

## Analysis and Selection of Multicultural Guidance Research Instrument Scale

Naila Rumaisha Aqra<sup>1</sup>, Ahman<sup>1</sup>

<sup>1</sup> Universitas Pendidikan Indonesia, Indonesia

 [nailarumaishaqra@upi.edu](mailto:nailarumaishaqra@upi.edu)

### Abstract

This research discusses the scale analysis of multicultural guidance instruments on students at Madrasah Aliyah Al Huda Cikalongwetan. West Bandung Regency. The following are the results of the Validity Test and Reliability Test of the research instrument scale regarding multicultural counseling. This Validity Test uses Pearson Correlation to determine the extent to which each item in the measurement instrument correlates with the total score. In the table presented, 67 items (X1 to X67) were tested. The Pearson Correlation value for each item ranges from 0.738 to 0.881, indicating that each item has a strong relationship with the total score. The significance value for all items was 0.000, which is well below the significance level of 0.05. This indicates that the correlations found do not occur by chance and are highly statistically significant. Based on the validity test results, all items (X1 to X67) were declared valid. This is indicated by the high Pearson Correlation Value and the very low significance value (0.000). Thus, the measurement instrument used can be considered valid to measure the intended construct. The Reliability Test results show that the measurement instrument consisting of 67 items has a Cronbach's Alpha value of 0.991. This value is very high and close to 1, which indicates that the instrument has excellent internal consistency. In other words, the items in this instrument consistently measure the same construct, so they can be relied upon to produce stable and accurate data. This high Cronbach's Alpha value provides confidence that the instrument can be used with confidence in research to measure the variable in question

**Keywords:** Multicultural, Multicultural Counseling, Multicultural Guidance

### ARTICLE INFO

#### Article history:

Received  
March 31, 2024

Revised  
May 03, 2024

Accepted  
May 10, 2024

Published by

ISSN

Website

This is an open access article under the CC BY SA license

CV. Creative Tugu Pena

2774-4299

<https://attractivejournal.com/index.php/bse/>

<https://creativecommons.org/licenses/by-sa/4.0/>



## INTRODUCTION

Indonesia, as the largest archipelagic country in the world, has an extraordinary cultural wealth. From Sabang to Merauke, from Miangas to Rote Island, every corner of the country holds countless cultures. Badan Pusat Statistik (BPS) noted that in 2022, Indonesia consists of 34 provinces, each of which has different cultural peculiarities, languages, and traditions.

Every province, even every county and city, has a unique and fascinating cultural heritage. For example, in West Java, there is an elegant and stunning Sundanese dance, while in North Sumatra there is traditional carving art that is rich in meaning. In addition, the typical cuisine of each region is also an inseparable part of Indonesia's cultural wealth.

Starting from savory Padang satay, and delicious rendang, to fried rice which is a favorite dish in every corner of the country.

Education is one of the key aspects in the development of a nation, and in the current context of globalization, education is not only concerned with the transfer of knowledge but also with the holistic development of individuals (Siregar, 2017). One of the important elements in this holistic development is the mental and emotional well-being of students. Guidance and counseling in schools are one of the most important means of supporting this welfare (Azwar et al., 2022).

In the context of education, multicultural guidance becomes very important (Setiawan, 2022). School counselors who understand and value students' cultural diversity can provide more effective support in addressing challenges that may arise from cultural differences. School counselors can also help students to understand and appreciate diversity, as well as build interpersonal skills needed to interact with people from different cultural backgrounds (Wulandari, 2017). In the context of education in Indonesia, where there are various ethnicities, cultures, and religions, multicultural guidance is becoming increasingly important (Saidah & Annajih, 2022). School counselors who understand and can manage this diversity can provide more effective support to students, help them overcome challenges, and maximize their potential (M. E. Wibowo, 2018)

Thus, the multicultural guidance approach in schools is not just about providing guidance and counseling services to students from different cultural backgrounds, but also about creating an inclusive and supportive learning environment for all students (Rostini et al., 2021). Through this approach, it is hoped that each student can feel accepted and valued so that they can achieve their academic and personal potential to the maximum (A. Wibowo & Anjar, 2017). The purpose of this article is to analyze and select a scale of research instruments regarding multicultural guidance for students at Madrasah Aliyah Al Huda Cikalongwetan, West Bandung Regency.

## **METHOD**

The data used is numerical data, so with the type of data available, this research is included in the type of qualitative research. This study uses product moment analysis to determine the level of validity and reliability of the instruments used.

Historically, validity is defined as an assessment of the extent to which the instrument used measures what the instrument measures (Ary et al., 2010). Another opinion states that validity depends on whether the statements (items) compiled in a survey or test cover all the material to be measured (Budiastuti & Bandur, 2018). Validity in a test allows researchers to assess whether the test is able to measure what is being measured. From the three opinions presented, it can be concluded simply that, validity is a method used to be able to determine the level of alignment between what is measured and what is to be measured. A test that is declared valid specifically intended for a study, will not represent the validity value in other studies. In other cases, for example, if a test with regard to the purpose is tested and then validated, it may not be valid if the test is used for a different purpose a different purpose (Sidauruk, 2012).

On the other hand, there is instrument validity, which is almost the same as the definition of validity, namely the validity of the instrument shows the level of accuracy of an instrument in finding the measurement value of what is to be measured (Haq, 2022). An instrument that is declared valid means that the instrument can be used in the research conducted and can add to the quality of the research. Instrument validity testing can be done with various concepts, including; Construct-validity, Content-validity, and External-validity. The concept of Construct-validity must be explained with different inductive and deductive conclusions. In other words, one method of demonstrating validity is likely to fail (Sugiyono, 2020). Categories of instrument validation levels are classified into several

levels as proposed by Guilford as follows:

- 1)  $0.80 < r_{xy} < 1.00$  Very high validity
- 2)  $0.60 < r_{xy} < 0.80$  High validity
- 3)  $0.40 < r_{xy} < 0.60$  Medium validity
- 4)  $0.20 < r_{xy} < 0.40$  Low validity
- 5)  $0.00 < r_{xy} < 0.20$  Very low validity
- 6)  $r_{xy} < 0.00$  Invalidity

Whereas the reliability of a measuring instrument is the level of consistency with which it measures whatever it measures. This quality is very important in every type of measurement. Reliability can be specifically defined as the consistency that occurs in a series of methods, conditions and results obtained. This opinion explains that reliability is a consistent test of research results in various conditions (place and time) that are different (Yusup, 2018). In general, reliability shows a value that means the range of values of an instrument to be trusted and reliable in representing what is happening and also being researched. In some ways, reliability has similarities with validity, the similarities in question are in the relationship between the two data validity test techniques, and the features brought by the two techniques are improving the quality of the instrument and improving the quality of the results of a study. The high and low level of reliability of an instrument can be measured by the reliability coefficient value, the magnitude of this coefficient ranges from 0 to 1 (Haq, 2022).

In this study, it is very important to take samples to be able to minimize the scope of the research, in the process the researcher uses the random sampling method, which is adjusted to the existing population and is considered to be more focused on research objectives and not too much irrelevant data is taken in the study. Data was collected by distributing questionnaires to 350 respondents, from which the questionnaire will be tested for validity and reliability to maintain the quality of the research conducted. Testing begins with inputting data into the IBM SPSS Statistics 26 application for basic recapitulation of values to obtain values that will be used or entered into the formulas used.

## **RESULTS AND DISCUSSION**

Multicultural guidance is a guidance and counseling approach that takes into account the cultural diversity and background of individuals in the coaching process (Habibah, 2019). This approach emphasizes recognition of cultural differences as well as efforts to understand, appreciate, and respond to the needs of individuals with diverse cultural backgrounds (Sue et al., 2022). Multicultural guidance is an approach that integrates knowledge of culture in the guidance and counseling process (Rifani, 2022). It recognizes that individuals have experiences, values, and beliefs that are influenced by their cultural background (Bastomi, 2022).

In the context of youth development, multicultural guidance can help adolescents develop a better understanding of their cultural identity, increase self-confidence, and help them plan for a successful future in a multicultural environment (Harahap & Maryolo, 2018). The importance of this approach also lies in its ability to promote respect for cultural diversity and reduce conflicts that may arise due to such differences (Yusuf, 2016).

Multiculturalism in the context of guidance refers to an approach that takes into account and values cultural diversity in the guidance and counseling process (Randi, 2023). This approach aims to increase understanding, tolerance, and appreciation of different cultures (Yusnita et al., 2023).

Multicultural guidance is a counseling approach that pays attention to and respects the diverse cultures, values, and backgrounds of individuals in the counseling process (Hastiani & Rahmi, 2021). It recognizes that each individual has a unique life

experience, influenced by their culture, values, and background (Wangsanata, 2022). In an educational context, multicultural guidance aims to help students from diverse backgrounds reach their full potential in an inclusive educational environment (Abrori, 2024).

The importance of recognizing and respecting students' diverse cultures, values, and backgrounds in the context of education is immense (Tere, 2021). By recognizing and respecting such diversity, we can create an inclusive and supportive learning environment for all students. It can also help to increase understanding and tolerance among students and provide more relevant support according to individual needs (Rahmawati, 2021). Moreover, this approach can also prepare students to interact in an increasingly multicultural society, while reducing discrimination and prejudice in educational settings (Arsih et al., 2023). Multicultural counseling in schools is a very important approach in supporting students to deal with the complexities of cultural and social diversity in modern society (Suwartini & Wiranto, 2021). With increasing globalization and human mobility, school environments are becoming increasingly culturally and socially diverse (Seprianto et al., 2023), in this context, multicultural counseling provides a strong foundation for understanding and addressing the challenges students face, as follows:

1) The Complexity of Cultural and Social Diversity in Modern Society

Modern societies are characterized by complex cultural and social diversity. Globalization has brought about major changes in the composition of the population, with many countries becoming home to people from various cultural and ethnic backgrounds. In Indonesia, for example, we have more than 300 ethnic groups with different languages and cultures. In the school setting, this cultural and social diversity is reflected in the diversity of students from different ethnic, religious, and cultural backgrounds. This can create challenges in terms of interactions between individuals, lack of understanding, stereotyping, and even intercultural conflict (Haryanti & Prasasti, 2023).

2) The Effect of Cultural and Social Diversity on Students

Cultural and social diversity has a significant influence on students. They can experience difficulties in adjusting to a school environment that is different from their own cultural background. This can affect their emotional and psychological well-being, as well as academic and social performance (Mulyani et al., 2022). For example, students who come from ethnic minority backgrounds may face pressure to conform to the majority culture at school. They may also experience negative stereotyping or discrimination, which can negatively impact their self-esteem and motivation to learn (Khoirunnisa, 2018).

3) The Importance of Multicultural Counseling in Schools

Multicultural counseling in schools has become very important to help students deal with the challenges arising from this cultural and social diversity. This approach involves an in-depth understanding of the student's culture and values and the recognition of diversity as richness (Pradika et al., 2024).

The role of school counselors in helping to build cultural awareness is very important in the context of multicultural counseling (Pabbajah et al., 2021). Cultural awareness is a deep understanding of cultural norms, values, beliefs, and practices that influence individuals in their interactions with the environment (Aisah & Ruswandi, 2020), here are some of the roles of school counselors in building cultural awareness:

- 1) Deep Understanding of Culture: School counselors should have a deep understanding of the various cultures that exist in society, including their underlying values, norms, and beliefs. This helps the school counselor in understanding how culture affects the way students understand themselves and the world around them (Nuzliah, 2016).

- 2) **Supporting Students in Identifying and Exploring Their Cultural Identity:** School counselors assist students in identifying how their cultural identity affects their understanding of themselves and their interactions with the outside world. This helps students understand more deeply about their cultural origins and how it affects the way they think and act (Nursalim, 2020).
- 3) **Facilitating Effective Intercultural Communication:** School counselors assist students in developing effective communication skills in cross-cultural contexts. This involves developing the ability to understand and respond to cultural differences with sensitivity and respect (Khowatim, 2020).
- 4) **Encouraging Respect for Diversity:** School counselors play an important role in encouraging appreciation of cultural diversity among their students. This involves helping students to appreciate cultural differences as a source of richness and not as an obstacle (Limbong, 2018).
- 5) **Providing Culturally Sensitive Counseling Services:** School counselors provide culturally sensitive counseling services, which recognize and respect students' cultural values, norms, and beliefs. This helps to create a safe and supportive environment for students to fully express themselves (Mustaqim, 2021).
- 6) **Supporting Cultural Integration:** School counselors help students experiencing cultural change, such as immigrants or people moving to a different cultural environment, to integrate their old culture with their new culture. This helps students to build a strong and balanced cultural identity (Nurmalasari & Widiyanti, 2018).
- 7) **Building Cultural Awareness in the Community:** School counselors also have a role to play in building cultural awareness in the wider community, through outreach, workshops, and other educational programs. This helps to increase understanding and appreciation of cultural diversity in the community as a whole (Kurniawati & Sa'adah, 2022).

The application of multiculturalism in guidance can help create an environment that is inclusive and respectful of cultural diversity. It also helps in promoting equality and equity in guidance and counseling services (Elizar, 2018). Multicultural guidance is a highly relevant approach in today's global context, where intercultural interactions are on the rise. This approach not only recognizes cultural diversity, but also values it as a valuable asset in shaping individual and community identity (Sumadi, 2016). Through a deep understanding of various cultural backgrounds, values, and beliefs, multicultural guidance enables counselors to provide more sensitive and relevant services to students in schools (Suryani & Mufidah, 2019), some of the main principles that underlie multicultural guidance according to Suryani and Mufidah (2019) are as follows:

- 1) **Justice**  
The principle of justice emphasizes the importance of providing guidance services that are fair to all students, regardless of their cultural background or other identities. This involves eliminating discrimination and disparities that may exist in guidance services.
- 2) **Recognition**  
The principle of recognition refers to the importance of recognizing and respecting students' cultural diversity and identity. This includes recognizing different cultural values, beliefs, and practices.
- 3) **Equity**  
The principle of equity emphasizes that every student has the same right to access and benefit from guidance services, without discrimination or exclusion.
- 4) **Effective Communication**  
This principle emphasizes the importance of effective communication between school counselors and students from different cultural backgrounds. This includes

the use of appropriate language and a deep understanding of cultural communication norms.

5) Community Involvement

This principle emphasizes the importance of involving the community in the guidance process so that the services provided are more relevant and have a positive impact on the community as a whole.

The instrument in this study to measure the multicultural guidance variable is a questionnaire. Questionnaires are the most commonly used instruments in research to measure variables that are subjective, such as attitudes, opinions, or perceptions. The answer options in this instrument can include a Likert Scale with levels from “strongly disagree” to “strongly agree”. The following are the results of the Validity Test and Reliability Test of the research instrument scale regarding multicultural counseling. This Validity Test uses Pearson Correlation to determine the extent to which each item in the measurement instrument correlates with the total score. In the table presented, 67 items (X1 to X67) were tested. The Pearson Correlation value for each item ranges from 0.738 to 0.881, indicating that each item has a strong relationship with the total score. The significance value for all items was 0.000, which is well below the significance level of 0.05. This indicates that the correlations found do not occur by chance and are highly statistically significant. Based on the validity test results, all items (X1 to X67) were declared valid. This is indicated by the high Pearson Correlation Value and the very low significance value (0.000). Thus, the measurement instrument used can be considered valid to measure the intended construct.

**Reliability Statistics**

Cronbach's Alpha	N of Items
.991	67

The Reliability Test results show that the measurement instrument consisting of 67 items has a Cronbach's Alpha value of 0.991. This value is very high and close to 1, which indicates that the instrument has excellent internal consistency. In other words, the items in this instrument consistently measure the same construct, so they can be relied upon to produce stable and accurate data. This high Cronbach's Alpha value provides confidence that the instrument can be used with confidence in research to measure the variable in question.

**CONCLUSION**

The need for multicultural guidance in schools is critical given the complexity of cultural and social diversity in today's modern society. Modern societies are characterized by complex cultural and social diversity, making multicultural guidance an effective tool in helping students in schools deal with the challenges arising from cultural and social diversity. Multicultural guidance is a highly relevant approach in today's global context, where intercultural interactions are on the rise. This approach not only recognizes cultural diversity, but also values it as a valuable asset in shaping individual and community identity. Through a deep understanding of various cultural backgrounds, values, and beliefs, multicultural guidance enables counselors to provide more sensitive and relevant services to students in schools. Some of the main principles that underlie multicultural guidance according to Suryani and Mufidah (2019) are as follows: (1) Justice, (2) Recognition, (3) Equity, (4) Effective Communication, and (5) Community Involvement. The Reliability Test results show that the measurement instrument consisting of 67 items has a Cronbach's Alpha value of 0.991. This value is very high and close to 1, which indicates that the instrument has excellent internal consistency. In other words, the items

in this instrument consistently measure the same construct, so they can be relied upon to produce stable and accurate data. This high Cronbach's Alpha value provides confidence that the instrument can be used with confidence in research to measure the variable in question.

## REFERENCES

- Abrori, H. (2024). *Konseling Multikultural Versi Tokoh Agama di Plumbon Banguntapan Yogyakarta Perspektif Tokoh Agama Islam, Kristen Protestan, dan Hindu*. UIN Sunan Kalijaga.
- Arsih, S., Hariko, R., & Karneli, Y. (2023). Peran Budaya terhadap Proses Konseling. *Consilium: Education and Counseling Journal*, 3(2), 1-7.
- Ary, D., Cheser Jacobs, L., Sorensen, C., & Razavieh, A. (2010). *Introduction to Research in Education* (8th ed.). D. Hays.
- Azwar, B., Seprianto, S., & Hartini, H. (2022). Upaya Mempersiapkan Kompetensi Supervisor pada Guru Bimbingan Konseling untuk Menghadapi Tantangan Pendidikan Islam pada Era Society 5.0. *Muhafadzah*, 2(2), 61-70.
- Bastomi, H. (2022). Penguatan Moderasi Beragama bagi Calon Konselor dalam Layanan Konseling Multikultural. *Kifah: Jurnal Pengabdian Masyarakat*, 1(2), 83-94.
- Budiastuti, D., & Bandur, A. (2018). *Validitas dan Reliabilitas Penelitian*. Mitra Wacana Media.
- Elizar, E. (2018). Urgensi Konseling Multikultural di Sekolah. *Edukasi Lingua Sastra*, 16(2), 13-22.
- Habibah, U. (2019, July). Ekonstikultural (E-Konseling Multikultural di Era Digital). *SEMBIKA: Seminar Nasional Bimbingan Dan Konseling*.
- Haq, V. A. (2022). Menguji Validitas dan Reliabilitas pada Mata Pelajaran Al Qur'an Hadits Menggunakan Korelasi Produk Momen Spearman Brown. *An-Nawa: Jurnal Studi Islam*, 4(1), 11-24.
- Harahap, N. M., & Maryolo, A. (2018). Konseling Multikultural: Upaya Preventif Bullying pada Lesbian di Masyarakat dan Sekolah. *Palita: Journal of Social Religion Research*, 3(1), 66-79.
- Haryanti, U., & Prasasti, S. (2023). Konseling Multikultural dalam Pembentukan Karakter Milineal. *Jurnal Kreatif Olahraga*, 1(1), 15-27.
- Hastiani, H., & Rahmi, N. (2021). Peranan Filsafat Ilmu Bimbingan dan Konseling dalam Kompetensi Konselor Multikultural di Indonesia. *Jurnal Konseling Gusjigang*, 7(1).
- Khoirunnisa, L. U. (2018). Bimbingan dan Konseling dengan Teknik Multikultural terhadap Anak Berkebutuhan Khusus di Sekolah Inklusi. *Jurnal Mitra Pendidikan (JMP Online)*, 2(5), 456-468.
- Khowatim, K. (2020). Peran Konselor dalam Konseling Multibudaya untuk Mewujudkan Kesetaraan Gender. *Jurnal Bikotetik (Bimbingan Dan Konseling: Teori Dan Praktik)*, 4(1), 10-15.
- Kurniawati, R., & Sa'adah, N. (2022). Konseling Lintas Budaya: Sebagai Upaya Preventif Pernikahan Dini. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, 6(1), 51.
- Limbong, M. (2018). *Mempersiapkan Konselor Profesional Multikultural di Era Digital*.
- Mufrihah, A. (2014). Implikasi Prinsip Bimbingan dan Konseling terhadap Kompetensi Multikultural Konselor. *Jurnal Pelopor Pendidikan*, 7(1), 73-85.
- Mulyani, N. S., Mahmuda, I., Prima, N. R., Sintia, B., & Aritonang, T. R. (2022). Literature Review: Keberadaan Budaya yang Saling Berkaitan pada Konseling. *Jurnal Pendidikan Tambusai*, 6(2), 10099-10105.
- Mustaqim, A. (2021). Kompetensi Konseling Multikultural: Menjadi Pribadi Melek Literasi Global. *ROSYADA: Islamic Guidance and Counseling*, 1(1).

- Nurmalasari, Y., & Widiyanti, W. (2018). Model Bimbingan dan Konseling Multikultural untuk Mengatasi Permasalahan Akademik dan Sosial Mahasiswa Perguruan Tinggi Agama Islam. *Jurnal Edukasi: Jurnal Bimbingan Konseling*, 4(1), 17–30.
- Nursalim, M. (2020). Peluang dan Tantangan Profesi Bimbingan dan Konseling di Era Revolusi Industri 4.0. *PD ABKIN JATIM Open Journal System*, 1(1), 31–40.
- Nuzliah, N. (2016). Counseling Multicultural. *JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 2(2), 201–214.
- Pabbajah, M., Widyanti, R. N., & Widyatmoko, W. F. (2021). Membangun Moderasi Beragama: Perspektif Konseling Multikultural dan Multireligius di Indonesia. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam*, 13(1), 193–209.
- Pradika, F. R. P., Novitasari, T. N., & Setyaputri, N. Y. (2024). Mengoptimalkan Peran Konseling Multikultural dalam Menciptakan Lingkungan yang Toleran. *Prosiding Konseling Kearifan Nusantara (KKN)*, 64–74.
- Rahmawati, H. K. (2021). Pengembangan Diri Anak Berkebutuhan Khusus Melalui Pendekatan Konseling Multikultural. *Innovative: Journal of Social Science Research*, 1(1), 16–21.
- Randi, P. O. (2023). Kompetensi Konselor pada Konseling Multikultural. *Ability: Journal of Education and Social Analysis*, 49–61.
- Rifani, E. (2022). Studi Literatur: Kompetensi Multikultural Guru BK dalam Mendukung Keberhasilan Layanan Konseling Multikultural. *Indonesian Journal of Guidance and Counseling: Theory and Application*, 11, 196–204.
- Rostini, R., Ruhyadi, S. S. A., Miftahurrazikin, M., & Fauzi, W. N. A. (2021). Konseling Lintas Budaya dan Agama dalam Penanggulangan Radikalisme di Lingkungan Sekolah. *Jurnal Penelitian Keislaman*, 17(2), 155–169.
- Saidah, I., & Annajih, M. Z. H. (2022). Hidup sebagai LGBT (Lesbian, Gay, Biseksual dan Transgender): Pandangan Masyarakat Indonesia Terkait Fenomena LGBT dan Peran Konselor Multikultural. *DA'WA: Jurnal Bimbingan Penyuluhan & Konseling Islam*, 2(1).
- Seprianto, S., Kardina, N., Nurmal, I., & Wahyudi, E. (2023). Problematika Bimbingan Konseling Multikultural di SMPIT Aninnda' Lubuklinggau. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 10(5), 2240–2250.
- Setiawan, I. (2022). Kompetensi Konselor Multikultural: Esensi dalam Mengimplementasikan Bimbingan dan Konseling di Sekolah. *Prosiding Seminar Nasional Bimbingan Dan Konseling Universitas Negeri Malang*, 155–165.
- Sidauruk, S. (2012). Validitas Instrumen. *Jurnal Ilmiah Kanderang Tingang*, 3(2), 54–59.
- Siregar, R. (2017). Sosial Budaya dalam Konseling Multikultural. *Hikmah*, 11(2), 251–270.
- Sue, D. W., Sue, D., Neville, H. A., & Smith, L. (2022). *Counseling the Culturally Diverse: Theory and Practice*. John Wiley & Sons.
- Sugiyono. (2020). *Metode Penelitian Kuantitatif, Kualitatif, dan Kombinasi (Mixed Methods)* (2nd ed.). Alfabeta.
- Sumadi, E. (2016). Membangun Keberagaman Inklusif melalui Konseling Multikultural. *Konseling Religi*, 7(1), 1–24.
- Suryani, A., & Mufidah, I. (2019). Prinsip-Prinsip Bimbingan Konseling Multikultural dalam Meningkatkan Kecerdasan Emosional. *Jurnal Cendekia*, 3(1), 31–41.
- Suwartini, S., & Wiranto, E. B. (2021). Konseling Multikultural sebagai Pendekatan Studi Terorisme. *Jurnal Dakwah: Media Komunikasi Dan Dakwah*, 22(1), 131–148.
- Tere, M. I. (2021). Asesmen Kebutuhan sebagai Dasar Perencanaan Program Bimbingan Pribadi Berbasis Multikultural di SMA. *Jurnal Bimbingan Dan Konseling Terapan*, 5(1).
- Wangsanata, S. A. (2022). Optimalisasi Konseling Multikultural Guna Mencegah Culture Shock Siswa saat Belajar Jarak Jauh pada Masa Pandemi COVID-19. *Jurnal Konseling Pendidikan Islam*, 3(1), 310–317.

- Wibowo, A., & Anjar, T. (2017). Internalisasi Nilai Kearifan Lokal (Local Wisdom) dalam Pelaksanaan Konseling Multikultural dalam Pengentasan Masalah Remaja Akibat Dampak Negatif Globalisasi. *Proceeding Seminar Dan Lokakarya Nasional Bimbingan Dan Konseling*, 1–9.
- Wibowo, M. E. (2018). *Konseling Multikultural di Abad-21*.
- Wulandari, R. (2017). *Persepsi Calon Konselor Mengenai Kompetensi Konseling Multikultural pada Konseli dengan Orientasi Seksual Minoritas (Survey pada Mahasiswa Program Studi Bimbingan dan Konseling di Universitas Se-DKI Jakarta)*. Universitas Negeri Jakarta.
- Yusnita, V., Harmi, H., & Ifnaldi, I. (2023). *Peran Konseling Multikultural dalam Meningkatkan Interaksi Sosial Antarsiswa di SMA Negeri 1 Rejang Lebong*. IAIN Curup.
- Yusuf, M. (2016). Konseling Multikultural Sebuah Paradigma Baru untuk Abad Baru. *Al-Tazkiah: Jurnal Bimbingan Dan Konseling Islam*, 5(1), 1–13.
- Yusup, F. (2018). Uji Validitas dan Reliabilitas Instrumen Penelitian Kuantitatif. *Arbiyah: Jurnal Ilmiah Kependidikan*, 7(1).
- 

**Copyright Holder :**

© Naila Rumaisha Aqra, Ahman (2024).

**First Publication Right :**

© Bulletin of Science Education

**This article is under:**

CC BY SA