


Multicultural Awareness Scale for Junior High School Students: Adaptation, Reliability, and Validity

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<p>Received: 2025-02-20</p> <p>Published: 2025-04-29</p> <p>Keywords: Multicultural Awareness; Students; RASCH Model</p> <p>Copyright holder: © Author/s (2025)</p> <p>This article is under:</p>  <p>How to cite: Hapsari, N. T., & Basuki, A. (2025). Multicultural Awareness Scale for Junior High School Students: Adaptation, Reliability, and Validity. <i>Bulletin of Counseling and Psychotherapy</i>, 7(1). https://doi.org/10.51214/002025071323000</p> <p>Published by: Kuras Institute</p> <p>E-ISSN: 2656-1050</p>	<p>ABSTRACT: Multicultural awareness is important for students in the 21st century, and its level needs to be measured using standardized instruments. This study aimed to examine the acceptability of the multicultural awareness instrument developed by Ali (2011) for Junior High School (SMP) students in Sukoharjo, Indonesia. The instrument adaptation process involved five stages with a sample of 308 participants. Acceptability of the instrument was analyzed using the RASCH Model. The research findings present the instrument's ability to measure what is intended to measure, the relationship between respondents and items, and the difficulty level of the items. The results indicate that the multicultural awareness instrument is valid and reliable for application among students. Future researchers are suggested to examine this instrument at the senior high school level and use it as a measure of students' multicultural awareness for experimental research. Moreover, integrating multicultural awareness into the learning process can enhance educational practices.</p>
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INTRODUCTION

Indonesia is a country rich in diversity. According to a collaboration between the Statistics Indonesia (BPS) and the Institute of Southeast Asian Studies (ISEAS), there are approximately 633 ethnic groups identified in Indonesia. Additionally, there is significant diversity in ethnicity, religion, language, and beliefs (Sipuan et al., 2022). This reality supports the term Indonesia as a multicultural country, which is united under the motto "although we are different, we are still one" or what is known as *Bhinneka Tunggal Ika* (Batubara, 2020; Lestari, 2015). As a multicultural country, Indonesians bear the responsibility of respecting and valuing these differences (Tapung, 2016). It is common for individuals from various ethnic or cultural backgrounds to interact within the same space, bringing their unique cultural traits and behaviors (Akhmadi, 2017).

Despite this, multicultural problems are not entirely avoidable. Indonesia remains susceptible to issues arising from differences, including prejudice and a lack of understanding among groups. Conflicts such as those between the Nduga and Lani Jaya tribes in Wamena, Papua (Eva, 2022), tribal wars in Nabire (Dhias, 2023), and student clashes due to differing social choices highlight the ongoing issues stemming from insufficient multicultural competence. Multicultural competence is important for every individual (Rozaimie, et al., 2014). It involves perspectives on how we observe, our efforts or ways of understanding and expressing the feelings we have. Lack of understanding of cultural diversity can lead to conflict and interpersonal issues, resulting in misunderstandings, anxiety, and division (Rozaimie et al., 2014). Unconsciously, we carry our cultural values into everyday life, which can create various assumptions by others (Hikmah, 2022).

There are at least four components of multicultural competence that individuals must possess: awareness, attitude, knowledge, and skills (Soekarman & Bariyyah, 2016). Individuals need to understand these components comprehensively to objectively evaluate the values of other cultures. Our understanding of these components influences our perspectives and attitudes towards others. It is common to encounter individuals who are quick to prejudge or criticize others, often due to a lack of multicultural knowledge that needs to be improved first (Winata, 2020). Similarly, skill, such as paying attention to verbal and nonverbal signals from individuals of various cultural backgrounds, are important.

Good interactions, accompanied by an open mind, can directly or indirectly foster harmony and unity amidst cultural differences. In some cases, criminality or violence is caused by differences in culture, race, religion, or beliefs (Ridwan, 2015). If left unchecked, the nation's diversity may erode, creating unfavorable conditions for the Republic of Indonesia (Marbun, 2023). Therefore, one way to prevent multicultural issues is through education (Vassallo, 2014; Derson & Gunawan, 2021). Education enables individuals to explore their potential, develop a sense of humanity, and respect each other (Kudadiri et al., 2023). Through formal and informal education, ethical values are transmitted to all societal layers. Instilling ethical values, such as mutual respect and appreciation, can start early, especially in junior high schools, with the main role of subject teachers and school counselors (Hidayani et al., 2022). Multicultural competence is crucial for school counselors, as cultural factors cannot be ignored in their service to students. School counselors must understand each client's uniqueness based on their cultural background (Amat et al., 2020).

Students must also develop multicultural competence from an early age, as social interactions inevitably involve cultural differences (Rifani et al., 2022). Even though cultural differences may not be prominent at the junior high school level due to the limited geographic diversity of the students, fostering a positive attitude towards respecting others' views, perspectives, and cultures is important. This positive attitude should be nurtured early, as individuals' attitudes grow alongside their understanding, beliefs, and prejudices towards others (Mardianti et al., 2023). To achieve multicultural competence, students must first develop an awareness of the cultural backgrounds influencing their social interactions. A student who is culturally aware will recognize, understand, and appreciate the cultural traits that define an individual's personality, thereby viewing differences as a form of diversity (Hall & Theriot, 2016). However, in reality, students often perceive differences, such as ethnicity, skin color, and religion, as grounds for ridicule (Vassallo, 2014). For instance, in a school in Cikampek, a student was ostracized by peers and teachers for being of a different religion (Setara, 2023). Similarly, a vocational high school student in Surakarta was disliked by classmates due to his skin color (Assegaf, 2024).

Interviews conducted by the researcher on April 2, 2024, with three junior high school students revealed that they find it challenging to connect with peers who have different characteristics, particularly regarding social status, family background, learning styles, and experiences. Most of their friendships are based on personal prejudices or stereotypes, leading to misunderstandings. The ability of students to accept, open up to, and appreciate cultural differences is crucial. Enhancing students' multicultural awareness should be a priority.

Multicultural awareness is also an integral part of Guidance and Counseling, as outlined in the Student Competency Standards (SKKPD). Based on SKKPD, students are directed to be able to learn: improve social behavior patterns that are guided by the principle of equality, understand the value of equality or equity as the basis for interaction in community life, and maintain the values of friendship, unity, and harmony in interactions with others (ABKIN, 2007). When students possess multicultural awareness, they can easily form new relationships, create harmony, and contribute to a peaceful life (Ambarudin, 2016). Therefore, fostering multicultural awareness among students is essential. However, before developing programs to enhance students' multicultural awareness, data on their current level of awareness is needed, which can be obtained through an instrument.

The research instrument used was an instrument developed by Anees J. Ali with the title Multicultural Awareness Scale, which has been tested on undergraduate students in Malaysia. To ensure the accuracy of this instrument in measuring students' multicultural awareness in a specific area, then there needs to be a validity and reliability test. Therefore, this study was conducted to determine the level of validity and reliability of the Multicultural Awareness Scale using the RASCH Model analysis, tested in Sukoharjo Regency. The RASCH Model is advantageous for predicting data based on the systematic response patterns of respondents. A good instrument provides accurate information about students' abilities or the competencies being assessed (Kholili, 2023).

The research conducted by the researcher this time aims to evaluate the resulting instrument, namely by knowing how much the results of the validity and reliability tests appear in the multicultural awareness instrument for junior high school students in Sukoharjo Regency using the RASCH Model approach. Previous literature in Indonesia has primarily focused on validity and reliability tests for multicultural awareness instruments with respondents from high school students (Akhmadi, 2017), university students, and teachers (Fatmawati et al., 2023; Yusuf et al., 2018). There has been no research specifically testing the level of validity and level of reliability from multicultural awareness instruments for middle school students. Furthermore, the application of RASCH Model to analyze multicultural awareness instruments is still very little or has not been done. The application of the RASCH analysis refers to several things, including the alignment between the test items with RASCH Model and its level of reliability produced or how consistently the question items measure the construct (Sutono et al., 2022). Therefore, the instrument is designed and identified which ones are in accordance with RASCH analysis or not. Cronbach's Alpha is used to assess the level of reliability of existing items.

Study Aim and Hypothesis

This study uses a survey method with RASCH Model analysis to find out the results of the validity and reliability tests of the instruments that have been completed by respondents more specifically.

METHODS

Design

This study uses a survey method with RASCH Model analysis to find out the results of the validity and reliability tests of the instruments that have been completed by respondents more specifically. According to Chotimah (2024), the adaptation process of the instrument involved: 1) translating the source instrument into the language used by the respondents, 2) synthesizing the translated versions, 3) back translation process, 4) re-correction by experts, 5) trial. The instrument in this study was distributed via Google Forms. On average, students took about 5 to 10 minutes to complete the instrument which contains five answer choices in the form of a Likert scale starting from 1 which describes the choice of strongly agree, 2 for the answer agree, 3 for the answer doubtful, 4 for disagree, to 5 for strongly disagree. A lower score will indicate an awareness of cultural differences around them.

Participants

This descriptive quantitative study used cluster random sampling technique. The sample consisted of 308 junior high school students from Sukoharjo Regency, selected based on gender, academic year, and religion. Among the 308 respondents, 59.6% were men, and 40.4% were women. Based on religion, 95.3% of students were Muslim, 3.2% were Christian, 0.9% were Catholic, 0.3% were Hindu, and 0.3% were Buddhist. The sample included 172 seventh-grade students, 62 eighth-grade students, and 75 ninth-grade students. This study focused on junior high school students in Sukoharjo Regency to assess and instill multicultural awareness from a young age. Junior

high school students, aged 13-15, are in a critical period for identity formation and are particularly susceptible to changes.

Instruments

This research used an adapted Multicultural Awareness Scale (MAS) obtained from Anees J. Ali (2011). The multicultural awareness instrument consisted of 12 items developed by Anees J. Ali. These twelve items come from an instrument developed by Henry (1991, 1995) called the Cultural Diversity Awareness Inventory (CDAI) and the Self-Assessment Checklist (SAC). The total of 53 items from these two instruments had their validity tested by several experts. The experts and researchers concluded that, from all the items, 12 items were found to be suitable for the measurement being developed. These twelve items were then called the Multicultural Awareness Scale (MAS).

Data Collection Technique

Data collection was conducted from December 2024 to January 2025 in seven schools in Sukoharjo Regency. The instrument was distributed online via Google Forms. Respondents were invited openly through social media announcements made by school counselors. Before completing the instrument, the researcher provided information about the researcher's identity, the purpose of the study and instrument, voluntary participation, and assurance of respondent confidentiality.

Data Analysis

The data processing or analysis process uses a RASCH Model by utilizing the Winstep application. Winstep is a form of computation that helps individuals analyze test instrument results by finding the value of Outfit MNSQ, Outfit ZSTD, Point Measure Correlation, and item reliability, Cronbach's alpha, and differential item functioning (item bias). The reliability criteria were as follows: score < 0.67 indicates low reliability value; $0.67-0.88$: moderate; a good score is indicated by a reliability value of $0.80-0.90$; a score of $0.91-0.94$ reflects very good reliability; and a score of more than 0.94 indicates very good reliability. Items that do not match are checked using the following criteria: $0.5 < \text{MNSQ} < 1.5$; (b) Outfit Z-Standard (ZSTD): $- 2.0 < \text{ZSTD} < +2.0$; and (c) Point Measure Correlation (Pt Mean Corr) Value: $0.4 < \text{Pt Measure Corr} < 0.85$ (Kholili, M.I., Asrowi, 2023). If these criteria were not met, the items needed to be modified or replaced. The RASCH Model ensures that student understanding is assessed with appropriate and high-quality test items.

RESULTS AND DISCUSSION

Results

This study aims to conduct an evaluation the acceptance of Multicultural Awareness Scale. (MAS) developed by Anees J. Ali in 2011 in Malaysia, consisting of 12 items in English. The initial step involved translating the instrument from English to Indonesian to ensure comprehension by the student respondents. The second step was synthesizing or summarizing the translated instrument into simpler Indonesian to facilitate easier understanding. The third step was back-translating the summarized Indonesian instrument into English. This back translation was done by a translator to ensure the adapted instrument's sentences aligned with the original instrument. The next step was an expert committee review. This review was conducted by lecturers specializing in multicultural studies. The final step was the pilot testing of the instrument. Next, the results of the instrument trials obtained will be analyzed and explained using RASCH Model. RASCH provided the following outcomes: (1) The ability of an instrument to measure what it was originally intended to measure, (2) The relationship between respondents who work on the instrument and the instrument items, (3) The difficulty level of each item.

Instrument Analysis

The overall Analysis of instrument results using the RASCH Model provides insight into the quality of student responses, the quality of the instrument's item worked on by the respondents, and the relationship between the respondents and the items. The reliability values for respondents and items are presented in the tables below.

Table 1. Summary of 308 Measured (Non extreme) Person

	Total Score	Count	Measure	Model Error	INFIT		OUTFIT	
					MNSQ	ZSTD	MNSQ	ZSTD
Mean	28.5	12.0	-0.55	0.31	1.04	-0.14	1.03	-0.13
S.D	5.4	0.0	0.56	0.08	0.68	1.62	0.66	1.56
Max	44.0	12.0	0.64	1.01	3.94	3.65	3.87	3.65
Min	13.0	12.0	-3.62	0.26	0.12	-3.63	0.13	-3.41
Real RMSE	0.36	True SD	0.43	Separation	1.18	Person Reliability		0.58
Model RMSE	0.32	True SD	0.46	Separation	1.46	Person Reliability		0.68

S.E. OF Person = 0.03

Tabel 2. Summary of 12 Measured (Non-Extreme) Item

	Total Score	Count	Measure	Model Error	INFIT		OUTFIT	
					MNSQ	ZSTD	MNSQ	ZSTD
Mean	727.8	308.0	0.00	0.06	1.02	0.05	1.03	0.24
S.D	143.7	0.0	0.49	0.01	0.27	3.16	0.24	2.83
Max	979.0	308.0	0.85	0.08	1.59	7.61	1.63	7.74
Min	511.0	308.0	-0.77	0.05	0.84	-2.43	0.86	-1.85
Real RMSE	0.06	True SD	0.46	Separation	7.30	Item Reliability		0.98
Model RMSE	0.06	True SD	0.46	Separation	7.75	Item Reliability		0.98

S.E. OF Item MEAN 0.14

Person Raw Score-To-Measure Correlation = 0.90

Cronbach Alpha (Kr-20) Person Raw Score "Test" Reliability = .59

Table 1. shows that the person measure obtained a score of -0.55 which indicates the ability of 308 students in answering each statement item in the instrument. The average score in the person measure obtained is smaller than the item measure score of 0.00, with three respondents obtaining a score at the minimum extreme score. This shows that the respondent's ability to understand and answer each statement in the instrument is lower than the level of difficulty in the instrument items. From the two tables above, it is known that the score obtained by the person measure reliability is 0.58, it is also known that the score obtained in the item measure reliability is 0.98. Based on this, it can be concluded that the level of respondent consistency in answering each item of the instrument is classified as weak. However, the quality of each item of the instrument is classified as very good (note: if <0.67: means weak; 0.67-0.88: means moderate; 0.80-0.90: means good; 0.91-0.94: means very good; >0.94: means extraordinary). Cronbach's alpha score obtained was 0.59, which means that the interaction or relationship between the respondent's ability to complete the instrument with the multicultural awareness measurement items as a whole is still not good (note: <0.5: means poor; 0.5-0.6: means weak; 0.6-0.7: means moderate; 0.7-0.8: means good; >0.8: means very good). Based on the summary of the data written in the MNSQ infit and outfit on persona reliability, the values obtained were 1.04 and 1.03. The ZSTD infit and outfit values were obtained at -0.14 and -0.13 points. The results obtained show that the quality of the multicultural awareness instrument is ideal. This is supported by the ideal standard of MNSQ infit and outfit approaching 1 and the ideal standard of ZSTD infit and outfit approaching 0.

Table 3. Item Measure

Item	Total count	Measure	Infit		Outfit		PT Measure	
			MNSQ	ZSTD	MNSQ	ZSTD	CORR	EXP.
4	308	0.85	1.57	4.98	1.37	3.26	0.32	.28
9	308	0.71	0.89	-1.15	0.89	-1.10	0.36	.30
6	308	0.27	0.87	-1.61	0.86	-1.61	0.42	.35
7	308	0.24	0.87	-1.61	0.86	-1.58	0.37	.35
5	308	0.15	0.85	-1.92	0.91	-1.07	0.38	.36
12	308	0.01	0.91	-1.21	1.00	0.01	0.34	.38
1	308	-0.05	1.13	1.60	1.12	1.39	0.40	.39
10	308	-0.13	0.90	-1.35	0.89	-1.36	0.44	.40
8	308	-0.25	0.84	-2.25	0.86	-1.85	0.43	.41
3	308	-0.36	0.99	-0.05	1.05	0.69	0.41	.42
11	308	-0.67	0.85	-2.43	0.89	-1.68	0.45	.46
2	308	-0.77	1.59	7.61	1.63	7.74	0.34	.47
Mean	308.0	0.00	1.02	0.1	1.03	0.2	42.3	38.1
P.SD	0.0	0.47	0.26	3.0	0.23	2.7	7.4	4.5

Table 3 shows the item fit order where items number 2 and number 4 tend to fall into misfit items. We can observe this by looking at the scores generated from the mean square outfit sequentially, which is 1.63, which does not meet the fit item criteria ($0.5 < \text{MNSQ} < 1.5$). The score shown in the Z outfit standard of 7.74 also does not meet the criteria ($-2.0 < \text{ZSTD} < +2.0$). However, the points generated by the correlation measure with a score of 0.34 still falls within the fit criteria ($0.4 < \text{Pt Measure Correlation} < 0.85$). On the other hand, for item number 4, the outfit mean square value is still ideal at 1.37, but the ZSTD value exceeds +2, indicating it does not meet the ideal standard. Items that only fail to meet one criterion are retained without revision. Hence, item number 4 can still be retained with revisions in the instrument to measure students' multicultural awareness. The requirements used to check for item misfit include checking the Accepted Outfit Mean-Square (MNSQ) value, the Z-Standard value obtained, and the points obtained in the size correlation (Pt Mean Corr). Moreover, item fit and misfit can also be identified by comparing the infit MNSQ values by summing the mean with the standard deviation.

RASCH Model analysis allows researchers to identify item bias in each instrument through the differential item functioning (DIF) function. The results of all differential items are written in Table 4 below. From the table, it is shown that the overall item probability values exceed 5% (0.05), meaning that all item statements do not contain bias in measuring students' multicultural awareness. Thus, this multicultural awareness scale instrument is acceptable for both male and female students.

Table 4. DIF Class Specification

Item	DF	Prob
1	1	0.1845
2	1	1.000
3	1	0.2778
4	1	0.1658
5	1	0.5517
6	1	1.000
7	1	0.1932
8	1	0.6036
9	1	0.2903
10	1	1.000
11	1	1.000
12	1	0.1499

Table 5. Unidimensionality

	Eigenvalue	Observed	Expected
Total raw variance in observations	16.9025	100.0%	100.0%
Raw variance explained by measures	4.9025	29.0%	30.0%
Raw variance explained by persons	.6127	3.6%	3.7%
Raw variance explained by items	4.2899	25.4%	26.2%
Raw unexplained variance (total)	12.0000	71.0%	70.0%
Unexplained variance in 1st contrast	1.6318	9.7%	13.6%
Unexplained variance in 2st contrast	1.4787	8.7%	12.3%
Unexplained variance in 3st contrast	1.3992	8.3%	11.7%
Unexplained variance in 4st contrast	1.2071	7.1%	10.1%
Unexplained variance in 5st contrast	1.1505	6.8%	9.6%

Unidimensionality is the instrument's ability to measure what should be measured (Saputra et al., 2023). Table 6 indicates that the variance of the raw data measurement is 29%, thus fulfilling the minimum requirement for Unidimensionality at 20%. By fulfilling the Unidimensionality criteria, it can be concluded that the quality of the instrument can be said to be in the good category and can measure the intended purpose.

Discussion

Multicultural awareness is not about shaping equality but rather about helping various parties to have mutual respect and appreciation for each other's pluralities (Hamdiyah et al., 2017). Multiculturalism involves the convergence of different cultures, interacting with each other, bringing their respective ways of life and cultural behaviors. Differences in backgrounds, families, religions, and ethnicities interact within the school community (Arjanto et al., 2023). Consequently, individuals' ability to cooperate can increase and cultural conflicts can decrease. Multicultural awareness is a very important part to be taught and implemented in students' lives from an early age.

One of the identical things that characterizes individuals in the 21st century is recognizing and understanding cultural diversity (Galindo & Andriyanti, 2021). This is also an essential aspect for educators. In the 21st century, multiculturalism has become part of the process of effective learning strategies in classroom teaching. In this era, cultural skills are also very important to be developed by educators, so that they can reach all students, acting as cultural bridges using multicultural skills in the learning process. Through the learning process, students can understand, recognize that each person has a variety of cultures, and then encounter cultural differences between what is in their minds and what is in others' minds. Continuous monitoring is also crucial to measure students' progress in their multicultural competence (Kurdi, 2023). Thus, individuals will experience an increased awareness of their cultural diversity (Soekarman & Bariyyah, 2016).

Someone who has multicultural awareness can accept, be open, and be tolerant of cultural differences they have with others. Thus, harmony can be easily achieved within the environment. Instilling multicultural awareness in junior high school students can help them establish new relationships with others, develop interpersonal skills, manage prejudices, refrain from labeling others easily, and foster harmony in life (Zulkarnain, 2023). The level of students' multicultural awareness can be observed through observation, and a scientifically accountable measuring tool is required because the quality of the measuring tool used can have an influence on the validity and reliability scores of the resulting instrument.

This research was conducted to test the acceptability of the multicultural awareness scale instrument for junior high school students. This is because there have been few studies in Indonesia that address multicultural measuring instruments. Previous research on instruments was conducted

by Widodo and Chotimah (2023), adapting multicultural awareness scale instrument intended for prospective teachers. This urgency is the reason for testing a measuring tool that can be used for students.

Measurement of validity and reliability scores of multicultural awareness instruments scale in this study utilized RASCH Model with data processing conducted using the Winstep application. Objective measurement concepts include criteria such as providing consistent linear and interval measurements, precise estimation, identifying item fit and misfit, handling missing data, and ensuring measurement outcomes are independent of the examined parameters. These criteria are inherent in the RASCH Model. RASCH analysis is a psychometric technique, aids researchers in developing instruments accurately, assessing instrument quality, and evaluating respondent performance (Md Yunos et al., 2017; Sumintono, 2014).

It also helps researchers conceptualize the desired variable construction (Kholili, 2023). Through RASCH Model analysis, researchers could determine the extent of middle school students' abilities to comprehend multiculturalism around them. Findings indicate that students tend to understand lower-level items more than the difficulty level presented by each item. Additionally, three respondents scored below the minimum extreme score, indicating existing cultural differences but a need to enhance students' multicultural awareness or their lack of understanding of items. Limited understanding of items may be due to the distribution of instruments solely through Google Forms, resulting in suboptimal supervision and guidance regarding item completion and questions. Nonetheless, fostering multicultural awareness among students remains essential and should be implemented not only through educational channels but also across all aspects of life.

Implications

Multicultural awareness is an important part that must be possessed by individuals, especially students in high school. Through multicultural awareness, students are able to become confident individuals, have a nationalist spirit that prioritizes tolerance and responsibility. Multiculturalism as a broad element can help individuals to examine various problems in aspects of life. Thus, multiculturalism can also be utilized as part of individual awareness that can strengthen knowledge and form positive characters and foster motivation in individuals. Multicultural awareness can be formed through education. The role of guidance and counseling teachers is very helpful in developing aspects of multicultural awareness. Guidance and counseling teachers not only share knowledge and science but also provide a role in motivating students and building enthusiasm in following the learning process. A BK (Bimbingan Konseling) teacher is at least able to instill the values of humanism and plurality so that students do not easily have problems in dealing with differences in the environment. Through awareness of cultural differences that affect a person's way of life, it is easier to avoid division. The level of awareness of cultural diversity that a person has can be helped by the existence of a multicultural awareness scale instrument. Through the multicultural awareness instrument, it can be known to what extent an individual understands in responding to cultural differences around them. If the results shown are low, further action is needed from the guidance and counseling teacher so that students' multicultural understanding can be improved. These efforts can be done through various guidance and counseling strategies such as classical guidance services, groups, or counseling services.

Limitations and Further Research

The research and analysis of this instrument is limited to the junior high school level and in the Sukoharjo Regency area, so if this instrument is used at a further level and in other areas, adjustments are needed. If this research focuses on the validity and reliability of the instrument,

then further research can develop counseling strategies and media development to be able to increase students' multicultural awareness.

CONCLUSION

Multicultural awareness is an essential aspect for students in the 21st century. This awareness is supported by the existence of relevant and accountable measuring instruments. The validation results of the Multicultural Awareness Scale (MAS) instrument using RASCH analysis model shows that the multicultural awareness instrument used can be said to be valid and reliable when applied to junior high school students in Sukoharjo Regency. However, this research is limited to the Sukoharjo area. Therefore, the results of the analysis and data processing in this research are expected to be followed up by subsequent researchers in other regions. Furthermore, it is hoped that other researchers can experiment with implementing learning models that incorporate multicultural awareness values.

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