

## **Multicultural Learning Competence Analysis of Teachers in Madrasah Ibtidaiyah**

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**Abstract:** Madrasah Ibtidaiyah Negeri I Malang shows a multicultural level in educational values. Therefore, the purpose of this research is to find out the pattern of teacher multicultural learning competencies in managing diversity from various backgrounds among the residents of MIN 1 Malang. This research used a qualitative approach to phenomenological research. Research findings and results: 1) multicultural experiences of teachers include; perception alerts, problem solving, and surveys. 2) The teacher's knowledge of the cultural background of students includes; knowledge of multicultural values and cultural knowledge of students. 3) teacher skills in multicultural-based learning include; transparent norms and expectations, awareness of change, and productive interaction. The conclusions in this study show that the competence of teachers at Madrasah Ibtidaiyah Negeri I Malang City in general has multicultural competence with interesting and unique patterns.

**Abstrak:** Madrasah Ibtidaiyah Negeri I Malang menunjukkan tingkat multikultural dalam nilai-nilai pendidikan. Oleh karena itu, tujuan penelitian ini adalah untuk mengetahui pola kompetensi pembelajaran multikultural guru dalam mengelola keberagaman dari berbagai latar belakang pada warga MIN 1 Malang. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian fenomenologi. Temuan dan hasil penelitian: 1) pengalaman multikultural guru meliputi; peringatan persepsi, pemecahan masalah, dan survei. 2) Pengetahuan guru tentang latar belakang budaya siswa meliputi; pengetahuan nilai multikultural dan pengetahuan budaya peserta didik. 3) keterampilan guru dalam pembelajaran berbasis multikultural meliputi; norma dan harapan yang transparan, kesadaran akan perubahan, dan interaksi yang produktif. Kesimpulan dalam penelitian ini menunjukkan bahwa kompetensi guru Madrasah Ibtidaiyah Negeri I Kota Malang secara umum memiliki kompetensi multikultural dengan pola yang menarik dan unik.

## **INTRODUCTION**

Multicultural competence for teachers becomes essential to being one of the perspectives in learning. Especially if you look at the background of the Indonesian people who stand above the diversity of tribes, religions, races, and intergroups. Teachers' skills in classroom management, classroom learning, the use of teaching materials, and communication are implemented as far as possible based on multicultural values. This is done to maintain and preserve peace in order to avoid the horizontal conflict that once occurred in Indonesia.

Madrasah Ibtidaiyah Negeri I Malang has become one of the educational institutions that have implemented and disseminated multicultural values within the madrasah environment. This can be seen from the diversity of pupils and the cultivation of multicultural values in the various activities of madrasah. It's poured on some previous research.

In the Islamic religion has actually known multicultural education since the time of the Prophet saw, this is proved in the contents of the Medina charter that highly appreciates the difference between religious peoples, and equates the rights between Muslims and Christians and Jews. The imperfection of the Prophet in his relationship with other peoples. It can inspire the formation of multiculturalism in a multicultural society.

Kiai Tolchah gives a clear opinion about Islamic education. That is, "Islamic education" here is not an education that is limited only by the existence of the label "Islam" and not only institutionalized to Islam, whose education is not only learning the science of religion (*al- 'ulum as-syariyah*), but in Islamic Education it covers all aspects both in terms of processes in thought, management, goal (aims), vision and mission, environment in education, curriculum, learning resources, process on learning-teaching, and so on, that will be united in processing the education (Hasan, 2006:26).

Kiai Tolchah's opinion above gives the description that Islamic education is universal. Islamic education is not seen as one side or two certain sides partially like Shariah science and general science. But Islamic educational integrated either is shariah or general science in which in the continuation of man explores the potential of the human person fully and rely on the new knowledge and new taste. New knowledge and the new taste are the point of achievement that has always been the goal in such education.

Multicultural education that is an idea, a movement, a renewal in the world of education and aims to change, in achieving the academic equality that exists in the school both among men and women, ordinary and extraordinary students, and also students of a variety of colours, cultures, tribes, and languages used (Banks, 2010:3).

Such equality seems vague when diversity is not recognized as the reality of life. And in principle, education accommodates diversity and does not accommodate differences. This diversity includes the diversity that occurs in schools, namely the tribal background and the religious background of schoolchildren. So, the connection in this research lies in multicultural competence.

It was originally used as a place to train future teachers, with the name of Basic School of Training III PGA 6 years. When the school was founded in 1963, it had only five students, with only six teachers. During 15 years of operation, the number of students began to rise to 115, but teachers remained at six. There were three ministers, who brought the status of this school into a state madrasah school. Exactly on September 8, 1978, in accordance with the letter of the Government of RI, the school was officially named Madrasah Ibtidaiyah State of 1 Kota Malang. MIN 1 The Malang city is one of the Islamic high schools in the Malang city, from the yearly data of 2016 shows that the confidence of the public, especially the parents in entrusting their sons and daughters to this school has reached 1,665 students with a group of 53 students. Many achievements have been accomplished by this school, both with a large number of students, achievement in various fields achieved by students, teachers, as well as the head of the school. It all happened not without the strong, sincere and sincere jihad spirit of teachers, pupils, school leaders, and also the role of the community or student guardian, the Kemenag RI, as well as the ridho and grace of Allah SWT.

The explanation above shows that MIN I Kota Malang shows a multicultural rate. Where the values of multicultural education appear in every learning activity. Interactions that occur citizens of the madrasah are able to manage diversity from the background of the citizen of the Madrasah.

Asrul Anan's research at Malang Islamic University in 2020 on the Implementation of Multicultural Islamic Religious Education in Building Religious Clusters of Students. The findings of the study explain the internalization of multicultural values in building the religious

cluster of students through: (a) moral knowing; (b) moral feeling; (c) moral action; and (d) transcendent morality. As for the model of internalization of the value in SMAN 1 Tosari in the form of synergy of the community environment and the school environment so that it is able to form the character of students in building religious cluster of students is very strong. While the model of internalization in the Upper Secondary School SPI Stone is carried out through the synergy of activities and programs in the dormitories, classrooms, school neighborhoods, transformer centers, and spiritual gardens (facilities of five places of worship adjust students' beliefs), which are used integrative through the PAKSA assessment method (Anan, 2020).

The above research shows the importance of two processes of synergy, namely; firstly, the synergies of the community environment with the school environment and the second is the synergy of school activities that are programmed according to the place or school environment. It indicates the urgency of multicultural education being a systematic and measured school program. Multicultural education is integrated into the competence of the subject teacher. It is to control the process of internalizing attitudes of appreciation of differences in tribes, races, religions, and intergroups.

Research Hadi Masruri UIN Malang, Development of Multicultural Islamic Religious Education Learning Model (PAI) in Improving 2016. An analysis of statistical data showed an average increase of 2,190 or 68.65% while using a traditional model, an increase of only 1,000 or 31.34%. A multicultural-based PAI learning model had a positive impact in improving student tolerance and religious attitudes (Hadi M. Imron, R. Muhammad, 2016).

While in the research Mustafida MIN I Kota Malang is one of the educational institutions that responds positively to the policy of multicultural education through the curriculum 2013 which is the guidelines for the maintenance of education today. Although it is not a multicultural school, but it has demonstrated the concept and implementation of Multicultural Education through the activities and activities of the madrasah who are able to educate the values contained in the ideology of multiculturalism into the learning activities. This is proved by the existence of the multicultural education values that are adopted and adapted to the learning and social activities, through the relationships and interactions of the citizens of the Madrasah, who are capable of managing the diversity of the people of the madrasah with an attitude of accepting differences so that they can live together in the school environment in harmony (Mustafida, 2019).

Based on some of the above studies focused on the importance of multicultural education in the classroom, the positive impact of multi-cultural education on the development of the character of values of tolerance, and the importance of the application of multicultural education as a culture in schools. Therefore, the researchers are interested in analyzing the competence of Multicultural Learning Teachers in Madrasah Ibtidaiyah State I Kota Malang.

## METHOD

The research uses a qualitative approach so that it can examine in depth and reveal the meaning of a natural subject of research with what data is available in the field, obtained through in-depth interviews, observations of participants and documentation. The type of research used in this study is phenomenology. Kuswarno further describes the basic nature of qualitative research, which is relevant to describe the methodological position of phenomena and distinguish it from quantitative research: (1). Research focuses on the whole, not on the parts that make up the whole. The aim of research is to find the meaning and truth of experience, not just to find an explanation or measure of reality. (4). Obtaining a picture of life from a first-person perspective, through formal and informal interviews. (5) The data obtained is the basis for scientific knowledge to understand human behavior. (6). The questions asked reflect the interests, involvement and personal commitment of the researcher. (7). Seeing experience and behavior as an inseparable unity, whether it is the unity between subject and object, or between parts of the whole (Kuswarno, 2009).

The researchers came directly to MIN I Kota Malang to carry out the data collection process. The presence of researchers on the research object becomes an opportunity to do. This is

because research with the researchers' qualitative approach is a key instrument that plays a vital role in research (Creswell, 2015).

The researchers did so by setting the sample to this data source, where the amount was initially small, but with the increase of time the samples will increase, and this is also called the snowball sampling method. The following are the categories of data groups and sources: informants, events or activities, and documents or archives.

For researchers who as the main data to be collected is related to the multicultural learning competence of teacher MIN I Kota Malang. To get the data intact, as is the tradition of qualitative research. Then data collection techniques are done through observation activities, interviews, and document analysis.

The data analysis technique used in this study uses the data analysis techniques of the interactive model of Miles & Huberman (Matthew B, Miles and Saldaña, 2014). Analysis consists of three components: data condensation, data presentation, conclusion/verification. The process on this analysis can be called a flow model. Some of the stages taken by the researchers to test the truth of the following are: 1) using triangulation techniques theory, methods, and data sources, 2) member check, that is, confirming the data obtained in the field related to the multicultural learning competence of teacher MIN I Kota Malang, 3) discussing with colleagues, peer friends to be used as an external audit including the experts in the area of education management.

The study was conducted in Madrasah Ibtidaiyah State of 1 Malang City for eight months. As for the informants involved in this research, the Chief Madrasah, Chief Humas, some teachers both as classmates and as teachers of subjects. The informant initially involved almost all the teachers as preliminary study data after the data validation was carried out so that the data of the interview was taken to validate the two teachers who showed the uniqueness of the results.

## RESULT AND DISCUSSION

Based on the focus of this research, the results and discussions include (1) the multicultural experience of the teacher of MIN I Kota Malang, (2) the teacher's knowledge of the cultural background of the pupils at MIN I kota Malang and (3) the multi-cultural-based learning skills of the teachers.

The first focus of research on the multicultural experience of MIN I Kota Malang teachers was on daily behavior in madrasah neighborhoods. As for the following explanation. Experience is something that has been experienced, has happened and is felt in the time that has just happened or in the past is an understanding of the experience (Saparwati, 2012). The experience of appreciating diversity includes one thing to be undeniable because of as the wisdom of God. With the fact that Indonesia has cultural diversity then differences should be acceptable. As the results of the interview with the teacher BD Teacher Grades 5 & 6 are as follows:

*In the beginning we are in a new environment that is obviously an obstacle: the question arises, "Will this environment accept me? Can I adapt? Can i be myself?" These are the kinds of things that create the fear of confronting the new environment, and of course that's what I feel. But back to ourselves, would we continue to convey the concepts of thinking that will make us less confident? Or this concept of thinking is transformed into warning and finding problem solving over the inconvenience that will be faced in the new environment so that we can cope. The inconvenience is certain, so continuing to adapt is the solution. May the discomfort only begin at the beginning of the rest we can already enjoy it comfortably.*

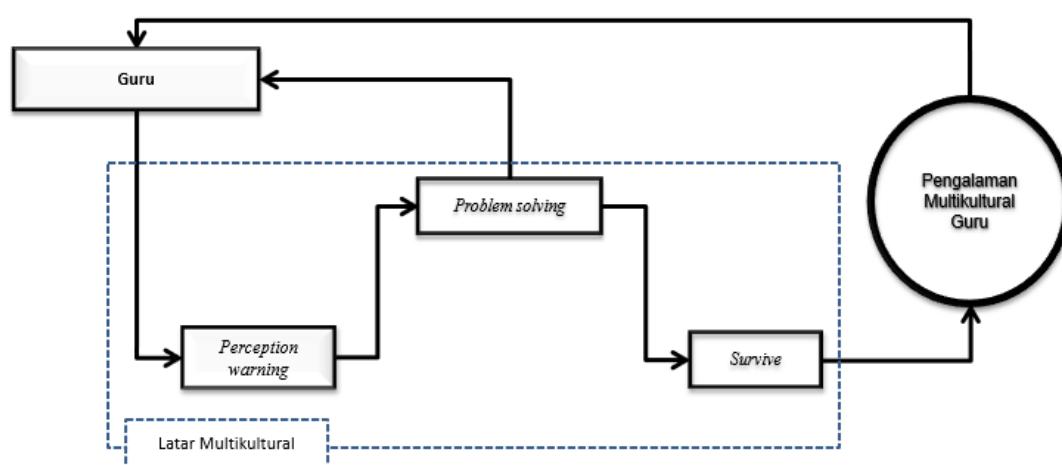
Adaptation becomes an important part of confronting differences. This experience of adaptation will surely give information to everyone about how one is dealing with differences. At the beginning of the warning sensation or perception warning is given information about the differences. Then problem solving is when you find a problem when you face a difference. Once the problem is solved, it goes into the survival phase.

As for the multicultural experience of teacher MIN 1 Kota Malang, it is formed in several stages: (1) Perception Warning, n (2), problem solving, (3) survive. As for its explanation as follows;

Perception Warning or perception warning is a phase that cannot be skipped when faced with unusual reality. It becomes a warning or a perception warning after absorbing information about the difference. At this stage experience provides information that there are concerns both on a small and large scale that need to be anticipated. It's in line with Oberg's opinion in (Ridwan, 2016). Culture shock is an emotional reaction of a person after being in a new environment with no reinforcers that go through the old culture. Perception warning is a reaction generated by a new environment and has complexity in diversity. So, for those who experience it will stop for a moment to receive the warning of the perception. Accepting in this case can listen or see a reality that is truly considered new and unique.

Problem solving is a process involving the application of knowledge and skills to a goal (Giril & Wah, L.K.M., Kang, G.Ng., & Sai, 2002). The problem is when the phase of perception warning points to the obstacle experienced to accepting differences and appreciating diversity. Identification of problems becomes essential at this stage to give new knowledge about accepting and appreciating diversity. With different backgrounds of learners, identification becomes one way to determine things that are closely related to the source of the problem so that anticipation can be done. The anticipation was made to condition teachers, pupils and employees to remain compact in the face of the following diversity with the problems posed. The anticipation action carried out at MIN 1 Malang City implemented various alternative solutions to overcome various differences. Like giving knowledge about do'a qunut to all the students, so that the students can understand that there is a view when the morning prayer uses do'a qunut and there are those who do not use the qunut prayer.

Surviving or stable in the experience of facing differences provides many ways to be successful in the various issues caused by the differences themselves. As for the way that Mother Teacher uses is first to reduce conflict whenever faced with differences there is always conflict both on a small scale and on a large scale. Both think positively because everyone has the same goal of living safely and comfortably. The development of experience on appreciation of diversity is also supported by the development principle of the curriculum MIN 1 Kota Malang explains "the balance between national interests and regional interests. It's an attempt to be able to cope with the diversity of teachers' and pupils' backgrounds. Indirect experiences experienced by teachers, learners, employees, parents of students and people entering the MIN area are Malang cities with multicultural nuances. It is consistent with the view that social practice with the presence of real action for a change in behavior (Adnan et al., 2014). Adaptation to accepting and appreciating diversity is a pattern of behavior that is pursued and becomes customary. As for the multicultural experience chart of Madrasah's teacher Ibtidaiyah I Kota Malang, it looks like this:



Picture 1 Multicultural Experience of teacher MIN 1 Malang City

The second research focus on the knowledge of teachers about the cultural background of students at MIN I Kota Malang covers 3 things; (1) knowledge of multicultural values, (2) knowledge of cultural backgrounds of students, (3) knowledge of social impact. Here's the explanation; The result of an interview with the teacher explained that:

I'm currently in the upper class, sixth grade. So far I've been getting information about the pupils from the parents of the previous class. It's going to use me to condition classes in the technique I deliver the learning material to them. The atmosphere in the class I'm going to have must have been different. The timing of the entrance also definitely affects me when delivering the material. For example, when I was in class 6B with a schedule in the morning, the atmosphere would be different when I went into class 6I in the daytime. This is the atmosphere that requires a solution for me when delivering the learning material. Getting into their age is what I applied so they could accept me in class. And trying to be an example so they can position where friends and where teachers.

Information about the background of the participants is an important part that should be known by the teacher at MIN 1 Malang City. The background of the students can be obtained from the teacher of the previous class. Knowledge about the background of students helps the teacher in keeping the learning atmosphere conducive. Thus, the teacher will always be accepted by the students at the time of learning.

In addition to the results of the interview on the knowledge of multicultural values is one of the things presented in the vision explained that graduates of MIN 1 Kota Malang want to mark graduates who are "noble morality". As for its application is to accept and respect the differences SARA It becomes the foundation of graduates to be able to play an active and positive role in any social conditions. In addition, in the mission on point three it is that "Creating adaptive resources". It shows that MIN 1 Malang City is committed to producing graduates who are capable and quickly adapted to heterogeneous environmental situations. Information about multiculturalism in MIN 1 Kota Malang is clearly visible with a combination of policies and curricula that position national interests and regional interests. The introduction of the local culture is not out of sight so that the child can pronounce daytime, *sewu nuwun* and so on.

Students' Cultural Knowledge. The meaning of school culture is the formation or emergence of mistakes and behaviour that exists in the school citizens, through believing and obeying the existence of values, principles, and habits that exist in school. School citizens are covered by the national education system, Act No. 20 of 2003, among others pupils, education of the head of school, educators and school committees. Whereas the subject of this school's cultural research is to the pupils (Zamroni, 2011). Information about the background of the participants is an important part that should be known by the teacher at MIN 1 Malang City. Students' backgrounds can be obtained from previous classmates. Knowledge of the background of the student helps the teacher in keeping the learning atmosphere conducive. Thus, the teacher will always be accepted by the student at the time of the course. Obtaining background information other than in-depth student data by communicating before learning takes place. Communication is also done during rest hours and school hours. In addition, the teacher was given 20 minutes to educate the character of the student. Communication was also done to the student's guardian. Information about the background of the student is used as a guideline for developing material in learning. The goal is for teachers and students to develop a harmonious relationship that respects each other. It is an advantage for the development of the student community because the material is developed according to the background of the students.

Knowledge of Social Impact. Impact in the dictionary of the KBBI means a shock and also an influence that can cause something that is positive or negative (Suharno & Retnoningsih, 2002). If simplified, the notion of impact is an influence or a consequence. So, every human being in deciding something in his life, there must be a positive or a negative impact on every decision he chooses. Alya showed that positive is something that makes the atmosphere in one's soul more inclined to do creative activities, happiness, not that which causes sadness. So positive is what can bring or bring something good to someone or someone else. Therefore, a person who thinks

more positively will know his own bad thoughts, so that when the bad thoughts have covered it, it will soon realize it and repel it to more positive thoughts (Alya, 2012).

As for the negative impact that exists in the KBBI that something that brings the influence in a bad direction (Alya, 2012). The negative impact of a variety of scientific researches whose essence is that the bad results are more dominant than the positive ones. Self-impact can be meant as a feeling of desire that can convince, persuade, and influence on yourself or others. The conclusion is that a negative impact is giving a negative influence on someone, so that others can support or follow him. In the case of a human being, it is a matter of unity, or integrity, because of the nature of imperfection or deficiency, so that by the existence of a unity or relationship can unite and facilitate human beings in anything (Alya, 2012). As for the social impact itself, which means influence or consequences after the occurrence of an action either positive or negative, so when it is done it will have a positive effect either or good, and on the contrary, if the social activity it does is negative, then the impact it will get also negative or bad.

When communication is experienced by the teacher and the student participants are experiencing barriers in communication then there will be a social impact. The step being taken is to identify the problem by inviting the student to speak specifically, if it is felt that the teacher has not managed to communicate directly with the student's guardian, if not maximum then the teacher does communicate with the students and the guardian to find a solution.

As for the pattern of knowledge of the teacher of Madrasah Ibtidaiyah I Kota Malang about the background of the students is depicted in the following chart:

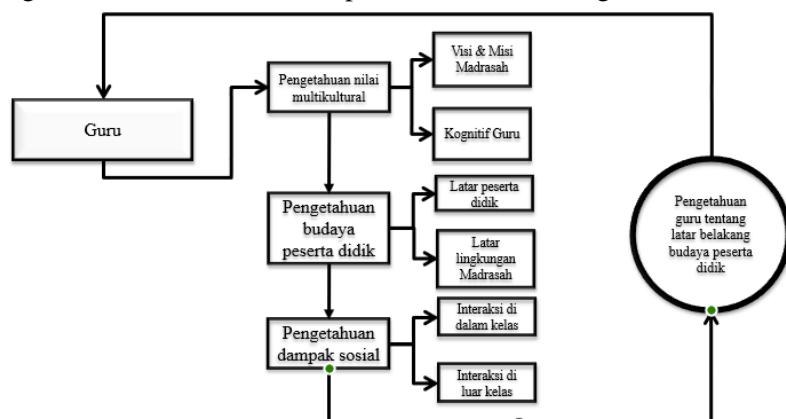


Figure 2 The knowledge of the teacher MIN 1 Malang City about the cultural background of the pupils

The third research focus on multicultural-based learning skills of Master MIN I Kota Malang includes; 3 things that are; (1) transparency of norms and expectations, (2) awareness of diversity, (3) productive interaction. Here's the explanation.

The multicultural cultural program is one of the projects in Madrasah Ibtidaiyah I Kota Malang which aims to preserve and maintain the sustainability of the culture that is used at the top of the theme of nusantara culture. Each class presents the culture of their respective territory.

*All the learning material can be associated with the concept of appreciation for the diversity that exists. For example, in the Java Subjects of Class 6 Semester 1 there is an analytical material about the types of macapaths. In the macaphat material, the way to analyze it is with characters and aspects that can be associated with diversity in each type of Macaphat. When playing a role game, the teacher's first task is to divide the students according to their respective roles. And convey the rambla-rambla rules that must be agreed together. As well as at the end of the teaching teacher gives reinforcement related to the attitude of appreciation of diversity. The less conducive of the class will affect the non-maximum delivery of material. The way to deal with it is by conditioning the class first so that the students are fully prepared in receiving the material. The main factor is the mastery of the material associated with the appreciation of diversity. While the condition of the student in the classroom is a supportive factor over the success or failure of the material delivered.*

All the material presented by the teacher MIN 1 Malang City principles are associated with the concept of appreciation of diversity. Like the Java language subjects are the themes of the maple *macapat* in character analysis and Sasmita that have relevance with appreciation of diversity.

The learning method used and related to the appreciation of virtue is role-playing. Where pupils can experience different roles, different backgrounds of character and even culture. At the end of the lesson the teacher gave reinforcement on the importance of an attitude of appreciation of diversity.

Norms and hopes are transparent. The following are the only six classes that are common in consideration to approve or not of valuable objects, good or bad of them: 1) those whose instincts tend to be immediately satisfied; 2) economic commodities; 3) beauty to the object itself; 4) moral actions; 5) religious objects; 6) intellectual values (Sheldon, 2020). From Sheldon's explanation above, the values that will be absorbed in this discussion are multicultural values. The multiculturalism values include three things that sheldon conveyed: the value of aesthetic or beautiful objects, moral behavioral values, religious values and intellectual values.

The relevance of multicultural values to aesthetic values is how a diversity then lives side by side and harmoniously. It will create peace. No more identity politics, no nobler and more inferior caste. Because before God men are equal. The relevance of multicultural values to the values of moral behavior. Multicultural value brings respect and recognition of equality and justice for mankind. So human beings are required to behave and be moral toward each other. All religions have values of mutual respect and respect. Like Islam in the Qur'an clearly explains that people were made into tribes and nations to know each other and not to fight each other. The relevance of multicultural values to intellectual values. If tribal and religious diversity is treated, then it will produce new social theories that will address all sorts of human issues. So that humans can live in peace. It adds to the insight of science so that virginity thinks humans are progressing.

The teacher's insight into the value of diversity that includes SARA becomes the primary foundation in the implementation of learning. This is because the students start from a diverse background, even though the majority of the students are Islamic. In Islam itself have differences of view in worship. Like the result of the interview above. The material about prayer is given to all so that students have knowledge that there is use of *do'a qunut* for those whose backgrounds do not use *do'a qunut*.

The product of the multicultural cultural program is a madrasah project which aims to maintain cultural preservation which is usually at the peak of the theme of Indonesian culture. Each class presents the culture of their respective territory. All the materials presented at the school and the madrasah of principles are associated with the concept of appreciation of diversity. Like the Java language subjects are the themes of the maple *macapat* in character analysis and Sasmita that have relevance with appreciation of diversity.

Productive interaction is the third part of a teacher's multicultural-based learning skills. Here are three patterns of interaction in communicating at the time of learning: 1) Teachers who are more dominant in their actions than students. So, this pattern is a teacher who is much more in the role than students, so the activity only exists in teachers not students. It's usually like a lecture method, where teachers in their learning have more roles ranging from explaining, displaying and others, compared to students who just listen, see and record. 2) A balance that is interactive is an action between the teacher and the student, so that communication between the two sides is both the giver and the recipient. Usually with this pattern learning can develop further. Methods in learning like this are usually question-and-answer methods, demonstrations and experiments. 3) Multi-directional pattern means communication not only between teacher and student, but also involving with other students (Ramayulis, 2008), in line with the opinion that multicultural-based learning can create cultured people, someone can master and act in accordance with cultural values (Amalina, 2022).

The learning method used and related to appreciating diversity is role-playing. Where pupils can experience different roles, different backgrounds of character and even culture. At the

end of the lesson the teacher gave reinforcement on the importance of an attitude of appreciation of diversity. As for the barrier that we usually encounter is the class conditions that are starting to be unstable, this makes the material about appreciating diversity sometimes not well communicated. There are several subjects that are explicitly relevant to appreciating diversity such as Pancasila Education, Indonesian Language, Akidah Akhlak, Fiqih. For the media used to use videos that load about diversity. Students can observe the school environment and share the experience of teachers and students when confronted with diversity.

More specifically appreciation of diversity is found in class 1 theme 1 "Me" on this theme explains self-depiction in its entirety that has privileges and advantages on the one hand. On the other hand, self- depiction has shortcomings which in this position must be acknowledged because human beings have limitations. And in essence, every human being has its own uniqueness or characteristics. Thus, the application of methods and the use of learning media based on multicultural values will create productive interaction for teachers and learners. As for the multicultural-based learning skills patterns of Master Madrasah Ibtidaiyah State of Malang as follows.

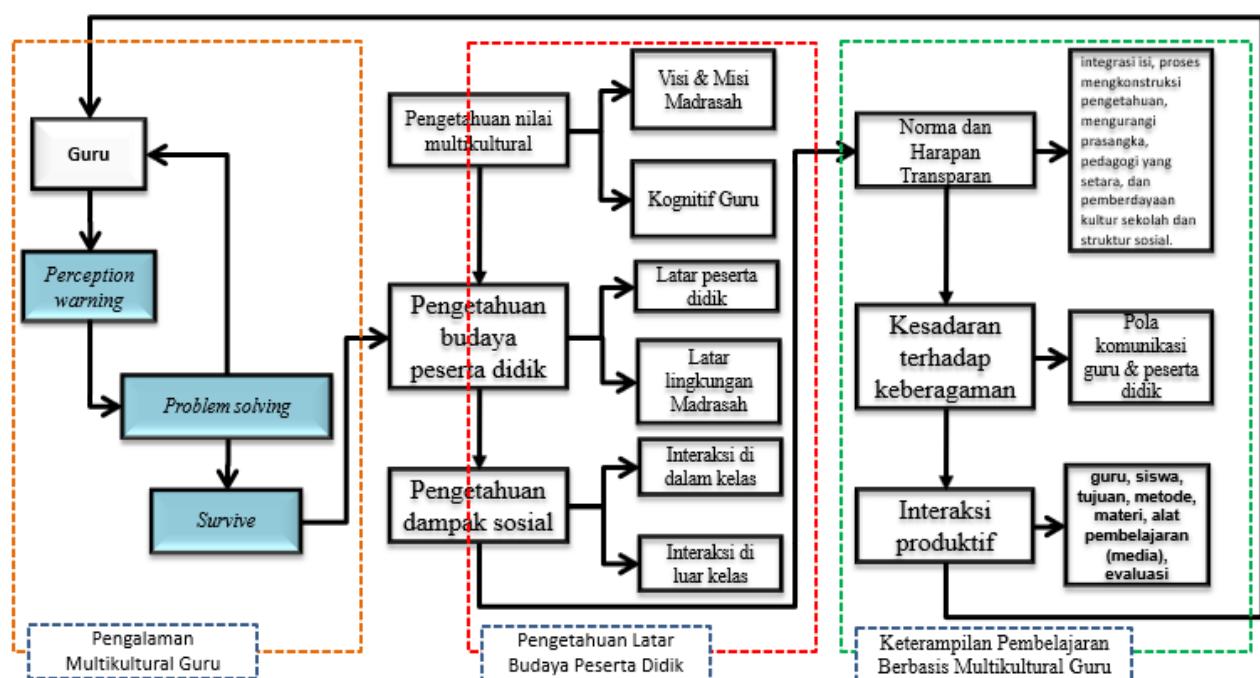


Figure 3 Multicultural Based Learning Skills Teacher MIN 1 Malang City

Multicultural-based learning skills patterns of teachers at MIN 1 Malang Cities Malang cities first; multicultural teachers experience. This study showed that the experience of teachers in the face of cultural differences and respect for cultures became an important capital in the application of multicultural values. This pattern includes a warning of the perception of the teacher who in later finding problems teachers can immediately find solutions and can survive with an attitude of appreciation of cultural difference. It aligns and strengthens Rifki's view in his research on the Internalization of Character Values through the Teacher's Integrity Method in School that the process of internalizing the religious character values through the teacher's integrity method is carried out by giving examples of thinking, speaking and behavior in the learning process through the integrity that is continuously shown and given training (Rifki et al., 2023). Thus, the multicultural experience of teachers becomes an important capital in applying wisdom that encompasses thinking, speech and behavior. It feels difficult if teachers don't have multicultural experience.

The second pattern of multicultural-based learning skills is the knowledge of the cultural background of the pupils. In addition to having a multicultural experience of teachers as a consequence, teachers must obtain complete information about the background of students as a form of teacher's attention to prepare all learning devices that will accommodate the needs of the students. It is in line with Ramadhani's view that multicultural education is an idea, a movement of educational reform, and a process whose primary aim is to transform the structure of the educational institutions so that male and female students, outstanding students, and students who are members of different races, ethnic groups, languages, and cultures will have equal opportunities to academic achievement at school (Ramadhani et al., 2020). The knowledge of the teacher about the background of the student becomes essential to affirm that the degree or position of human beings is equal. All humans equally have equal opportunities in the world of education no discrimination occurs.

The third pattern of multicultural learning skills of teachers is the interaction between teachers and pupils. The agreement between the teacher and the pupil becomes a key value in conducting interactions that further instill awareness in the teachers and pupils and create productive interactions. It is in line with the view that the activities that can reflect the implementation of Multicultural Education in the classroom are by introducing the religion, culture, race, ethnicity, language of the region taught by the students. This knowledge of diversity makes students know and understand the existence of their classmates who are socially and culturally different. Once the differences are known, students will be guided to respect each other and show tolerance during the learning process in and outside the classroom (Purnama, 2021). The interaction between the teacher and the student is harmonious with the presence of openness to differences in both the teacher's background and the background of the student. Teachers can use all kinds of background differences as materials in the learning process with the aim of instilling multicultural values to the students so that they are accustomed to the cultural differences that occur so that the diversity that exists in the environment continues to persist. Strengthened by the view that integrating character education can be done by giving a sense of sympathy. According to Tuasalamony, (2020) character values are acquired by having a sense of caring for one another. The teacher gives a good example to the student by instilling a sense of sympathy even though he feels harmed by the student (Trinaldi & Soedarto Harjono, 2022).

## CONCLUSION

The multicultural competence of teachers becomes something to bear in mind before a teacher implements the learning process in the classroom. The multicultural competence perspective of the teacher encompasses the first multi-cultural experience of a teacher where this process is felt at the first-time facing diversity, so that the teacher seeks to find solutions to the problems caused by diversity itself and the final process in which one is able to obtain solutions after obtaining complex problems of such diversity and still survive. Both the teacher's knowledge of the cultural background of the student becomes the basis for choosing media and learning methods so that learning runs on the basis of multicultural values. And lastly the third stage of the implementation of multicultural-based learning skills teachers actually use norms and expectations that are transparent and not tendency and conscious of diversity so that productive interaction occurs.

Multicultural-based learning is an alternative solution to conflict resolution on both horizontal and vertical horizons. Teachers as educators are encouraged to have multicultural competences so that in the process of learning not only to convey and practice material but also to incorporate multi-cultural values in order to care for the integrity of the nation's unity.

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