

Article

Communication as a Cultural Performance Islamic Employees' Meaning of Organizational Culture at Catholic Institutions

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Abstract: This research focuses on the organisational culture of a university with a religious identity, namely Widya Mandala Surabaya Catholic University (WMSCU). Pacanowsky and Trujillo suggest that this identity generates a unique organizational culture. This research highlights the experiences of organisational members who have belief values that are different from their organisational values. This study aims to describe the experiences and meanings of Muslim employees regarding Patron Day commemoration as a form of organisational culture at WMSCU. A qualitative approach and phenomenological method are employed in this research. The findings indicate that Muslim employees interpret the Patron Day commemoration as a beneficial activity, recognizing and emulating the values of Patron John Paul's life as a learning opportunity of noble values. It serves as a platform for learning beyond their own beliefs. Ultimately, this meaning contributes to the emergence of religious tolerance, which is reflected in the organisational communication patterns among its members, particularly in personal relationships. The study underscores the importance of striving for two-way communication in the form of interpersonal dialogue to foster a positive organisational culture."

Keywords: Organizational communication; organizational culture; patron day; Catholic Institution; religious identity

Introduction

This research focuses on the study of organisational communication and organisational culture in a higher education institution with a religious identity, namely Widya Mandala Surabaya Catholic University (WMSCU). Organisational culture often refers to the values, norms, beliefs, and practices that are shared among organisational members and become part of organisational life. Organisational culture also determines how members of the organisation interact with each other. Organisational culture is visible in the way its members communicate (Littlejohn Stephen W. & Foss Karen A., 2019). Communication is the key to organisational success because it serves as the source of information for the organisation (M. Sari, 2021). One of the elements of communication is the message. Organisational communication messages include various forms of communication. Viewing organisational culture as a form of communication message can aid organisations in understanding how it is perceived and interpreted by its members, allowing them to better manage communication messages as part of the organisational culture."

Various studies on organisational culture have been conducted in many countries. For instance, Spicer discussed corporate culture in the UK during the COVID-19 pandemic (Spicer, 2020). Ylonen examined organisational culture in the Norwegian nuclear industry, focusing not only on safety but also on the security

factors of workers (Ylonen & Bjorkman, 2023). Bukoye explored the diverse organisational cultures of local governments in Nigeria (Bukoye & Abdulrahman, 2023). Organisational culture has also been researched in Indonesia. Refi conducted a study on banking organisational culture (Refi & Jamali, 2020), while Sari investigated organisational culture in schools (D. M. Sari et al., 2022). Ningsih identified organisational culture as one of the most frequently researched independent variables (Ningsih & Setiawan, 2019).

One type of organisation is an educational organisation, including universities. Higher Education Institutions (HEIs) contribute to improving the quality of a country's human resources. According to the law on higher education (Permendikbud No 3 of 2020), higher education serves to educate the nation's citizens, advance science and technology, and promote the values of humanities and sustainable culture within the Indonesian nation. Simanjuntak stated that Indonesia has the third largest number of HEIs in the world after India which is in second place and America in first place (Simanjuntak & Isbah, 2022). The breakdown of HEIs in Indonesia is as follows: universities, institutes, colleges, academies, community colleges and polytechnics. If differentiated based on its status, it is divided into 2, namely public and private. The detailed data is listed in Table 1

Table 1. Data on Higher Education by Institutional Form and Status
Year 2022/2023

No	Jenis Lembaga Dan Variabel	Lembaga	F
(1)	(2)	(3)	
	Universitas	785	
1.	a. Negeri	95	
	b. Swasta	690	
	Institut	381	
2.	a. Negeri	49	
	b. Swasta	332	
	Sekolah Tinggi	2.257	
3.	a. Negeri	35	
	b. Swasta	2.222	
	Akademi	697	
4.	a. Negeri	45	
	b. Swasta	652	
	Akademi Komunitas	40	
5.	a. Negeri	7	
	b. Swasta	33	
	Politeknik	362	
6.	a. Negeri	151	
	b. Swasta	211	
	Jumlah	4.522	
	a. Negeri	382	
	b. Swasta	4.140	

Source: Overview of Higher Education Data, Ministry of Education, Culture and Research, Secretary General Data and Information Technology Centre (2023)

Table 1 details the number of HEIs in Indonesia by form and status, while Table 2 describes HEIs by form in each province in Indonesia. East Java ranks second in Indonesia with 552 HEIs and ranks first in the university category with 107 institutions. East Java is also known for having many universities with religious identities, both private and public. There are 16 private Islamic universities and 3 public Islamic universities.

Additionally, there are also three private Catholic universities and two private Christian universities (PDDikti, 2024).

Table 2. Number of Higher Education Institutions by Form of Education Each Province in 2022/2023

No	Provinsi	Universitas	Institut	Sekolah Tinggi	Akademi	Akademi Komunitas	Politeknik	Jumlah
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	DKI Jakarta	64	30	181	76	2	25	378
2	Jawa Barat	84	39	342	76	5	61	607
3	Banten	36	7	79	27	-	13	162
4	Jawa Tengah	79	22	155	49	5	42	352
5	DI Yogyakarta	30	10	54	27	2	12	135
6	Jawa Timur	107	72	274	56	12	31	552
7	Aceh	20	6	75	33	1	8	143
8	Sumatera Utara	51	20	158	67	-	19	315
9	Sumatera Barat	23	6	59	28	-	7	123
10	Riau	12	14	58	26	-	5	115
11	Kepulauan Riau	8	4	40	6	1	5	64
12	Jambi	11	10	28	10	-	2	61
13	Sumatera Selatan	23	9	72	24	1	11	140
14	Bangka Belitung	2	2	7	3	1	4	19
15	Bengkulu	7	1	12	3	1	2	26
16	Lampung	16	14	58	20	-	5	113
17	Kalimantan Barat	8	8	43	17	-	6	82
18	Kalimantan Tengah	5	4	19	4	-	5	37
19	Kalimantan Selatan	9	2	33	11	1	9	65
20	Kalimantan Timur	12	5	36	11	1	10	75
21	Kalimantan Utara	2	-	7	1	-	4	14
22	Sulawesi Utara	14	7	57	9	1	5	93
23	Gorontalo	8	1	3	-	-	2	14
24	Sulawesi Tengah	10	1	31	8	-	3	53
25	Sulawesi Selatan	41	31	97	54	2	18	243
26	Sulawesi Barat	5	3	18	3	-	1	30
27	Sulawesi Tenggara	12	12	21	15	1	7	68
28	Maluku	8	4	28	2	-	3	45
29	Maluku Utara	8	1	12	2	-	4	27
30	Bali	17	10	28	7	1	10	73
31	Nusa Tenggara Barat	18	12	50	6	1	4	91
32	Nusa Tenggara Timur	17	8	44	8	-	8	85
33	Papua	11	4	57	8	1	4	85
34	Papua Barat	7	2	21	-	-	7	37
	Indonesia	785	381	2.257	697	40	362	4.522

Source: Overview of Higher Education Data, Ministry of Education, Culture and Research, Secretary General, Centre for Data and Information Technology (2023)

Religious universities (PTK) are particularly interesting as organisations with religious characteristics, where the foundation of the organisation is dogma or certain religious teachings. Religious organisations maintain a religion-based organisational culture because they are grounded in specific religious values that define their character or identity. Referring to Geertz's opinion in Qodim (Qodim, 2009), which states that religion is a cultural system, it is noteworthy to examine how religion is employed as a corporate identity in organisations, including educational institutions. Faith-based educational institutions often incorporate religious symbols into their operations. Religious identity frequently serves as a distinguishing characteristic, with religious values shaping the organisational culture.

The researcher chose a Catholic university, WMSCU, as the research locus because WMSCU is the largest Catholic university in eastern Indonesia, established in 1960 and located in Surabaya. It is one of 14 Catholic universities in Indonesia and one of the founders of APTIK (Association of Catholic Universities).

WMSCU has a vision to form an academic community that is reflective, creative, and positively impacts the lives of others, based on the values of Pancasila and Catholic principles. The university's flagship program, 'A Life-improving University', reflects its commitment to having a positive impact on improving the lives of others. The university's motto is 'Non Scholae Sed Vitae Discimus', which means 'We learn not just for the sake of knowledge, but also for the sake of life'. WMSCU also upholds the virtues of Caring, Commitment, and Enthusiasm (PeKA) (ukwms.ac.id). "The organisation's vision and mission, motto, and core values align with Schein's concept of organisational culture. Culture can be analysed at three levels, namely *Artifacts*, *Espoused Beliefs and Values*, and *Basic Underlying Assumptions*. These three levels range from the tangible (real, tangible, whose manifestations can be seen) to the *intangible* (intangible, invisible, deeply embedded basic assumptions that are often unconscious) (Schein, 2004b).

One of the most significant artefacts at WMCUS is Patron Day, an activity that embodies the values of the Patron in the life of the university. The patron of WMCUS is Saint John Paul II, and every 22nd of October is celebrated as Patron Day. The existence of a university patron is intended to serve as a primary reference in academic studies and activities inspired by his thoughts, thereby imparting a distinctive character to the university. Saint John Paul II can serve as an exemplary model for the development of lecturers, teaching staff, and students, drawing upon his spirituality. He has become a central figure commemorated annually (Decree of Patron Appointment of WMSCU SK No 007/G113/I/2022). Prior to the Patron's Day commemoration, a Pre-Patron activity is always organized. This 'warming-up' activity serves to remind the community of the brief life history and values of Saint John Paul II. These activities are organized in small groups and take various forms (ukwms.ac.id). The introduction of the Patron is integrated into the campus way of life. One of the values that Saint John Paul II embodied was dialogue, which is nurtured through community activities. Patron Day activities are community events that unite all members of the university.

WMSCU has a diverse employee composition in terms of religious beliefs. Given the religious diversity in this institution, it is intriguing to analyze how employees whose personal beliefs (Islam) differ from the institutional values (Catholicism) interpret these values. The study considers Islamic employees, given that Islam is the majority religion in Indonesia. The research explores how these Islamic employees, as representatives of the majority religion, interpret Catholic values as part of their institution's organisational culture.

Religious colleges utilize religious values and symbols as organizational identities that shape their organizational culture. It is intriguing to examine the organisational communication behaviours and experiences of members whose religious values differ from those of the college, as this often leads to challenges in understanding and interpreting these symbols and values in alignment with organisational goals. Organisational members create, use, and perceive symbols daily. Symbols are a crucial part of organisational culture, and their effectiveness depends on how members of the organisation interpret them. Additionally, it is fascinating to explore how members perceive and interpret organizational culture, especially in the context of diverse religious values among them

It is intriguing to observe the phenomenon of organisational culture based on religious identity, as this type of organisation grounds itself in specific religious values as a defining characteristic or identity. Therefore, the problem formulation in this study is: how do Muslim employees experience and interpret Patron Day as a form of organisational culture at WMSCU? This research aims to analyse the experiences and interpretations of Muslim employees regarding Patron Day as a form of organisational culture at WMSCU. These interpretations will inevitably vary due to the diversity of perspectives. Studies on organisational culture in higher education that integrate religious identity have not been widely conducted. It is assumed that one of the success factors of higher education is its organisational culture. However, studies on the role of organisational culture in fostering organisational resilience remain limited (Fajri & Sukatin, 2022).

In principle, religious higher education base their its organisational culture on the primacy of their religion. Religion becomes an identity that distinguishes these institutions from others (Haryanto, 2019). In this context, identity is shaped by religion. Some of the articles presented indicate that religious higher education institutions, both abroad and in Indonesia, have their organisational culture shaped by the spiritual

values of the religion to which they adhere. Therefore, it is intriguing to examine how organisational members with religious values different from those of their institution interpret these values.

Literature Review

1. Organisational Culture

Alvesson explains that organisational culture is related to the assumptions, priorities, meanings, and values shared by members of the organisation. In a broad sense, organisational culture encompasses the entire company and is regarded as its culture (Alvesson & Berg, 2011). Eriksen refers to this as a cultural metaphor, where the existence of the organisation is determined by its culture, as seen in the interaction behaviours among its members (Eriksen, 2020). Organisational culture comprises symbols in the form of behaviours, routine activities, conversations, and the meanings ascribed to these symbols. The meaning and understanding of culture can be observed in the interaction patterns that emerge between members of the organisation (West & Turner, 2010). From a cultural perspective, the organisation is viewed as a system of beliefs, values, and norms that are accepted by its members and used as a guide in daily behaviour (Mumby, 2013).

Deal and Kennedy formulated four key elements of culture: First, *values* which are the beliefs and visions shared by members of the organisation. Second, *heroes*, who are individuals within the organisation that exemplify its values. Third, *rituals*, which are performed through ceremonies that the organisation celebrates in accordance with its values. Fourth, *cultural networks*, which serve as communication systems. Cultural networks consist of both official organisational channels, such as newsletters, as well as unofficial employee interactions (Innis & Buxton, 2022). A strong organisational culture supports transformation, enabling the organisation to adapt and maintain its survival (Yuniarti et al., 2021). Organizational culture depends on values, organizational philosophy, belief systems, and leader styles (Sulaiman, 2017).

The following is an overview of studies on organisational culture in religious universities across various countries. Counts examined five Christian universities in America that underwent transformational organisational culture changes (Counts et al., 2022). Kraisin researched the organisational culture of Buddhist universities in Thailand, which is characterised by participatory, collective, wise, inspirational, and cooperative leadership (Kraisin et al., 2020). The organisational culture of Buddhist universities in France emphasizes leadership centred on the relationship between leaders and employees (Burmansyah et al., 2020). Miirö examined the multidimensional culture of Islamic universities in Uganda (Miirö, 2019). Miirö extended this research by looking at conflict management (Farooq, 2022). Batugal studied the clan organisational culture at a Catholic university in the Philippines (Batugal & Tindowen, 2019). Vasco investigated the dynamic organisational culture at a Mozambican Catholic university (Vasco & Brandao, 2020).

Similar research was also conducted in Indonesia, including by Dua who examined the organisational culture of moral exemplars at the Catholic University of Indonesia (Dua, 2019). Ferdinand found that the organisational culture of Catholic universities influences innovative behaviour and work performance (Ferdinand & Lindawati, 2021). The organisational culture of Buddhist universities is characterized by *dasa raja dhamma* (Budiyanto et al., 2020). Winia examined the role of Hindu religious education in building a humanist and pluralist young generation in multicultural Indonesia (Winia et al., 2020). Christian universities base their organisational culture on quality management (Angin & Yeniretnowati, 2022). Widjaja identified various models in the formation of the organisational culture of Christian universities in Java (Widjaja & Kuslina, 2022). The organisational culture of Muhammadiyah Islamic universities is marked by religious plurality and openness to differences (Taofik & Basit, 2022). Mardianti stated that Islamic culture is expressed in various ways, including through Islamic clothing, prayer, *ukhuwah*, and activities that embody an Islamic atmosphere (Mardianti et al., 2021). Mufron discussed Islamic work culture, emphasizing the optimization of faith, intellect, and *dhikr*, as well as stress management (Mufron et al., 2021). Hafid argues that in Sorong, the use of religious symbols in the form of language is part of the organisational culture of Islamic universities (Hafid & Hatsama, 2020).

2. Culture as a Communication Message

Communication is considered a major contributor to organizational success (Mahbob, 2020). It is key to building and sustaining organisational culture. Through communication, organisational culture can be articulated and transmitted throughout the organisation. Communication conveys organisational values and beliefs that shape organisational culture. It also facilitates social interaction, thereby strengthening organisational culture. Communication influences how individuals interpret organisational culture. Accurate interpretation of organisational culture is crucial to successfully strengthening the organisation. Communication and culture are inherently interconnected in the organisational context (Purwantini et al., 2022). Organisational culture manifests in the form of messages conveyed from communicators to recipients. Every message within the organisation has a specific purpose. It is essential to consider who is sending the message and who is receiving it. The presence of communicators, messages, and recipients characterises the communication activities within organisations, which Pace and Faules term organisational communication (Pace & Faules, 2013).

Culture is reflected in the various symbols within an the organization, which are subsequently interpreted. Symbols manifest in both verbal and non-verbal forms. The tangible interaction of symbols is observed through communication activities. These activities begin when communicators send messages to recipients. The messages conveyed can be both verbal and non-verbal. When the message is received, the process of meaning-making occurs, initiating a social process in which both parties engage in communication. Thus, communication is not merely a simple activity or a form of interaction between symbols; it is fundamentally an interaction between the meanings embedded within the exchanged symbols. Symbols are integral to reality and function as a medium of communication, serving as cultural indicators. The process of interpreting symbols generates communication. Through meaning, humans seek to understand and share reality with others, thereby contributing to the formation of culture. The communication process involves the assignment of meaning to symbols. Each individual uses symbols to interpret the world around them. This perspective views the communication process as interactive and reciprocal. One person sends a message verbally and non-verbally, and the recipient reacts by receiving and responding in kind. This cycle continues iteratively (Yohana, Angel; Saifulloh, 2019). In principle, a robust organisational culture facilitates communication among members, sustaining relationships and guiding the behaviour of organisational members (Thelen & Formanchuk, 2022).

The role of communication in organisational culture is determined by how culture is conceptualised. If culture is seen as a set of symbols within artifacts, then it becomes the task of communication to convey these to the organisation's members, and communication can be considered a means to achieve outcomes. However, if culture is understood as the formation of understanding, then communication becomes the primary focus because it is through communication that meaning is formed. The interpretation of messages is highly dependent on the symbolic context, as it is within this context that the message emerges. Perceptions of various messages will be inaccurate without in-depth knowledge of the organisation. Pacanowsky and Trujillo suggest that the theory of organisational culture is crucial in the study of organisational communication. According to them, organisational culture is *the way of life* within the organisation. Culture does not arise spontaneously within the organisation; rather, it is the result of a collective construction by its members, consisting of values and behaviours that are mutually agreed upon and consistently passed on to the next generation. Organisational culture can be metaphorically understood as the completed puzzle, not merely the individual pieces (West & Turner, 2010).

Here are some research results related to communication and organisational culture in various countries, including Pakistan (Usman, 2019), Spain (Díaz-Soloaga, 2019), Nigeria (Gbarale & Lebura, 2020), and Saudi Arabia (Nasser & Jais, 2022). Similar studies on organisational communication and organisational culture have also been conducted by several researchers in Indonesia, including by (Ibrahim et al., 2022), (Fikri & Ubaidillah, 2022), (Syakur et al., 2020), (Siregar et al., 2020).

3. Communication as Cultural Performance

Pacanowsky introduced the notion of process into organisational culture by viewing organisational communication as a cultural performance. He described five types of cultural performances: ritual, passion, social, political, and enculturation performances. Firstly, ritual performances are communication activities that occur repeatedly and regularly. Secondly, passion performances involve the various ways in which members of the organisation express their enthusiasm for their work. Thirdly, social performance encompasses behaviours that strengthen social life within the organisation. Fourthly, political performance involves behaviours that demonstrate power and control within the organisation. Lastly, enculturation performance focuses on how members acquire the knowledge and skills needed to contribute to the organisation (Pacanowsky & O'Donnell-Trujillo, 1983).

It can be concluded that performance is an action taken by members of the organisation to build and reveal its culture to others. Therefore, communication performance by organisational members plays a crucial role in constructing and demonstrating the organisation's culture. In other words, revealing the culture of the organisation involves closely observing the communication performance exhibited by its members.

Pacanowsky states that the organisational culture approach has several potential applications, including the view that communication is a central organisational process (Pacanowsky & O'Donnell-Trujillo, 1982). Pacanowsky and Trujillo, as cited in Miller, argue that the study of organisational culture focuses on communication acts that create culture. They conceptualise these communication acts as 'performances' that are interactional, contextual, episodic, and improvised. Interactional, because it requires the involvement of many members of the organisation. Contextual, because these acts are embedded in the organisational atmosphere and history. Episodic, because they result in unique events within the organisation, each being a distinct occurrence in its life. Improvisational, because there is no script that guides the members. By emphasising the importance of 'cultural performances,' they highlight the communicative process through which organisational culture is created and continuously evolves over time (Miller, 2013)

Methodology

This research employs a descriptive-qualitative approach, with the researcher serving as the key instrument. Data were obtained through in-depth interviews, observations and documents, which were then analysed inductively. The chosen method was phenomenology. Phenomenology is a research method aimed at unraveling the interpretation of an individual's experience of reality (Kriyantono, 2020). The phenomenological approach adopted in this study follows the thinking of Edmund Husserl, which is considered effective for facilitating researchers in understanding, investigating, or unraveling various interpretations or meanings regarding organisational culture. Methodologically, Husserl's phenomenology seeks to explore two dimensions: first, what the subject (the person under study) experiences, and second, how the subject interprets those experiences. The first dimension involves the factual experiences of the subject, which are objective, while the second involves the subject's judgments, evaluations, opinions, or meanings of those experiences, which are subjective (Weis, 2001).

Data collection was conducted through in-depth and semi-structured interviews with the subjects. The purpose of in-depth interviews in phenomenological research is to understand the experiences individuals have and the meanings they attach to these experiences (Seidman, 2019). The researcher employed Van Kaam's data analysis model. According to Adian (2010), this method involves several stages, including: *first*, horizontalisation, which involves the researcher grouping the initial data by listing questions about the individual's history, experiences, and meanings that are essential to the experience. *Second*, reduction and elimination, where data that is unimportant or redundant is eliminated. *Third*, grouping and theming. *Fourth*, final identification, which involves checking the data and themes that have been identified and aligning them with the initial problem formulation.

The Findings and Discussion

1. Widya Mandala Multicultural University

Widya Mandala, as a higher education institution (HEI) with Catholic values, has a diverse range of religious beliefs among its employees. Diversity is typically defined to include factors such as race, gender, age, socio-economic class, education, and religion. Below is the percentage distribution of religious affiliations among employees at WMCUS:

Table 3. WMCUS Employee Data Based on Religion Followed Religion

Employment Status	Religion				
	Catholic	Kristen	Islam	Hindu	Buddhism
Lecturer	296	106	49	8	11
Educational Staff	198	37	39	0	2
Total	494	143	88	8	13

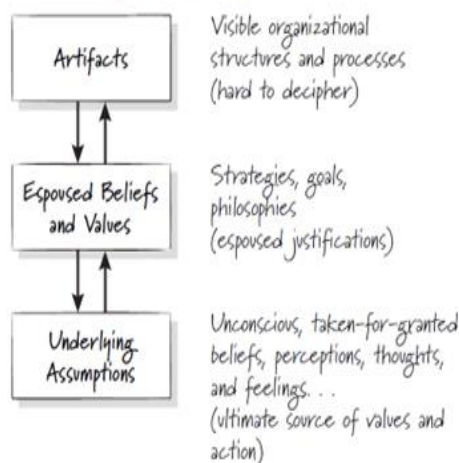
Source: WMCUS Personnel Section (2023)

According to MH, a Muslim, he only discovered that Widya Mandala is a Catholic university after he was accepted as a permanent employee. Despite bearing the name Muhammad, MH feels calm and comfortable working as a permanent employee at a Catholic university. 'My name is Muhammad, but I am comfortable,' said MH (Education Personnel, 7 February 2024). MH encounters many Muslim lecturers, employees, and students at WMSCU. According to MR, the institution has never forced its employees to convert to Catholicism. The values of honesty, peace and diversity are always emphasised. MR also mentioned that WMSCU is known as an institution that upholds honesty and complies with regulations, such as paying taxes. MR described working at WMSCU, where a diversity of beliefs exists in harmony and peace, as being like a rainbow. 'The rainbow is beautiful because it is diverse,' said MR (Educator, 7 February 2024).

2. Patron Day as a Form of Organisational Culture

According to Schein, culture can be analysed at three levels: Artifacts, Espoused Beliefs and Values, and Basic Underlying Assumptions (Schein, 2004a). Schein describes these levels as follows:

Figure 2.1. Levels of Culture.



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Figure 1. Level of Culture
Source: Schein (2004a)

At the top level, artifacts encompass all the phenomena that we can see, hear, and feel when we enter or are within an organisation. Artifacts include everything visible within the organisation, such as its physical environment, language, products and technology, artistic creations, style (reflected in dress, behaviour, and emotional expression), certain myths and stories about the organisation, its published values, and observable events and rituals (Schein, 2004b). One of the notable activities at WMSCU is Patron Day. Based on Schein's model, Patron Day is classified as an artifact because it is an activity a series of events that can be directly observed, seen, and participated in by all employees. Pacanowsky and Trujillo refer to ritual performance as all recurring and regular communication performances aimed at renewing the knowledge and skills of organisational members. Organisational culture, to a large extent, consists of rituals that members perform regularly or occasionally (Pacanowsky & O'Donnell-Trujillo, 1983). Patron Day is an organisational ritual and a routine behaviour that specifically expresses the organisation's culture. Patron Day is held annually in October and is attended by all employees.

The patron of WMSCU is St. John Paul II. John Paul II is considered an appropriate figure to serve as the patron of WMSCU—a figure worthy of study and admiration, and a role model for applying norms. The exemplary values of John Paul II's life impart deep meaning to the university, particularly in fulfilling the call and challenge of increasing the university's social impact (ukwms.ac.id). Patron Day is an activity routinely held to commemorate the university's patron. This activity is mandatory for all members of the university community. The activities are organised in stages, beginning with Pre-Patron activities to prepare for Patron Day, followed by the Patron Day events.

All community members participate in the activity, reflecting on the life values of Patron John Paul II. Employees who do not participate receive a notification letter. 'I once did not participate. I thought it was only for Catholics, and because I am Muslim, I felt I did not need to participate. It turned out to be for everyone, so I got a letter' (MH, 7 February 2024). According to him, the message conveyed in this activity is to learn the values of the patron and emulate them in daily life. MH added that the values of Patron John Paul II's life emphasize truth, love, and peace, leading him to feel that there is a truth beyond the one he already knows. MR, as the head of the study programme, mentioned that he also communicated the Patron's values to students and lecturers. Lecturers are asked to teach correctly, and students are asked to learn correctly (MR, 7 February 2024).

John Paul II upheld the value of dialogue and was known for his strong connection with young people. The selection of St. John Paul II as the patron is based on his life and works, which have significantly impacted the renewal of himself, the Church, and society. He is a figure who inspires many fields of science, including bioethics, economics, and socio-politics. The presence of this patron is expected to serve as the primary reference for the entire WMSCU community in conducting studies based on his thoughts and virtues, thereby becoming a distinctive characteristic of WMSCU. He can also serve as an exemplary model for the formation of lecturers, educational staff, and students, grounded in the spirituality of Saint John Paul II (ukwms.ac.id).

3. Patron Day: Dialogical Communication as a Showcase of Tolerant Culture

Patron Day activities are conducted as general events and are applicable to all employees, regardless of their religion; they are not special rituals exclusively for Catholic employees. "The activities do not conflict with the values I believe in. In my opinion, the values conveyed can be accepted by any religion, depending on how we behave and how we must introspect ourselves" (MR, 7 February 2024). MR added that the patron's values are universal and humanistic, encouraging people to see others from a positive perspective and be open to dialogue. "I can learn a lot from the patron's values" (MR, 7 February 2024).

This Patron Day activity also reflects the values of diversity, equality and inclusivity. The value of diversity is demonstrated by the varied religious backgrounds of the employees participating in this activity. For example, the event includes pauses for prayer for Muslim employees, showing respect for the religious diversity among staff. Even when the event is held on a Friday, Muslim employees are given time to perform Friday prayers. "I can also pray on Friday" (MH, 7 February 2024). The value of equality is illustrated by the requirement that all employees, whether officials or ordinary staff, lecturers or administrative personnel, must attend this event together. If any employee cannot participate, they must provide a valid

reason; otherwise, they typically receive a notification letter. This rule applies equally to all employees, regardless of their religious background. The value of inclusivity is reflected in the activities, which are generally applicable and open to all members of the community. All employees are required to participate in this routine activity. The values of diversity, equality, and inclusivity are significant issues in universities with an organisational culture that may be seen as exclusive due to its foundation in specific religious values. However, maintaining these values is essential. Research on the application and challenges of diversity, equality, and inclusivity in universities globally has been conducted by Merli Tamtik and Melissa Guenter in Canada (Tamtik & Guenter, 2019). Ultimately, these values foster a culture of tolerance among all employees at WMSCU.

According to MH, understanding the figure of John Paul II and the values he applied in life can serve as a reference. 'Even though I am a Muslim, it does not mean that I have to reject good teachings that can be applied in daily life outside my beliefs.' MH interprets Patron Day as an opportunity to embrace positive values beyond those he has traditionally held. 'Maybe some people who follow my social media assume that my faith is not strong enough, but that does not stop me from participating in the event. I believe in faith from a sincere heart, not from simply responding to invitations or participating in certain activities.' MH perceives Patron Day as an organisational activity rather than a religious one. 'Some of my Muslim friends thought I converted to Catholicism because I posted a story on IG about Patron Day' (MH, 7 February 2024).

Pacanowsky and Trujillo, as cited in Miller, argue that the study of organisational culture focuses on communication actions that create culture. They conceptualise these communication actions as 'performances' that are interactional, contextual, episodic, and improvised (Miller, 2013). Based on Pacanowsky and Trujillo's concept, Patron Day as an organisational culture can be understood by examining the communication actions of its participants. Interactional means that they require the involvement of members, necessitating the participation of many individuals. In other words, these are social actions, not solitary ones. Patron Day activities are community events in which all members are involved. Additionally, Patron Day activities exemplify dialogical communication, as they involve multiple parties. 'Patron Day is a community activity; all are members of the community, which means that they will voluntarily participate in this community activity' (Hira, Education Personnel, 7 February 2024). Communication involves conveying ideas and feelings to another party (Afzaliza, 2018).

Contextual, because the members of the organisation engage with its atmosphere and history, becoming embedded in the organisational context and its historical background. Before Patron Day is held, it always begins with a Pre-Patron activity, which serves as a preparatory event to reintroduce the Patron's character and values. These activities take place in small groups and involve various forms of engagement. The date chosen for Patron Day is 22 October, as stipulated in the University Decree on the appointment of Patrons. Episodic, because it produces distinct events within the organisation, which can be considered as episodes. Members of the organisation seem to participate in events with a clear beginning and end, allowing them to distinguish and identify one episode as different from another. Communicative performances can be considered distinct events. Although they may not have a fixed beginning or end, these performances possess a certain unity. Patron Day is held regularly, but it is always seen as part of a larger activity, which is the establishment of values and organisational culture at WMSCU.

Improvisation refers to the flexibility in how communication episodes unfold. Although the performances may have similar themes, they are never repeated in exactly the same way. Members of the organisation have a unique experience with each Patron Day activity they participate in each year. Patron Day activities are held annually and are routine, but the specific forms of activities vary each time. Some activities are in the form of seminars, others involve sharing service reflections, among various other formats. Each participant gains a different experience from the Patron Day event. 'There are different forms of events, but there is always something new' (MH, 7 February 2024). By highlighting the importance of "cultural performances," Pacanowsky and Trujillo emphasize the communicative process through which organisational culture is created and continuously evolves over time (Miller, 2013).

Conclusion

This research employs the theory of organisational culture introduced by Pacanowsky and Trujillo, viewing the organisation as a performance in which all participants can engage collectively. The research found that Muslim employees interpret Patron Day as a positive event, appreciating it as an opportunity to recognize and emulate the values of Patron John Paul's life. They perceive it as a learning activity focused on noble values, providing a space to learn beyond their own religious beliefs. Ultimately, this interpretation fosters an attitude of religious tolerance, which is reflected in the characteristics of the organisation's communication. Specifically, it is seen in communication patterns that involve various parties, especially in personal relationships, striving for two-way communication through interpersonal dialogue to build a strong organisational culture.

The patron's value is a dialogue that embodies the noble value of humanity, requiring members of the organisation to prioritise two-way communication conducted with full tolerance and respect for the interlocutor. Dialogical communication promotes the values of diversity, equality, and openness for all. It fosters a culture of tolerance that is interactive, contextual, episodic, and improvisational. Patron values are perceived to have become integrated into the organisation's members, as reflected in their daily behaviours and activities. Research on organisational culture and communication that focuses on the cultural diversity of organisational members can be particularly relevant in the Indonesian context, which is characterised by significant cultural diversity, including religious diversity among its population. Similar research can be expanded by exploring other forms of diversity among organisational members, such as ethnic and customary diversity. This research can also be conducted across various institutions.

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