Article

Understanding of Multicultural Sustainability through Mutual Acceptance: Voices from Intercultural Teachers' Previous Early Education

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Abstract: The objective of this article was to examine multicultural sustainability with reference to appropriate manners suitable for creating an atmosphere of mutual acceptability. The focus was on previous early education among the intercultural teachers. The participants included ten teachers, five Muslims and five non-Muslim, with intercultural backgrounds, who were selected to be involved in this study. A structured interview was employed, and a thematic analysis was performed on the basis of the research findings. The findings revealed that there were several themes resulting from conducted interviews that were centered around understandings of multicultural sustainability based on learning experiences in previous early education. When evaluating the intercultural awareness of mutual acceptability within the context of a multicultural background, among the themes operating as key strategic elements for achieving multicultural sustainability through mutual acceptance were situational experience, mutual understanding, mutual trust, and awareness of mutual responsibility with a view to maintaining intercultural relations. This study contributes to the expansion of strategies employed by intercultural teachers in a modern context, with respect to a meaningful concern for acceptance in ensuring the achievement of multicultural adaptability.

Keywords: multicultural sustainability; mutual acceptance; intercultural teachers; previous early education experience and multicultural adaptability achievement

1. Introduction

There are a wide range of potential conflicts which manifest through varied phenomena, such as the occurrence of dissent between different groups, or even within a group. Such worrying situations could lead to conditions of instability, which might subsequently interfere with achieving strategic harmony at the national level. Further concerns related to disagreements regarding certain decisions could be related to the degree of misunderstanding within plural societies. The emergence of difference has been linked to a worrying situation with respect to residual tension in the sphere of interpersonal relationships [1]. A variety of appropriate solutions are required in order to bring together various beliefs, ideas, and goals in a single vision of a wise course of action. As a consequence, in order to enable appropriate responses to the potential for disagreement and conflict, sufficient preparation should be taken into consideration before developing an approach [2]. In order to properly take account of and promote the social interaction among divergent background, it is necessary to possess actual experience with them. This is, therefore, an

important aspect in decision making with the aim of achieving particular outcomes when formulating an appropriate solution.

In response to a diverse society with a variety of backgrounds, it is necessary to develop a means of action that includes critical recognition of such divergences, with respect to aspects such as ethnicity, culture, and language, in order to perceive those areas that are positive in terms of creating a broadminded and open-minded community, which is a significant means of sustaining mutual comprehension in the intercultural sphere [3]. A greater degree of cultural sensitivity is required in order to respond to the challenging issues presented by the potential for conflict within a diverse community. It is necessary to strategically approach the mutual acceptance multiculturality. As such, there is also a particular ambition to create awareness with respect to the maintenance of multicultural relationships. Multiculturalism is usually considered to describe the existence, acceptance, and promotion of multicultural traditions [4]; therefore, acculturation to this in relationships could contribute to developing a mutual awareness through open dialogue, enabling the strategic recognition of issues that may be present among individuals who may be diverse in any given place and at any given time [5]. In this context, it is necessary to consider multicultural relationships in order to manage a diverse society, and to harmonize the varying moral and ethical paradigms of citizens within the nation and the state. In particular, multicultural ideologies and policies vary widely in accordance with the various backgrounds present within a society. One possible solution would be to possess sufficient skills with respect to conflict management in order to appropriately solve conflicts. In order to obtain the wider range of abilities necessary to resolve potential conflicts, it is necessary to have acquired sufficient recognition through knowledge and understanding of the appropriate actions [6]. The applicability of an appropriate solution is predicated upon the capacity to constantly learn by looking in detail into the main roots of a conflict. From this perspective, all approaches to the resolution of potential conflicts begin with the creation of an interpersonal atmosphere with mutual acceptance [7]. To achieve this, in order to identify conflict styles, it is necessary to possess self-awareness and to have mastered communication abilities. The sufficient information related to conflict potential should be detailed with a proper management approach, so that the main message can be achieved. The sufficient knowledge achieved in managing environmental structures could provide a complementary way to continue practicing proper and wise actions. As such, teamwork amongst individuals from diverse background should focus on possessing the mutual understanding in achieving the vision plan arranged.

In addition, the strategic awareness in enhancing teamwork commitment could begin with understanding the principles in creating a peaceful atmosphere amongst the individuals within plural communities. It should come from inner consciousness, with sufficient comprehension on multicultural stability reflected into the mutual acceptance between individuals from diverse background [8]. In this view, a strategic approach to incorporate an understanding towards multicultural sustainability should be taken into consideration in a particular way, through coordinating extensively on mutual acceptability [9]. As a fundamental principle, the mutual acceptance to achieve unity in diversity should be conceptualized in a proper way within political and social movements among nation states [10]. In this regard, one of the most significant approaches to maintaining harmony in a diverse society in both multicultural and religious aspects is to balance wise approaches and social justice, which must be enhanced in order to build unity in diversity [11]. The essential foundation for the strategic approach in ensuring diversity management refers to the important ideological worldview through the various internal compositions with its multicultural society. As such, it is required to have a true sense of unity among diverse societies. This could take into account particular decisions on achieving a balance between wholeness and difference in order to reach a condition of sufficient integrity within variety.

In line with the effort to achieve harmony in a diverse society, accepting a wide range of perspectives, beliefs, and opinions amongst the individuals with diverse backgrounds comes from having the mutual acceptability. The strategic approach should perform social

harmony by exploring sufficient mutual understanding within difference conditions [12]. It is important to note that the key pathway of seeing the self and others should come from having sufficient knowledge to enable looking at and working within a diverse society. The strategic approach is required to value the mutual acceptability performed smoothly amongst individuals with divergent backgrounds. Among them are open-minded thinking ways of encouraging mutual acceptability towards diverse circumstances in the plural society [12]. Moreover, an open-minded pathway is also required to acknowledge the critical reasoning in looking at a whole context in reality. Both flexibility and adaptive capacity are necessary to manage diversity circumstances. Attempts to look to the horizon through sufficient understanding about diverse reality requires embedding an open mindedness in underpinning the strategic value to freely look into a complete context [13]. Addressing certain diversity issues, it is appropriate to allow the experiential phase in social interactions, where this comes from commitment with the consciousness, respect, and mutual understanding amongst them [14]. Essential value in the expression arrangement should freely create a circumstance with a conducive atmosphere. By continuing self-recognition towards diversity, the continued process of developing individual maturity aims to enhance citizen empowerment in possessing the mutual acceptance towards the diversity. Moreover, mutual understanding towards reality should be contextually deployed with sufficient knowledge and understanding, enabling us to look in detail at diversity conditions by active partnership arrangements between individuals within the team.

Following this background, the main objective of this paper was to examine understandings of mutual acceptance in diverse society to achieve multicultural sustainability. This was achieved by exploring the situational experience of past early education amongst interracial teachers. This article is designed to examine the way of achieving the multicultural sustainability reflected in appropriate manners, creating the essence of mutual acceptability amidst the multicultural society background. Ten teachers from different backgrounds in terms of religion, races, and language were involved in this study. The thematic analysis was incorporated properly into the research findings.

2. Literature and Methods

2.1. Multicultural Sustainability

As a response to the increasingly complex and competitive global nature of today's environmental space, with cooperative and collaborative interventions and cross-cultural understanding, teaching in multicultural classroom is demanding due to the distinct challenges of a unique diverse context. Both opportunities and challenges in the teaching and learning contexts of multicultural classrooms are common bases in underlying the performance to go beyond the rhetoric of complex issues such as gender, harmony, race, and identity [3]. Such a multicultural teaching model has been widely expanded in responding to some challenges through a rapid acceleration of diversity issues. In this view, expanding the multicultural education approach is necessary to adapt the particular ways to solve issues with an appropriate means. How to reconstruct the nature of broader issues surrounding the learning and teaching context is supposedly considered to result in creating solutions for a diverse context [15]. In order to solve these problems, the broader advantages in applying learning arrangements within pedagogy skills must be promoted amongst diverse students. The distinct feature is to continue the main tasks stated in the individual nation's higher education system.

In addition, phenomena such as emerging sentiments regarding contemporary multiculturalism become challenging. Moreover, refusing commonality can impact on injustice and inequality among students from different backgrounds [16]. As a result, demanding conformity is required to ensure that respect underlies the interactions amongst diverse students in today's educational system. Looking at the multicultural challenges in the classroom should recognize diversity by demanding conformity between mutual acceptance and respect. This aims to give an opportunity to embed the basic tenets into a practical aspect. Multicultural awareness should involve integrating mutual commitment

to look at a whole context on multicultural society circumstance. This significance will enable global society to continue applying the strategic approach with an ideal process to maintain social harmony promise [17]. The ability to mutually understand diversity issues through multicultural recognition should be engrained, with a sufficient competency to continue applying proper manners regarding cultural divergence. This initiative requires an open-minded attitudes among students from different backgrounds, for instance, by letting them present various perspectives with their different experiences and diverse opinions in response to the diversity issues [18]. As a result, developing a multicultural perspective would create a space for alternative voices to recognize diversity through looking in detail at the validity of the ideas which can cause an injustice. The consequence is that prejudice and discrimination among such forms against the students would sensitize these challenging issues. As such, developing appropriate attitudes and skills regulated within the strategies are required to provide them with concise and appropriate responses.

In responding to the needs amongst diverse students, in the setting of a multicultural classroom, critical examination is required, avoiding biases and ethnocentrism. It is necessary to develop behaviors for performing such skills [19]. In the curriculum in a multicultural context, it is crucial for the teachers to enable more involvement with students from diverse backgrounds within the varied pedagogical aspects. The continued support could be encouraged through raising awareness by looking at a certain context within the multicultural classroom. An attempt to sufficiently understand the content primarily concerned with looking at the contextual basis on diversity is required to develop an understanding of the environment where the student's individual and social life activities take place. It is necessary to do so, to encourage them to have a socially responsible commitment. Such an approach will enable students to conceive the features of positive development to mutually recognize differences among them. Regulating a multicultural classroom that supports positive interracial contact within the learning environment should include understanding personal responsibilities in maintaining social harmony.

2.2. Mutual Acceptance for Social Harmony

Acceptance is the ability to recognize amongst the individuals a mutual line of acceptance amidst diverse circumstance. As the pivotal role to nurture feelings, such an act refers to the initial stage of promoting harmony in a diverse society. With forming tolerance in a plural society, attempts to have cooperation with understanding commitment come from the responsive awareness towards the response to diversity issue, both at the individual and social level [3]. As a result, the wide responsibility commitment to promote social harmony should pay particular attention to applying the wisely acceptable manner with a free practice in their response [20]. Viewed as a simple manner such as maintaining mutual acceptance in the interaction across the multiracial society background, the extensive point of professional integrity would give significant value to sustaining the entire attempt on social interaction. This would mean integrating the appropriate patterns in operating social interaction standards.

In line with achieving the social interaction pathway, the wide experience of balancing between thinking skills and practicing stages requires expanding the initiatives around development to accept and recognize cultural diversity. It can be combined with an integrated approach to engage with civic education. In particular, attempts to prepare obtaining the benefits in developing the national agenda through civic education initiatives could be initiated with the imperative of learning to live together in peace and harmony [4,21]. Being aware of national agenda could inextricably link integrating their role in developing national identity and accepting multicultural and sectarian plurality. This could maintain social harmony by avoiding the citizen's feelings on ironic trouble as the interfering factor for achieving the national agenda. For instance, inconsistency could be found due to defending individual purposes. In this view, to be good by trying to listen to one another is key to escape from this attitude. It can be performed through continuously learning to do goodness purely for the sincerity awareness.

In addition, the achievement plan could be initiated by looking at the contextual meaning towards the plural society circumstance through engendering the awareness of acceptance. The continued commitment in maintaining mutual acceptance on differences could enlarge the sufficient recognition stage in both personal and social awareness [16]. Through achieving this attainment on supplementing religious understanding managed mainly in emotional control, for instance, mutual commitments on tying religious comprehension with managing the emotional control in accepting the different views might give chance to building the personal and social capacity concerned with promoting harmony and balance.

2.3. Methodological Approach

This study was designed to examine the way of achieving multicultural sustainability reflected into the appropriate attitudes fitted to create an essence of mutual acceptance amidst the multicultural society. This study was approached with a qualitative basis. The purposive sampling was selected to determine the participants within the population, where the researcher will conduct fieldwork accurately by acting with procedural etiquette. Fulfilling the requirements, the respondent groups representing the population were identified and all the individuals in the group were considered as samples of selected participants. The particular emphasis of qualitative study is not on the number of respondents [22]. Nevertheless, the participants' characteristic specifications enabled us to elaborate widely in exploring the richness of information obtained during the research application [23].

The selected participants were based on the following criteria. These included teaching experiences, multicultural partnership's involvement during study and workplace, interracial club membership, and teaching in a multiculturally diverse class. Ten teachers from different backgrounds in terms of religion, race, and language were involved in this study. Participants were given an anonymous code to ensure their confidentiality and clearly indicated the respective unique feedback from the interview session. Through the structured interview focusing on the extent of their early education during the previous learning experience, the resultant themes were from key strategic elements for multicultural sustainability. It refers to the feeling of mutual acceptance apart from the intercultural background.

With a thematic analysis, the significant value in transmitting intercultural awareness on mutual acceptance amongst individuals with multicultural backgrounds created the sub element of this acceptability from situational experience, mutual understanding, mutual trust, and mutual responsibility awareness to maintain intercultural relationships. Elaborating on the recent investigation employed in the in-depth analysis from ten teachers with diverse backgrounds, data were extracted to further analyze and interpret the structured interviews to create themes for the pattern.

3. Results

3.1. Muslim Teachers' Experiential Basis on Multicultural Sustainability

The role of experience in social interactions is key to maintaining relationships with others from different backgrounds. This section deals with the experiential basis on social interactions among the Muslim teachers' views on building social harmony. From the Muslim teachers' result, the themes were created as follows: (a) situational experience; (b) adaptive feeling engagement; (c) sufficient mutual adaptation; (d) interest on social interaction; and (e) motivational engagement. These refer to the insightful values of understanding multicultural sustainability through mutual acceptance from their experiential perspectives. The stage of this experience has a key role in disseminating the point of view in how to build social harmony established throughout their life. The details can be referred to in Table 1.

Table 1. Muslim teachers' experiential basis in multicultural sustainability.

No.	Experiential Basis on Interaction	Female Muslim (FM) 1	Female Muslim (FM) 2	Female Muslim (FM) 3	Male Muslim (MM) 1	Male Muslim (MM) 2
1.	Situational experiences	✓	✓	✓	✓	✓
2.	Adaptive feeling engagement	✓	✓	✓	✓	✓
3.	Mutual adaptation sufficiency	✓	✓	✓	✓	✓
4.	Social interaction interest	✓	✓	✓	✓	✓
5.	Motivational engagement	✓	✓	✓	✓	✓

Note: The data were created from themes from the structured interview session.

The above table showed that the feeling of social interaction could be managed on the basis of frequency of being involved with other partnership within the togetherness.

3.1.1. Situational Experience

The five Muslim participants (FM1; FM2; FM3; MM1; MM2) showed their similar expressions extrinsically on the situational experience that made them aware of accepting their partnerships' different background. For example, one participant's statement underlined, "*I have many friends who mix religion and my friends there are also Chinese Christians and Buddhists*" (FM1). It could be said that there is no problem as long as all of them have a similar motivation to encourage interactions with good circumstances. Moreover, the mixed conditions among them also started to look good by possessing a sufficient adaptation to know each other. In particular, the condition of not feeling close was indicated in the following example, "*before becoming the teacher, during my study at degree, I was not so close to non-Islamic students. They are much more clustered and just mingling with their own people, including us as Malays too*" (FM2). After making contact and familiarizing with each other, then the condition became closer and mutual understanding developed, for example, "*but when it has been in the fourth year that is the last year, it was getting mixed up because this subject requires us to work together as well as to a site tour site*" (FM2). Thus, taking time was needed to learn their cultures between them in order to achieve good conditions where all can interact with each other.

3.1.2. Adaptive Feeling Engagement

As indicated by the five Muslim teachers' perspectives (FM1; FM2; FM3; MM1; MM2), a theme was created on adaptive feeling engagement. Such feeling from the Muslims' view on social interaction with others' different background has two core types, namely, before and after sufficient recognition. For instance, following one empirical example on pre-recognition among them stated, "*At first, I felt heavy in staying home with non-Muslims, because their worries would be offended from the aspect of interaction and application* (FM1)." Sufficient recognition among those feelings included close relationships with interactions and responses between them, indicating that the more they interact with others, the closer they are with their relationship, and mutual understanding. For instance, one expression stated, " . . . *so, from there because we have a project together, that's what caused us to start meeting. If at work, we are very close* . . . " (FM1). This indicates that togetherness may lead to a united sense of feeling. Understanding each other in terms of cultural attribution is one of the keys to maintaining social interaction among them.

3.1.3. Mutual Adaptation Sufficiency

As noted by the five Muslim participants (FM1; FM2; FM3; MM1; MM2), the next theme on experiential bases of social interactions refers to the attempts for sufficient adaptation. Sufficient mutual adaptation has become one of the indicators to measure the experience of social interaction among Muslim teachers with partners from different backgrounds. For instance, the following participant stated, "*but when it has been in the fourth year that is the last year, it was getting mixed up because this subject requires us to work*

together as well as to a site tour site" (FM2). As such, their mutual adaptation with the wide range of forms such as adaptation and permission is key to achieving harmony. In particular, the mutual adaptation could refer to conditions limited to their own race, as stated " . . . *Most often, if they do the task, they will not share information with us* . . . " (FM2). However, the condition was more concerned with mutual adaptation, as expressed " . . . *After knowing, I just learned about their culture* . . . " (MM2).

3.1.4. Social Interaction Interest

Based on these findings, the more information shared between each other, the more interested they may be interact. As stated by all five Muslim participants (FM1; FM2; FM3; MM1; MM2), they mingled with others of different background with pleasure, and thus they showed their interest to interact with them. For example, the following participant emphasized:

> "*at that time, before being my housemate, I explained my situation as the Muslim and because of that, he is really consent about that which made her respect to me. Even, when I read the Quran, she looked to be interested to listen it*" (FM1)

The particular condition before making contact was not so closed and there was no mutual interest, as suggested by the following evidence, " . . . *during classes as well, they will usually sit in front of them and thus, they will do together amongst them, so that we will miss the truth* . . . " (FM2). However, the situation was more attractive when commencing a mutual recognition, as indicated by the statement, " . . . *So, from there because we have a project together, that's what caused us to start meeting. If at work, we are very close* . . . " (FM2). Almost all the respondents had interest in social interactions. The majority of participants pointed out that prior to being closed among them they were not very concerned with their partner from a different background. Among those were some trying to maintain both good associations and interactions.

3.1.5. Motivational Encouragement

Motivation in supplying continuous effort on social interaction is also important to achieve peace through building social harmony in the nation. All the respondents had their own views on showing their motivation on social interaction (FM1; FM2; FM3; MM1; MM2). For example, one participant clearly mentioned, " . . . *Mixing with non-Muslims is no problem. Because of the time of learning I had no problem joining a program in religious form or not* . . . " (MM1). Moreover, the motivation was not concerned prior to acquainting themselves with each other, as expressed by, " . . . *They are much more clustered and just mingling with their own people, including us as Malays too. So there is no interaction between us, and there is no close relationship between us because of our own doing* . . . " (FM2). However, beginning with mutual adaptation, the condition was more conducive, as suggested by, " . . . *I also find it hard to accept other religious cultures, but over time I could have the adaptation to recognize their culture and know what to do and things that should be avoided* . . . " (MM2). Thus, motivation was determined as the key aspect to sustain the possibility of interacting with others. The significance of such motivation to interact with their partnership indicated that at first, mostly, they experienced something new in learning about each other and thus the adaptation needed to adapt to maintain good relationships among them with their partner.

3.2. Non-Muslim Teachers' Experiential Basis of Social Interaction

Based on the non-Muslim teachers' result, there were five themes created from their experienced views on social interaction among their partners' different background. Those were: (a) motivation enhancement; (b) interesting consent; (c) adaptive feeling orientation; (d) situation experience; and (e) mutual understanding. Such insightful value of building social harmony is managed throughout their experiential perspectives. The stage of this experience has a key role in disseminating the point of view in the way on building social harmony established throughout their life. The details are presented in Table 2.

Table 2. Non-Muslim Teachers' Experiential Basis of Social Interaction.

No.	Experience on Interaction	Female Non-Muslim (FN) 1	Female Non-Muslim (FN) 2	Female Non-Muslim (FN) 3	Female Non-Muslim (FN) 4	Male Non-Muslim (MN) 1
1.	Motivation enhancement	✓	✓	✓	✓	✓
2.	Interesting consent	✓	✓	✓	✓	✓
3.	Adaptive feeling orientation	✓	✓	✓	✓	✓
4.	Situation experience	✓	✓	✓	✓	✓
5.	Mutual understanding	✓	✓	✓	✓	✓

Note: The data were created from the themes through the structured interview session.

3.2.1. Motivation Enhancement

A theme was created on motivation enhancement, which refers to continuous attempts to engage in social interactions. Motivation enhancement refers to the valuable capacity in becoming involved with others in social interactions, as indicated by all five participants (FN1; FN2; FN3, FN4, MN1). For instance, the following participant stated, " ... *My first experience at the university is staying with my roommate because at that time my roommate was Malay and we were roommates for a year* ... " (FN2). Enhancing the motivation to play a key role in disseminating the sustainable community engagement would lead to achieving harmony in mixing in a multiracial society.

3.2.2. Interesting Consent

The theme of experiential basis on social interaction is on the extent of interesting consent. Based on the empirical finding, all five participants (FN1; FN2; FN3, FN4, MN1) pointed out the valuable insights in interacting with others' partnerships, referring to the way to achieve social interaction for being a good society orientation. For example, one participant stated, " ... *Yes, That's right. I spent a lot of time with roommates like eating, sleeping and working assignments together* ... " (FN2). Based on the empirical finding as an example above, the more information they obtained from each other, the more they may be interested in interacting with them. Some tried to maintain both good associations and interactions over the period of knowing each other.

3.2.3. Adaptive Feeling Orientation

From the empirical findings, a theme on enhancing the experiential basis on social interaction was adaptive feeling orientation. This was indicated by all five participants (FN1; FN2; FN3, FN4, MN1). Attempts to commit in the interactions refer to adopting the adaptive feeling oriented through the way of response. For example, the following participant stated, " ... *I am indeed learning to have mingled with the Muslims and I have no problem to associate with them* ... " (FN4). As indicated by the empirical example above, this kind of feeling refers to a normal sense of becoming involved with others from different backgrounds. The importance of enhancing the effectiveness depends on being well-adapted, referring to the sufficient understanding and recognition in making social interactions more intertwined in one nation.

3.2.4. Situation Experience

As emphasized by all five participants (FN1; FN2; FN3, FN4, MN1), the next theme to underlie the extent of experience on social interaction was on the situation experience. As the role in transmitting recognition is key to having a good relationship, mainly amidst diversity, the commitment to internalize the process of conditioning the mutual feeling across multiracial society refers to looking at the adaptive point with experiential learning. For example, the following participant stated, " ... *My friends are all Malays since my school and my neighbors are also Malays* ... " (MN1). As indicated in the above empirical example, their involvement in the situation experience started from their neighbors' life circumstances, leading to enhancing the personal quality of respect in building social harmony.

3.2.5. Mutual Understanding

The final theme created, as indicated by all five participants (FN1; FN2; FN3, FN4, MN1), involving interaction across mutual understanding, was on mutual understanding, which refers to achieving harmony amidst societal life circumstances. For example, one participant stated that, " . . . *While studying I have many Muslim friends including roommates while at the university. They all treat me well and I can get along with them* . . . " (FN3). Based on an empirical finding above, becoming more involved with people from different backgrounds could lead to having a more mutual understanding among them.

4. Analysis and Discussion

Interesting views of social interaction resulted from the study, of which both Muslim and non-Muslim teachers had experienced, and may have been influenced by the extent of experiences during their lives. The majority of respondents were influenced by the length of time they had known each other. The role of experience in social interaction is key to maintaining relationships with others from different backgrounds. This section deals with the experiential basis of social interactions among Muslim (FM1, FM2, FM3, MM1 and MM2) as stated in Table 1, and non-Muslim teachers (FN1, FN2, FN3, FN4, and MN1) as shown tin Table 2, and their views on building social harmony. Further analysis has been employed to identify comparisons between the two groups with their significant background differences. Those were adaptive feeling engagement, interest on social interaction, motivational engagement, mutual adaptation sufficiency, and situational experience.

The potential value of adaptive feeling engagement refers to the extent of a feeling in underlying the social interaction with others from different backgrounds in terms of religion and race [24,25]. In terms of identifying interest bases underlining diverse based social interactions, managing the situations by exploring the participants' responses on the actual performance fitted into the situational experience emphasized the emotional extent of life experiences of being involved with others from different backgrounds [26]. In terms of the motivation engagement, the extent of the willingness and the ability to provide the motivation to recognize mutual achievements in building harmony was in line with engaging the assurance of managing skills to foster caring treatment [27,28]. Enhancing motivation concerns the experienced view on behavior; personal behavior and social responsibility to adapt actively and collaborate in with working on tasks together enabled them to interact with each other.

In addition, sufficient mutual adaptation was one of the indicators to measure the experience of social interaction across Muslim and non-Muslim teachers. Disseminating mutual adaptation sufficiently among their relationship in possessing skills through gaining recognition of others' different background refers to enhancing the quality performance in enlarging social understanding [29]. Moreover, the extensive point in expressing the extrinsic value on the situational experience could be viewed inseparably in the way to underlie sufficient management of the situation control [30]. The subsequent point as one of the interests in becoming involved with partnerships is a key role in fostering good relationships amidst diversity [31,32]. As such, maintaining situational experiences engages people to develop awareness on lifestyle differences, which could present an initiative method to combat the challenges of social interaction [33,34]. In particular, the interaction amongst their peers might apply through digital platform with professional and ethical balance [35,36]. Getting the strategy appropriately with the condition should be accustomed to the basis of recognition level with self-regulation [37,38]. In achieving this goal, creating the space to lead to the goodness in the circumstance basis comes from the personal quality attribution with the willingness to commit live with the mutual acceptance of each other.

5. Conclusions

This article was designed to examine the way of achieving multicultural sustainability by creating the appropriate attitudes fitting the essence of mutual acceptability amidst a

society with a multicultural background. In this study, ten teachers, five Muslim and five non-Muslims with intercultural backgrounds, were selected to participate. The extent of early education during past learning experiences gave significant value in transmitting intercultural awareness on mutual acceptability among themselves. The key strategic element to achieve multicultural sustainability was reflected in their expression on having feelings of mutual acceptability. Moreover, the sub element of this acceptability resulted from situational experience, mutual understanding, mutual trust, and mutual responsibility awareness to maintain intercultural relationships. This study contributes to expanding strategic methods for contemporary intercultural teachers to have a substantive acceptability to ensure multicultural adaptability. This achievement would lead to the creation of goodness by determining the personal quality attributions with the willingness to live with mutual acceptance of each other. In the attempts to expand goodness on societal life circumstances, the personal quality should be concerned as giving insights into disseminating responsiveness along with the willingness to maintain mutual acceptance in attempts to build a harmonious sphere amidst diversity.

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