences.	8.754	2.000	.484**	.585**

*Pearson Correlation** p<.001*

Table 3: Cronbach's α of MSES-HS by Subscales and Scale

Subscale	Practicality Test (N=9; N of Item=40)	Pilot Test (N=45; N of Item=40)	Main Test (N=559; N of Item=36)
Cultural Insight	.924	.816	.859
Communication	.884	.267	.745
Cultural value	.961	.850	.881
Cultural awareness	.926	.871	.837
Flexibility	.894	.848	.878
Full Scale	.976	.862	.954

Table 4. Subscale Inter-correlation of Main Test

	Cultural Insight	Communication	Cultural value	Cultural awareness	Flexibility	Total
Cultural Insight	-	.649**	.706**	.646**	.606**	.864**
Communication			.650**	.616**	.492**	.792**
Cultural value				.755**	.694**	.894**
Cultural awareness					.699**	.874**
Flexibility						.819**
Total						-

*Pearson Correlation** p<.001*

Reflecting its development in the design stage, MSES-HS has five subscales, each consisting of 8 items that meet practical requirements, so there was no obstacle to trying it with a large number of respondents. The level of its practicality is closed to Bandura's (2006) guide for construction self-efficacy, as he recommended utilizing a 0-100 scale in constructing self-efficacy assessment. Meanwhile, other researchers prefer to use a Likert-type scale response format, such as 1 (strongly disagree) to 6 (strongly agree) (Dullas, 2018; Panc et al., 2021), or use a 0-10 scale response to give respondents more choices (Bijl & Shortridge-Bagget, 2001).

Test of each subscale validity found that MSES-HS reached .70-.89 of Pearson's *r*. Meanwhile, its reliability value was .98 in Cronbach's α. These results prove the MSES-HS has good validity and excellent reliability and can be used to assess student multicultural self-efficacy in high school. The validity value of MSES-HS based on Pearson's r criteria is at a moderate level (r_{xy} = .70). Referring to Jackson (2009), one of the functions of correlation is for an individual prediction of a phenomenon, and the correlation coefficient below .30 had a less predictive value. With a validity coefficient of .70, in the range of .60-.80 for its subscales, all items of the scale are coherent.

In other words, the MSES-HS has an acceptable validity value. Referring to Christensen et al. (2014), this value is meaningful because to reach it, the samples involved in the study are large enough (n>100). The conclusion of the research finding is that this scale is valuable for school counselors to plan basic service, responsive service, or individual planning programs in guidance and counseling services.

In addition to the validity test, a requirement that should meet a measurement instrument is reliability (Taherdoost, 2016). Testing for the reliability of MSES-HS is critical to proving the degree to which separate items on the measuring scale are related to each other consistently. The results of the main test, involving 759 students, showed that the MSES-HS' reliability value reaches .98 ($\geq$ .90, Cronbach's α). For comparison, there are several methods to test reliability, such as test and retest reliability, split-half reliability, reliability by Cronbach's α, and reliability by Kuder-Richardson (Livingston, 2018). This study chooses Cronbach's alpha internal consistency approach because it involves a modesty procedure, but the level of accuracy remains high. The use of Cronbach's α is theoretically permitted to determine the internal complexity value of scale-shaped instruments such as MSES-HS. The number of items 36 has the advantage in achieving the desired magnitude of reliability. Moreover, some authors argue that a convincing level of reliability falls in alpha values of .90 to .95. In this alpha scale, the items of an instrument are in a very high correlation. In order to test reliability more precisely, inter-subscale correlation needs to calculate. As displayed in Table 4, the coefficient correlation among subscales yields between .375-.864. In this value, the MSES-HS confidently performs a measuring requirement, although Lyons-Thomas (2014) reminds us that utilizing strong correlation may not be suitable for the intention of the scale since if there are separate subscales, to begin with, the purpose would be to measure separated constructs.

In a number of instrument development studies, an instrument should meet validity and reliability requirements. Specifically according to Taherdoost (2016), testing the questionnaire's validity and reliability before being used for collecting data in research is unavoidable. The testing may encompass several validity types, such as the face, content, construct, or criterion validity. Some types of validities are mandatory, and others are advisory. In addition to the validity test, the reliability test was considered mandatory. Since they provide the relationship among items and the whole items, construct validity and reliability internal consistency tests are mandatory. Furthermore, for its practicality, the scale ought to fulfill additional requirements, such as the easiness to access, readability, and duration of response. All of the completed tests prove that MSES-HS meets such criteria.

Referencing to self-efficacy of Bandura (1977) and related studies, such as Davis-Kean et al. (2008), Ouweneel et al. (2013), and Isa et at. (2019), analogically, multicultural self-efficacy may not connect to an individual actual ability but rather his/her belief of what he/she can do in given multicultural circumstances. MSES-HS is a type of self-report questionnaire intended to assess beliefs. Theoretically, this type of instrument can be used to collect any information. It helps the researcher in obtaining quick or easy, cheap, and efficient means of collecting a large amount of information from a large sample of respondents (Demetriou et al., 2015; Etikan & Bala, 2017). In the current era, using a questionnaire in online surveys has some advantages. In their review, Durga (2019) found some of its strengths. As proved by this study, MSES-HS enables to obtain information from large students anywhere in a relatively short period of time as long as an internet connection is available. In other words, an online questionnaire has no time limit and gives more chances to respondents to complete it easily and truthfully.

An instrument for measuring multicultural self-efficacy is ideally applied across cultures in similar settings by referencing its required criteria. Statistically, MSES-HS meets the practicality, validity, and reliability criteria. Nevertheless, the designing and validating process of the scale still has some limitations. Despite many respondents participating in the study, namely 851 students, most respondents are students of the western part of Indonesia. Whereas, high school students in the middle and eastern parts of Indonesia are less participated, although there was a good intention from the principal and school counselor to participate in the study. These results certainly have given a slightly comprehensive picture of the scale represented by students of such a limited region.

For these limitations, several suggestions need consideration. First, the incoming research may enclose more schools and diverse students, so the conclusion of the scale's validity and reliability will be more confident. They

have to include representative students from all regions of Indonesia, currently consisting of 33 provinces. Because the current study only involves students of public high schools, to be more representative, future research may ask private high school students since their numbers are comparable to that of public high schools. By involving more diverse students, the generalization of MSES-HS as an instrument will be solid. Second, considering the number of items in the current scale, further research may reduce them so that this scale will become more practical with lost its validity and reliability.

4. Conclusion

Some conclusions are apparent from the findings of the current study. MSES-HS has the proper design to measure the multicultural self-efficacy of high school students. Its five subscales, namely cultural knowledge, communication, cultural values, cultural awareness, and flexibility, represent necessary indicators for measuring efficacy. Next, based on the rigorous analysis, MSES-HS is considered to have good construct validity judged by reviewers. The 36 items of the scale meet the construct validity. It also has practicality value in which it potentially can be used by school counselors to measure students' multicultural self-efficacy accordingly without difficulty. Since MSES-HS meets the practicality, validity, and reliability criteria, as a practical implication, it can be used by school counselors to measure multicultural self-efficacy for designed purposes.

References

Altugan, A. S. (2015). The effect of cultural identity on learning. *Procedia - Social and Behavioral Sciences*, *190*(November 2014), 455–458. https://doi.org/10.1016/j.sbspro.2015.05.025

Bandura, A. (1977). Self-efficacy: Toward unifying of behavioral change. *Psychological Review*, *84*(2), 191–215. https://www.uky.edu/~eushe2/Bandura/Bandura1977PR.pdf

Bandura, A. (1982). Self-efficacy Mechanism in human agency. In *American Psychologist* (Vol. 37, Issue 2, pp. 122–147).

Bandura, A. (1997). *Self-efficacy: The exercise of control*. W. Freeman and Company.

Bandura, A. (2006). Guide for constructing self-efficacy scales. In F. Pajares & T. Urdan (Eds.), *Self-efficacy beliefs of adolescents* (pp. 307–337). Information Age Publishing.

Bandura, A., & Locke, E. A. (2003). Negative self-efficacy and goal effects revisited. *Journal of Applied Psychology*, *88*(1), 87–99. https://doi.org/10.1037/0021-9010.88.1.87

Banks, J. A. (2014). Multicultural education and global citizen. In Benet-Martínez & Ying-Yi Hong (Eds.), *Multicultural Education and Global Citizen* (p. 561). Oxfor Library of Psychology.

Bijl, J. Van der, & Shortridge-Bagget, L. (2001). Self-efficacy theory_and measurement. *Research and Theory for Nursing Practice*, *15*(3), 189–207. https://www.researchgate.net/publication/11490001_The_theory_and_measurement_of_the_self-efficacy_construct

Bishop, A. (1994). Cultural Conflicts in Mathematics Education: Developing a Research Agenda. *For the Learning of Mathematics*, *14*(2), 15–18.

Chao, M. M., Okazaki, S., & Hong, Y. (2011). *The quest for multicultural competence: Challenges and lessons learned from clinical and organizational*. *5*, 263–274.

Chiu, C. Y., Matsumoto, D., & Ward, C. (2013). *Cross-cultural competence: Theory, research , and application. February 2019*. https://doi.org/10.1177/0022022113493716

Christensen, L. B., Johnson, R. B., & Turner, L. A. (2014). *Research methods, design, and analysis* (12th ed.). Pearson. https://www.pdfdrive.com/research-methods-design-and-analysis-d192711779.html

Convertino, C., Levinson, B. A., & Gonzalez, N. (2013). Culture, teaching, and learning. In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural Education: Issues and Perspectives* (8th ed., pp. 25–42). Wiley.

Davis-Kean, P. E., Huesmann, L. R., Jager, J., Collins, W. A., Bates, J. E., & Lansford, J. E. (2008). Changes in the relation of self-efficacy beliefs and behaviors across development. *Child Development*, *79*(5), 1257–1269. https://doi.org/10.1111/j.1467-8624.2008.01187.x

Delors, J. (1996). *Learning: The treasure within*. https://unesdoc.unesco.org/ark:/48223/pf0000109590

Demetriou, C., Uzun, B., & Essau, C. A. (2015). *Self-report questionnaires*. 1–6. https://doi.org/10.1002/9781118625392.wbecp507

Diaz-Leon, E. (2013). *What Is social construction ?* 1137–1152. https://doi.org/10.1111/ejop.12033

Dullas, A. R. (2018). The development of academic self-efficacy scale for Filipino junior high school students. *Frontiers in Education*, *3*(April), 1–14. https://doi.org/10.3389/feduc.2018.00019

Durga, M. S., Nayak, P., & Narayan, K. A. (2019). *Strengths and weaknesses of online surveys*. *August 2021*. https://doi.org/10.9790/0837-2405053138

Etikan, I., & Bala, K. (2017). *Developing questionnaire base on selection and designing*. *5*(6), 219–221. https://doi.org/10.15406/bbij.2017.05.00150

Gall, M. D., Gall, J. P., & Borg, W. R. (2003). *Educational Research_ An Introduction* (7th ed.). Allyn and Bacon.

Hansen-thomas, H., & Chennapragada, S. (2018). *Culture clash in the multicultural classroom: A case study from a newcomer school*. *11*(4), 82–90. https://doi.org/10.5539/elt.v11n4p82

Harlacher, J. (2016). *An educator's guide to questionnaire development*. *January*. https://files.eric.ed.gov/fulltext/ED562653.pdf

Hays, D. G. (2013). *Assessment in counseling: A guide to the use of psychological assessment procedures* (5th ed.). American Counseling Association. www.counseling.org

Hladík, J., Hrbá, K., & So, E. (2012). *Individual Importance of Multicultural Competence in relation to Components of Students' Self-regulated Learning*. *69*(Iceepsy), 341–349. https://doi.org/10.1016/j.sbspro.2012.11.419

Hong, Y.-Y., & Khei, M. (2014). *The Oxford Handbook of Multicultural Identity* (V. Benet-Martinez & Y.-Y. Hong (eds.); 1st ed., p. 561). Oxford University Press.

Howitt, D., & Cramer, D. (2017). *Research methods in psychology* (5th ed.). Pearson.

Hughey, J. R. (2011). Meeting the needs of diverse students: enhancing school counselors' experiences. *Educational Considerations*, *38*(2), 20–27. https://doi.org/https://doi.org/10.4148/0146-9282.113

Isa, T., Ueda, Y., Nakamura, R., Misu, S., & Ono, R. (2019). Relationship between the intention–behavior gap and self-efficacy for physical activity during childhood. *Journal of Child Health Care*, *23*(1), 79–86. https://doi.org/10.1177/1367493518777297

Kang, H., & Chang, B. (2016). *Examining culture's impact on the learning behaviors of international students from confucius culture studying in western online learning context*. *6*(3), 779–797. ncruz004%2C+JIS2016_6_3_8+Haijun+%281%29

Lalonde, R. N., & Hynie, M. (2004). *The role of culture in interpersonal relationships: Do second generation south Asian Canadians want a traditional partner?* *35*(5), 503–524. https://doi.org/10.1177/0022022104268386

Lee, D.-G., & Lim, H.-W. (2008). Scale Construction. In P. P. Heppner, D. M. Kivlighan, & B. E. Wampold (Eds.), *Research Design in Counseling* (3th ed., pp. 494–510). Thomson Brooks/Cole.

Lehman, C. L. (2017). *Multicultural Competence : A Literature Review Supporting Focused Training for Preservice Teachers Teaching Diverse Students*. *8*(10), 109–116.

Livingston, S. A. (2018). Test Reliability - Basic Concepts. In *Research Memorandum ETS RM-18-01* (Issue January). https://www.ets.org/Media/Research/pdf/RM-18-01.pdf

Lyons-Thomas, J. (2014). Mode, central tendency of distribution. In *Encyclopedia of Quality of Life and Well-Being Research* (pp. 3352–3353). Springer. https://www.pdfdrive.com/encyclopedia-of-quality-of-life-and-well-being-research-d166601954.html

Manning, M. L. E. E. (2016). Havighurst's developmental tasks, young adolescents, and diversity. *The Clearing House*, *76*(2), 75–78. http://www.jstor.org/stable/30189796

Mulya, T. W., Aditomo, A., & Suryani, A. (2021). On being a religiously tolerant Muslim : discursive contestations among pre-service teachers in contemporary Indonesia. *British Journal of Religious Education*. http://repository.ubaya.ac.id/39333/1/proof 99%25 - On being a religiously tolerant Muslim.pdf

Myrick, R. D. (2011). *Developmental guidance and counseling: A practical approach* (5th ed.). Educational Media Corporation.

Oettingen, G. (1995). Cross-cultural Perspective on Self-Efficacy. In A. Bandura (Ed.), *Self-efficacy in Changing Societies* (p. 351). Cambridge University Press.

Ouweneel, E., Schaufeli, W. B., & Le Blanc, P. M. (2013). Believe, and you will achieve: Changes over time in self-efficacy, engagement, and performance. *Applied Psychology: Health and Well-Being*, *5*(2), 225–247. https://doi.org/10.1111/aphw.12008

Panc, T., Mihalcea, A., & Panc, I. (2021). Self-eficacy survey: A new assessment tool. *Procedia - Social and Behavioral Sciences*, *33*, 880–884. https://doi.org/10.1016/j.sbspro.2012.01.248

Rateau, P., & Moliner, P. (2012). *Social Representation Theory*. *January*. https://doi.org/10.4135/9781446249222.n50

Reitz, J. G., Raymond, B., Dion, D. K. K., & Dion, K. L. (2009). *The Oxford handbook of multicultural identity*. Springer.

Sengstock, M. C. (2001). Multicultural Families — What Makes Them Work ? *Sociological Practice*, *3*(1), 1–17. https://www.jstor.org/stable/43735781

Sue, D. W., & Sue, D. (2013). *About the Authors Section One : The Multiple Dimensions of Multicultural Counseling and Therapy Part I : The Affective and Conceptual Dimensions of Multicultural Counseling / Therapy Chapter 1 : The Multicultural Journey to Cultural* (6th ed.). John wiley & Sons, Inc.

Taherdoost, H. (2016). Validity and reliability of the research instrument; How to validity and reliability of the research instrument; How to test the validation of a questionnaire/survey in a research. *SSRN Electronic Journal*, *5*(3), 28–36. https://doi.org/10.2139/ssrn.3205040

UNICEF. (2021). *Adolescent education and skills Adolescents*. UNICEF. https://www.unicef.org/education/skills-development

Want, K. M. (2013). Intermarried Couples and "Multiculturalism" in Japan. *CLCWeb: Comparative Literature and Culture*, *15*(2), 1–9. https://doi.org/https://doi.org/10.7771/1481-4374.2216

Wibowo, A. M. (2018). Multikulturalism of Muslim Students in Yogyaarta. *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *16*(1), 2018. http://jurnaledukasikemenag.org

Yılmaz, F. (2016). Multiculturalism and Multicultural Education : A Case Study of Teacher Candidates ' Perceptions Multiculturalism and Multicultural Education : A Case study of Teacher Candidates' Perceptions. *Cogent Education*, *9*(1). https://doi.org/10.1080/2331186X.2016.1172394

Yosef, Rozzaqyah, F., & Sucipto, S. D. (2020). *Multicultural Self-Efficacy Scale for Students Majoring in Guidance and Counseling* (p. 6). P.T. Bening.

Zhao, Y. (2007). Cultural Conflicts in an Intercultural Classroom Discourse and Interpretations from a Cultural Perspective. *Intercultural Communication Studies*, *XVI*(1), 129–136.