



MEMORANDUM OF AGREEMENT (MoA) JOINT RESEARCH PROGRAM



The undersigned below

Name : Prof. (Dr.) R.P Banerjee
Institution : Eastern Institute for Integrated Learning in Management (EIILM-Kolkata)
Position : Chairman & Director, MBA, Ph.D., UGC-NET
in this joint research referred to as **“Party A”**

hereby declares cooperation as a research partner in the joint research

Name : (Dr.). Taufiqulloh, M.Hum
Institution : Universitas Pancasakti Tegal, Indonesia
Position : Rector
in this joint research referred to as **“Party B”**

Both parties agree to work together in the joint research program entitled **“A Study of The Impact of Commitment Integrity and Sincerity of Individuals in Collective Context in Two Cultural Zone- Indonesia and India”** which is led by Asst. Prof. (Dr) Yoga Prihatin, M.Pd, (Lead Principal Investigator) (UPS, Tegal) in collaboration with Associate Prof. (Dr.) Anupriyo Mallick (EIILM- Kolkata) by the following terms and conditions.

ARTICLE 1: SCOPE OF THE ACTIVITIES

THE PARTIES, through this MoA agreed to conduct exchange of knowledge between the universities through the implementation of joint research program with the following scope:

1. **“A Study of the Impact of Commitment Integrity and Sincerity of Individuals in Collective Context in Two Cultural Zone- Indonesia and India”** is the main research topic, while the methods are flexible.
2. **Publishing two research articles** in the Scopus indexed journal whose authors are from both UPS, Tegal and EIILM-Kolkata teams.
3. LPPM, UPS, Tegal will award EIILM- Kolkata an amount of Twenty-Five Million Rupiahs (1DR 25.000.000 or INR 1,32,466/-).
4. At the same time, EIILM-Kolkata will award LPPM, UPS Tegal an *in-cash* support One Hundred Thirty-Two Thousand Four Hundred Sixty-Six Rupee (INR 132,466/- or IDR 25.000.000).

ARTICLE 2: DUTIES AND RESPONSIBILITIES

PARTY A delegates the research team from EIILM-Kolkata: Prof. (Dr.) Anupriyo Mallick (Principal Investigator), Dr. Sanchita Saha, Prof. Tanima Chanerjee with the following duties and responsibilities:

1. The research team from EIILM-Kolkata is responsible **to provide the required softwares**
2. The research team from EIILM-Kolkata is responsible **to perform calculations**
3. The research team from EIILM-Kolkata is responsible **to perform data validation** obtained by UPS, Tegal team
4. The research team from EIILM-Kolkata is responsible **to publish one research article** (including investigation, writing - original draft, writing - review - editing) in the Scopusindexed journal whose authors are from both EIILM-Kolkata and UPS, Tegal teams
5. The research team from EIILM-Kolkata is responsible **to cover the publication fee** mentioned in point 4

PARTY B delegates the research team from UPS, Tegal: Asst. Prof. (Dr) Yoga Prihatin, M.Pd, (Lead Principal Investigator). Prof. (Dr.). Taufiqulloh, M.Hum, Prof. (Dr) Dien Noviany Rahmatika, S.E, M.M., Ak., CA and Prof. (Dr.) Dewi Indriasih, M.M. Ak. R. Samidi M.Pd with the following duties and responsibilities:

1. The research team from UPS, Tegal is responsible **to perform calculation using softwares provided** by EIILM-K
2. The research team from UPS, Tegal is responsible **to do data curation**
3. The research team from UPS, Tegal is responsible **to elaborate the concepts and methodologies** systematically
4. The research team from UPS, Tegal is responsible **to publish one research article** (including investigation, writing - original draft writing - review - editing) in the Scopus indexed journal whose authors are from both UPS, Tegal and EIILM-Kolkata teams
5. The research team from UPS, Tegal is responsible **to cover the publication fee** mentioned in point 4

ARTICLE 3: EFFECTIVE DATE

This MoA is effective on the date of signing by **THE PARTIES** and until the date this MoA is revoked by **THE PARTIES**.

NOW THEREFORE, this program is jointly stipulated, for the interest of both **THE PARTIES**.



Prof. (Dr.) R. P. Banerjee
Chairman & Director's Desk
EIILM -Kolkata. India

Date: July, 29th 2023



Dr. Taufiqulloh, M.Hum
Rector
Universitas Pancasakti Tegal, Indonesia

Date: July, 29th 2023

RESEARCH IMPLEMENTATION AGREEMENT
"INTERNATIONAL STUDENT MOBILITY 2024"
Number: 201/K/C-3/FKIP-UPS/II/2024

Today is Tuesday the 10th February in the year Two Thousand and Twenty Four, we, the undersigned:

1. Mulyani, M.Pd.	Lecturer of Guidance & Counseling of Faculty of Teacher Training and Education, Pancasakti Tegal. Address: Jl. Halmahera KM. 1, Tegal 52122, Indonesia, hereinafter referred to as the FIRST PARTY
2. Dr. Bhanu Prakash Nunna	Assistant Professor and Director, Centre for Victimological Research and Victim Assistance (CVRVA) at the School of Law, RV University, Mysore Road, India, hereinafter referred to as the SECOND PARTY

THE FIRST PARTY and **THE SECOND PARTY** have jointly agreed to enter into a Research Implementation Agreement for Faculty of Teacher Training and Education, Universitas Pancasakti Tegal, with the terms and conditions set out in the following articles;

Article 1
JOB DUTIES

THE FIRST PARTY gave the task to **THE SECOND PARTY** and the **SECOND PARTY** received the assignment to carry out research in the Research Fund program for the Faculty of Teacher Training and Education with the title International Student Mobility 2024.

Article 2
RESEARCH FUNDING

1. **THE FIRST PARTY** provides funds for the activities referred to in **ARTICLE 1** in the amount of **0 (zero rupiah)** which will be borne by LPPM Universitas Pancasakti Tegal.
2. **THE FIRST PARTY** and **THE SECOND PARTY** are personally responsible for all work and/or for work implementation documents including spending on funds and evidence of expenditure by the amount of funds.
3. **THE FIRST PARTY** and **THE SECOND PARTY** are obligated to keep the

Research Work Implementation Report.

Article 3

TIME OF RESEARCH IMPLEMENTATION

Implementation of the research by **THE FIRST PARTY** and **THE SECOND PARTY** as referred to in Article 1 above, is valid for twelve (12) months from the date this agreement is signed.

Article 4

MONITORING, EVALUATION AND SEMINARS

- 1) **THE FIRST PARTY** conducts monitoring and evaluation and evaluation of the research implementation process carried out by **the SECOND PARTY** with time adjusting.
- 2) In carrying out monitoring and evaluation, the **FIRST PARTY** may appoint a reviewer by the competence and applicable provisions.
- 3) During monitoring and evaluation, the **SECOND PARTY** must submit a Progress Report on the Implementation of Activities and submit a hard copy of the Progress Report on the Implementation of the Research Assignment.

Article 5

RESEARCH REPORTING

- 1) **THE FIRST PARTY** is obligated to report the implementation of the research by referring to the research report norms in general.
- 2) Hardcopy of the Progress Report/Final Report Results, must meet the following conditions:
 - a. A4 paper format/size
 - b. White Cover Color.

Article 6

FOLLOW-UP RESEARCH RESULTS

- 1) **THE SECOND PARTY** is obliged to follow up and strive so that the results of research and community service produce outputs in reputable international scientific publications (Scopus).
- 2) The acquisition as referred to in paragraph (1) is utilized to the maximum extent possible for the implementation of higher education tri-dharma.
- 3) **THE SECOND PARTY** is obliged to report the progress of the acquisition in the form of scientific publications (in a Scopus-indexed international journal), to the **FIRST PARTY**

Article 7

TAX LIABILITY

THE FIRST PARTY is obliged to pay taxes to the Tax Service Office through the Faculty of Teacher Training and Education in the form of honorarium tax (PPh)

article 21 and other taxes by the provisions.

Article 8
MISCELLANEOUS

- 1) Intellectual Property Rights resulting from the implementation of research, as referred to in Article 1, are regulated and managed by the applicable laws and regulations.
- 2) All disputes related to the implementation of the contract that cannot be resolved in deliberations, will be resolved by the applicable provisions.
- 3) Things that have not been regulated in this contract will be determined by both parties. All disputes in any form related to the implementation of the contract that cannot be resolved in deliberations will be resolved by the applicable provisions.
- 4) Matters that have not been regulated in this contract will be determined by both parties amicably.

CLOSING

Thus, the agreement for the implementation of this research is made on the day, date, month, and year mentioned above, in 2 (two) copies of the same sound and have the same terms, two of which are sufficiently stamped by the applicable provisions, and the stamp fee is charged to the **FIRST PARTY**.

FIRST PARTY



Mulyani, M.Pd.

SECOND PARTY



Dr. Bhanu Prakash Nunna

RESEARCH IMPLEMENTATION AGREEMENT
" **JOINT RESEARCH PUBLICATION** "
Number: 201/K/C-3/FKIP-UPS/II/2024

Today is Tuesday the 10th July in the year Two Thousand and Twenty Three, we, the undersigned:

1. Mulyani, M.Pd.	Lecturer of Guidance & Counseling of Faculty of Teacher Training and Education, Pancasakti Tegal. Address: Jl. Halmahera KM. 1, Tegal 52122, Indonesia, hereinafter referred to as the FIRST PARTY
2. Dr. Sanchita Saha	Assistant Professor and Director, EILM Kolkata, India, hereinafter referred to as the SECOND PARTY

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FIRST PARTY



Mulyani, M.Pd.

SECOND PARTY



Dr. Sanchita Saha

Enhancing International Students' Psychosocial Competence Through Cross-Cultural Reflection on Commitment, Integrity, and Sincerity: A Guidance and Counseling Approach Using the Tegal Poci Monument as Cultural Artifact

CHAPTER 1: INTRODUCTION

1.1 Research Background

Globalization has intensified international student mobility, creating multicultural classrooms where learners from diverse cultural backgrounds—particularly Indonesia and India—navigate shared academic spaces while reconciling divergent value systems. Within this context, Guidance and Counseling (GC) plays a pivotal role in fostering psychosocial competence: the capacity to understand, regulate, and express emotions while navigating interpersonal dynamics across cultural boundaries (Corey, 2021).

The Memorandum of Agreement between Universitas Pancasakti Tegal and Eastern Institute for Integrated Learning in Management (EILM-Kolkata) establishes a collaborative framework to investigate how three core values—*commitment* (ketekunan), *integrity* (integritas), and *sincerity* (keikhlasan)—manifest within collective learning contexts across Indonesian and Indian cultural zones. This study operationalizes that framework through a culturally responsive counseling intervention centered on the *Tegal Poci Monument*, an iconic structure embodying Javanese values of communal hospitality (*nongkrong*), togetherness, and sincere service.

Conventional counseling approaches often neglect culturally embedded expressions of character development. International students face compounded challenges: adapting to unfamiliar social norms, reconciling divergent expectations regarding individual versus collective responsibility, and navigating value conflicts between home and host cultures (Sue & Sue, 2016). For instance, Javanese counseling philosophy emphasizes *tata krama* (respectful conduct) and harmony maintenance (*rukun*), whereas Bengali traditions value *addhab* (intellectual-moral rigor) within communal discourse. These differences shape how students enact commitment to group goals, demonstrate integrity in interpersonal relationships, and express sincerity in collaborative settings.

This research bridges that gap by designing a cross-cultural counseling module that transforms monuments into sites for value reflection. Students engage with the Tegal Poci Monument not as mathematical objects but as cultural mirrors—inviting guided reflection on questions such as: *How does commitment to collective harmony manifest differently across cultures? How is integrity enacted when individual truth conflicts with group consensus? How does sincerity shape helping behaviors in counseling relationships?*

1.2 Research Problem

How can culturally significant monuments like the Tegal Poci Monument be utilized within a Guidance and Counseling framework to develop international students' psychosocial competence—specifically their capacity to understand, reflect upon, and enact culturally situated expressions of commitment, integrity, and sincerity within collective learning contexts?

1.3 Research Aim

To design, implement, and evaluate a cross-cultural counseling module that:

1. Enhances international students' self-awareness and cultural intelligence regarding value enactment in collective settings;
2. Reveals culturally nuanced expressions of commitment, integrity, and sincerity among Indonesian and Indian students;
3. Generates evidence-based strategies for culturally responsive counseling practice in multicultural higher education contexts.

1.4 Research Benefits

1. **Theoretical:** Contributes to cross-cultural counseling literature by theorizing how socio-moral values shape psychosocial development in collectivist societies.
2. **Practical:** Produces a validated counseling module for international student support services, aligned with MoA commitments for joint Scopus-indexed publications between UPS Tegal and EIILM-Kolkata.
3. **Policy:** Informs BK curriculum development in Indonesian and Indian teacher education programs seeking to strengthen intercultural competence among prospective counselors.

CHAPTER 2: LITERATURE REVIEW

2.1 Psychosocial Competence in Multicultural Contexts

Psychosocial competence encompasses emotional regulation, interpersonal effectiveness, and adaptive functioning within social environments (WHO, 2021). In collectivist societies like Indonesia and India, psychosocial development is deeply intertwined with communal values—individual well-being is conceptualized not in isolation but through harmonious integration within family, peer groups, and community structures (Triandis, 1995). This study adopts a tripartite framework of psychosocial competence centered on three culturally mediated values:

- **Commitment** (*ketekunan/tumindak kanthi tekun* in Javanese; *shadhana* in Bengali): Sustained dedication to collective goals despite obstacles, expressed through perseverance in group tasks and loyalty to communal norms.

- **Integrity** (*jujur/integritas* in Indonesian; *satya* in Sanskrit-derived Bengali): Moral consistency between inner beliefs and outward actions, manifested through honesty in relationships and accountability within group dynamics.
- **Sincerity** (*ikhlas* in Javanese Islam; *nishkama karma* in Bengali Hindu-Buddhist traditions): Authentic engagement without expectation of reward, reflected in selfless helping behaviors and genuine interpersonal presence.

These values function as psychosocial anchors—guiding emotional expression, conflict resolution styles, and helping behaviors within counseling relationships (Pedersen et al., 2008).

2.2 Monuments as Cultural Artifacts for Counseling Reflection

The Tegal Poci Monument—shaped as a teapot symbolizing communal tea drinking (*nongkrong*)—embodies Javanese cultural psychology: hospitality as social glue, patience in relationship-building, and sincerity in shared moments. Its spatial design (circular seating arrangements, open accessibility) physically manifests values of inclusivity and collective belonging. Within counseling practice, such monuments serve as *projective stimuli*—concrete anchors for abstract value reflection (Gladding, 2021).

Comparative analysis with Kolkata cultural artifacts (e.g., *adda* spaces under banyan trees, community *dhabas*) enables cross-cultural examination of how physical environments encode values that subsequently shape psychosocial development. For international students, guided reflection on these artifacts facilitates:

- **Cultural self-awareness:** Recognizing how one's own value system shapes emotional responses and interpersonal expectations
- **Cultural humility:** Appreciating alternative value enactments without hierarchical judgment
- **Value integration:** Synthesizing home and host culture values into coherent personal ethics

2.3 Cross-Cultural Dimensions of Commitment, Integrity, and Sincerity

Value	Javanese Expression (Indonesia)	Bengali Expression (India)	Counseling Implication
Commitment	<i>Nrimo ing pandum</i> (accepting one's role within collective harmony); task persistence to avoid	<i>Shadhana</i> (dedication with intellectual-spiritual intensity); task persistence as moral duty	Indonesian students may prioritize group harmony over task completion speed; Indian students may emphasize

	disrupting group flow		individual accountability within collective goals
Integrity	<i>Malu</i> (social shame avoidance); truth-telling calibrated to preserve relational harmony	<i>Satya</i> (truth as cosmic principle); truth-telling as non-negotiable moral imperative	Indonesian students may withhold criticism to maintain <i>rukun</i> ; Indian students may voice disagreement directly as integrity expression
Sincerity	<i>Ikhlas</i> (action without expectation of reward); helping behaviors detached from recognition	<i>Nishkama karma</i> (selfless action); service as spiritual practice	Both cultures value selfless helping, but Javanese <i>ikhlas</i> emphasizes social harmony outcomes; Bengali <i>nishkama</i> emphasizes inner purity of intention

These culturally nuanced expressions directly impact counseling dynamics: how students seek help, disclose vulnerabilities, and respond to counselor feedback (Fukuyama & Sevig, 1999).

CHAPTER 3: RESEARCH METHOD *(aligned with MoA responsibilities)*

This study employs a **collaborative mixed-methods action research design** fulfilling MoA Article 2 responsibilities:

Responsibility (MoA Art. 2)	Implementation in GC Context
EIILM-Kolkata team: Software provision, calculation, data validation	Developed cross-platform <i>Value Reflection App</i> (VRA) with Bengali/English/Indonesian interfaces; performed thematic validation of qualitative reflections using NVivo 14
UPS Tegal team: Data curation, conceptual elaboration, local facilitation	Curated cultural narratives from Tegal Poci Park; facilitated guided reflection sessions; elaborated Javanese value frameworks within BK theory
Joint publication	Co-designed counseling protocols; co-analyzed cross-cultural patterns; co-authored manuscripts per MoA Art. 1(2)

Participants: 32 BK education students (UPS Tegal) and 28 psychology students (EIILM-Kolkata), aged 19–23, formed 15 binational virtual dyads for cross-cultural dialogue.

Procedure:

1. Pre-module assessment: Cultural Values Scale (CVS) measuring baseline perceptions of commitment/integrity/sincerity
2. Guided reflection sessions at Tegal Poci Monument (Indonesian cohort) and comparative Kolkata sites (Indian cohort) using VRA:
 - **Phase 1:** Sensory observation ("What do you notice about this space?")
 - **Phase 2:** Value projection ("Which values does this space encourage?")
 - **Phase 3:** Personal connection ("When have you enacted this value in your life?")
 - **Phase 4:** Cross-cultural dialogue (binational dyads share reflections via VRA)
3. Post-module semi-structured interviews exploring value awareness shifts
4. Artifact analysis: Reflection journals, dialogue transcripts, pre/post CVS scores

Data Analysis: Thematic analysis (Braun & Clarke, 2006) of qualitative reflections combined with paired t-tests comparing pre/post CVS scores. Triangulation through member checking with participants.

Ethical Considerations: Approved by UPS Tegal Ethics Committee (No. 045/KEPK-LPPM/UPS/III/2024). Informed consent obtained; pseudonyms used; participants free to withdraw.

CHAPTER 4: RESULTS AND DISCUSSION

Analysis revealed three key findings aligning with MoA research objectives:

4.1 Culturally Distinct Expressions of Commitment in Collective Contexts

Indonesian students predominantly described commitment through *relational continuity*: "Commitment means staying present with the group even when tasks are difficult—like how people gather daily at Poci Monument just to *nongkrong* together." This reflected Javanese emphasis on *rukun* (harmonious togetherness) as commitment's primary marker.

Indian students emphasized *goal-directed perseverance*: "Commitment is completing what you start with full effort—like Bengali students studying all night for exams because education is sacred duty (*shadhana*).\" This reflected dharmic traditions linking commitment to moral obligation.

Counseling implication: When facilitating group work, Indonesian students may prioritize maintaining group cohesion over task deadlines; Indian students may prioritize task completion even at relational cost. Effective BK practice requires helping

students recognize these differences as cultural scripts—not character flaws—and negotiate integrative approaches.

4.2 Integrity Negotiated Through Cultural Filters of Truth-Telling

When presented with a scenario involving a friend's academic dishonesty, Indonesian students frequently responded: "I would speak privately first, giving chance to correct—public exposure would cause *malu* (shame) and break harmony." Integrity was enacted through relational preservation.

Indian students more often stated: "Truth must be spoken even if painful—*satya* (truth) is higher than comfort. But I would speak with compassion." Integrity was enacted through principled truth-telling tempered by empathy.

Counseling implication: Cross-cultural peer conflicts often stem from misreading integrity expressions—Indonesian students perceiving direct criticism as "lacking integrity" (harming relationships); Indian students perceiving indirect feedback as "lacking integrity" (avoiding truth). BK interventions should explicitly teach *cultural decoding*: "When your Indonesian peer avoids direct criticism, they are enacting integrity through harmony preservation—not dishonesty."

4.3 Sincerity as Bridge Between Cultural Worlds

Both cohorts identified *sincerity* (*ikhlas/nishkama*) as the most transferable value across cultures. Indonesian student reflection: "At Poci Monument, people serve tea without expecting payment—this *ikhlas* feels similar to how Bengali friends help without counting favors." Indian student response: "Yes—*nishkama karma* is action without attachment to result. This sincerity creates trust across cultures."

Quantitative analysis showed significant pre/post increases in cross-cultural empathy ($t(58) = 4.37, p < .001$) correlated with depth of sincerity reflection ($r = .68, p < .01$). Students who engaged deeply with sincerity narratives demonstrated greater willingness to suspend cultural judgment during intercultural conflicts.

Counseling implication: Sincerity functions as a *cultural bridge value*—a shared ethical anchor enabling trust-building across difference. BK curricula should foreground sincerity reflection as entry point for deeper cross-cultural dialogue about more contested values like commitment and integrity.

CHAPTER 5: CONCLUSION

This study demonstrates that culturally significant monuments like the Tegal Poci Monument can serve as powerful catalysts for psychosocial development when integrated into Guidance and Counseling practice through structured value reflection. By anchoring abstract values—commitment, integrity, sincerity—in concrete cultural artifacts, counselors can facilitate international students' movement from cultural awareness to cultural humility and integrative identity development.

The binational collaboration between UPS Tegal and EILM-Kolkata successfully fulfilled MoA commitments: joint protocol design, shared data analysis, and co-authorship preparation for two Scopus-indexed publications (one focusing on BK intervention design, another on cross-cultural value enactment patterns). The developed *Value Reflection Protocol* offers practical utility for:

- University counseling centers supporting international students
- BK teacher education programs preparing counselors for multicultural contexts
- Cross-cultural exchange programs seeking structured reflection frameworks

Future research should expand monument comparisons to additional Indonesian-Indian sites, examine longitudinal impacts on students' intercultural conflict resolution skills, and adapt the protocol for K–12 BK settings—particularly relevant for coastal flood-prone communities where collective resilience depends on shared value enactment during psychosocial crises.

References (APA 7th edition, accessible links)

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