

Using E-Module in Guidance Lessons to Enhance Multicultural Self-Efficacy of Islamic and Public High School Students

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Abstract

The implication of multiculturally Islamic and public high schools for guidance and counseling was how to help students enhance multicultural self-efficacy using self-learning electronic based-materials. The current study examined the effect of using an e-module of guidance lessons on students' multicultural self-efficacy. It constituted 10th graders of an Islamic High School (IHS) and a Public High School (PHS) as its samples. A Multicultural Self-Efficacy Scale (MSES) was employed to measure students' multicultural self-efficacy before and after completing the self-instruction of the guidance lesson comprising five units of an e-module. The study analyzed the data sets employing a paired sample t-test, independent t-tests, and N-gain techniques to test the hypotheses. The results revealed the significant effect of using the e-module on the multicultural self-efficacy of Islamic and public high school students, no significant differences between the multicultural self-efficacy of IHS and PBS students, and the value of using the e-module was at a moderate level for both groups. In conclusion, using the e-module could provide a functional account of guidance lessons to increase multicultural self-efficacy among students of IHS and PHS.

INTRODUCTION

In a multi-ethnic country such as Indonesia, students will meet and get along with peers from diverse cultural-related backgrounds that may cover ethnicity, social class, religion, gender identity, language, or exceptionality (Convertino et al., 2013; Servaes, 2022; Setiyowati et al., 2019). For high school students, along with the level of cognitive development, cultural diversity has more varied responses than elementary and middle school students leaving negative and positive impacts. They included a low educational performance in minority students (Braster & Dronkers, 2013; Dronkers, 2010; Konan et al., 2010), facing significant disadvantage of educational opportunities for the non-dominant group (Servaes, 2022), having the opportunity for students to experience various social and cultural interactions (Zamroni et al., 2021), increasing creativity (Camargo et al., 2022) and having adequate cultural self-efficacy (Rania et al., 2012). The school situation is similar to the workforce in that positive effects of different cultures usually have different ways of thinking and can thus analyze a matter from several perspectives (Martin, 2014) and diversity can drive innovation (Hewlett et al., 2019). Meanwhile, the negative effect can include miscommunication, the creation of barriers, and dysfunctional adaptation behaviors (Lakshmipathiaiah, 2020). Considering that

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high schoolers will soon enter the labor market, this similarity should make whatever types of high schools aware that multiculturalism as part of transferable skills has to be introduced to students (UNICEF, 2021).

In this country's educational system, upon graduating from middle school, students may choose one of three available high schools that meets their needs, such as public high school (PHS), Islamic high school (IHS) (Madrasah Aliyah), vocational school. They operate similar educational systems, although parts of their learning outcomes and subject matter are different. In the context of cultural diversity as part of the adolescent development tasks (Manning, 2016), those students ideally have to acquire multicultural competencies necessary for living together (Priatna et al., 2019; Raihani, 2018) and for a better living together, schools ideally provide multicultural education (Rachmawati et al., 2015). The situation often is not as expected as still found inter-ethnic and inter-religious conflicts in various group learning in PHS (As'ad et al., 2019).

Concerning such expectations and considering available sources, multiculturalism in Islamic and public high schools incorporated several avenues. For instance, at the former school, teachers integrated multiculturalism into Pancasila and Civic Education (Samsuri & Marzuki, 2016), Social Studies, Art and Culture (Apriani et al., 2021), and Islamic multicultural content of Quran and Hadith (Sukino et al., 2020). Similarly, the latter school integrated multiculturalism into Islamic Religious Education (Aisida, 2021; Padil, 2021) and general subject matters (Setiyonugroho, 2022). In addition to subject matters, the effort to support multicultural education comprised of managing multicultural classroom practice (Safitri & Efaningrum, 2019).

Cultivating multiculturalism in all types of high schools needs to be conducted not only by teachers (Agirdag & Merry, 2014; Ulfa et al., 2021; Sulaiman, 2023) but also by school counselors (Merlin, 2017; Yosef et al., 2022). At the level of comprehensive guidance and counseling currently considered the best practice, the delivery system of basic service containing guidance lessons in multicultural competencies is one of the pressure points for school counselor intervention (Myrick, 2011). Guidance lessons under several names, such as classroom and group guidance, have been part of delivery system for supporting multicultural education, particularly prevention and developmental purposes. Despite the regulation on school counseling in Indonesia being obvious, as a similar situation occurred in other countries (Hilts et al., 2019), school counselors still experience several obstacles in providing guidance lessons to students due to time allocation (Bahri, 2020; Kamaruzzaman, 2016). For this condition not to interrupt student multicultural self-efficacy development and lead to inappropriate multicultural awareness and behavior, school counselors need creative tools such as e-module that allow their students to learn the efficacy based on learner-centered principles (Watson, 2017).

Literature review

In social cognitive theory, self-efficacy is a construct related to self-concept. While in broader terminology, self-concept is an individual perception of oneself that includes cognitive (thoughts about) and affective (feelings about) judgments about oneself (Bong & Clark, 1999), self-efficacy itself refers to an individual's judgment of himself abilities to perform a task within a specific context (Bandura, 1982). Understanding self-efficacy will contribute to understanding individuals, such as predicting behavior in particular settings (Yaakobi, 2018). In addition to mastery experiences, vicarious experiences, verbal persuasion, and physiological and affective states as a source of self-efficacy, for further understanding of this construct, Bandura (1997) proposed two types of self-efficacy, general and specific self-efficacy. The first is the belief in one's competence to cope with a broad range of stressful or challenging demands, whereas the latter is constrained to a particular task at hand, such as mathematical self-efficacy

(Zakariya, 2022), English self-efficacy (Li et al., 2022), and communication self-efficacy. In corresponding to this construct, multicultural self-efficacy is an example of specific self-efficacy, an individual's judgments of his abilities to act within a dynamic multicultural social environment. By having such self-efficacy, their multicultural competence will lead to positive multicultural behavior.

Since self-efficacy has diverse effects on psychosocial functioning (Bandura, 1977), in a multicultural context, it defines how an individual initiates multicultural coping behavior, disbursts how much effort, and sustains how long efforts in the face of obstacles and aversive cultural experiences. Considering Bandura's viewpoint (1994), high school students, as adolescents, approach the demands of adulthood and have to learn to assume full responsibility for themselves in almost every dimension of life, including the multicultural relationship in school settings. These require mastering many new skills and the ways adult society works. Learning how to interact and deal with culturally diverse peers becomes a matter of considerable importance for them in order to get successful in the future. These are but a few of the areas in which they have to develop new competencies and self-beliefs.

Under a delivery system of comprehensive school counseling, several studies have proved guidance lesson contribution to student development at the high school level by applying various strategies and media, such as using the classical guidance model (Farozin, 2012), flipped methods (Mulawarman et al., 2020), and using module in guidance lessons (Bancin et al., 2019). Unfortunately, these strategies require direct interaction between a school counselor and students in school-hour classroom settings, a condition from which school counselor feel necessity. Argumentatively, when time and space have been a concern for school counselors, self-learning aided by a module will be a possible solution. Precisely, a module can become an alternative resource material so that students still have opportunities to develop their multicultural self-efficacy through guidance lessons. School counselors may provide the material in printed or electronic modules as long it fulfilled validity, practicality, and potential impact requirements (McKenney, 2016).

Guidance lessons and subject instructions have similarities in common. Considering curriculum as a guide for both, they have objectives to attain, learning activities to accomplish, and assessments to evaluate their effectiveness (Dack & Merlin-knoblich, 2019). From this framework, using a module or an e-module in guidance lessons will have similar effects proved by subject instructions, such as Fiqih (Muharom, 2021) and Civic Education. The e-module, a logically structured collection of course content and student-centered learning activities (Theresa & Nardo, 2017), may present in interactive or non-interactive form. It has advantages, such as containing state-of-the-art knowledge relevant to the school counseling field, having no obstacles used by students independently, and is effective in helping students to achieve guidance objectives. The use of conventional or electronic modules provides significant benefits for improving various psychological attributes of students, such as improving student academic competence (Lindenmaier et al., 2018), self-regulation abilities (Bancin et al., 2019), interactive learning (Yulando et al., 2019), and self-esteem (Rhepon & Nirwana, 2016). Using self-learning e-modules in guidance lessons suggests a potential impact on students' multicultural self-efficacy that is proved in subject instruction at elementary and high school levels (Benito et al., 2022; Guiamalon et al., 2021). Further examination of this suggestion will provide more evidence and understanding of its contribution to the guidance and counseling fields.

Rationale of the study

Multicultural practices in Islamic and public high school settings have attracted much attention and been cultivated through several avenues, such as multicultural guidance and counseling (Hayati et al., 2022), multicultural and religious education (Nuryanto, 2018), or

integration into subject matters (Sembiring et al., 2022). Although attracting attention, efforts to enhance multicultural self-efficacy as a critical part of multicultural education in innovative ways, such as using an e-module, are practically limited. Facing limited opportunities for students to access guidance lessons due to educational policy at the high school level, e-module would be a promising tool to enforce students' multicultural self-efficacy, including in Islamic or public high schools. School counselors can benefit from the e-module by supplying guidance materials and asking their students to study them independently in more structured activities. Considering this importance, we examined its effect on students' multicultural self-efficacy.

Aims and Hypotheses

The objective of the present study was to examine the effects of using the e-module in guidance lessons on students' multicultural self-efficacy in Islamic and public high schools. Based on the literature review, we hypothesize that (1) using the e-module in guidance lessons will lead to a higher level of the students' multicultural self-efficacy, (2) there are no significant differences in multicultural self-efficacy between students of Islamic and public high schools upon using the e-module in guidance lessons, and (3) using the e-module in guidance lessons will result similar effectiveness on students' multicultural self-efficacy either in Islamic or public high school.

METHODS

Participants

The sample for this study consisted of students from two different types of schools, an Islamic High School (IHS) in Palembang, the capital of South Sumatera Province, and a Public High School (PHS) in Baturaja, a small city in the same province. The students were 15 10th graders of IHS and 14 10th graders of PHS. We selected the students randomly from 8 cohorts of each school, with two students from each cohort. Initially, students participated in each school were 16 students. Nevertheless, only 15 students of IHS and 14 of PHS completed the guidance lessons and post-test. Demographically, the students of IHS consisted of four Javanese, three Lahat, two Palembang, one Betawi, one Komering, one Minang, one Bangka Malay, and one Musi. Among them were five males and ten females. Meanwhile, for PHS, the students were eight Javanese, two Balinese, two Komering, and one Minahasan. They were eight males and six females.

Instrument

In the present study, we had a Multicultural Self-Efficacy Scale (MSES) (Yosef, Harlina, et al., 2022) administrated before, directly after students exposed to the e-module, and six month later. It was a 36-item self-report measure designed to assess the level of efficacy related to cultural knowledge (e.g., "Discuss cultural tradition differences with other students openly"), communication (e.g., "Avoid gestures that lead to misunderstanding"), cultural values (e.g., "Avoid judging group member behavior based on one's cultural measures"), cultural awareness (e.g., "Accept criticism of one's tradition calmly"), and flexibility dimensions (e.g., "Build togetherness with other students"). The item validity of the MSES was measured between .413 to .771. Meanwhile, the reliability coefficient of the subscales was between .745 to .881, and the reliability coefficient of the full scale was .954. Students rated their multicultural self-efficacy to each item in the range of 0-10 (0=certainly cannot do, 10=certainly can do).

Procedure and time frame

In the current study, we set a one-group pretest-posttest design of the pre-experimental method (Heppner et al., 2008; Leavy, 2017) to achieve the objectives. Instead of assigning an intervention and a control group, we modified the design by involving two nonequivalent

groups of IHS and PHS engaged in guidance lessons on multicultural self-efficacy with the assumption that the effect would really and simultaneously occur at these schools by designed intervention (Onwuegbuzie, 2000). In conjunction with selecting a sample randomly in each school, we maintain internal validity by assigning similar procedures to both groups with the same pretest, providing guidance materials on multicultural self-efficacy via the e-module, having school counselors facilitate guidance lessons where the students learn independently (self-instruction or self-directed learning) the designed materials with similar procedures on daily basis, administering posttest directly after the intervention, and follow up test after six months of intervention.

After intensive preparation, we set a timeframe for the study where similar interventions for two groups of IHS and PHS were carried out during October 2022. In the first session, before the guidance lessons started by the school counselors, we introduced to the students the rationale of learning multicultural self-efficacy, the purposes of the e-module, the procedures, hints for studying the e-module effectively, and distributed the non-interactive e-module formatted in the flipbook using the Heyzine application. They might read it via an Android-based smartphone or personal computer. It had forward and back buttons enabling linear progression through the content. Afterward, they had up to 40 minutes to fill out the informed consent and complete the MSES for the pretest. In the second to sixth sessions of guidance lessons, the school counselors had the students engaged in self-instruction of e-module daily for up to 45 minutes. In each unit, the students had to read an action plan, contents, case, practice, summary, and assessment sections. The contents contained materials according to the theme of the units (cultural knowledge, communication, cultural values, cultural awareness, and flexibility). The case facilitated students to engage deeply and explore possible solutions to the problem. The school counselors monitored student self-instruction by listing those who had completed the assessment. Finally, in the seventh session, the school counselors arranged a reflection activity for up to 60 minutes. It discussed and clarified all students' questions and concerns. After completing the reflection session, we administered MSES to students.

Analysis plan

The study had data sets on students' multicultural self-efficacy obtained through online pre-test, post-test, and follow-up test administration. For data analysis, firstly, researchers scored the students' responses on the MSES in each group and displayed their mean scores and standard deviations on each and overall dimensions. Second, the normality and homogeneity test were employed for data sets and followed by the hypothesis test using a paired sample t-test in each group. Third, to examine the difference between the mean scores of both groups in the post-test, we applied the independent samples t-test for the mean on each and overall dimension. Fourth, to examine the effectiveness of using the e-module, the study counted the g value of single-student normalized gain and g-average value (Meltzer, 2002) in each and overall dimension against the pretest-posttest and the pretest-follow up-test (second post-test). Finally, we displayed the results by using tables and line charts. All computerized-multicultural self-efficacy data sets were analyzed accordingly by using SPSS version 27.0.

RESULTS AND DISCUSSION

Results

Tables 1 and 2 displayed mean scores and standard deviations of students' multicultural self-efficacy. To test the hypothesis regarding differences in mean scores of the pretest and the post-test, a t-Test for paired samples was in place for each group. The posted results in both tables indicated statistically significant differences between the mean scores of the pretest and the post-test in each group. Meanwhile, more analysis was displayed in Table 3, revealing that PHS students had higher scores in multicultural self-efficacy than IHS.

Table 1. Mean Score of Pre-Posttest and t_{test} for Multicultural Self-Efficacy of IHS

Dimension	Pretest (N=15)		Posttest (N=15)		t_{test}
	Mean	SD	Mean	SD	
Cultural Knowledge	5.81	1.46	7.84	0.83	-6.143 (Sig. 2 tailed=.00)
Communication	5.61	1.77	7.21	1.10	-5.302 (Sig. 2 tailed=.00)
Cultural Values	6.04	1.38	7.60	0.89	-6.277 (Sig. 2 tailed=.00)
Cultural Awareness	6.26	1.23	7.79	0.96	-5.882 (Sig. 2 tailed=.00)
Flexibility	7.00	1.19	8.08	0.98	-6.475 (Sig. 2 tailed=.00)
Total	6.22	1.20	7.73	0.75	-6.798 (Sig. 2 tailed=.00)

Table 2. Mean of Pre-Posttest and t_{test} for Multicultural Self-Efficacy of PHS

Dimension	Pretest (N=14)		Posttest (N=14)		t_{test}
	Mean	SD	Mean	SD	
Cultural Knowledge	6.25	0.98	8.32	1.04	-6.378 (Sig. 2 tailed=.00)
Communication	5.81	1.12	8.12	1.26	-5.671 (Sig. 2 tailed=.00)
Cultural Values	6.12	1.09	8.37	1.38	-6.290 (Sig. 2 tailed=.00)
Cultural Awareness	6.58	1.01	8.36	1.09	-5.707 (Sig. 2 tailed=.00)
Flexibility	6.55	1.03	8.79	0.88	-7.138 (Sig. 2 tailed=.00)
Total	6.42	0.62	8.41	1.01	-6.524 (Sig. 2 tailed=.00)

Table 3. Mean and t_{test} of Posttest for Multicultural Self-Efficacy of IHS and PHS

Dimension	IHS (N=15)		PHS (N=14)		t_{test}
	M	SD	Mean	SD	
Cultural Knowledge	7.84	0.83	8.32	1.04	-1.376 (Sig. 2 tailed=.180)
Communication	7.21	1.10	8.12	1.26	-2.076 (Sig. 2 tailed=.048)
Cultural Values	7.60	0.89	8.37	1.38	-1.792 (Sig. 2 tailed=.084)
Cultural Awareness	7.79	0.96	8.36	1.09	-1.510 (Sig. 2 tailed=.143)
Flexibility	8.08	0.98	8.79	0.88	-2.024 (Sig. 2 tailed=.053)
Overall	7.73	0.75	8.41	1.01	-2.077 (Sig. 2 tailed=.047)

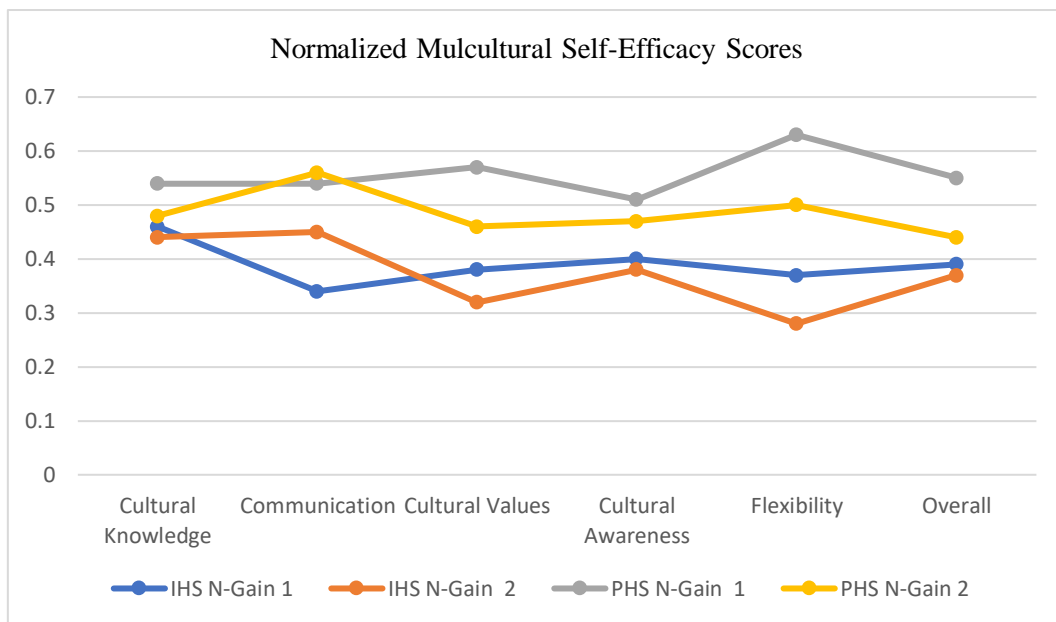


Figure 1. Normalized Multicultural Self-Efficacy of IHS and PHS Students

In Figure 1, we found that the normalized multicultural self-efficacy scores (N-gain) of IHS students in the first measure after intervention (posttest) reached .39 (blue line) and of PHS students .55 (gray line). The result of the second measure (follow-up-test), IHS student N-gain

was .37 (orange line) and PHS 0.44 (yellow line). Although the *g*-average value of both groups in the posttest was different (*N*-gain = .39 and .55), referring to Meltzer (2002), the values were in a medium category ($.3 \leq g \leq .7$), meaning the use of the e-module had a medium effect on students' multicultural self-efficacy. In addition, data from the second test revealed that the intervention was still in the similar effect category, despite tending to get lower after the intervention, except the communication dimension seemed to increase in IHS and slightly in PHS students.

Discussion

The current study followed up to the previous research on multicultural self-efficacy. While it has compared students' multicultural self-efficacy in Islamic and public high schools (Yosef, 2022) without any intervention, we examined the effect of using an e-module in guidance lessons at similar types of schools. Considering data sets from our samples, the analysis revealed several main findings. We confirmed the first hypotheses that exposing the e-module in guidance lessons leads to a higher level of the students' multicultural self-efficacy. The second hypothesis that stated no significant differences in multicultural self-efficacy between Islamic and public high school students after using the e-module in guidance lessons was verified. Meanwhile, in the third hypothesis, our data justified using the e-module in guidance lessons resulted in similar effectiveness on students' multicultural self-efficacy either in Islamic or public high school.

First, looking at the effect of using the e-module in IHS or PHS, our data set showed a predicted pattern of increasing students' multicultural self-efficacy in all designed dimensions. Despite the mean score difference between the pre-test and post-test being significantly consistent, specifically in IHS, the highest mean scores fell in the flexibility dimension, followed by cultural knowledge and culture awareness. Interestingly, all standard deviation lowered after exposed to the e-module. The meaning of this trend is that the range of their scores gets closer to each other because of the positive effect of using the e-module supposedly. A similar mean score pattern also occurred in PHS. Their self-efficacy increased in all dimensions. However, after figuring out their standard deviation, they seem to increase the gap between the lowest and the highest multicultural self-efficacy after using the e-module, except for flexibility. It assumes that the progress of some students is more advanced after using the e-module than others, although their scores still increase altogether. Probably, they occurred in more advanced students in self-learning than others. Several studies at various levels proved that students who are successful in using learning modules were those who have good reading comprehension (Vallespin, 2021), attitudes and academic performance (Bacomo et al., 2022), and engagement (Rajabalee, 2021). Unfortunately, they have not been the issues of the current study. Although they do not deny the fact that using the e-module has a significant effect on efficacy, this explains that those students who are exposed to the e-module in guidance lessons are able to add their properties of multicultural self-efficacy in all dimensions. The findings is in accordance to the results of previous studies in several areas covered by guidance lessons, such as self-concept (Yusop et al., 2018), positive body image (Fitri & Astuti, 2021), stress intervention (Mahfar et al., 2019).

Second, as posted in Table 3, our analysis showed that the mean scores of IHS and PHS students were not different except in the communication dimension (*Sig. 2 tailed* = .048 < .05). The former scores seemed more scattered ($M = 6.22$; $SD = 1.20$) than the latter ($M = 6.42$, $SD = .62$), meaning the multicultural self-efficacy of the latter is more homogeneous than their peer of IHS, the range of the lowest and the highest score relatively close. In summary, the results suggest the differences reveal, but the gap between both groups is still in an acceptable range. Although it is imaginable that students at both schools had parallel cultures in common and reacted similarly because of the influence of local culture at the provincial level, these school

cultures are, in fact, partly different related to the school system: Islamic and public schools. Furthermore, the reason for the observed difference between both groups who received similar intervention using the e-module could also pertain to various factors that result in different responses. For instance, Rohman and Lessy (2017) found that teachers at IHS teaching Civic Education, the History of Islamic Culture, *Tauhid*, and *Akidah Akhlak* experienced barriers in explaining the diversity of schools in Islam, including the issues of theology, mazhab, or *khilāfiyyah* in fiqh. IHS, which has an intrareligious or religious organization affiliates environment and cultural diversity (Septian & Budiman, 2021), will have more challenges developing students' multicultural self-efficacy than those at PHS. Meanwhile, at the latter school, diversity is twofold, where the students experience interreligious and intercultural encounters more than in the former, as represented in the PHS samples.

In general, since the diversity at IHS encompasses culture, they have less opportunity to interact or communicate with religiously and culturally diverse peers in the school settings. Several studies, however, revealed mixed results. Nisa (2022), for example, found further evidence, showing that IHS students' knowledge of the diversity of ethnicity, religion, race, and inter-group generally was limited, although social relation aspects were adequate. It might associate with their urban settings, where the IHS situates in the capital province, while the PHS locates in a small city. Another study (Kristianus, 2020) suggested a different finding that the students in IHS and PHS had relatively lower cultural knowledge related to the ineffectiveness of multicultural education. In contrast, qualitative research by Mujizatullah and Muslim (2020) revealed vice versa, in which IHS students had understood and implemented diversities by promoting tolerance behaviors.

Third, since the degree of effectiveness of using the e-module of multicultural self-efficacy is our concern, our post-test data show that the mean scores of IHS and PHS do not differ significantly. Even they have been proven by the second measurement that show the students still have moderate level of multicultural self-efficacy. It is agreeable that sometimes attainment decreasing may occur after a intervention is ended for a consecutive of time as found in time series design research (Gasparrini, 2021). Furthermore, after exposing the student to the e-module, we calculated their average N-Gain Score (see Figure 1), in which the values reached .39 for IHS and .55 for PHS. The effectiveness of using the e-module on both groups based on Meltzer's norm was moderate ($.3 \leq g \leq .7$). Follow-up-test six months after the post-test revealed that the intervention seems still in effect, as indicated by the N-gain scores, although only one communication dimension increased compared to the other dimensions. However, they are still in the moderate category. These values indicate that using the e-module is slightly more effective in PHS than in IHS. Next, there is a new evidence found in follow up test, where communication dimension in IHS increases slightly compared to other dimension. Probably, the student are motivated to have open communication during the reflection session where the school counselor clarified questions, concern, and issues. It means that they have meaningful benefit from guidance lesson experience.

Several studies prove the effectiveness of using a module related to its learning mode, where the students use it in classroom activities led by a school counselor (Damayanti, 2022; Saper & Iksan, 2016; Wardani, 2022). The results seem to reveal a moderate level. Of course, they differ from the current study, where the students almost fully engage in self-learning. We tried the utilization of the e-module in non-classroom settings, in line with the nature of the module facilitating student learning by themselves (Sejpal, 2013). Specifically, after providing the introduction part and hints to use the e-module, the students independently have the opportunity to explore the content, solve the designed cases, practice to measure their progress, and finally have a classroom reflection session to clarify whether they did as instructed by the e-module. From this perspective, it is surprising that using the e-module in the targeted schools,

even though only at the medium level, the effect is slightly similar. Supposedly, it will be more effective if done as conducted in mentioned research.

In sum, this current study suggests the importance of studying multicultural self-efficacy in different types of high schools. Our findings validate the helpfulness of Bandura's self-efficacy theory and instructional theory related to a self-learning module in explaining multicultural self-efficacy and the effort to increase it. As in high school multicultural practices at IHS and PHS, the students' multicultural self-efficacy has not bloomed optimally due to limited social interaction, either at school or in a community environment. These, in turn, limit them from having performance accomplishments, vicarious experience, or physiological and emotional states obtained from intensive social interaction. Our results show that letting the students explore the guidance materials formatted in a self-learning e-module will allow them to experience multicultural self-efficacy, at least from a cognitive perspective.

Implications

The current study suggests several implications for Islamic and Public high school guidance and counseling programs, particularly in providing meaningful information support for school counselors to understand students' responses to using e-module in guidance lessons. As the findings discussed and compared to other studies, the multicultural self-efficacy of IHS and PHS students can improve through guidance lessons powered by a self-instructional e-module. Putting a belief that students may learn multicultural self-efficacy by providing appropriate and challenging designed materials in the form of an e-module, not only the students foster their self-learning but also attain the intended content. Particularly for IHS students, less interactivity with culturally and religiously diverse peers contributes to lower attainment than their peers in guidance lessons. Besides, although students benefit from exposing self-learning e-module, the reflection activity led by school counselors contributes to edifying their learning. Students' self-learning abilities, for instance, keeping attention, reading skills, analytical skills, and time management, should be considered since they associate with their engagement in guidance lessons. Finally, school counselors should keep the students' attainment by providing reinforcement guidance activities to reduce the possibility of intervention effects decreasing gradually to the baseline.

Limitations and Suggestions for Further Research

Despite the results of this study providing an alternate perspective to school counselors in delivering guidance lessons on multicultural self-efficacy by using the e-module, we recognize several limitations. The research does not assign a control group in each respective school. Although a comparison of multicultural self-efficacy between students of IHS and PHS fulfills the normality and homogeneity requirement, the obtained value t-test needs careful attention since they are considered nonequivalent groups according to educational system characteristics. Likewise, the study has not clarified the students' ability for self-learning as the nature of the module requires it. Future research should consider this issue to distinguish those students who appropriately benefit from the guidance lessons with the e-module. Besides, the administrated instrument to assess the psychological construct of multicultural self-efficacy analyzed in the present study depends on self-report measures. As such, we measure self-efficacy through the lenses of students rather than via nonbiased observers. Different types of instruments, in addition to self-report measures, will add a better understanding of the effect of the module on multicultural self-efficacy in future studies. In the current study, we use a non-interactive e-module which may have limitations for student enthusiasm. It probably will improve if these studies utilize the interactive module in a mixed-method design to grasp the deeper meaning of students' multicultural self-efficacy. Finally, further studies may involve

more sample sizes, schools, and students' ethnicities addressed Islamic and public high schools in other areas culturally more diverse for the comprehensiveness of the results.

CONCLUSION

With the concern for strengthening students' multicultural self-efficacy along with the effort of providing appropriate guidance lessons growing with each passing day, using an electronic-based module is on demand for today's school counselors. The current findings indicate the need for elevating multicultural self-efficacy among students of Islamic and public schools for them to be able to interact with culturally diverse peers. The study finds the applicability of the e-module in guidance lessons and presents its moderate effectiveness in enhancing multicultural self-efficacy for students of Islamic and public schools. School counselors who seek out opportunities to develop their multicultural self-efficacy but experience time constraints to provide guidance lessons in classroom settings will be better off utilizing the e-module.

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AUTHOR CONTRIBUTION STATEMENT

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

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