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# Multicultural Counselor Competence (Multicultural Awareness, Knowledge, Skills): Study In The Field of Islamic Guidance and Counseling

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**Abstract**

This study aims to analyze the level of multicultural competence (awareness, knowledge, and skills) in students of the Islamic Guidance Counseling Study Program. This competency is important considering the cultural diversity of Indonesian society and the role of counselors in dealing with clients from various backgrounds. The research used quantitative methods with survey techniques on 201 6th-semester students using the Multicultural Awareness-Knowledge-and Skills Survey (MAKSS) instrument. The results showed that the majority of students (67.7%) were in the medium category, 17.9% in the low category, and 14.4% in the high category. Students showed a basic understanding of multiculturalism, but their practical skills still need to be improved. Factors causing low competence include a lack of field experience and personal cultural bias. This study emphasizes the importance of strengthening practice-based learning and critical reflection in multicultural counselor education.

Keywords: multicultural counselor competence, multicultural awareness, knowledge, skills

## Introduction

The implementation of social work is carried out in various places and environments to support the empowerment of clients in order to bring about social change. In reality, social workers such as counselors are jobs that involve daily interactions with diverse ethnic communities throughout Indonesia and the world. Like the experience of students taking a program in Islamic counseling, where in the field

they will encounter various client characteristics from different backgrounds (Keeney et al., 2014). In the field of Islamic counseling, it is important for counselors to respect and understand the diversity brought by clients/counselees during the counseling process. Multicultural counselors are often reminded of the importance of providing counseling services with empathy and sensitivity to the diverse backgrounds and experiences of clients (Hall & Theriot, 2016).

Cultural awareness, cultural knowledge, and cultural skills that enable counselors to be culturally competent are currently still lacking in understanding where these qualities will be needed in the future (Hampden-Turner et al., 2020). One of the main challenges for a multicultural counselor is preparing them to work in the social field so that they are effectively trained both on campus and in the community. To understand these challenges, it is important for young prospective counselors to start by reflecting on the factors that can influence the level of competence or self-development of multicultural counselors (multicultural awareness, knowledge, skills) (Hall & Theriot, 2016).

Based on data from the Central Statistics Agency (BPS), the population of Indonesia is projected to increase by 275.77 million people in the 2020-2023 interim projection, spread across various regions of Indonesia with diverse backgrounds (Central Statistics Agency Indonesia, 2022). Therefore, there is a need for culturally competent social counselors so that they can meet the unique and diverse needs of individuals. This research uses a quantitative survey method to obtain preliminary results in measuring the competence of prospective counselors.

According to Jones & Walker, (2017), education relevant to culture is a pedagogy that can empower students intellectually, socially, emotionally, and politically by using cultural references to provide knowledge, skills, and attitudes. Counselors can provide value to each individual's cultural background, thereby demonstrating to individuals that multicultural counseling is important.

This is in accordance with the findings of Banks, (2015) who stated that the unmet need for multicultural education can lead to low social sensitivity of students. This is in accordance with the findings of Banks, (2015) which states that the unmet need for multicultural education can lead to low social sensitivity of students. Sukma (2024)) also emphasized the importance of integrating local and religious values in the competence of counselors in Indonesia. However, most of these studies focus more on professional counselors or alumni and have not identified final year students as prospective counselors, especially in the Islamic education environment.

It should be noted that effective and successful counseling services require many things, not limited to knowledge alone, but also knowledge about cultural backgrounds (ethnicity, religion, race, ethnicity, social class, sexual orientation, disabilities, and minorities), the appropriate approaches to be provided, and possessing a high sense of empathy and cultural sensitivity (Gay, 2013). The competence of prospective multicultural counselors is one of the variables still being investigated by academics (Aronson & Laughter, 2016). The urgency of counselor competence in research emphasizes the research object of sixth semesters (VI) students, namely students who have taken multicultural counseling courses which place multicultural counselor competence as one of the main learning outcomes at the advanced level. Preparation for the field practice program (PPL) or internship to map the initial readiness of students in dealing with counselees from various cultural backgrounds as well as providing a basis for pedagogic interventions needed before they go into the field. As a reflection material for prospective counselors in developing into professional counselors because final semester students begin to build a professional identity and this is the right time to evaluate the multicultural attitudes, knowledge and skills of students to identify and overcome potential personal biases. This has led researchers to want to understand the level of competence of multicultural counselors supported by previous research, prompting them to conduct further research on "Analysis of Multicultural Counselor Competence (Multicultural Awareness, Knowledge, Skills) Among Students of the Islamic Guidance and Counseling Study Program".

## *Method*

The type of research used is quantitative research with a survey method, which is a method to obtain a deep understanding of variables from primary data. Quantitative research using the survey method is a type of method that uses questionnaires to obtain primary data from variables (Iskandar, 2023). In this case, to obtain primary data, the researcher provides questionnaires for the population to fill out. Quantitative research is defined as research conducted systematically, specifically, and structured (Hantono, 2020). This research uses the random sampling technique. Simple random sampling is a sampling technique where each individual in the population has an equal chance of being selected as a sample. The purpose of using simple random sampling in this study is to determine the level of multicultural counselor competence (Multicultural Awareness, Multicultural Knowledge, Multicultural Skills) among students of Islamic Guidance and Counseling, so the sample to be taken will be sixth-semester students of the Islamic Guidance and Counseling study program, as these students have already studied theories in multicultural counseling. The sampling was conducted by providing

a research instrument in the form of a questionnaire to determine the level of multicultural counselor competence categorized as high, medium, or low.

The instrument used in this study is the Multicultural Awareness-Knowledge-and Skills Survey (MAKSS) scale developed by Michael D'Andrea. (1991). The items in the scale consist of 58 statements. The scale has been adapted using the forward translation method. The translation was done twice (English-Indonesian and Indonesian-English) and carried out by two expert translators with qualifications relevant to the field. After that, the instruments were combined and expert validation of the instruments was conducted by experts. There are 58 items with four measurement scales as follows:

Table 1. of Scale for Categorizing Responses to the Multicultural Awareness-Knowledge-and Skills Survey (MAKSS)

| Category | Value |
|---|---|
| Strongly Disagree | 1 |
| Disagree | 2 |
| Agree | 3 |
| Strongly Agree | 4 |

This research conducts a trial to examine the validity and reliability scores of the instrument. The validity test was conducted using the IPM SPSS Statistic 25 for Windows application by examining the correlation coefficient. (Pearson Correlation). Based on the results of the validity and reliability tests, it shows that there are 45 valid items. Next, reliability testing was conducted using SPSS Statistic 25 for Windows with the Cronbach's Alpha model formula. Reliability testing can be considered reliable if the Cronbach's Alpha value > 0.7. Based on the reliability test results, a Cronbach's Alpha value of 0.903 was obtained from 58 tested statement items. The result shows that the Cronbach's Alpha value is greater than 0.7, so it can be considered reliable. Then this study uses descriptive statistical data analysis techniques with categorization techniques using the following formula (Arista et al., 2017):

$$P = \frac{f}{N} \times 100\%$$

Description:

P = Percentage number

f = Frequency of answers

N = Number of respondents

This method involves observing the minimum and maximum values of the variables, as well as calculating the average (mean) and standard deviation to see how far the data is from the average value. Implementing research using this descriptive

statistical analysis, the authors can describe concise and comprehensive information about the data being observed in this study. The data used comes from the respondent's questionnaire answers in the form of a Likert scale.

## *Theoretical Study*

### *Multicultural Counselor Competence*

Counselors who are considered credible by their clients (trusted experts) and engaging (similar) are more capable of building good relationships with them compared to those who are not. (Heesacker & Carroll, 1997). This can be achieved by exploring the impact of cultural differences or diversity issues on the client's problems, goals, and solutions. (Chung & Bernak, 2002; Dyche & Zayas, 2001). Thus, a multicultural counselor will develop an ideal and professional character in dealing with multicultural clients with a diverse backgrounds (Luddin, 2010). As a multicultural counselor who is a professional in the field of counseling, possessing the ability to understand, appreciate, and work effectively with clients from various cultural, ethnic, religious, and social backgrounds.

According to Sue & Torino (2005), cultural competence is also stated as a lifelong process in which an individual works to develop the ability to engage in actions or create conditions that maximize the optimal development of the counselee and the counseling system. Multicultural counseling competence is aspirational and consists of counselors acquiring the awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society. (the ability to communicate, interact, negotiate, and intervene on behalf of clients from various backgrounds). And at the organizational/community level, effectively advocate for the development of theories, practices, policies, and organizational structures that are more responsive to all groups (Sue et al., 2022).

### *Aspects of Multicultural Counselor Competence*

There are several aspects developed by D'Andrea et al., (1991) as follows: The first Multicultural Awareness, Michael D'Andrea (1991) emphasizes the importance of awareness of cultural differences in the context of social life. Multicultural awareness refers to the understanding of cultural diversity and how individuals or groups have different perspectives and experiences based on their cultural backgrounds. D'Andrea describes this awareness process as the first step to reducing prejudice and stereotypes and understanding the social dynamics that influence intercultural interactions. Books

with this approach might suggest ways to develop self-awareness about personal and cultural biases, as well as the importance of understanding others' perceptions and experiences in a broader context. Second Multicultural Knowledge: Multicultural knowledge refers to a deeper understanding of the history, values, traditions, and life experiences of various cultural groups. According to D'Andrea, individuals with good multicultural knowledge will be better prepared to interact effectively and empathetically with people from different cultural backgrounds. Books that refer to this theory might cover various topics such as differences in cultural values and norms, social dynamics affecting certain groups, as well as knowledge about how social and political systems work, which can influence individual experiences in society. Third Multicultural Skills: the multicultural skills emphasized by D'Andrea are the practical abilities to interact, communicate, and work effectively with people from various cultural backgrounds. This includes the ability to manage intercultural conflicts, speak and listen sensitively to cultural differences, and apply inclusive approaches in various social and professional contexts. The book that adapts this theory will teach skills such as cross-cultural communication, the ability to adapt to various cultural situations, and the development of empathy and tolerance.

From the exposition, it explains the scope of aspects within the dimensions of counselor competence that a multicultural counselor needs to master (Yuniar, Setyaputri, Nora. Dwi Krisphianti, Yunaita. Dewi Nawantara, 2015). The ability to master the aforementioned aspects will support the readiness of multicultural counselors when dealing with clients from different cultures. Additionally, the focus on the competencies of multicultural counselors also requires personal awareness of the world and individuals as products of their cultures, knowledge of the culturally diverse world of clients, and skills useful for collaborating with clients from different cultural backgrounds. And regarding multicultural awareness, multicultural knowledge, and multicultural skills, it will provide readers with a deep understanding of the importance of developing awareness, knowledge, and skills to interact effectively and respectfully with people from various cultural backgrounds. These three elements are interconnected and form a strong foundation for creating a more inclusive and harmonious society.

For a multicultural counselor, it is also necessary to be prepared to understand and implement the mentioned aspects of competence. Therefore, below are the supporting preparations for multicultural counselors to better understand multicultural clients (Khowatim, 2020) as follows: Understanding the complexity of individual-environment interactions in various socio-cultural contexts; Mastering various forms of

psychological interventions both inter- and intra-personal and cross-cultural; Mastering assessment strategies and techniques that enable understanding of individual psychological functioning and its interaction with the environment; Understanding the process of human development both individually and socially; Firmly holding onto professional regulations internalized into the personal ethical strength of the profession; Understanding and mastering educational principles and practices.

From several aspects of the competencies of multicultural counselors that have been mentioned, multicultural counseling activities need to be considered and understood. In supporting the effectiveness and professionalism of a multicultural counselor with diverse client backgrounds. Furthermore, due to the lack of literature specifically focusing on interracial interactions between counselors and clients from different racial/ethnic minority groups (for example, Asian, Black, Latino, or Native American). This may give a misleading impression that there is limited tension between racial groups and that discrimination and stereotypes do not occur among these groups.

## *Islamic Counseling Students*

Islamic counseling students must possess characteristics that reflect a strong blend of academic, spiritual, and social values. A high commitment to learning and self-development based on an understanding of Islamic principles is certainly possessed by students in this program. Studying various issues regarding the social interactions of an Islamic counseling student is expected to be able to nurture individuals with diverse backgrounds. Demonstrating professionalism and confidence as a multicultural counselor who can understand the gaps that clients are facing without cultural barriers becoming an obstacle.

Therefore, several key characteristics of Islamic counseling students need to be understood (Zulfhadli, 2023), as follows: Spiritual Awareness, Islamic counseling students possess a high level of spiritual awareness. By integrating religious values into counseling practice, it becomes evident that students in this program are able to recognize that this is something very important in counseling practice. Because, with this awareness, it can help and encourage them to develop empathy and compassion towards clients, as well as provide a counseling approach that aligns with Islamic law; Good Interpersonal Competence, Strong interpersonal skills have become an identifying characteristic of students in this field. This is evident in how they can communicate well, listen actively, and understand others' perspectives. Through these interpersonal skills, a trusting relationship will be established between the counselor and the counselee, as well as in managing complex social dynamics. Therefore, these skills are also very important

for students of Islamic counseling; Appreciation of Diversity, Appreciation of cultural and social background diversity is also a characteristic that tends to be possessed by students of Islamic counseling. This serves as a form of training for them to understand and respect differences, as well as to provide counseling services that are inclusive and sensitive to the needs of clients from various backgrounds. Therefore, although sharing cultural values can lead to a therapeutic working relationship between two individuals with different skin colors, the expression of these cultural values also has the potential to cause misunderstandings in therapy; Analytical and Problem Solving Skills, students in this program possess good analytical skills. Where they are able to analyze the conditions and various problems experienced by the counselee, leading to their ability to identify appropriate solutions for those problems. Thus, this ability enables them to provide effective counseling interventions based on a deep understanding of the context and what the counselee needs; Commitment to Professional Ethics Schofield (1964) noted that therapists seem to prefer clients who exhibit the Yavis syndrome: young, attractive, verbal, intelligent, and successful. Such preferences lead therapists to favor individuals from lower socioeconomic classes and various minority groups. A strong commitment to professional ethics is very important for Islamic counseling students who are able to understand the importance of maintaining confidentiality, integrity, and responsibility in counseling practice. Where these ethical values align with and are inseparable from Islamic teachings that emphasize honesty and justice; Involvement in Community Service, the great interest of Islamic counseling students in community service makes them participate in various social activities and community service programs aimed at improving the welfare of individuals and communities. With this participation, it not only provides practical experience but also strengthens their commitment to the principles of Islamic teachings.

Based on the explanation, the multicultural competence of counselors and counseling students is related to dealing with clients from different cultural backgrounds during the counseling process. This requires counselors to understand the influence of group identity (race, religion, gender, economic status), the diversity of value systems faced by clients, and the cultural biases of counselors that may go unnoticed. However, this model is indeed built on a Western context that tends to be individualistic, whereas students of Islamic counseling, who are predominantly Muslim, come from collectivistic and religious contexts that introduce unique local and spiritual dimensions in the development of multicultural competence (Darmawani et al., 2021).

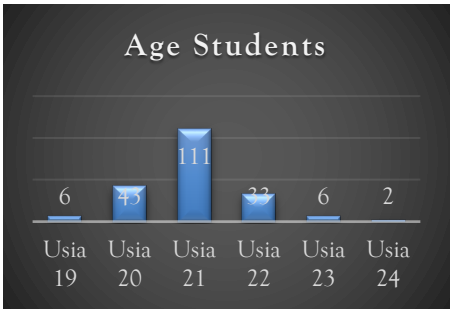
The context of integrating multicultural counselor competencies with Islamic counseling students, such as the awareness dimension, has characteristics of self-

cultural awareness, spirituality, and positive acceptance, so students are considered accustomed to self-reflection, introspection, and integrating religious values and behaviors. The knowledge dimension is characterized by an appreciation for diversity, cultural sensitivity, open-mindedness, and tolerance, which leads them to focus on traditional Islamic understanding, necessitating enrichment regarding cultural pluralism. The skill dimension has interpersonal characteristics such as empathy, skills, problem-solving, ethical commitment, and community service, so students have the competence and social practice abilities through technical training in multicultural counseling to face non-Muslim clients, different sexual orientations, and other diversities (Basit, 2020).

The competence of multicultural counselors contributes to the relationship of Islamic values such as: first, Tasamuh (tolerance) which refers to respect for diversity, in accordance with multiculturalism. In Islam, Tasamuh becomes a fundamental value of moderate social interaction (QS. Alh-Hujurat: 13). Second, amanah and sidq (honesty and responsibility) support the professional ethics of counselors, which are highly emphasized in multicultural counseling services to avoid bias, discrimination, and privacy violations. Third, khidmah (social service) community service activities strengthen students' social awareness and foster cross-group empathy. Fourth, Ruhiyah (spiritual awareness) as a unique strength of students' spiritual values can be an important asset in understanding and addressing moral, existential, and identity issues of clients from diverse backgrounds (Mujiyati, 2018).

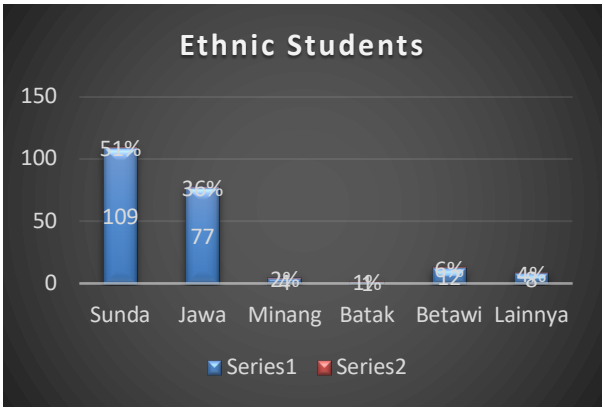
## Discussion

Based on the results of the instrument dissemination conducted regarding the multicultural counselor competencies (Multicultural Awareness, Multicultural Knowledge, Multicultural Skills) among students, which consisted of 201 samples/students from the 2021 cohort who filled out The Multicultural Awareness Knowledge and Skills Survey questionnaire. Here are the results of the analysis conducted by the researcher presented in tabular form.




Graph 1. Age students

Based on the image above, it can be seen that the age range of students who filled out the questionnaire is from 19 years to 24 years. There are 6 students aged 19, 43 students aged 20, 111 students aged 21, 33 students aged 22, 6 students aged 23, and 2 students aged 24.




Graph 2 Ethnic Students

Based on the graph above, it shows that there are 109 students from the Sundanese ethnic group with a percentage of 51%, 77 students from the Javanese ethnic group with a percentage of 36%, 4 students from the Minangkabau ethnic group with a percentage of 2%, 1 student from the Batak ethnic group with a percentage of 1%, 12 students from the Betawi ethnic group with a percentage of 6%, and 8 students from other ethnic groups with a percentage of 4%.

Table 2 Overall Multicultural Counselor Competence

| | | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|---|
| Valid | Low | 36 | 17.9 | 17.9 | 17.9 |
| | Medium | 136 | 67.7 | 67.7 | 85.6 |
| | High | 29 | 14.4 | 14.4 | 100.0 |
| | Total | 201 | 100.0 | 100.0 | |

The results of the table above explain that the multicultural counselor competence has three categorizations: high, medium, and low. Based on table 4.1, it explains that the total number of respondents is 201 respondents from 5 classes. In the low category, there are 36 students with a percentage value of 17.9%. Then, in the medium category, there are 136 students with a percentage value of 67.7%. Meanwhile, in the high category, there are 29 students with a percentage value of 14.4%

Table. 4.2 Overall Multicultural Counselor Competence Based on Gender

| Count | | | | | |
|---|---|---|---|---|---|
| | | Multicultural Counselor | | | Total |
| | | Low | Mediu m | High | |
| Gender | Male | 6 | 27 | 4 | 37 |
| | Female | 30 | 109 | 25 | 164 |
| Total | | 36 | 136 | 29 | 201 |

Based on the tabulation results in the table above, it explains that the male gender has a low category score of 6 male students, a medium category score of 27 male students, and a high category score of 4 male students out of a total of 37 male students. Meanwhile, the female gender has a low category score of 30 female students, a medium category score of 109 female students, and a high category score of 29 female students out of a total of 164 female students.

The competence of multicultural counselors plays an important role in the context of counseling. In the dynamics of counseling, multicultural counselor competence serves as a determinant of success in building a good relationship between the counselor and the client when addressing the issues at hand. Under the background of the problem that has been explained in the initial discussion regarding the condition of multicultural counselor competence among BKI program students to be internalized within a counselor related to aspects of multicultural awareness, knowledge, and skills.

The results of the data distribution show that the majority of students, amounting to 67.7%, fall into the moderate category. This indicates that, in general, BKI students possess adequate multicultural competence, but they require strengthening in several aspects, particularly practical skills in handling clients from different cultural backgrounds.

Students who fall into the low category at 17.9% may have limitations in understanding the basic concepts of multiculturalism. The low scores in multicultural competence can be caused by several factors, namely the lack of direct experience with multicultural communities, minimal understanding and mastery of theory, or insufficient emphasis on practice-based learning. This is consistent with the research conducted by Banks (2015) which emphasizes that low cultural exposure can affect the development of a counselor's multicultural competence. In the low category, it is possible that students have less direct cultural interaction, do not engage much in counseling practices, do not pay attention when learning in multicultural counseling

classes, still predominantly perceive theoretically, and are not yet critical of their own biases.

The majority of students in the moderate category, at 67.7%, indicate that they have a basic understanding of multicultural competencies such as understanding cultural issues and implementing inclusion principles in counseling. However, the moderate category also shows that students tend to be less than optimal in practical skills aspects, such as adapting counseling approaches based on the cultural background of the clients. Sue et al., (2022) argue that multicultural competence not only depends on knowledge but also requires continuous practice of cross-cultural communication skills. This category indicates that students have a basic understanding of the importance of counseling that is sensitive to cultural, ethnic, and religious differences held by the clients. Students also have a good grasp of multicultural concepts such as cultural sensitivity, ethnocentrism, cultural relativism, and basic values in intercultural relationships. Additionally, students also understand the importance of tolerance (*tasamuh*) and the principle of inclusivity as part of Islamic values in counseling services. This also still requires continuous practice and reinforcement of field experience, cross-cultural counseling skills training, as well as critical reflection on personal biases. This category also serves as an important transition point to encourage the professional development of BKI students to advance to a higher category, by balancing theoretical knowledge, practical skills, and the internalization of Islamic values in the context of multicultural counseling.

Students in the high category, amounting to 14.4%, demonstrate good ability in applying multiculturalism principles. They are able to integrate cultural insights with Islamic values, and demonstrate high cultural sensitivity during counseling sessions. The abilities possessed by the students are in line with the concept of cultural humility developed by Tervalon & Murray-Garcia, (1998) which emphasizes the importance of a humble attitude in understanding the diversity of clients. Students who fall into the high category can be described as actively listening and discussing in class, conducting practical sessions on multicultural counseling services, analyzing cases related to multiculturalism, and internalizing multicultural principles not only cognitively but also affectively and practically.

Based on the research results obtained, it shows that BKI students have a basic understanding (knowledge) of the importance of multicultural-based counseling. Students are aware of the potential biases they possess, both in terms of religion and culture. This understanding is considered a first step towards developing empathy and accepting diversity towards clients from different backgrounds.

(Sue et al., 2022). Knowledge of multiculturalism includes an understanding of cultural concepts, cultural differences, and their implications in the counseling process.

The results of this study also show that the majority of BKI students have a basic understanding of the importance of multiculturalism in the context of counseling. They realize that Indonesia is a country with a very diverse cultural diversity, so counselors must have a high level of sensitivity to these differences. Students are also able to understand and explain concepts such as ethnocentrism, cultural relativism, multicultural sensitivity, culture and its diversity, and so on. This has been obtained from the multicultural counseling course given over one semester with various teaching methods. However, in practical application, there are some discrepancies between theory and reality, due to the limited field experience involving clients from diverse cultural backgrounds (Bhawuk & Brislin, 1992). his is in line with the findings of the research conducted by Rahmi et al., (2022) which states that the mastery of multicultural counselor competencies must be bound by values and ethics and requires the counselor's awareness of cultural values and biases from within themselves.

This study found that the majority of BKI students demonstrate an attitude of respecting the cultural and religious differences of the counselee. They strive not to impose their personal values on the counselor and are committed to understanding the perspectives held by the counselee. The awareness that students have regarding multiculturalism shows a positive view towards the existing differences in diversity. Most students believe that Islam is a religion with the principle of "*rahmatan lil 'alamin*", which encourages tolerance. They are open to listening to various perspectives of the counselee without prejudice (La Diman, 2018).

Students respect the traditions and local values upheld by the counselee, such as customs practiced in the home environment to this day, traditional rituals passed down through generations, and certain cultural beliefs. However, there are still some students who face challenges in eliminating bias against clients whose lifestyles are considered contrary to Islamic norms and values. This bias is often implicit and affects the counseling process. This is relevant to the research that has been conducted, showing that cultural bias often affects the counseling relationship (Helms, 1990). opinion, which emphasizes the importance of developing self-awareness and critical reflection on personal biases in the counselor education process.

Skills in multicultural counseling include the ability to adapt counseling techniques to the cultural background of the client, build effective relationships, and manage cultural dynamics during counseling sessions. Research results indicate that BKI students possess basic skills in building relationships with clients from various

cultural backgrounds. Students use inclusive Islamic methods, such as understanding the uniqueness of individuals as creations of Allah SWT. The multicultural counseling skills of BKI students are still at the learning and developing stage. There are several skills that are evident, such as students being able to use an Islamic approach by utilizing wisdom from discussions based on the Qur'an and hadith to provide enlightenment according to the cultural context of the counselee (Al-Ghazali, 2008).

Students also try to adjust the counseling approaches and techniques they have mastered based on the cultural needs of the clients. However, in addition to having some skills, students also often experience difficulties in managing cultural conflicts, especially when the clients have views that are very different from the values taught during lectures or in the campus environment. Skills in intervention still need to be improved, in accordance with the recommendations discussed in the multicultural counselor competency guidelines (Sue et al., 1998). Additionally, specific skills such as adapting counseling techniques for certain cultures or managing cultural conflicts still require enhancement. Mastery of multicultural counseling competencies must also be bound by values and ethics, and requires counselors to be aware of cultural values and biases within themselves (Rahmi et al., 2022).

## Conclusion

Based on the research conducted on the "Analysis of Multicultural Counselor Competence among Students of the Islamic Guidance and Counseling Study Program," the following conclusions were drawn: The age range of students who filled out the questionnaire was from 19 to 24 years. There were 6 students aged 19, 43 students aged 20, 111 students aged 21, 33 students aged 22, 6 students aged 23, and 2 students aged 24. there are students from the Sundanese ethnic group totaling 109 with a percentage of 51%, Javanese ethnic group totaling 77 students with a percentage of 36%, Minangkabau ethnic group totaling 4 students with a percentage of 2%, Batak ethnic group totaling 1 student with a percentage of 1%, Betawi ethnic group totaling 12 students with a percentage of 6%, and other ethnic groups totaling 8 students with a percentage of 4%. The multicultural counselor competence has three categories: high, medium, and low. The total number of respondents was 201 from 5 classes. In the low category, there were 36 students with a percentage value of 17.9%. In the medium category, there were 136 students with a percentage value of 67.7%. In the high category, there were 29 students with a percentage value of 14.4%. The research results based on gender show that male students have a low score category of 6 male students, a medium score category of 27 male students, and a high score category of 4 male students out of a total of 37 male

students. Meanwhile, female students have a low score category of 30 female students, a medium score category of 109 female students, and a high score category of 29 female students out of a total of 164 female students.

Practically, students have developed a positive cultural awareness demonstrated through empathy and openness towards the differences of clients. Additionally, there is conceptual knowledge regarding cultural issues in counseling and a desire to apply Islamic values such as *tasamuh* (tolerance), *sidq* (honesty), and *khidmah* (social service) in multicultural counseling practices. However, the implementation of multicultural counseling skills is still limited, especially in adjusting counseling techniques to different backgrounds in handling value conflicts. The limitation in this study also includes the lack of variation in real practice environments, as the majority of respondents have not had direct experience with clients from truly religious cultural backgrounds.Therefore, it is recommended that future researchers with similar issues develop assessment instruments that integrate Islamic values, and develop and test the effectiveness of simulation-based training models and role play to enhance multicultural skills in an applied manner.

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