

COMMUNICATION AS A CULTURAL PERFORMANCE Islamic Employees' Meaning of Organisational 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 puts forward the meaning 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. This research uses a qualitative approach and phenomenological method. This study found that Muslim employees interpret the Patron Day commemoration as a good activity to follow, done by recognising and emulating the values of patron John Paul's life, interpreted as a learning activity of noble values. It becomes a place to learn beyond their beliefs. In the end, this meaning has implications for the emergence of an attitude of religious tolerance which is reflected in the characteristics of organisational communication of its members, namely communication patterns that involve various parties, especially in personal relationships. Striving for two-way communication in the form of interpersonal dialogue to build a good organisational culture.

Keywords : organizational communication, organizational culture, patron day

INTRODUCTION

This research focuses on the study of organisational communication and organisational culture in a higher education institut²⁰ 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 communication is 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. This allows organisations to better manage communication messages in the form of organisational culture.

Various studies on organisational culture were conducted in many countries, including Spicer who discussed corporate culture in the UK during the Covid 19 pandemic (Spicer, 2020). Ylonen examines organisational culture in the Norwegian nuclear industry which not only pays attention to the safety and security factors of workers (Ylonen & Bjorkman, 2023). Bukoye examined the diverse organisational cultures of local governments in Nigeria (Bukoye & Abdulrahman, 2023). The topic of organisational culture was also researched in Indonesia. Refi conducted research on banking organisational culture (Refi & Jamali, 2020). Sari conducted research on organisational culture in schools (D. M. Sari et al., 2022). Ningsih stated that organisational culture is one of the independent variables that is often researched (Ningsih & Setiawan, 2019).

One type of organisation is an educational organisation, including universities. 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
(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 with the highest number of HEIs in Indonesia at 552 and first in the university category at 107.

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	36	81	76	2	25	379
2	Jawa Barat	84	39	342	76	5	61	607
3	Banten	36	7	79	27	-	13	162
4	Jawa Tengah	79	22	165	49	5	42	352
5	DI Yogyakarta	30	10	54	27	2	12	135
6	Jawa Timur	107	72	294	56	12	31	552
7	Aceh	20	4	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	Sulawesi 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	11	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	107	54	2	18	243
26	Sulawesi Barat	5	3	16	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	Irian	17	10	28	7	1	10	73
31	Nusa Tenggara Barat	11	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	716	381	2.267	697	40	312	4.522

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

East Java is also known to have many universities with religious identity, both private and public. There are 16 private Islamic universities and 3 public Islamic universities. There are also three private Catholic universities and two private Christian universities (PDDikti, 2024).

It is interesting to look at Religious Universities (PTK) as an organisation that has religious characteristics where the basis of the organisation is dogma or certain religious teachings. Religious organisations have a religion-based organisational culture because they are based on certain religious values for characterisation or identity. Therefore, referring to Geertz's opinion in Qodim that religion is a cultural system (Qodim, 2009), it is interesting to see how religion is used as a corporate identity in organisations, including educational organisations. Faith-based educational organisations often use religious symbols in educational institutions. Religious identity is often used as a distinguishing characteristic. Religious values will shape the culture of the organisation.

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). It has a vision to form an academic community that is reflective, creative, and has a positive impact on improving the lives of others, and is based on the values of Pancasila and Catholic principles. Has the flagship "A Life-improving University", which means that the university is committed to having a positive impact on improving the lives of others. Having the motto "Non Scholae Sed Vitae Discimus", which means "We learn not just for the sake of knowledge, but also for the sake of life". Has the virtue of Caring, Commitment, Enthusiasm (PeKA). (ukwms.ac.id).

The organisati⁹'s vision and mission, motto and core values refer to Schein as organisational culture. Culture can be analysed in three levels, namely *Artifacts, Espoused Beliefs and Values*, and *Basic Underlyin¹² ssumptions*. The three levels span 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 interesting artefacts that WMCUS has in the form of an activity is Patron Day. Patron Day aims to live the values of the Patron in the life of the university! The patron of WMCUS is Saint John Paul II and every 22 October is celebrated as Patron Day. The existence of a university patron is expected to be the main reference in conducting studies or studies based on his thoughts so that it becomes a distinctive colour for the university. It can be an exemplary model in the formation of lecturers, teaching staff and students built from patron spirituality. Become a central figure that is reflected every year. (Decree of Patron Appointment of WMSCU SK No 007/G113/I/2022). Ahead of the Patron's Day commemoration, there is always a Pre-Patron activity. This activity is a 'warming up' activity, to remind us of the short life history and values of St John Paul II. The activities are organised in small groups and use various forms of activities. (ukwms.ac.id). The introduction of patrons is carried out through the way of life on campus. One of the values that Saint John Paul II lived was dialogue. This value is fostered through community activities. Patron activities are community activities that bind all community members.

WMSCU has an employee composition with religious diversity. With the diversity of religious adherents in this place, it is interesting to analyse the meaning of employees who differ in their personal beliefs (Islam) and institutional values (Catholicism). Islamic employees are taken with the consideration of Islam in Indonesia as the majority religion. How Islamic employees as the majority religion in Indonesia interpret Catholic values as the organisational culture of their institution.

Religious colleges use religious values and symbols as organizational identities that shape their organizational culture. It is interesting to see the organisational communication behaviour and experiences of members of organisations that have religious values that are different from the religious values of the college organisation, so that often not all members of the organisation are able to properly understand and interpret these symbols and values in accordance with organisational goals. Every day organisational members create, use and perceive symbols. Symbols are an important part of organisational culture. The effectiveness of symbols depends on how members of the organisation interpret them. It is also intriguing to explore how members perceive and interpret organizational culture, especially considering the diversity of religious values among them.

It is interesting to observe the phenomenon of organisational culture based on religious identity because this organisat¹¹ bases itself on certain religious values as a characteristic or identity. So the formulation of the problem in this study is how the experience an¹⁴ meaning of Muslim employees about patron day as a form of organisational culture in WMSCU? This research aims to analyse the experiences and meanings of Muslim employees about Patron Day as a form of organisational culture at WMCUS. This meaning will certainly vary due to the diversity of interpretations. Studies on organisational culture in higher education that bring together organisational culture with religious identity have not been widely conducted. With the assumption that one of the success factors of higher education is its organisational culture. Studies on organisational culture in organisational resilience are still limited to date (Fajri & Sukatin, 2022).

In principle, religious higher education bases its organisational culture on the primacy of its religion. Religion becomes an identity that distinguishes it from other institutions (Haryanto, 2019). In this context, identity is shaped by religion. Some of the articles presented show that religious higher education institutions both abroad and in Indonesia have their organisational culture shaped by the spiritual values of the religion that the institution adheres to, so it is interesting to examine the meaning of organisational members who have religious values that are different from the religious values of their organisation.

LITERATURE REVIEW

Organisational Culture

16 Alvensson 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 (Alvensson & Berg, 2011). Eriksen calls it a cultural metaphor, namely the existence of the organisation is determined by its culture which is seen from the interaction behaviour between members of the organisation (Eriksen, 2020). Organisational culture consists of symbols in the form of behaviours, routine activities carried out, conversations and meanings placed on symbols. The meaning and understanding of culture can be seen from the interaction patterns that arise between members of the organisation (West & Turner, 2010). In a cultural perspective, the organisation is seen as a system of beliefs, values and norms that are accepted by members of the organisation and used as a guide in daily behaviour (Mumby, 2013).

Deal and Kennedy formulated 4 key elements of culture: First, *values* which are beliefs and visions shared by members of the organisation. Second, heroes are individuals who are in the organisation and exemplify the values of the organisation. Third, rituals that are performed through ceremonies that an organisation celebrates through its values. Fourth, cultural networks 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 to adapt and maintain organisational survival (Yuniarti et al., 2021).

The following is an explanation of the study of organisational culture in religious universities in various countries. Counts examined 5 Christian universities in America that experienced transformational organisational culture change (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 shows 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 examined clan organisational culture at the Catholic University of the Philippines (Batugal & Tindowen, 2019). Vasco examined 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). Buddhist university organisational culture is *dasa raja dhamma* (Budiyanto et al., 2020). Winia examined Hindu religious education's role in building a humanist and pluralist young generation in multicultural life in Indonesia (Winia et al., 2020). Christian University bases organisational culture on quality management (Angin & Yeniretnowati, 2022). Widjaja found many models in the formation of the organisational culture of Christian universities in Java (Widjaja & Kuslina, 2022). The organisational culture of Muhammadiyah Islamic university is religious plurality, open to differences (Taofik & Basit, 2022). Mardianti stated that Islamic culture is shown in various ways

including through Islamic clothing, prayer, ukhuwah, and activities that describe the Islamic atmosphere (Mardianty et al., 2021). Mufron discussed Islamic work culture, emphasizing the optimization of faith, mind, 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).

Culture as a Communication Message

Communication is key to building and sustaining organisational culture. Through communication organisational culture can be articulated and transmitted throughout the organisation. Communication is able to communicate organisational values and beliefs that shape organisational culture. Communication facilitates social interaction there by strengthening organisational culture. Communication will influence the way individuals interpret organisational culture. Accuracy in interpreting organisational culture will be the key to successfully strengthening the organisation. Communication and culture in the context of organisations always have an attachment (Purwantini et al., 2022). Organisational culture is actually in the form of messages conveyed from communicators to communication. Every message conveyed within the scope of the organisation always has a purpose and purpose. Who is the person sending and who is the person receiving. The emergence of communicator components, message components and communication components characterises the communication activities that occur in organisations called by Pace and Faules as organisational communication (Pace & Faules, 2013).

Culture is reflected in the various symbols in the organization, which are then interpreted. Symbols appear in a variety of verbal and non-verbal forms. The real form of symbol interaction is seen through communication activities. Communication activities begin when communicators send messages to communicants. The message sent is both verbal and non-verbal. When the message is captured by the communicator, the meaning process occurs, so at this time there is a social process where both parties are involved in communication activities. So it can be concluded that communication is not a simple activity, not only a form of interaction between symbols, but communication is in principle a process of interaction between the meanings contained in the symbols exchanged. Symbols are part of reality that function as communication. Symbols become cultural clues. The process of interpreting symbols results in communication. Through meaning, humans try to find out and share reality with others. Through meaning, humans play a role in the formation of culture. The communication process involves assigning meaning to symbols. Each individual uses symbols to interpret everything around him. This perspective views the communication process as an interactive or reciprocal process. Someone sends a message verbally and non-verbally and the other person will react by receiving the message in the same way and will send it back. This will happen repeatedly (Yohana, Angel; Saifulloh, 2019). In principle, a good organisational culture will be able to maintain communication between members, able to maintain relationships and behaviour of organisational members (Thelen & Formanchuk, 2022).

The role of communication in organisational culture is determined by the conception of culture formed. If culture is considered as symbols in the set of artifacts then it becomes the task of communication to communicate to members of the organisation, communication can be considered as a means to obtain results. However, if culture is considered as the formation of understanding then communication will be the main focus because this is where the process of forming meaning occurs. Interpretation of messages is highly dependent on the symbolic context because it is in this context that the message appears. Perceptions of various messages will not be correct without in-depth knowledge of the organisation. Pacanowsky and Trujillo suggest that the theory of organisational culture is very important in the study of organisational communication. According to them, organisational culture is the way of life of the organisation. Culture does not arise by itself in the organisation, but culture is the result of the construction of its members which is a construction of values and behaviours that are mutually agreed upon and always passed on to the next generation. Organisational culture can be metaphorised as a puzzle and not the pieces (West & Turner, 2010).

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

Communication as Cultural Performance

Pacanowsky introduced the notion of process into organisational culture by viewing organisational communication as a cultural performance. There are five cultural performances described. Ritual, passion, social, political, and enculturation performances. Firstly, ritual performances are all communication performances that occur repeatedly and regularly. Second, passion performances are the various ways in which members of the organisation become more passionate about their work. Third, social performance is behaviour that strengthens social life in the organisation. Fourth, political performance is behaviour that illustrates power, power and control over its members. Fifth, enculturation performance, focuses on how members gain knowledge and skills to contribute to the organisation. (Pacanowsky & O'Donnell-Trujillo, 1983).

It can be concluded that appearance or performance is an action taken by members of the organisation to build and reveal its culture to other members. So it can be understood that the communication performance carried out by members of the organisation is able to build and demonstrate the culture of the organisation. Or it can be said that in order to reveal the culture of the organisation, it is done by paying attention to the communication performance of members of the organisation displayed by its members.

Pacanowsky states that there are several possible uses for the organisational culture approach, including that communication is a central organisational process (Pacanowsky & O'Donnell-Trujillo, 1982). Pacanowsky and Trujillo in Miller argue that the study of *organizational culture* focuses on communication actions that can create culture. Both argue that these communication acts are conceptualised as "performances" that are interactional, contextual, episodic, and improvised. Interactional because it requires the involvement of its members, requiring the participation of many members of the organisation. Contextual because the members of the organisation enter into the organisational atmosphere and the history of the organisation, embedded in the organisational context and the history of the organisation. Episodic, because it produces always different events in the organisation, is a separate event in the life of the organisation. Improvisational, because there is no script that guides the members. By pointing out the importance of "cultural performances", they highlight the communicative process by which organisational culture is born and will always change over time (Miller, 2013)

17 METHODOLOGY

This research uses a descriptive-qualitative approach that places the researcher as the key instrument. Data were obtained through in-depth interviews, observations and documents, which were then analysed inductively. The method chosen was phenomenology. Phenomenology is a research method to unravel the interpretation of a person's experience of a reality (Kriyantono, 2020). The chosen phenomenology follows the thinking of Edmund Husserl, which is felt to be able to facilitate researchers to understand, investigate or unravel various understandings or meanings regarding organisational culture. Methodologically, phenomenology in Husserl's mind wants to explore two dimensions, namely what the subject (the person under study) experiences and how the subject interprets it. The first is the factual experience of the subject and is objective, while the second is the subject's judgement, evaluation, opinion, or meaning of what he experiences, and this is 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 people have and the meanings they attach to these experiences (Seidman, 2019). The researcher used Van Kaam's data analysis model. Quoting from Adian (2010) this method offers several stages, including: *First*, horizontalisation, which means that the researcher groups the

initial data by making a list of questions about the individual's history, experiences and meanings that are the essence of the experience. *Second*, reduction and elimination. Data that is not important or redundant must be eliminated. *Third*, grouping and theming. *Fourth*, final identification to check the data and themes that have been given and adjusted back to the initial problem formulation.

RESULTS AND DISCUSSION

Widya Mandala Multicultural University

Widya Mandala as a HEI with Catholic values has a diversity of religious beliefs held by its employees. The definition of diversity usually includes race, gender, age, socio-economic class, education and religion. The following is the percentage distribution of religion embraced by employees in WMCUS:

Table 3

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

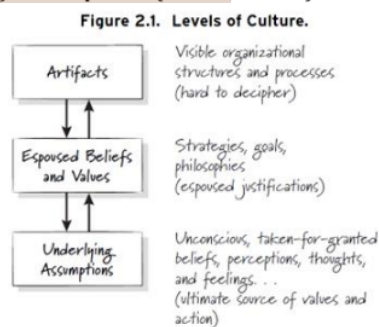
Source: WMCUS Personnel Section 2023

According to MH, who is a Muslim, he only found out that Widya Mandala is a Catholic university after he entered and was accepted as a permanent employee. MH feels calm and comfortable living as a permanent employee at a Catholic university even when MH bears the name Muhammad. "My name is Muhammad, but I am comfortable" (MH, Education Personnel, 7 February 2024). MH meets many lecturers, employees and students who are Muslim at WMCUS.

According to MR, the institution has never forced its employees to convert to Catholicism. The values of honesty, peace and diversity are always emphasised. According to MR, WMCUS is also known as an institution that is honest and complies with regulations, for example, paying taxes. MR said that working at WMCUS with a diversity of beliefs but full of harmony and peace is like a rainbow. "The rainbow is beautiful because it is diverse" (MR, Educator, 7 February 2024).

Patron Day as a Foundation of Organisational Culture

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



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Source Schein, 2004a

At the top level, artifacts are all the phenomena that we can see, hear and feel when we enter or are inside an organisation. Artifacts include all the things that can be seen inside the organisation, such as its physical environment; its language; its products and technology; its artistic creations; its 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 interesting activities at WMSCU is Patron Day. According to its level, Patron Day is classified as an artefact because it is an activity, which is a series of events that can be observed directly, seen and followed by all employees.

Pacanowsky and Trujillo refer to ritual performance as all recurring and regular communication performances that have the purpose of 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 that is a routine organisational behaviour that specifically expresses organisational culture. Patron Day is held regularly in October every year and is attended by all employees.

The patron of WMSCU is St John Paul II. John Paul is a figure considered appropriate to be chosen as the patron of WMSCU, a figure worthy of study and admiration, a role model for applying norms. The exemplary value of John Paul's life is what gives deep meaning to the university, especially to continue to fulfil the call and challenge of bringing the university more social impact (ukwms.ac.id). Patron Day is an activity that is routinely held to commemorate the university's Patron. This activity is mandatory for all members of the university community. Activities are organised in stages starting from Pre Patron activities to prepare for Patron Day to Patron Day events.

All community members participate in the activity, reflecting on the life values of Patron John Paul II. If there are employees who do not participate, they will receive a notification letter. "I once did not participate, I thought it was only for Catholics, because I am Muslim I felt I did not need to participate, it turned out to be for all, 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 activities. MH added that the value of Patron's life speaks of truth, love and peace so that he feels there is truth beyond the truth he knows. MR added, that as the head of the study programme, he also communicated the Patron's values to students and lecturers. Lecturers are asked to teach correctly, students are asked to learn correctly. (MR, 7 February 2024).

John Paul II upheld the value of dialogue and was known to be very close to young people. The selection of St John Paul II is based on his life and works that have had an impact on the renewal of himself, the church, and society. He is a figure who inspires many fields of science such as bioethics, economics and socio-politics. The existence of this patron is expected to be the main reference for the entire WMSCU community in conducting studies or studies based on his thoughts and virtues, thus becoming a distinctive colour for WMCUS. And can be an exemplary model in the formation of lecturers, education staff and students, which is built on the spirituality of Saint John Paul II. (ukwms.ac.id)

Patron Day: Dialogical Communication as a Showcase of Tolerant Culture

Patron Day activities are followed as general activities and apply to all employees of any religion, not special rituals 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, how we must introspect ourselves." (MR, 7 February 2024) MR added that the values of the patron are universal, humanist, seeing others from a positive side and 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 inclusive. The value of diversity is shown by the diverse religious backgrounds of employees who participate in this activity. As evidenced by the pause for prayer for employees who are Muslim, on the sidelines of the event, this shows respect for the diversity of religious followers of employees. Even when

the event was held on a Friday, those who are Muslims were still given time to perform Friday prayers. "I can also pray on Friday" (MH, 7 February 2024). The value of equality is shown by the provision that all employees, both officials and ordinary employees, both lecturers and administrative staff, must attend this event, blend together, if there are employees who cannot participate, they must include a strong reason, otherwise they will usually get a kind of notification letter. It applies to all employees with any religious status, everything is the same or equal. The value of inclusive is reflected in the nature of activities that 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 inclusiveness are interesting issues in universities with an exclusive organisational culture that is based on certain religious values, but the values of diversity, equality and inclusiveness must be maintained. Research on the application and challenges of these values of diversity, equality and inclusiveness in world universities has been conducted by Merli Tamtik and Melissa Guenter in Canada (Tamtik & Guenter, 2019). These values of diversity, equality and inclusiveness ultimately foster a culture of tolerance for all employees at WMSCU.

According to MH, knowing the figure of John Paul II with the values applied in life can be a reference. "Even though I am a Muslim, it does not mean that I have to reject good teachings that can be used in daily life outside my beliefs". MH interprets Patron Day as a means to accept good values outside the good values he has believed so far. "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. Because I believe in faith from a sincere heart, not from an invitation or following certain activities". MH interpreted Patron Day as a form of organisational activity and not a religious activity. "Some of my Muslim friends thought I converted to Catholicism because I made a story on IG about Patron Day". (MH, 7 February 2024)

Pacanowsky and Trujillo in Miller argue that the study of *organizational culture* focuses on communication actions that can create culture. Both argue that this communication act is conceptualised as: "performances" that are interactional, contextual, episodic, and improvised. (Miller, 2013). If based on Pacanowsky and Trujillo's concept, Patron Day as an organisational culture can be traced from the communication actions of its participants.

Interactional means that they require the involvement of their members, requiring the participation of many members. In other words, they are social actions, not solitary actions. Patron day activities are community activities in which all community members are involved in them. In another sense, Patron Day activities show communication activities that are dialogical in nature because they involve many 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).

Contextual because the members of the organisation enter into the atmosphere of the organisation and the history of the organisation, embedded in the context of the organisation and the history of the organisation. Before Patron Day is held, it always begins with a Pre-Patron activity which is used as a preparatory event to re-introduce the Patron's character and values. The activities take place in small groups with various forms of activities. The time context chosen is 22 October as stipulated in the University Decree on the appointment of Patrons.

Episodic, because it produces ever-different events in the organisation, shows are episodes. Members of the organisation seem to perform events with a beginning and an end and each member will be able to distinguish them and identify or episode as different from another. Communicative performances can be referred to as distinct events. Although they may not have a fixed beginning or end, these performances have a certain unity about them. Patron Day is held regularly, but it is always associated as part of a larger activity which is the establishment of values and organisational culture in WMSCU.

Improvisation, there is flexibility in how communication episodes play out, and although the performances are the same, they are never repeated in the same way. Members of the organisation always have a different experience for each patron activity they participate in each year. Patron Day activities take place every year and are routine, but there are always different forms of activities presented. Some activities take the form of seminars, some activities take the

form of sharing service reflections, and various other forms. Each participant always gets 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 pointing out the importance of "cultural performances", Pacanowsky and Trujillo highlight the communicative process by which organisational culture is born and will always change over time (Miller, 2013).

CONCLUSION

This research uses the theory of organisational culture introduced by Pacanowsky and Trujillo. The organisation is seen as a performance in which all involved can participate together. This research found that employees who are Muslims interpret Patron Day as an event that is considered good, carried out by recognising and emulating the values of patron John Paul's life, interpreted as a learning activity of noble values. Being a place to learn outside the subject's beliefs. In the end, this meaning has implications for the emergence of an attitude of religious tolerance which is reflected in the characteristics of the organisational communication of its members, namely communication patterns that involve various parties, especially in personal relationships. Striving for two-way communication in the form of interpersonal dialogue to build a good organisational culture.

Patron value is a dialogue that contains the noble value of humanity that as a member of the organisation must prioritise two-way communication carried out with full tolerance and respect for the interlocutor. Dialogical communication is communication that promotes the values of diversity, equality and openness for all. Dialogical communication means promoting a culture of tolerance that is interactive, contextual, episodic and improvisational. Patron values are perceived to have become integrated values in the members of the organisation, which can be seen from the daily behaviour of its members in their activities.

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