

Unveiling the Impact of Education and Multicultural Personality on the Well-being of Generation Z in Schools

Fitri Feliana¹, Paidi Gusmuliana², Syafryadin³

¹ Universitas Muhammadiyah Yogyakarta, Indonesia; fitri.feliana.psc20@mail.umy.ac.id

² Institut Agama Islam Negeri (IAIN) Curup, Bengkulu, Indonesia; paidigusmuliana@iaincurup.ac.id

³ Universitas Bengkulu, Indonesia; syafryadin@unib.ac.id

ARTICLE INFO

Keywords:

Education;
Generation Z;
Multicultural Personality;
School Well-being Aspects

Article history:

Received 2024-01-12

Revised 2024-04-26

Accepted 2024-05-27

ABSTRACT

In terms of aspects of students' school well-being, this paper will address multicultural education, dimensions of multicultural education, aspects of multicultural personality, school well-being, and the psychological dynamics of education and multicultural personality. This research utilized the Systematic Literature Review (SLR) method to identify, review, and interpret relevant articles on multicultural education and personality in Gen Z school well-being, focusing on a broad scope. From the given description, it can be inferred that multicultural education and personality in school well-being for Generation Z can be examined through two dimensions: social relations (loving aspect) and self-fulfillment (being aspect). Additionally, the research highlights the importance of inclusivity and diversity in educational practices, as they contribute significantly to students' sense of belonging and psychological comfort. Meanwhile, in multicultural education, it is imperative to consider both the school environment and the health state of children to fully meet their well-being in implementing multicultural education and fostering their individuality inside schools. This study also underscores the necessity of culturally responsive teaching methods and the role of educators in creating a supportive learning environment that recognizes and values individual differences. By doing so, schools can better support the holistic development of students, ensuring they thrive both academically and personally.

This is an open access article under the [CC BY-NC-SA](#) license.



Corresponding Author:

Fitri Feliana

Universitas Muhammadiyah Yogyakarta, Indonesia; fitri.feliana.psc20@mail.umy.ac.id

1. INTRODUCTION

Indonesia is a country that has the largest multicultural in the world. Indonesia has a wide variety of ethnicities, cultures, customs, tribes, religions, and languages. When viewed from sociocultural conditions and geographical location, Indonesia is classified as a fairly complex and diverse country (Lestari, 2015). An ideal multicultural nation is one built from various tribes and cultures that can live peacefully under one national roof, so that there is an appreciation for diverse cultures. The plurality of Indonesians is the wealth and strength of the Indonesian nation, but fire can also cause problems or potential conflicts (Wahyuni, 2015). Culture cannot be lost or neutral within society. The individual must create and constantly modify cultural norms. Each individual is born into a culture and lives a life based

on the culture that the individual belongs to (Mishra & Kumar, 2014). The greatest cultural diversity in Indonesia is a reality that requires serious attention. Differences among people with high mobility currents have the potential to cause confusion, misunderstanding, and conflict in the community, especially among minorities, often also called immigrants. Culture is not static; rather, it is dynamic, influential, and influenced by human behavior as cultural beings (Nurmalasari and Widiyanti, 2018).

Multiculturalism is essentially a worldview that can then be translated into various cultural policies that emphasize the acceptance of the religious, compound, and multicultural realities embodied in people's lives. According to Somantrie (2011), conflict in a multicultural society can never be avoided because conflict is the result of differences in views and goals that the community wants to achieve. Conflict is an inevitable reality both in personal life and in life within society (Gonçalves et al, 2015). Diversity that is not accompanied by agreement, tolerance, and mutual understanding can lead to conflicts that have an impact on injustice (Wirasari, Bain, & Atno, 2018). The occurrence of multiculturalism conflicts is caused by discrimination, zero tolerance, and not understanding of the differences that exist in society (Bergen, Bressler & Collier, 2012). There needs to be an attitude of awareness and mutual respect for differences to avoid conflicts that will arise in society. One of the strategic efforts is fostering agreement, tolerance, and mutual understanding through multicultural education. Aydin & Tonbuloglu (2014) state that multicultural education can uphold justice in society. Banks (2007) explains that multicultural education is a concept or idea as a belief and explanation that recognizes the importance of ethnic, ethnic, and religious diversity in shaping individual character, lifestyle, social experience, personal identity, and educational opportunities from individuals, groups, and countries.

Basbay and Kağnici (2011) explain the benefits of multicultural education as a process of building learning and teaching by promoting cultural plurality. One of the important objectives of multicultural education is to help all students acquire the knowledge, attitudes, and skills necessary to carry out their roles as effectively as possible in a democratic society and to interact, negotiate, and communicate with citizens from diverse groups to create a moral society that runs for the common good (Khairuddin, 2018). The important role of teachers in building awareness of diversity and advancing diversity through multicultural education has relevance and significance in reflecting national realities.

In reality, multicultural education in Indonesia has not been implemented effectively, making it less useful. In recent years, Indonesia has experienced numerous conflicts, including social, religious, tribal, and economic disputes. Some of these conflicts have been religion-based. For example, in 2016, government members were accused of blasphemy for allegedly insulting Surah Al-Maidah during a speech on the Island of a Thousand (Tirto.id). In 2019, there was a case of U.S.-funded religious intolerance in a family in Bantul, where local communities refused to allow religious minorities to live in the region (Jawapos.com). An inter-tribal conflict occurred between the Papuan and Ambon groups in 2018 in Yogyakarta, where an Ambon tribe member allegedly stabbed a student from Papua (Solopos.com, 2018). In 2018, a brawl between football supporters of PSIM Yogyakarta and PSS Sleman resulted in the death of one of the team's supporters (Kompas.com, 2018). Additionally, in 2018, there was a riot at houses of worship in Palembang by unknown persons, which led to the destruction of these worship houses. The same year saw a ban on ethnic Chinese having a place to live in Yogyakarta, and a political conflict in 2019 involving the spread of hoax news ahead of the presidential and vice-presidential elections through social media and mass media. The aforementioned incidents illustrate the conflicts that have occurred in Indonesia.

In today's globalized world, there is no way to avoid pluralism in different parts of people's lives all over the hemisphere. Culture, ethnicity, and customs are all very likely to be different in different parts of a region or country. Similarly, in Indonesia, it is a reality that cannot be denied that Indonesia consists of various ethnic groups, cultures, religions, and others, so it can be called a "multicultural" society (Raharja, 2010). Indonesia is one of the largest multicultural countries in the world. This can be seen from the diverse and wide religious, sociocultural, and geographical aspects. This diversity, admittedly or not, will lead to problems such as those facing this nation. Corruption, collusion, nepotism, thugs, political

feuds, poverty, violence, separatism, environmental destruction, and the loss of humanity to always respect the rights of others are tangible forms part of that phenomenon of multiculturalism (Raharja, 2010).

The results of Ivison's (2011) research show that multicultural personalities can provide support and recognition for a culture. Khairutdinova and Lebedeva (2016) explain that every individual is obliged to have a multicultural personality and that having a multicultural personality has benefits in life and society. The benefits of a multicultural personality are minimizing the occurrence of conflicts between cultures, allowing for interaction between cultures, and fostering mutual respect between cultures. Individuals are required to have a multicultural personality in the current globalization. Because multicultural personality provides an important role in social life, Various studies have shown that high levels of multicultural personality are associated with social and psychological well-being, life satisfaction, adjustment facilities, and intercultural assimilation (Ali, Van der Zee, & Sanders, 2003; Mol, Van der Oudenhoven, & Van der Zee, 2001; Van der Zee, Van Oudenhoven, & Grijjs, 2004).

Individuals who have multicultural personalities will be able to be in organizations or teams in a multicultural environment (Ghosn, Braithwaite, & Chu, 2019). The main goal in the future is a multicultural Generation Z that can adapt comprehensively in every aspect of life. Generation Z is a generation born in the digital era. According to Turner (2015), generation Z is the first generation to be born into a world where mobile technology is everywhere. It is possible that Generation Z can connect with other cultures through internet channels. The rapid advancement of information technology today has the potential for the entry of foreign cultures, which results in the erosion of culture. Multicultural personalities must be instilled in Generation Z so that they are not easily influenced by foreign cultures (Rais, Dien & Dien, 2018).

Based on the research results, as many as 90% of American and British teenagers of Generation Z find it difficult to give up their internet connection. 4 out of 10 Gen Zers find it easier, more comfortable, and more fun to communicate with friends digitally than in real life (Palley, 2012). Generasi Z reported that they visit YouTube (54%) once a week, Google (26%) several times per day, and Facebook (39%) several times a day, and the social media services visited every week are Twitter (26%), Instagram (17%), and Google (26%) (Singh, 2014). This does not rule out the possibility for Generation Z to interact cross-culturally because its importance and reality have not been as fully realized as a multicultural personality exists in the Z era.

Addressing the myriad social, political, cultural, economic, and educational issues arising from multiculturalism necessitates a comprehensive and strategic approach. Education, as a primary driver of societal change, serves as the cornerstone for mitigating these challenges. To manage and navigate the complexities of societal shifts and differences, education systems must ensure equitable learning opportunities for all students, which is the core principle of multicultural education.

Multicultural education leverages diverse teaching methods and ideas to embrace the various ethnic, cultural, linguistic, religious, social, and demographic characteristics present in classrooms. This approach fosters respect, honesty, and tolerance for different cultures within a pluralistic society, thereby enhancing the nation's ability to handle social conflicts (Asy'arie, 2004). Crucially, multicultural education aims to provide equal educational opportunities for all learners, regardless of their differences. Banks (1999) identifies five essential elements for the successful implementation of multicultural education: content integration, knowledge construction processes, prejudice reduction, equity pedagogy, and the empowerment of school culture and social structures.

To effectively implement multicultural education in schools, it is essential to consider the well-being of students. Ensuring that schools can meet and accommodate students' needs for multicultural education is vital. Sukmadinata (2004) emphasizes that schools play a crucial role in the positive development of an individual's potential, skills, and personal characteristics.

The World Health Organization (WHO) underscores the importance of health promotion in schools, recognizing the significant impact schools have on students' health, welfare, and overall development. This focus underpins Konu and Rimpela's (2002) theoretical model of school well-being, which

encompasses sociological, pedagogical, psychological, and health improvement aspects. Their model views well-being from the students' perspective and includes four dimensions: having (school conditions), loving (social relationships), being (self-fulfillment), and having healthy (health).

Given the aforementioned challenges and the necessity for a systematic approach, it is crucial to integrate multicultural education and personality development within the context of school well-being, particularly for Generation Z students, grounded in local culture. This paper aims to explore how to create an environment conducive to multicultural education and personality development by focusing on the holistic well-being of students. To address these issues, the following sections will discuss multicultural education, its dimensions, multicultural personality, aspects of multicultural personality, school well-being, and the psychological dynamics of education and multicultural personality concerning student well-being.

2. METHODS

All available research with a topic area of interesting phenomena and specific relevant research questions was identified, reviewed, evaluated, and interpreted using the Systematic Literature Review (SLR) method in this research. This research uses SLR in several steps. This included determining the research question, creating a search strategy, screening possible articles, evaluating eligibility, and then including the most relevant articles related to multicultural education and personality in the Gen Z school well-being aspect. This method is applied to identify and formulate research questions about multicultural education and personality in the Gen Z school well-being aspect in a broad scope as well as identifying and collecting studies that are directly related to systematic review questions about multicultural education and personality in the Gen Z school well-being aspect.

The scientific papers, scholarly journals, textbooks, conferences, and other trustworthy sources pertinent to the subject matter are the sources of data used in this study. Researchers employed a methodical search strategy to gather data, looking through scholarly databases including Web of Science, Scopus, Google Scholar, and others using pertinent keywords like "education," "multicultural personality," "school well-being," and "Gen Z." In order to describe the relationship between education, multicultural personality, and school welfare in generation Z, data analysis techniques used in this research include gathering comprehensive information, evaluating the caliber of data sources, synthesizing significant findings, and finally presenting the analysis results systematically and objectively.

3. FINDINGS AND DISCUSSION

3.1. Multicultural Education

Multicultural education is an educational process in which students are served with learning and experiences that recognize cultural backgrounds in all individuals and prepare them to live in a more balanced society (Baker, 1994). This implies that multicultural education should be recognized as a process, not as a program but as a comprehensive process. Generation Z students require adequate services and facilities for optimal development and learning, navigating diverse cultures and customs in a society that supports their growth (Barnadib, 2000). Schools should provide security, comfort, and equal education for all students by understanding cultural diversity and implementing it in daily school activities.

Banks (2001) defines multicultural education as a concept, idea, or philosophy as a set of beliefs and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping the lifestyles, social experiences, personal identities, and educational opportunities of individuals, groups, and countries (Tilaar, 2004). Reinforcing and expanding Banks' view, several experts (L. Frazier, R.L. Garcia, C.A. Grant, Banks & Banks, in Tilaar, 2004) stated that multicultural education is a philosophical approach that considers and utilizes the cultural differences of students to provide equal educational services.

In multicultural education, students' ethnic and racial groups, religious groups, religious differences, sex differences, economic situations, places of origin, physical and mental disabilities, age groups, and other differences must be taken into account. (Baker, 1994). Multicultural education promotes respect for diverse cultures, values, and lifestyles, aiming to enrich national culture and prevent conflict or social discrimination among students. In detail, several experts, including Imam Barnadib (2000), Gibson in Pai (1990), and Baker (1994), explained the objectives of multicultural education including the following:

1. Multicultural education aims to promote understanding and positive attitudes toward a diverse society by fostering recognition, mutual understanding, tolerance, and respect for individuals from different cultures.
2. Multicultural education emphasizes understanding that each student has a unique culture of intrinsic value, while also recognizing their significant contribution to the welfare and interests of the broader community.
3. Multicultural education to develop a reasonable and decent education for all students, regardless of background differences.
4. Multicultural education encourages students to help and participate in several different cultures.
5. To help students achieve and maximize their potential within the context of their lives in society.
6. Multicultural education aims to integrate multicultural content into the existing curriculum so that the negative impact of the dominance of certain cultures and ethnicities in the existing curriculum can be avoided.
7. Multicultural education aims to reduce prejudices and promote a more democratic, just, peaceful, and prosperous society by emphasizing unity in diversity.

3.2 Dimensions of Multicultural Education

James A. Banks (1999) has identified several dimensions of multicultural education that can help teachers implement educational programs responsive to student diversity. According to Banks, these dimensions include content integration, where teachers use examples and content from diverse cultures and groups to explain key concepts, principles, generalizations, and theories in their discipline. The knowledge construction process involves helping students understand and analyze how cultural assumptions, terms of reference, views, and biases influence the construction of knowledge. Prejudice reduction focuses on modifying students' racial attitudes through specific teaching methods and materials. Equal pedagogy requires teachers to transform their methods to support students from diverse racial, cultural, and socioeconomic backgrounds by incorporating various teaching styles that cater to different learning preferences. Finally, empowering school culture and social structure involves examining practices, sports participation, achievement imbalances, and interactions between staff and students to create a diverse, inclusive environment. The success of multicultural education relies on integrating appropriate content, methods, facilities, media, frameworks, and participation, all aimed at ensuring student well-being and fostering a multicultural personality for overall school happiness.

3.3. Multicultural Personality

3.3.1. Understanding Multicultural Personality

Personality is an important predictor of how successful individuals are in dealing with intercultural situations. Personality determines how an individual's perspective is in intercultural situations, and also affects the individual's ability to act constructively in various situations (Van der Zee, Karen, Van Oudenhoven, Jan, Ponterotto, Joseph, Fietzer & Alexander, 2013). Researchers are increasingly focusing on personal characteristics that make individuals more effective in multifaceted situations. Recently, the construct of a multicultural personality has been of concern to many

researchers (Ponterotto, Alexander, Esther, Scott, Lauren, Danielle, Jonathan, Gen, Yu-Ting, Natasha, Renaldo, Miraj, Chantel, Alyse & Pei-Wen 2014). Multicultural psychology's multicultural model of identity and personality development, influenced by political climate, ideology, and science, offers a unique perspective on the psychosocial experiences of individuals in multi-ethnic societies (Cokley, 2007).

There are several definitions of multicultural personality, including: Ramirez defines multicultural personality as the synthesis and incorporation of resources learned from different individuals and cultures to create multicultural coping styles, thought styles, world perceptions (worldviews), and identities (Ramirez, 1991; in Ponterotto, Alexander, Esther, Scott, Lauren, Danielle, Jonathan, Gen, Yu-Ting, Natasha, Renaldo, Miraj, Chantel, Alyse & Pei-Wen 2014). Multicultural personality can be conceptualized as the ability of individuals to successfully adapt to and interact with diverse cultures or environments. Multicultural personality is also defined as the ecological characteristics of the individual and traits that are meaningful, relevant, and support multicultural success (Korzilius, Hooft, Planken & Hendrix, 2011; Van der Zee & Van Oudenhoven, 2000; Van der Zee, Van Oudenhoven, Ponterotto & Fietzer, 2013).

In response to the criticism that multicultural psychology does not have a complex theory, Ponterotto (2010) proposed the theory of multicultural personality, describing the theoretical concepts of various disciplines. The multicultural personality theory, proposed by researchers in the Netherlands, posits that multicultural personality is a narrow matrix of personality traits influencing various aspects of multicultural psychology, namely the theory of Van der Zee and Van Oudenhoven (2000), multicultural personality anchored around the construct of "multicultural effectiveness," defined "as success in the field of professional effectiveness, personal adjustment, and intercultural interaction" (Ponterotto, Alexander, Esther, Scott, Lauren, Danielle, Jonathan, Gen, Yu-Ting, Natasha, Renaldo, Miraj, Chantel, Alyse & Pei-Wen 2014).

The hygiology model (Ponterotto, Alexander, Esther, Scott, Lauren, Danielle, Jonathan, Gen, Yu-Ting, Natasha, Renaldo, Miraj, Chantel, Alyse & Pei-Wen 2014) stated that multicultural personalities refer to individuals who adapt to new environments and improve disadvantaged groups, regardless of culture or origin, demonstrating a diverse range of abilities (Fietzer, Ponterotto, Jackson, & Bolgatz, 2016). Researchers explore the concept of multicultural personality, a psychological concept that aids in understanding the necessary traits for successful multicultural relationships. According to Ponterotto (2010), a multicultural personality embraces diversity, actively learns about other cultures, negotiates effectively, and works together effectively. It is characterized by cultural empathy, open mind, emotional stability, social initiative, and flexibility (Van Oudenhoven & Van der Zee, 2002).

3.3.2. Aspects of Multicultural Personality

Based on the model of Ramirez (1999), the construction of a multicultural personality is broad and rooted in cognitive and flexible personality theory. This construction is characterized by cognitive flexibility in adapting to changing educational contexts and societies, and the pursuit of self-actualization through cross-cultural interaction. It involves evaluating individual biases and commitments to service and social justice communities, with cultural learning occurring through new cross-cultural travel, study, and interaction. Additionally, it includes creative and cognitive flexibility in resolving group conflicts, utilizing various stress-coping strategies, and demonstrating high emotional and social intelligence (Ponterotto et al., 2014).

Personality refers to characteristics that can make an individual different from other individuals. Barrick, Mount, and Li (2013) argue that an individual's face and physique tend to be similar, but the personality in each individual can be different. Leonard, Plexico and Plumb (2017) state that personality plays a crucial role in individual actions, while multiculturalism studies individuals, groups, and cultures, influenced by increasing global diversity and communication technology.

Multicultural personality, as a new personality type that receives a different picture of life from culture to culture, is psychologically and socially ready to accept the reality of different cultures

(Palatkina, 2003). Reynolds and Rivera (2012) revealed that the multicultural personality possessed by each individual can reduce intercultural conflicts in society and increase the ability of individuals to adapt to their environment. Multicultural personalities influence how individuals adapt to culturally diverse environments (Ponterotto, 2010). Multicultural personalities, characterized by empathy, openness, emotional stability, and flexibility, enhance multicultural effectiveness by helping individuals adapt to their cultural environment (Van Oudenhoven and Van der Zee, 2002). Phinney and Ong (2007) indicate that individuals who are unable to fit in different cultural environments will experience confusion. It is important for individuals to be able to adapt to cultural diversity in order to avoid problems or conflicts that exist in society.

3.4. School Well-being

3.4.1. Definition of school well-being

The concept of well-being is defined by Allardt (1989) as a state in which it is expected that a human being can meet basic needs that include material as well as non-material needs. Allardt (1989) divides these needs into three categories: having, loving, and being. According to Allardt (1989), well-being can be measured using two types of indicators: objective indicators and subjective indicators. Objective indicators are based on external observations, and subjective indicators are based on people's expressions of their attitudes and their perceptions of their environmental conditions. Allardt (1989) then tabulates well-being based on objective and subjective indicators. The tabulation of well-being is what explains the concept of well-being as a whole.

Tabulation of well-being based on objective and subjective indicators can be seen in the table below:

Table 1. Tabulation of well-being

Category	Objective indicators	Subjective indicators
Having	Objective measurement and level of life and environmental conditions	Contentments: subjective feelings of dissatisfaction with the conditions of life experienced
Loving	Objective measurement and relationship with others	Happy-unhappy; subjective feelings regarding social relationships
Being	Objective measurement of the relationship of the individual with society and nature	Subjective feelings of seclusion-personal growth

Based on the table above, Konu and Rimpela (2002) propose that the concept of well-being, which encompasses three basic human needs: having, loving, and being, is deeply interconnected with teaching and education. This relationship influences all aspects of well-being and learning achievement. Nutbeam (2000) emphasizes that health education is a crucial component of education, aiming to enhance students' health literacy. There is a significant connection between learning, well-being, and education. Research conducted by Wolfe (1985) and Symons et al. (1997) demonstrates a strong link between learning and health, indicating that students' physical and mental health directly impact their academic performance. Consequently, integrating health education into the curriculum not only promotes overall well-being but also contributes to improved educational outcomes. By addressing these fundamental human needs within the educational context, we can create a more supportive and effective learning environment.

The concept of well-being was then developed by Konu and Rimpela (2002) through the study of various sociological, educational, psychological, and health improvement literature as described in the above description, finally producing a well-being model in the context of a school called school well-being. The concept of school well-being proposed by Konu and Rimpela (2002) has been divided into four dimensions: having (school conditions), loving (social relationships), being (self-fulfillment), and

having health (health). The school well-being model developed by Konu and Rimpela (2002) confirmed that the school well-being model highlights the connection between teaching, learning, and the student's home and environment, providing a reference for research on school well-being. The school well-being model developed by Konu and Rimpela (2002) can be seen as follows:

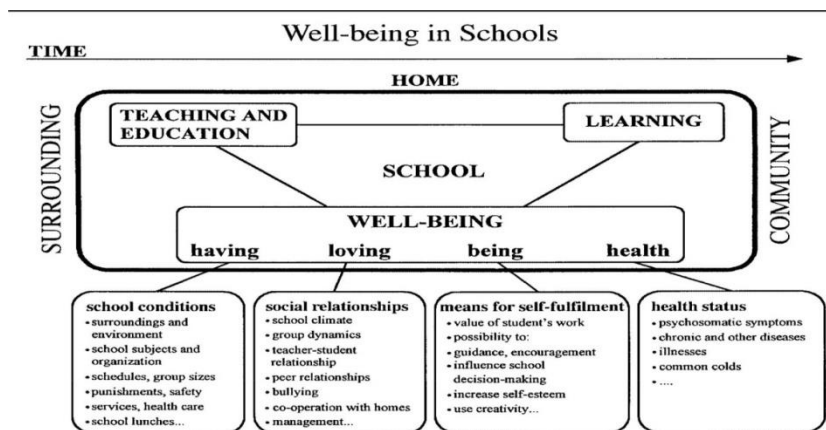


Figure 1. School well-being model (Konu and Rimpela, 2002)

The school well-being model above is displayed from a student's point of view and consists of four dimensions: having (school conditions), loving (social relationships), being (self-fulfillment), and having health (health status). Konu and Rimpela (2002) then define school well-being as a school state that allows individuals to satisfy their basic needs, which include both material and non-material needs. Meanwhile, Khatimah (2015) said that school well-being is an assessment of students' ability to assess the feasibility of their school as a learning environment that is able to provide support, a sense of security, and comfort. In contrast to the two opinions above, the term well-being in schools used by Soutter et al. (2012) is called student well-being. Student well-being, according to Soutter et al. (2012), is a multi-dimensional concept that arises when individuals interact with others, with their environment, and with the conditions and circumstances in which their lives develop (especially through and in educational contexts). Soutter et al. (2012) said that students' perceptions of the school environment and their behavior at school are closely related to the well-being experienced by students.

Based on the explanation of several theories above, it can be concluded that school well-being is an individual assessment of the feasibility of a school as a learning environment to meet basic needs, including material and non-material needs.

3.4.2. Aspects of School Well-being

Konu and Rimpela (2002) have developed a comprehensive school well-being model, which is divided into four dimensions: having, loving, being, and health. The "having" dimension focuses on school conditions, which are influenced by the physical environment. This includes factors such as safety, health, comfort, noise levels, ventilation, temperature, learning environment, curriculum, group size, study schedule, and disciplinary measures. These elements collectively contribute to creating a conducive environment for learning.

The "loving" dimension encompasses social relationships within the school. This includes the quality of the learning environment, the dynamics between teachers and students, peer interactions, incidences of bullying, cooperation among students, involvement in decision-making, the overall school climate, and the level of student satisfaction. Healthy social relationships are crucial for a positive educational experience. The "being" dimension relates to self-fulfillment within the school context. It emphasizes equal participation, involvement in decision-making processes, and the

development of knowledge based on students' interests. This dimension ensures that all students have equal opportunities to thrive and develop their potential. Lastly, the "health" dimension refers to the physical and mental health status of students. This includes the absence of disease, management of physical and mental symptoms, chronic illnesses, minor illnesses, and self-reported health issues. Ensuring good health is fundamental for students to perform well academically and enjoy their time at school. By addressing these four dimensions, schools can create a supportive and holistic environment that promotes the well-being and academic success of their students.

3.5. Analysis of Multicultural Education and Personality in Aspects of School Well-being Generation Z

The school environment is expected to be able to prosper its students' studies at school so that students who follow the learning process can develop optimally and get good results. Kujipers, Meijers and Gundy (2011) explained in their research that the school environment is very influential on students' future career competencies; with a good school environment, students will be able to determine attitudes, shape careers, and develop their careers. The school needs to create comfortable, pleasant, and not boring conditions. This condition affects students' assessments of their school.

Multicultural education utilizes diverse societal elements, including ethnicity, culture, linguistics, religion, and social status, to instill respect, sincerity, and tolerance for diverse cultures in a plural society. With multicultural education, it is hoped that the nation's mental flexibility will face a clash of social conflicts (Asy'arie, 2004). In addition, what is also important is that multicultural education is intended for all learners, with all their differences, to get an equal education. In order for multicultural education in schools to run effectively, Banks (1999) suggests paying attention to five dimensions, namely: integration of content, the process of constructing knowledge, reducing prejudice, equal pedagogy, and empowerment of school culture and social structure.

Furthermore, in addition to multicultural education, it is also necessary for individual readiness to face diverse pluralities in all aspects of life. For this reason, multicultural diversity is needed. Beteille (2003) explained that multicultural personality involves active study, interaction, empathy, groupwork, and cognitive flexibility, recognizing diverse cultures, customs, ethnicities, tribes, and religions in the world. (Ponterotto, 2010). It is important for multicultural personalities to be cultivated in education because the world is now interconnected globally and requires the ability to adapt cross-culturally to deal with it (Fajar and Hastjarjo, 2017). Van der Zee, Van Oudenhoven, Ponterotto, and Fietzer (2013) state that multicultural personality is a concept of cultural adaptability. Multicultural personality is a psychological construct used to understand a person's personal characteristics in order to function effectively in a multicultural environment (Korol, Goncalves, & Cabral, 2016). The concept of multicultural personality emphasizes the importance of looking at the world from the reference frames of different cultures and recognizing and appreciating cultural diversity (Arifin, 2012).

According to Konu and Rimpela (2002), school well-being is a subjective assessment by students, specifically those of Generation Z, regarding their school experience. They define school well-being as a state that allows individuals to meet both their material and non-material basic needs. There are four aspects of school well-being: having (school conditions), loving (social relationships), being (self-fulfillment), and having health (health status).

School conditions encompass factors such as safety, health, comfort, noise levels, ventilation, temperature, learning environment, curriculum, group size, study schedule, and disciplinary measures. Incorporating multicultural education within these conditions is essential to support a seamless educational process and promote the overall prosperity of students. A well-maintained physical environment enhances students' ability to learn effectively and feel secure.

Social relations in schools include various elements such as the learning environment, teacher-student relationships, peer dynamics, bullying, and decision-making processes. These aspects are crucial in reducing prejudice and promoting well-being. Positive interactions between teachers and students, participation in sports, and interactions among different ethnicities and races contribute to

the development of multicultural personalities and the empowerment of the school culture. It is imperative to examine and foster these components to create an environment that empowers and supports diverse student populations.

Being in schools involves providing equal opportunities for students to engage in the school community, participate in decision-making, and develop knowledge based on their interests. This aspect includes content integration, the knowledge construction process, and equity pedagogy, ensuring that teachers adapt their teaching methods to accommodate diverse learning styles. By promoting self-fulfillment and equal participation, schools can help students realize their potential and contribute meaningfully to the school community.

Health status refers to the physical and mental well-being of students, encompassing the absence of disease, management of chronic and minor illnesses, and self-reported health issues. Addressing health status within the context of multicultural education is crucial, as it fosters an inclusive environment and provides comprehensive care for all students. Ensuring good health is fundamental for students' academic success and overall well-being, allowing them to fully engage in their educational experience.

By addressing these four dimensions—school conditions, social relationships, self-fulfillment, and health status—schools can create a supportive and holistic environment that promotes their students' well-being and academic success, particularly within a multicultural context.

4. CONCLUSION

Based on the description of multicultural education and personality in school well-being for Generation Z that was stated, it can be concluded that education and multicultural personality can be viewed from two aspects of school well-being, namely the loving aspect (social relations) and the aspect of being (self-fulfillment). Meanwhile, in multicultural education, it is necessary to pay attention to aspects of having (school conditions) and health (health status) so that the welfare of students can be comprehensively fulfilled by implementing multicultural education and personality in schools.

The study of literature pertinent to multicultural education and personality in the context of school welfare, particularly for Generation Z, is one of the research limits of this Systematic Literature Review. A publishing time frame of 2019 to 2023 is one of these restrictions to guarantee relevance to present circumstances. Furthermore, this study concentrates on elements of school well-being such as mental health, social interaction, intercultural adaption, and Generation Z academic accomplishment. The research's findings suggest that in order for Generation Z to build good intercultural personalities, schooling has to be more open and helpful. The recommendations also include putting intercultural awareness-building, social skill-building, mental health assistance, and fostering tolerance and respect for diversity in the classroom into practice. As a result, in an increasingly multicultural and globalized setting, this study plays a significant role in guiding sustainable educational initiatives for the holistic well-being of Generation Z.

REFERENCES

- Aydin, H., & Tonbuloğlu, B. (2014). Graduate students perceptions" on multicultural education: a qualitative case study. *Eurasian Journal of Educational Research*, (57), 29-50. <https://doi.org/10.14689/ejer.2014.57.3>
- Azmi, R., & Kumala, A. (2019). Multicultural personality pada toleransi mahasiswa. *Tazkiya Journal of Psychology*, 7(1), 1-10. DOI: <http://dx.doi.org/10.15408/tazkiya.v7i1.13493>.
- Asy'arie, M. (2004). *Multicultural Education and National Conflict*, <http://www.kompas.com/kompas-cetak/0409/03/opini/1246546>.
- Baker, G. C. (1994). *Planning dan organizing for multicultural instruction*. (2nd). California: Addison-Elsevy Publishing Company.

- Banks, J. A. (2008). *An introduction to multicultural education*. Boston: Allyn & Bacon.
- Banks, J. A. (1997). *Educating Citizens in a Multicultural Society*. *Multicultural Education Series*. Teachers College Press, 1234 Amsterdam Avenue, New York, NY 10027 (paperback: ISBN-0-8077-3631-7; clothbound: ISBN-0-8077-3632-5)..
- Barnadib, I. (2000). "Brief thoughts on some perspectives of educational anthropology". *National Symposium Papers*.
- Ibrahim, R. (2015). Pendidikan multikultural: pengertian, prinsip, dan relevansinya dengan tujuan pendidikan Islam. *Addin*, 7(1).
- Khairuddin, A. (2018). Epistemologi pendidikan multikultural di Indonesia. *IJTIMAIYAH Jurnal Ilmu Sosial Dan Budaya*, 2(1).
- Khatimah, H. (2015). The description of school well-being in students of the accelerated class program at SMA Negeri 8 Yogyakarta. *Journal of Psychopedagogia*, 4(1), 20-30. <https://doi.org/10.12928/psikopedagogia.v4i1.4485>
- Konu, A., & Rimpelä, M. (2002). Well-being in schools: a conceptual model. *Health promotion international*, 17(1), 79-87. <https://doi.org/10.1093/heapro/17.1.79>. PMID:11847141
- Korol, L., Gonçalves, G., & Cabral, M. (2016). The impact of multicultural personality on tolerance of diversity in a sample of Portuguese university students. *Psicologia: teoria e prática*, 18(2), 57-74. <https://doi.org/10.15348/1980-6906/psicologia.v18n2p57-74>
- Lestari, G. (2015). Bhinneka Tunggal Ika: Indonesian Multicultural Khasanah In The Midst Of Sara's Life. *Scientific Journal Of Pancasila And Civic Education*, 28(1), 31-36.
- Nutbeam, D. (2000). Health literacy as a public health goal: a challenge for contemporary health education and communication strategies into the 21st century. *Health promotion international*, 15(3), 259-267. <https://doi.org/10.1093/heapro/15.3.259>
- Pay, Y. (1990). *Cultural foundation of education*. Columbus: Mrreril Publishing Company.
- Ponterotto, J. G. (2010). Multicultural personality: An evolving theory of optimal functioning in culturally heterogeneous societies. *The Counseling Psychologist*, 38(5), 714-758. <https://doi.org/10.1177/0011000009359203>
- Ponterotto, J. G., & Fietzer, A. W. (2014). *Multiculturalism and Adjustment 14*. The Oxford handbook of multicultural identity, 300. <https://doi.org/10.1093/oxfordhb/9780199796694.013.007>
- Ponterotto, J. G., Fietzer, A. W., Fingerhut, E. C., Woerner, S., Stack, L., Magaldi-Dopman, D., ... & Liao, P. W. (2014). Development and initial validation of the Multicultural Personality Inventory (MPI). *Journal of Personality Assessment*, 96(5), 544-558. <https://doi.org/10.1080/00223891.2013.843181>. PMID:24206108
- Ponterotto, J. G., Fietzer, A. W., Fingerhut, E. C., Woerner, S., Stack, L., Magaldi-Dopman, D., ... & Liao, P. W. (2014). Development and initial validation of the Multicultural Personality Inventory (MPI). *Journal of Personality Assessment*, 96(5), 544-558. <https://doi.org/10.1080/00223891.2013.843181>. PMID:24206108
- Raharja, S. (2010). Creating multicultural education in schools by implementing total school quality management. *Journal of Education Management*. 2 (6).
- Ramirez, M. I. (1991). *Psychotherapy and counseling with minorities: A cognitive approach to individual and cultural differences*. New York: Pergamon.
- Ramirez, M. I. (1999). *Multicultural psychotherapy: An approach to individual and cultural differences (2nd ed.)*. Boston: Allyn and Bacon.
- Soutter, A. K., Gilmore, A., & O'Steen, B. (2012). The student well-being model: a conceptual framework for the development of student well-being indicators. *International Journal of Adolescence and Youth*, 19(4), 496-520. <https://doi.org/10.1080/02673843.2012.754362>.
- Sukmadinata, N. S. (2004). *Foundations of the psychology of the educational process*. Bandung: PT. Juvenile Rosda Works.
- Tilaar. (2004). *Multiculturalism: Future Global Challenges in National Education Transformation*, Jakarta: Grasindo.

WHO. (1998). *Health-promoting schools*. Geneva, Switzerland: World Health Organization Division of Health Promotion, Education and Communication Health Education and Health Promotion Unit.