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Characteristics of student cultural intelligence in East Priangan and counseling services to facilitate it

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ABSTRACT

The current era of Society 5.0 and high accessibility has an impact on the dynamics of academic life in higher education, namely the increasingly diverse characters and backgrounds of students' lives. Cultural competency for students in conditions like this becomes a necessity. This research aims to reveal the characteristics of students' cultural intelligence in East Priangan, including in terms of gender differences. Apart from that, another aim of this research is also to formulate counseling services to facilitate the optimization of students' cultural intelligence. A cross-sectional study was used to reveal the cultural intelligence characteristics of 417 students in East Priangan. Accidental sampling was used in this research. Data collection uses the Cultural Intelligence Scale (CQS). The analysis technique uses a central symptom measure to describe the characteristics of students' cultural intelligence and Pearson correlation to measure the relationship between its aspects. Independent t test analysis was used to compare the characteristics of students' cultural intelligence based on gender. The result of the analysis are alpha 0,05; F=0,405; p =0,715. The results of the research show that the cultural intelligence of East Priangan students is moderate and there is no significant difference between male and female students. Recommendations for a counseling framework to facilitate the cultural intelligence of students in East Priangan which can be formulated based on the original values of student life in East Priangan as well as multicultural competence for counselors who will use this framework.

Keywords:

Characteristics
Cultural Intelligence
Student
Sundanese
Counseling

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Introduction

The impact of the era of society 5.0 on changes in the order of life in world society also has an impact on academic dynamics in higher education. Artificial Intelligence (AI) and digitalization are the characteristics of the society 5.0 era and are the main tools for meeting human needs today. This condition also applies to student life, such as paying for learning needs using QR code scanning, lectures via digital meeting applications, electronic books and others. This condition makes it more helpful for students to open and build relationships with other students or the environment without being hindered by time and space (de Hei et al., 2020). The easier access to interaction is, the easier it is for students to be exposed to their own uniqueness, such as the way they think, feel and behave towards a phenomenon. This condition also has an impact on the continuity of students' academic journey in higher education.

Psychophysical friction also needs to be taken into account along with the ease of interaction between students as individuals in the current digital era, so skills in accepting cultural diversity in students are needed (Tharp, 2017). These skills are in the form of students' ability to adapt to the environmental conditions in which they live, including environmental conditions and learning methods after the COVID-19 pandemic. The hybrid learning process is a learning package that will continue after the pandemic. Where in this package students, both in real and virtual terms, can interact with other individuals from diverse cultures at one time and place (Mahadevan & Steinmann, 2023). These conditions indirectly require students to have variables of attachment and suitability to the environment. These psychological variables help students to be able to harmonize their personal condition with the character of their living environment, namely the atmosphere of life in college. The psychological variable that can bridge the demands of the campus environment and the student's personal condition at the university is cultural intelligence.

In carrying out their academic journey, students are influenced by psychological variables, one of which is the variable of attachment and suitability to the environment (Villares & Brigman, 2019). These psychological variables help students to be able to harmonize their personal condition with the character of their living environment, namely the atmosphere of life in college. The psychological variable that can bridge the demands of the campus environment and the student's personal condition at the university is cultural intelligence.

Individuals who have optimal cultural intelligence can be helped to align themselves with their surrounding environment (Barnes et al., 2017). Cultural intelligence is a psychological variable that functions to help individuals adapt to diverse environments in terms of views, beliefs and ways of life (Ang et al., 2019). Furthermore, the impact of individuals who have optimal cultural intelligence is predicted to be individuals who are successful and effective in living their lives (Jyoti & Kour, 2015; Sahin & Gürbüz, 2014; Sharma & Hussain, 2017).

Based on this explanation, the cultural intelligence variable is positioned as a bridge for individuals to adapt and adapt themselves to the surrounding environment effectively. This explanation leads to an understanding that individuals who successfully live their lives in diverse cultural environments are individuals whose cultural intelligence is optimal. This analysis leads to the idea that cultural intelligence is important to have and develop in individuals, including students. The cultural intelligence possessed by students will help them to be able to place themselves appropriately and efficiently in diverse living environments (Ghaniyy & Akmal, 2018) and (Triman & Abdillah, 2019).

In reality, previous research related to the dynamics of cultural intelligence in adult individuals is only limited to analyzing and aligning it with the world of organizations and its development in the business world (Alshaibani & Bakir, 2016; Frias-Jamelina et al., 2018; Kurpis & Hunter 2017; Mangla & Singh 2022), and understanding the role of creativity in cultural intelligence (Yunlu et al., 2017).

It can be interpreted from the research trends that have been described that cultural intelligence research is still focused on the area of individual psychological dynamics. Meanwhile, if we look at its function, cultural intelligence has the benefit of going beyond the area of the individual, namely to bridge individual adaptation to diverse cultural environments. Apart from that, research on various efforts to optimize cultural intelligence has apparently not been carried out much.

The research that has been presented is only limited to aligning the position of cultural intelligence with other psychological variables, but the exploration of cultural intelligence in educational institutions, especially in tertiary institutions, is still very lacking. Considering the importance of cultural intelligence possessed by students, it is necessary to properly map the dynamic conditions of the development of students' cultural intelligence, including analyzing it from the ecological perspective of the students' own development. The results of the analysis of students' cultural intelligence can then be used as a source for formulating counseling services that can facilitate optimal student cultural intelligence. This condition is in line with the trend in the development of counseling science to date where the spirit of implementing counseling services is increasingly

strengthened based on the uniqueness and character of clients in a region (Scrhoeder et al., 2023; Wu et al., 2016).

Based on the background explanation that has been presented, this research focuses on mapping the characteristics of the dynamic conditions for the development of students' cultural intelligence, and analyzing them from a developmental ecological perspective. Apart from that, this research also focuses on efforts to develop cultural intelligence itself.

Methods

This research used participants as many as 417 students at the Muhammadiyah University of Tasikmalaya, West Java Province, Indonesia for the 2020/2021 entry period, consisting of 127 male students and 291 female students. Data collection was carried out in their first semester of entering university. All participants were Sundanese students, most of whom came from areas such as Tasikmalaya, Garut, Ciamis, Banjar and Pangandaran which are called the East Priangan area.

Collecting data on students' cultural intelligence characteristics using the Cultural Intelligence Scale (CQS) Copyright © Cultural Intelligence Center in 2005. Used by permission of the cultural intelligence Center. CQS was developed based on the theory of cultural intelligence introduced by P. Christopher Earley & Soon Ang in 2003. CQS measures four aspects of an individual, namely meta-cognitive, cognitive, motivational and behavioral which are represented by 20 statement items. The first four items represent meta-cognitive aspects, the next six items represent cognitive aspects, the next five items represent motivational aspects, and the last five items represent behavioral aspects. Respondents' cultural intelligence was measured by giving a self-assessment starting from number 1 to 7 regarding their functioning effectively and efficiently in a culturally diverse environment. The description of the weight of the self-assessment starts from number 1 = Very Unsuitable to number 7 = Very Appropriate. Cultural intelligence is the respondent's total score from all statement items representing 4 aspects. CQS shows good validity and good consistency, namely $r = 0.84$ with standard deviation = 14.51.

Data analysis uses standard ideal criteria for cultural intelligence, so that maximum, minimum, mean, standard deviation and categorization scores are determined using standard ideal criteria. Data categorization uses the criteria for an ideal maximum weight of 140, an ideal minimum weight of 20, an ideal average (M_i) of 80, an ideal standard deviation (SD_i) of 20. This formulation is then used as the basis for determining the criteria for all students. So the categorization is shown in Table 1.

Table 1. Ideal Category of Cultural Intelligence for Each Student

Category	Range	Score
High	$X > M_i + SD$	$X > 100-140$
Middle	$M_i - SD_i \leq X \leq M_i + SD_i$	$60 \leq X \leq 100$
Low	$X < M_i - SD_i$	$X < 60-20$

Meanwhile, for data analysis of the percentage of cultural intelligence characteristics categories, all participating students used the ideal score benchmark, namely the ideal maximum score of 58380, the ideal minimum score of 8340, M_i of 33360, and SD_i of 8340. The benchmark categories of cultural intelligence characteristic percentages are generally described in table 2 following.

Table 2. Categories of Characteristics of Student Cultural Intelligence in East Priangan as a whole

Category	Range
High	$X > 71,42 \%$
Middle	$42,85\% \leq X \leq 71,42 \%$
Low	$X < 42,85 \%$
N= 417	

Data analysis of the percentage characteristics of aspects of cultural intelligence for all student participants uses the ideal score benchmark for each aspect. Such as ideal maximum score, ideal

minimum score, M_i and SD_i . Meanwhile, Pearson correlation is used to measure the relationship between aspects. The independent t test analysis technique was used to compare students' cultural intelligence based on gender. Table 3 below describes the benchmark categories for the percentage of characteristics of aspects of cultural intelligence as a whole.

Table 3. Categories of Characteristics of Cultural Intelligence Aspects of Students in East Priangan Overall

Category	Aspect Range Metacognitive (%)	Aspect Range Cognitive (%)	Aspect Range Motivation (%)	Aspect Range Behavior (%)
High	$X > 66$	$X > 66$	$X > 67$	$X > 67$
Middle	$49 \leq X \leq 66$	$49 \leq X \leq 66$	$50 \leq X \leq 67$	$50 \leq X \leq 67$
Low	$X < 49$	$X < 49$	$X < 50$	$X < 50$

Results and Discussion

The research results are presented in two parts. Firstly, the research findings are presented in table form regarding the findings of the categorization of cultural intelligence characteristics of students in East Priangan as a whole, namely in table 4. Next, table 5 describes the distribution of cultural intelligence characteristics of students in East Priangan in each category. Next, table 6 describes the characteristics of students' cultural intelligence in East Priangan in every aspect. Then the second section presents the findings in table form regarding the characteristics of cultural intelligence based on gender, namely in table 7. Then table 8 describes the correlation between the four aspects of cultural intelligence.

The findings in the first part begin with the average age of students around 19.5 years and of Sundanese ethnicity. The number of participants was 417 students consisting of 30.22% men and 69.78% women. The characteristics of cultural intelligence of students, both male and female, are generally in the medium category or achievement is around 70%. To make these results clearer, these results are shown in table 4 below.

Table 4. Characteristics of Students' Cultural Intelligence in East Priangan

Gender	N	Total Actual Score	Total Ideal Score	CQ Percentage	Category
Man	126	12418	17640	70,40 %	Middle
Women	291	28519	40740	70,00 %	Middle
Total	417	40937	58380	70,12 %	Middle

The next finding is that the distribution of cultural intelligence characteristics of students in East Priangan is in each category. Of all the respondents, the highest position was in the medium category, namely 243 students and only 2 students in the high position. Apart from that, the cultural intelligence of students in East Priangan is in a low position. Table 5 below shows the distribution of cultural intelligence characteristics of students in East Priangan in each category.

Table 5. Distribution of Cultural Intelligence Characteristics of Students in East Priangan

Range	Category	Frequency	Percentage
$X > 100-140$	High	2	0,48 %
$60 \leq X \leq 100$	Middle	243	58,27 %
$X < 60-20$	Low	172	41,25 %
N		417	100%

Followed by the findings of the characteristics of cultural intelligence of students in East Priangan in every aspect which is shown by the highest percentage in the motivational aspect of 85.97% and the lowest in the cognitive aspect of 62.01%. Table 6 below describes in full the characteristics of students' cultural intelligence in East Priangan in every aspect.

Table 6. Characteristics of Student Cultural Intelligence in East Priangan in Every Aspect

Aspect	Actual Sore	Ideal Score	Percentage	Category
Metacognitive	8912	11676	76,33 %	High
Cognitive	10861	17514	62,01 %	Middle
Motivation	10755	12510	85,97 %	High
Behavior	10409	12510	83,21 %	High
N = 417				

After carrying out statistical analysis using the independent t test with alpha 0.05; $F = 0.405$; $p = 0.715$ shows that there are similarities in the cultural intelligence characteristics of students in East Priangan in terms of gender (no significant differences). Then, specifically, the descriptive statistical distribution of the characteristics of students' cultural intelligence in East Priangan shows $M = 98.56$; $SD = 13.34$ for male student data and $M = 98.00$; $SD = 14.51$ for female student data. Furthermore, research findings specifically show significant differences in the cultural intelligence characteristics of students in East Priangan in the metacognitive aspect ($F = 4.879$; $p = 0.035$), and other aspects do not show significant differences. Table 7 below shows the complete distribution of cultural intelligence characteristics of students in East Priangan based on gender.

Table 7. Characteristics of Students' Cultural Intelligence in East Priangan By Gender

Aspect	Man		Women		F	p
	Mean	Standard Deviation	Mean	Standard Deviation		
Total CQ	98,56	13,34	98,00	14,51	0,405	0,715
Metacognitive	21,87	2,81	21,15	3,34	4,879	0,035
Cognitive	25,92	6,44	26,10	6,13	0,279	0,787
Motivasi	25,79	4,34	25,79	4,82	1,572	0,955
Behavior	24,97	4,11	24,96	4,52	1,041	0,984

The final finding in the second part is the relationship between all aspects of students' cultural intelligence. The results show all relationships between the four aspects with a significance of $p = < 0.001$ where the lowest correlation is the metacognitive and cognitive aspects ($r = 0.361$) and the highest correlation is the motivational and behavioral aspects. The relationship between all four aspects of students' cultural intelligence in East Priangan can be seen in Table 8 below.

Table 8. Correlation Between Men and Women (N= 417)

Aspect	Metacognitive	Cognitive	Motivasi	Behavior
Metacognitive	-			
Cognitive	0,361**	-		
Motivasi	0,408**	0,367**	-	
Behavior	0,474**	0,477**	0,544**	-

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

The discussion of research results is divided into two parts. The first part discusses the characteristics of cultural intelligence of students in East Priangan and the second part discusses recommendations for counseling services that can facilitate the characteristics of cultural intelligence possessed by students in East Priangan.

The first part of the discussion begins with the concept of cultural intelligence. The pioneers of the term cultural intelligence were P. Christopher Early and Soon Ang in 2003. The term cultural intelligence was initially used in interactions between individuals of a multinational and multicultural nature in the fields of organizational dynamics, business and company management. In

these interactions, cultural clashes often occur, including various perspectives, beliefs and life behaviors between individuals (Kubicek et al., 2019). On the basis of these conditions, P. Christopher Early and Soon Ang formulated a psychological variable, namely cultural intelligence (CQ) as an individual's capability to respond and position themselves effectively and efficiently in a diverse cultural atmosphere (Earley & Ang, 2003: 58). Another opinion explains that cultural intelligence is an individual's psychological capacity to maintain cooperative relationships with other individuals (Barnes et al., 2017). On the basis of this idea, cultural intelligence is defined as an individual's capability to respond and position themselves effectively and efficiently in a diverse cultural atmosphere and is a contribution from a combination of nature and nurture (Earley & Ang, 2003: 64). The cultural intelligence construct used is the theory of intelligence presented by Sternberg & Detterman in 1986 which formulates intelligence as an individual's ability to understand concepts and solve problems in the academic area (Earley & Ang, 2003: 59). But not only that, according to him, intelligence can be demonstrated outside the classroom or non-academically, which is called practical intelligence, and cultural intelligence is one of these types of intelligence.

The research results generally show that the cultural intelligence of students in East Priangan is characterized as moderate with a tendency to be close to high. This condition can occur because there is a balance of internal and external conditions that contribute to student life, so that students' ability to adapt is in optimal condition (Barnes et al., 2017). Apart from that, there is a meeting point of individual biological elements (nature) and socio-demographic conditions (nurture) which contribute to a person's cultural intelligence characteristics (Bernardo & Presbitero, 2017; Sternberg, 2003:31-35; Sternberg & Robert J., 1986:5-6).

Cultural intelligence among students in East Priangan is in the medium category, apart from being due to a balance of internal and external factors, it can occur due to the low opportunity for students to gain experience interacting with diverse cultural groups. This condition occurs because demographically the East Priangan region is a mono-cultural area, namely Sundanese culture. Apart from that, the East Priangan area is not an urban area, so the opportunities for people who live in this area to interact with diverse cultures are very limited. This is in accordance with research findings which show that the higher the frequency of students interacting with culturally diverse groups, it is predicted that their cultural intelligence will be high (Poort et al., 2023).

It can be interpreted too that student who are intelligent in carrying out their lives today are a manifestation of the contribution of their psychological and physical conditions (nature). Apart from that, previous environmental conditions (nurture) such as parental care experiences, nutrition, and opportunities to develop contribute to it (Shaffer & Kipp, 2014: 46).

The next finding, namely the characteristics of general cultural intelligence between male and female students, shows no significant differences. This fact emphasizes the construction of cultural intelligence which is built on general intelligence, where intelligence is the result of contributions from biological innateness and the environment regardless of the individual's gender (Earley & Ang, 2003: 57). This fact is in line with findings from other research which shows there is no significant difference in cultural intelligence between male and female students (Ziada et al., 2021).

The cultural intelligence of students in East Priangan is characterized as being close to high because by nature they are the descendants of intelligent people in both academic and non-academic fields. This is proven by the large number of people from East Priangan who are involved in fields of life that require them to be able to position themselves appropriately. These areas of life include services, community leaders, academics, artists, commerce, agriculture, etc. (BPS Tasikmalaya Regency, 2020: 57-60).

Apart from genetic elements, the cultural intelligence of students in East Priangan which is characterized as being close to high is due to the impact of cultural environmental elements. In terms of nurturing, the participants in this research are students who live and are members of the community who adhere to the life values of the Sundanese ethnic group. They are called Sundanese. A person can be said to be Sundanese if they fulfill two criteria, first, a person or group of people has

parents and extended family who are Sundanese and grew up in a Sundanese cultural environment or who have migrated to Sundanese lands. Second, a person or group of people who do not have Sundanese parents and extended family but were raised in a Sundanese cultural environment and live and implement Sundanese cultural values in their lives (Ekadjati, 2014: 7-8). The cultural environmental element in question, namely the application of Sundanese life values related to perceptions and ways to lead a good life, is still preserved today through verbal and nonverbal means.

The parenting style of Sundanese parents and families refers to the views, principles and ways of living that apply to men and women, namely *silih asih*, *silih asah*, *silih asuh* and the expressions *sanajan* & *rancagé*. *Silih asih*, *silih asah*, *silih asuh* are life principles that are oriented to how Sundanese people interact with other individuals and are authentic cultural intelligence possessed by Sundanese people. The principle of *silih asih*, *silih asah*, *silih asuh* aims to ensure that Sundanese people always get along in harmony, love each other and care for other humans (Anshori, 2018). Then *sanajan* & *rancagé* are Sundanese expressions which are also applied by the people of Rajapolah Tasikmalaya, West Java, Indonesia (one of the Sundanese-inhabited areas) to adapt effectively to dynamic environmental conditions (nature & humans). Apart from that, the expression *sanajan* directs Sundanese people to always try to explore and use their potential to survive, not give up and function effectively and efficiently in all conditions. *Rancagé* directs Sundanese people to be able to explore, use their potential to survive, and be optimistic about the life they live. Therefore, behaving in accordance with the conditions of the times while still upholding one's identity is a characteristic of this variable.

Operationally, the life principle of *silih asih*, *silih asah*, *silih asuh* is reflected in the expressions of words and attitudes in the daily life of Sundanese people which are passed down from older people to younger people (Masduki, 2015). *Silih asih* is oriented towards developing feelings such as compassion, tolerance, empathy for the life around us. The development of this feeling is like living in harmony in interacting through the behavior of togetherness, tolerance, mutual help. Furthermore, *silih asah* is oriented towards developing a quality mindset that desires to develop oneself and is consistent so that one day this desire will be achieved. Lastly, *silih asuh* is oriented towards developing loving and nurturing behavior towards each other, such as nurturing each other between humans in terms of goodness. Apart from that, there are also number expressions such as *sajenkal*, *sadepa*, *tumbak*, etc. which help harmonize relations between Sundanese people (Abdullah, 2017).

The views and ways of sustaining Sundanese life, such as *silih asih*, *silih asah*, *silih asuh* and the expressions of *sanajan* and *rancagé*, if further identified, refer to two Sundanese ethnic heritage texts, namely *Sang Hyang Siksa Kanda Ng Karasian* and *Amanat Dikabuyutan Galunggung*. These heritage texts contain messages about the lives of *kabuyutan* (leaders or predecessors). The legacy of these mandates contains the procedures for the Sundanese people with the greatness and nobility of their souls to manage, preserve and continue their lives (Nugraha et al., 2021) and (Ruspendi, 2017:6-9). The findings of the characteristics of cultural intelligence of students in East Priangan in this study show manifestations of genetics, family upbringing and social systems which refer to the contents of the mandate of the two heirloom texts.

Apart from looking at it from a socio-demographic perspective, another review of the cultural intelligence characteristics of the participants in this research is from a psychological perspective. Participants are students who are at the early adult development stage. Typical indicators of this stage are establishing harmonious relationships with the social environment and meeting new social demands. In line with Erikson's opinion which explains that humans are essentially social creatures, therefore humans learn to relate to other humans through intimate interaction and isolation (Berk, 2017:1315).

The views on the nature of students that have been presented give rise to the understanding that humans basically need interaction to fulfill their life needs. Another confirmation is that if humans are able to interact well and know each other about what other humans think, what they wear, what they eat, what they pray for, what they celebrate and have fun with, it will keep these humans away from conflict (Kartadinata, 2014: 3). However, what needs to be paid attention to is the best way to

interact with other humans, so the development of the best way for humans to interact still needs to be studied more widely.

Next, the second part of the discussion begins with an analysis of the participants in this research, namely students who live and members of society who adhere to the life values of the Sundanese ethnic group called the Sundanese. Based on research findings, counseling services that originate from the authenticity of cultural values and life principles of a society that are adhered to by students are more needed, especially by new students. Ethnocounseling is a response to these conditions. It is hoped that ethnocounseling can facilitate students to quickly adapt to life in college and can help establish themselves as students, especially new students. This is in line with Savickas' opinion, which explains that one of the paradigms for facilitating self-development that is currently needed is the paradigm of the client's identity and social structure (Fleuriders & Krafcik, 2019). Apart from that, other research shows that social support has an impact on how students construct their life journey in college (Saputro et al., 2023). Apart from that, counseling services that include the counselee's cultural, religious and belief attributes will make it easier for counseling services to be accepted by the counselee (Adiputra et al., 2020).

Indonesia is one of the countries with the most ethnic groups in the world, so counseling based on the original values of the environment where the counselee lives is a necessity in a nation with high ethnic diversity (Sarwono & Kunci, 2018). Before formulating counseling services based on the authenticity of cultural values and life principles of a society, it is necessary to first understand the general guidelines in formulating culturally based counseling services as explained by Orr in 2014, including 1) understanding the basic assumptions of a form of treatment, 2) identifying limitations - limitations of a treatment, 3) focus and simplify the concept, and 4) diversification of interventions (Erford, 2015:267). These guidelines were used as a guide by researchers to develop counseling services that can facilitate the characteristics of cultural intelligence possessed by students in East Priangan. It is hoped that the ethnocounseling service that researchers are developing can help students become aware and position themselves as individuals who develop in higher education. More clearly, the counseling framework that the researcher describes in following explanation.

Assumption

The era of society 5.0 has an impact on academic dynamics in higher education. Artificial intelligence (AI) and digitalization as characteristics of the era of society 5.0 are realized as the main tools for meeting human needs today, including student needs which are realized in terms of paying for learning needs using QR code scanning, lectures via digital meeting applications, electronic books, open access. wider relationships and others.

This condition also has an impact on the continuity of students' academic life in higher education. During their academic life, students are influenced by psychological variables, one of which is the variable of attachment and suitability to the environment. These psychological variables help students to be able to harmonize their personal condition with the character of their living environment, namely the atmosphere of life in college. The psychological variable in question is cultural intelligence.

This analysis leads to the idea that the competency to understand oneself and the culture adopted by students in carrying out life in higher education needs optimal facilitation, so that it can help students achieve success in living their academic life in higher education. These facilitative efforts need to refer to the authenticity of the psychophysical attributes of students in a particular area. The authenticity of students' psychophysical attributes is a source for formulating counseling services for students, so that it is hoped that it will have a positive impact on the continuity of students' academic life in higher education.

Goal

Ethnocounseling aims to optimize the cultural intelligence of students in East Priangan by helping students position themselves according to their conditions while studying at university. Operationally, this counseling aims to facilitate students to be able to adapt to the dynamics of life in

higher education using insight into the principles and culture of life of the students themselves (local genius) as a legacy of their growth and development environment.

Function

Ethnocounseling functions to optimize the cultural intelligence of students in East Priangan and functions as an educational and development service. The educational function in question is that ethnocounseling helps identify and explain insights and knowledge related to roles in life that are very likely to be carried out by students in the span of their lives. The development function, namely ethnocounseling, facilitates students to find a meaningful role in their life span, and in accordance with their conditions.

Main Theme

The main themes in ethnocounseling to optimize the cultural intelligence of students in East Priangan are elements of life principles and expressions of words that are believed, adhered to, and implemented by Sundanese people. These life principles and expressions were then used as five themes in this ethnocounseling. These five themes are a vehicle for realizing the mission and function of ethnocounseling. The five themes are: 1) *Silih Asih*, a theme oriented towards the exercise of compassion, tolerance, empathy for the surrounding environment. Operationally, in the daily life of Sundanese people, it is reflected in the expression "*sareundeuk saigel, sabobot sapihanean, sabata sarimbagan*" which means that life must be harmonious in interaction through the behavior of togetherness, tolerance, mutual help. Then this theme was reduced to a cluster of competencies in the implementation of ethnocounseling which focuses on developing aspects of student affection with facilitated psychological variables, namely tolerance, empathy and cooperation in the student's cultural context. 2) *Silih Asah*, a theme oriented towards developing the quality of thought patterns in formulating and determining appropriate strategies for placing and adapting one's condition to the surrounding environment. Operationally, in the daily life of Sundanese people, this is reflected in the expression "*cikaracak ninggang batu laun-laun jadi sa legok*" which means that if we desire to develop ourselves and be consistent then one day this desire will be achieved. Then this theme was reduced to a group of competencies in the implementation of ethnocounseling which focuses on developing students' cognitive aspects. The psychological variables that are facilitated are self-awareness, development of self-potential, commitment and consistency in the student's cultural context. 3) *Silih Asuh*, a theme oriented towards developing loving and nurturing behavior towards each other, is reflected in the expression "*kudu landung kandungan kedah laer aisan*" which means that life must protect each other in terms of goodness. Next, this theme is reduced to a group of competencies in the implementation of ethnocounseling which focuses on developing aspects of student behavior. The psychological variables that are facilitated are ethical behavior, communication skills, and following the rules that apply in the student's cultural context. 4) *Sanajan*, a theme oriented towards developing one's ability to remain resilient and adapt optimally to all environmental conditions. Based on this theme, it is reduced to competencies that focus on cognitive and behavioral aspects, the psychological variables that are facilitated are persistence and utilizing one's potential. 5) *Rancagé*, a theme that is oriented towards self-development to be confident and confident in the life process that is being undertaken. This theme is reduced to competencies that focus on cognitive, affective and behavioral aspects, so the psychological variables that are facilitated are an optimistic attitude and self-confidence.

Setting

The scope of ethnocounseling is not limited to students' actual conditions, but also includes family life history, social group culture and students' social environment. Based on this scope, the targets in this ethnocounseling are individual students and their family life history, cultural identity of their social group and their social environment

Intervention

This ethnocounseling intervention is not limited to interventions that are indicative and direct. However, it is also an exploration and reconstruction of the student's original identity and his social environment as a potential to help him during his life at university.

This ethnocounseling consists of three main stages including a) the initial stage of counseling, namely the stage that focuses on identifying and leveling the client's cultural intelligence through instruments that reveal tested cultural intelligence and direct observation of students' abilities when interacting in culturally diverse environments; b) the main stage of counseling which focuses on optimizing students' cultural intelligence through the main themes in this counseling. These themes are packaged in the form of experiential learning, simulation, sociodrama, etc. during the counseling process; c) termination stage as the last stage in this consultation. This stage focuses on the process of internalizing students' experiences during the previous stages. Apart from that, in this stage students are given reinforcement for the psychological variables contained in the themes when they followed the previous stage. Furthermore, at this stage they are able to declare important points that will be applied in real life. This declaration is a form of optimizing cultural intelligence and generalizing the experience gained during the counseling process

Counselor Competence

The counselor's competency as an organizer and implementer of ethnocounseling is to master the assessment of human behavior and human development, especially multicultural understanding. Operationally, multicultural understanding includes: a) the counselor's awareness of one's own cultural values and one's own cultural biases, b) understanding the views and way of life of clients from different cultures, and c) being able to develop appropriate strategies and interventions based on the results of developmental assessments and the client's authentic behavior.

Conclusion

Research findings show that the cultural intelligence of students in East Priangan is characterized as being close to high. These findings can be interpreted as meaning that the complete psychophysical efforts of students in East Priangan to adapt and place themselves in a culturally diverse university environment in a normative, effective and efficient manner still need to be facilitated in their development. Furthermore, the fact that the cultural intelligence of students in East Priangan is characterized as being close to high can occur due to the harmony of internal and external factors in students such as heredity and developmental ecology. These elements shape Sundanese students to position themselves effectively and efficiently when interacting with diverse cultural environments.

The important point from the results of this research is that the philosophy and outlook on life of a society can be a source and basic guideline for formulating counseling services. These findings show that counseling services can actually be constructed from the original values and ecological context of the client's development, which is called ethnocounseling. Apart from that, it is also necessary to formulate counseling services based on local wisdom to optimize cultural intelligence which focuses on a) students' intrinsic motivation to interact with other people, b) students' extrinsic motivation to interact with other people and criticize students' cultural knowledge, c) students' self-efficacy, d) knowledge of the values and cultural systems of oneself and others, d) self-awareness, and e) students' skills in interacting both verbally and non-verbally.

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