


Building a Core Value-Based Organizational Culture in Christian Higher Education: a Study at Toraja Christian University

Oktavianus Pasoloran¹, Ade Lisa Matasik²

¹Universitas Atma Jaya Makassar, Makassar, Indonesia, ²Universitas Kristen Indonesia Toraja, Tana Toraja, Indonesia

Article Info	ABSTRACT
Keywords: Organizational Culture Christian University Core Values	The purpose of this study is to determine how to build a Christian university organizational culture based on core values. This study uses a qualitative approach with a case study method focused on a university, namely Universitas Kristen Indonesia Toraja. The research data was obtained through observation and interview instruments. The data analysis technique used was thematic analysis through coding of interview transcripts or observation notes. This study emphasizes that the core values formulated by UKI Toraja are not only important in determining the organization's direction but also serve as guidelines and guidance for all university stakeholders. More transcendental values, such as Christianity, local wisdom philosophy, human dignity, as well as social and national concern, require critical reflection that enables every member of the UKI Toraja community to be directed toward the same goal. Core values ultimately build organizational cultural values as pillars of transformation in facing the challenges of changes in the higher education environment and enhancing more meaningful commitment from the entire academic community.
This is an open access article under the CC BY-NC license 	Corresponding Author: Oktavianus Pasoloran Universitas Atma Jaya Makassar pasolorano@gmail.com

INTRODUCTION

Every organization has a personality called organizational culture (Cameron et al., 2006). Culture in an organization is similar to personality in humans. Basic assumptions, beliefs, norms, and values form the foundation of an organization's culture and help identify the difference between good and bad (Soltani, 2012). Culture in any organization is considered a key factor in its formation and has a significant influence on its structure, plans, external and internal environment, technology, human resources, productivity, and organizational strategy. Culture shapes the framework of organizational behavior (Christopian, 2008). Luthans (1989) states that there are two determining factors of cultural strength and weakness: cohesion and intensity. Commitment reflects the number of individuals who agree with cultural values, while intensity indicates the level of employees' organizational commitment. In a strong culture, high agreement on the organization's mission fosters unity of purpose, a sense of community, loyalty, organizational commitment, and reduced turnover intent. Moreover, a culture that is so strong no longer requires many formal rules and procedures to guide employee behavior (Tabarsa and Imani delshad, 2009). Robbins (1997) believes that there

are ten elements that generally define organizational culture, including creativity, risk-taking, managerial guidance, integration of organizational goals, managerial support, control, identity, bonus systems, compromise in conflicts, and relational pattern consistency. He believes that a strong culture can enhance job satisfaction, reduce employee turnover, create stability in behavior, and improve performance. These are key factors in efficiency, effectiveness, and achieving organizational goals and strategies.

Organizational culture provides a theoretical framework for understanding organizational processes with an emphasis on efforts to understand collective groups or subgroups of people within an organization. Cultural studies have focused on an emic approach that observes group norms, behaviors, beliefs, and attitudes (Martin, 2002; Trice & Beyer, 1993; Schein, 2004). Organizational culture as a theoretical construct offers concepts for understanding useful aspects of organizational dynamics. Cultural theory provides a framework for understanding values, beliefs, norms, and ambiguities within an organization. In higher education, the complexity of cultural dynamics becomes particularly extensive as it can challenge assumptions and beliefs, enhance managerial information, improve policy development, assist individuals in better understanding the specific context of a higher education institution (Kuh & Whitt, 1988), and enhance meaningful commitment from the entire academic community and students.

Institutions continue to rely on compelling statements about Values, Vision, and Mission (VVM) to provide strategic goals and direction. However, among the most essential VVM statements for an institution are its values. These core beliefs, once identified and communicated, are internalized by the institution in various decisions and actions that are necessary. In both the private and public sectors, the key to success begins with organizational values that serve as principles, ideals, or firmly held beliefs that are upheld or adhered to in decision-making. Significantly, the culture created by leaders is highly dependent on the behavior of leaders and their subordinates. Leaders whose energy is wrapped up in the pursuit of status and internal competition create a "poison" that is not beneficial to the organization. Leaders who share the same vision and values, who work for the common good, and who focus on building an internal community create internal cohesion and alignment of values. Higher education institutions need to rely on value statements to launch new programs, support services, conduct research, improve operations, and build future capabilities for change.

The higher education system actually aims to produce trained individuals with specialized skills, managing their thoughts and actions to achieve the highest goals. In the past, higher education was intended to develop awareness of a higher responsibility to society and humanity. In the current education system, students think that the focus of the learning process is on career advancement through acquired knowledge, and thus their responsibility is limited to hedonistic pursuits. One of the most significant challenges for higher education institutions is creating an organization with a strong culture that fosters effective and cohesive employee collaboration, especially during times of transformational change. Historically, colleges and universities have been able to withstand change but have been unresponsive to leadership changes. Therefore, many small universities must undergo

extreme changes to maintain a competitive edge in the more capitalistic higher education market (Fein, 2014). The nature of higher education, including its culture and organizational structure, is crucial to understand before attempting to enforce or change it (Tierney, 1988).

Organizational cultural values are crucial in organizational transformation (also referred to as transformation pillars), where cultural values shape the foundational mental models of organizational members in understanding what is happening within the organization and the actions that should be taken. These foundational mental models include assumptions, generalizations, and deeply ingrained perceptions held by organizational members (Schalock et al., 2018). Organizational transformation also requires members of the organization to think differently and become more innovative in developing and implementing a series of transformation strategies (Schalock et al., 2018). Organizational culture encompasses core values, assumptions, interpretations, and approaches that characterize and make the organization unique (Fekete & Dimény, 2012). In its operations, each organization develops its own uniqueness, which significantly determines its operations (Gregory et al., 2009). All management and staff members play a key role in shaping organizational culture (Schein, 1992). The values of managers and owners define the principles and values of the organization; therefore, organizational culture reflects the organization's goals, vision, spirituality, style, and management values. One of the most important functions of management is to create, manage, and develop an organizational culture that supports the organization's goals (Schein, 1992).

According to Dua (2019), in some Catholic universities, the Ignatian method has been developed, which focuses on action and reflection on experiences and actions. Universities that adopt this method will genuinely develop core values as the spirituality of the university. Here, these values are not merely rules but become the lifeblood of the organization, infusing activities in classrooms, workplaces, seminar rooms, and various other activities such as teaching, research, and community service. Additionally, some institutions develop values with a focus on specific spiritualities. Here, values are seen as nothing more than the embodiment of the spirituality embraced. With this method, the values formulated by the university are not only important in finding the direction of the university organization but also become guidelines for the daily life of the university community. However, the development of core values and organizational culture faces new challenges that could take Catholic universities in a different direction. In today's open environment, Catholic universities cannot close themselves off from the changes demanded by the times. Pragmatism in life as an academic community often becomes the choice in solving many problems.

According to Dua (2019), from this pragmatic perspective, the values formulated by universities and long upheld by previous generations are considered too abstract and impractical. From this pragmatic viewpoint, market demands and efficiency often take precedence over value considerations. Pragmatic considerations cannot be ignored, as they can sharpen the university's vision of emphasizing excellence and professionalism in academic, business, and administrative activities. It can even be said that pragmatic considerations are necessary for the values that the university seeks to uphold to take concrete form in the university's operations and community life. Additionally, pragmatism can

enable academic programs and other activity centers under the university to make breakthroughs beneficial for the development of these programs and centers. Such breakthroughs can enhance academic excellence and professionalism. However, it must also be acknowledged that a pragmatic approach is not inherently productive for community life and university development. Conflicts of interest between parts and between parts and the university as a whole may arise if pragmatism is adopted as the sole approach to value development. On the surface, other more transcendental values, such as Christianity, human dignity, and social and national concern, may be neglected in favor of pragmatic considerations. These transcendental values require critical reflection or discernment that enables each member of the community to distinguish between what is beneficial for communal life and what only benefits individual interests, what is good and what is bad, what has future potential and what is only short-term, and what is appropriate to pursue and what is not (Dua, 2019).

Over the past two decades, universities worldwide have faced increasing pressure to adapt to rapidly changing social, technological, economic, and political forces. The complexity and competitiveness of the global economy, coupled with accompanying socio-political and technological forces, have created relentless pressure on higher education institutions to respond to environmental changes requiring broad institutional adaptation involving "significant transformation in research, training, and administration in higher education." Organizational cultural values are crucial in organizational transformation (also referred to as pillars of transformation), where cultural values form the basic mental model of organizational members in understanding what is happening in the organization and the actions that need to be taken. Organizational culture encompasses core values, assumptions, interpretations, and approaches that characterize and make the organization unique. In its operations, each organization develops its own uniqueness, which significantly determines its operations. The core values formulated by the university are not only important in determining the direction of the university organization but also serve as a daily guide for the university community. Other more transcendental values, such as Christianity, human dignity, and social and national concern, require critical reflection or discernment to align every member of the Christian university community toward a common goal. In higher education, the complexity of cultural dynamics is vast because it can challenge assumptions and beliefs, enhance managerial information, improve policy development, help individuals better understand the specific context of a higher education institution, and increase the meaningful commitment of the entire academic community.

In terms of higher education terminology, Universitas Kristen Indonesia (UKI) Toraja contains three predicates, namely (1) Christian, (2) Indonesian, and (3) Toraja. The Christian predicate signifies that UKI Toraja serves as a means of forming and nurturing cadres for the development of the nation, state, and church, who uphold and adhere to Christian norms and values in their daily lives, both as individuals and as social beings. The Indonesian designation signifies that UKI Toraja is one of the higher education institutions that has grown and developed within the Unitary State of the Republic of Indonesia, based on the Pancasila and the 1945 Constitution of the Republic of Indonesia. The Toraja designation signifies that UKI

Toraja has a special responsibility to nurture, develop, and strengthen Toraja culture, which is a national treasure and a gift from God that must be preserved. The journey and inheritance of history, along with the meanings attached to these three titles, can serve as a means to discover the core values that will be championed and shape the organizational culture that enables the existence and sustainability of UKI Toraja as part of the church service institution of the Toraja Church.

This research is important to further examine how these core values are embodied and internalized in various academic and non-academic activities in the spirit of "being a blessing to all" and achieving the vision of becoming an excellent and service-oriented higher education institution. A comprehensive study is needed to understand the current organizational culture and how core values are understood as guiding principles at UKI Toraja. Thus, the research question is: How does the organizational culture model of a Christian university based on core values function at UKI Toraja.

METHODS

This study uses a qualitative approach with a case study research design and is descriptive in nature. According to Denzin and Lincoln (2009), qualitative research is research that uses a natural setting, with the aim of interpreting phenomena that occur and is conducted by involving various existing methods. The qualitative approach is an important approach for understanding social phenomena and the perspectives of the individuals being studied. Qualitative research methods can be highly suitable for the initial stages of a research project (Pasak, 2010). This study employs a case study method focused on a specific university, namely the University of Kristen Indonesia Toraja. Like other case studies, this research cannot guarantee external validity (i.e., the possibility of generalizing findings to other situations). However, this study aims to provide a rich description and initial analysis that can serve as a foundation for further research efforts. The research was primarily conducted through document analysis and interviews. The authors had special access and conducted interviews with all academic staff, educational staff, and all stakeholders of UKI Toraja. Data analysis was conducted through documentation, questionnaires, and semi-structured interviews. The methodology used in this study begins by describing the research design, participants, and setting, as well as the data collection procedures. Subsequently, the data analysis is detailed with an explanation of how core values can be constructed within university culture. The questions are exploratory in nature and are therefore best answered using qualitative procedures (Corbin & Strauss, 2008). Creswell (2007) states that qualitative research is particularly suitable for studying groups, identifying and describing the complexity of issues, and understanding the interactions between people and their environment as implied in the guiding questions. For this study, the social construction and interpretive epistemological approaches are most appropriate because the focus of the study is on interactions (Crotty, 1998; Blumer, 1969; Mead, 1936).

RESULTS AND DISCUSSION

The purpose of this study is to develop a model of Christian higher education organizational culture based on core values at UKI Toraja to achieve the mission of developing Christian spirituality and passing on local cultural values, as well as developing high-quality, innovative, and globally-minded higher education for the welfare of humanity. This study is expected to provide a comprehensive overview of the dynamics of Christian higher education organizational culture (UKI Toraja) and core values from an emic perspective.

Building UKI Toraja's Core Values

Core values are an important foundation for higher education institutions to realize their vision and carry out their mission. As a Christian university, UKI Toraja has a set of core values that serve as guidelines for the entire academic community in carrying out the three pillars of higher education. The core values we uphold not only reflect our identity as a Christian-based higher education institution but also demonstrate our commitment to developing human resources who are character-driven, integrity-focused, and globally minded. These values serve as a guiding principle in providing quality education, conducting meaningful research, and consistently engaging in community service. Consistent values will build appropriate character and demonstrate behavior that reflects those values. This dynamic process will continuously create a mutually influential cycle between values, character, and behavior. The following are some explanations of why and how UKI Toraja identifies and builds its core values.

Table 1. Formulation of UKI Toraja Core Values

Core Value	Why
Missional	<ul style="list-style-type: none"> a) The history of evangelism in Toraja began in 1913 through teaching, preaching, and healing. b) Education (teaching) became part of the responsibility of the Toraja Church's ministry. c) The presence of UKI Toraja as the embodiment of the evangelistic mission, which began as the College of Teacher Education (CPG) in 1967, became the School of Teacher Education and Educational Sciences in 1971, and became the Toraja Christian University of Indonesia in 1992. d) The primary task of Christian education is discipleship. e) Missional as the foundation of theological spirituality f) As values, the desired character is the embodiment of Christian spirituality
Compassion	<ul style="list-style-type: none"> a) Compassion is a virtue of the heart that is always caring and responsive to the needs of others. b) Compassion or siding with the weak (option for the poor) is a universal ethic that transcends cultural, religious, and ideological boundaries, and is considered a great virtue in many philosophies and religious traditions. c) Being part of the achievement of UKI Toraja's vision, which is a character of service.

Core Value	Why
Integrity	<ul style="list-style-type: none"> d) Compassion as a sociological foundation. e) As a value, the desired character is an attitude of caring, solidarity, and willingness to share, empathy, and sympathy. a) The problems faced by UKI Toraja in establishing good governance are inseparable from the issue of integrity. b) Integrity is a reflection of the life of a believer. c) Integrity is the core of strengthening governance (organization, human resources, and university management). d) Integrity is the foundation of personality. e) As a value, the desired character traits are truthfulness, honesty, consistency, strong moral principles, authority, and integration.

"Missional" or "missional living" is the model or behavior of a missionary or messenger of God. Being missional means being concerned with the practice of one's life as a messenger of God in terms of behavior. The mindset and attitude of life within the framework of mission is to reach out to everyone encountered throughout one's life. Being a university that is born and dynamic from a mission effort is an important asset. If education is born from a missionary process, then the process and dynamics of education should be a missionary process in itself. These missional values are important because the church would not exist and could not carry out education if there were no mission.

Basically, the idea of being missional is so that UKI Toraja, as a representation of the church, has a mission because God has a mission (*Missio Dei*). The missional principle is that a missional church is a community of God's people who define and identify themselves and manage their lives based on their true purpose to be partners in God's mission in the world. In other words, the principle of organizing a true and authentic church, in this case UKI Toraja, in all the dynamics of its academic community is mission. When the church is in its mission, it is a true church. This principle then becomes the foundational principle of missional values. The missional lifestyle in higher education at UKI Toraja is to conduct education based on a lifestyle, way of thinking, and behavior rooted in the principles of the church's mission. In other words, UKI Toraja, within this missional framework in the life of the academic community, should carry out the spread of the Gospel through its mindset, attitude, and behavior.

Compassion is not merely a feeling but an action born of emotion that shows concern and helps to lighten the burdens felt by others. Recognizing the fragile and imperfect nature of humanity can encourage the entire UKI Toraja community to become more sensitive in acknowledging and clearly seeing the suffering of others. This is what gives rise to the desire to do good, to care for others, and to understand suffering and pain, which in turn naturally leads to the desire to alleviate that suffering. This is one of the characteristics of Christianity that loves God, manifested in social sensitivity and concern.

UKI Toraja serves as a platform for building positive synergy. Compassion is considered the core of harmony between work and spirit, which will motivate every organ within it to care for, support, and help alleviate the burdens of fellow colleagues. By contributing to

solving problems together through efforts to identify every available opportunity. Acts of compassion must be demonstrated and directed not only toward others but also toward oneself. The awareness that weakness and suffering are part of human life that must be accepted and faced.

Integrity is the foundation for building trust. Integrity is concrete action that reflects the principles of honesty, morality, and consistency in one's behavior and decisions. A leader with integrity builds influence by building trust through moral challenges, decision-making, and actions, and is predictable because of their integrity. A leader with integrity is a leader who can be trusted. In other words, a leader with integrity is a leader who gains trust. Integrity is very important in building UKI Toraja's governance through the values of honesty, responsibility, and trust. This integrity includes academic integrity, which is upholding honesty in academic activities such as teaching and research. Integrity is also important in building a zone of integrity, a concept to create an environment free from corruption, collusion, and nepotism.

Values are a fundamental aspect of organizations (Schein, 1985), as they are implicit and broad principles that guide employee behavior (Chatman, 1989). Organizations express their values both in their behavior and ideology (Van Rekom, Van Riel & Wierenga, 2006). Often, the official values expressed in an organization's ideology do not align with those demonstrated in employee behavior. Even employees, if core values are unclear, may follow their individual value systems formed during childhood and acquired from the communities they come from (Soyer, Kabak & Asan, 2006). These individual values may or may not align with the behavior the organization desires. Values are often approached by defining what is good, valuable, or desirable. Collins & Porras (1996) describe core values as "the central and enduring principles of an organization, which have intrinsic value and are important within the organization." Following Van Luijk & Schilder (1997), core values are more related to what the organization desires and wants to be accountable for, and what can sometimes be used as rules of conduct or guidelines for action.

Core Values as Triggers for Vision

Core values or core values of an organization are intended to shape behavior and work character that are aligned with the organization's strategy. Well-internalized core values become the main pillars in the formation of a strong organizational culture. When core values become the main pillars of organizational culture, they unite work practices to solidly realize the organization's goals and vision. Core values provide a solid foundation for the vision. The vision is a picture of the future that the organization wants to achieve, while core values are the values that determine how that vision will be achieved. The following is the framework for formulating UKI Toraja's core values, which was developed based on a deep understanding of inherited values and symbols that reflect identity at the spiritual level, as well as the local wisdom of the tongkonan as its philosophical foundation. These core values are then internalized at the strategic level to determine the direction for achieving UKI Toraja's objectives in the form of a vision and mission statement.

Table 2. Core Values as Triggers for Vision

SPIRITUALITY LEVEL
<p>Inheritance of Values</p> <ol style="list-style-type: none"> 1. History of the Toraja Church's Gospel Ministry 2. History of UKI Toraja 3. Church Decisions regarding UKI Torajalidentitas 4. Symbols (Logo, Anthem, and Marching Song) 5. The university motto is "A Blessing to All." 6. Calling: fellowship (koinonia), service (diakonia), and witness/proclamation (marturia) 7. The principles for carrying out this calling are love (agape), justice (dikaiosune), and truth (aletheia)
TATARAN PHILOSOPHY – TONGKONAN
<p>Tongkonan is the traditional house of the Toraja people in South Sulawesi. Tongkonan not only serves as a place of residence, but also as a center for social activities, a place for deliberation, and a center of traditional power. UKI Toraja identifies itself as a tongkonan with the primary objective of preserving and passing on the cultural values and unique identity of the Toraja people, as well as integrating Toraja cultural elements into various activities and programs. This has significant implications for student academic performance, the institution's global standing, and the potential for conflict between modern academic requirements and traditional practices.</p>
CORE VALUE
<p><i>Missional, Compassion, Integrity</i></p>
STRATEGIC LEVEL
<p>Vision of the University To become a high-quality and character-building university that serves the community.</p> <p>Mission of the University</p> <ol style="list-style-type: none"> 1. To organize and develop high-quality, innovative, and globally-oriented higher education for the welfare of humanity. 2. Developing an institution oriented toward quality and grounded in church values; 3. Equipping campus members with spiritual values, cultural values, and ethical values for living in a pluralistic society; and 4. Shaping campus members who have the motivation and spirit to serve and renew, build, and maintain the integrity of the church, society, and nation.

At the spiritual level, UKI Toraja's core values are formulated based on the inheritance of values, which is part of the process of passing on values, norms, and culture from generation to generation. This process is important for preserving cultural identity, shaping individual personalities, and providing guidance in life. The transmission of values at UKI Toraja can be traced back to the history of the Toraja Church's evangelization efforts, where education has been an integral part of the Toraja Church's evangelization mission. The transmission of UKI Toraja's values can also be identified in the long journey of UKI Toraja,

which began with the establishment of the College of Teacher Education (CPG) in 1967, became the School of Teacher Education and Educational Sciences in 1971, and became the University of Christian Indonesia Toraja in 1992. The inheritance of values as part of the foundation for formulating core values is key to building a strong and sustainable organization or individual, as well as ensuring the continuity of important values.

On the other hand, the identity of UKI Toraja can be recognized in its logo, hymn, and march song, which are used as visual representations, as well as praise songs that reflect the values, spirit, and vision and mission in achieving common goals. UKI Toraja's motto, "to be a blessing to all," serves as a slogan, guideline, or principle that can inspire, motivate, and guide the administration and management of UKI Toraja to have a positive impact on others and the entire community, as well as contribute to creating goodness and welfare for society. As a Christian university, UKI Toraja has a calling in fellowship (*koinonia*), service (*diakonia*), and witness/proclamation (*marturia*) based on the principles of love (*agape*), justice (*dikaiosisune*), and truth (*aletheia*).

At the philosophical level, UKI Toraja's core values are formulated based on the local wisdom of the *tongkonan*. The *tongkonan* is the traditional ancestral house of the Toraja people in South Sulawesi. It serves not only as a place of residence but also as a center for social activities, meetings, and traditional authority. UKI Toraja identifies itself as a *tongkonan* with the primary aim of preserving and passing on the cultural values and unique identity of the Toraja people, as well as integrating Toraja cultural elements into various activities and programs. This has significant implications for student academic performance, the institution's global standing, and the potential for conflict between modern academic requirements and traditional practices.

UKI Toraja, as one of the local universities, is highly committed to preserving and enriching Toraja culture and identity through the integration of cultural elements, serving as a tangible testament to the importance of *Tongkonan* values. The *Tongkonan* functions as a symbol of spirituality and balance, actively fostering spiritual connections while also serving as a center for the development of various aspects of life, empowering community members through holistic education. In terms of internalization, UKI Toraja continues to promote the harmonious integration of cultural traditions into daily life, ensuring that these values are not only preserved but also actively contribute to the development and well-being of the community. This comprehensive approach to education and community development provides a model of how educational institutions can play a significant role in preserving cultural heritage while leveraging opportunities for progressive change.

Ultimately, UKI Toraja's core values are formulated around three main principles: missional, compassion, and integrity, based on a deep understanding of the spiritual and philosophical values underlying the administration and management of UKI Toraja. UKI Toraja's core values serve as a strong foundation for formulating the vision and mission to achieve long-term goals and the means to achieve them. The core values ensure that the steps taken to achieve the vision are consistent with the principles upheld. Missional, Compassion, and Integrity, which have been chosen by UKI Toraja as core values, are used to strengthen the university's development strategy. When these values are used to motivate

all components to achieve the established strategy, a strong UKI Toraja culture is formed. The university's values are like a vehicle that is ready to take every member of the campus community to their destination. Values must be able to communicate the vision, enabling easy movement toward it. A vision is a statement that serves as a means to communicate the organization's reason for existence in terms of its purpose and core tasks, illustrates the framework of relationships between the organization and its stakeholders, and articulates the organization's primary performance objectives in terms of growth and development. Values must be able to project into the future and describe how everyone can move toward the future creatively and productively. In addition to behavior, values also provide guidance for creating a work ethic.

Development of Core Value-Based Organizational Culture

Core values are the main pillars in building a positive and productive organizational culture. A strong culture aligned with core values creates a conducive work environment where each individual feels a sense of responsibility and commitment to the organization's vision. Organizational culture is a set of values and beliefs, customs, traditions, and relatively uniform and sustainable methods transferred by organization members (Huczynski and Buchanan, 2007). Organizational culture is collective and exists at two levels: beliefs and behavior (Siefollahi and Davari, 2008). The following is an identification of UKI Toraja's organizational culture, which serves as a framework defining the organizational values that guide all UKI Toraja stakeholders, guided by core values.

Table 3. Core Values as Behavioral Guidelines

Core Value	Concrete Actions
Missional	<ul style="list-style-type: none"> a. Strive to bring others to faith and religious belief through discussion, teaching, or mentoring. b. Be involved in church ministry, such as teaching, leading worship, and educating young people about spirituality and the character of Christ in understanding Christian values as reflected in human values. c. Visiting the sick and wounded: Visiting and providing support to those facing crises or suffering. d. Contributing to environmental preservation and sustainability through actions consistent with religious principles. e. Engaging in social justice programs: Fighting for social justice and defending the rights of the marginalized or oppressed.
Compassion	<ul style="list-style-type: none"> a. Forgiveness: Having the ability to forgive those who have wronged you and not retaliate with revenge or hatred. b. Helping Those in Need: Providing assistance or support to people who are experiencing difficulties or suffering, such as feeding the hungry or giving water to the thirsty. c. Giving generously to those in need, whether in the form of time, money, or other resources. d. Visiting and caring for those who are sick or suffering. e. Offering shelter or assistance to vulnerable or marginalized people.

Core Value	Concrete Actions
	<ul style="list-style-type: none"> f. Have compassion for the oppressed: See people who are persecuted or oppressed and try to help them get justice and well-being. g. Pray for others: Lift up prayers for those who are facing problems or difficulties. h. Show kindness: Show friendliness, understanding, and kindness to everyone, regardless of their background or views. i. Providing material assistance to those in need, such as food, clothing, or shelter. j. Spending time listening to and talking with someone who is experiencing hardship or suffering. k. Providing moral and emotional support to friends or family members who are facing challenges. l. Forgiving those who have hurt or wronged you. m. Doing good deeds without expecting reward or recognition. n. Visiting sick or elderly people to give them attention and comfort. o. Getting involved in volunteer or charity work to help communities in need. p. Showing empathy and tolerance towards different views or backgrounds. q. Talking and interacting with people who are marginalized or ignored by society.
Integrity	<ul style="list-style-type: none"> a. Accuracy of Actions: Acting in accordance with one's values and principles, even when no one is watching or monitoring. b. Consistency: Demonstrating alignment between words and actions, and remaining faithful to principles even in the face of pressure or temptation. c. Openness: Being willing to speak up and face the truth, admit mistakes, and accept responsibility for the consequences of actions or decisions. d. Honesty in Communication: Speaking honestly, not evading, not distorting facts, and avoiding deception or manipulation when communicating with others. e. Personal Responsibility: Taking responsibility for the consequences of one's actions, whether positive or negative, and not looking for scapegoats or excuses to avoid responsibility. f. Fair Treatment: Treating everyone fairly, without prejudice or favoritism, and not using one's position or power for personal gain. g. Accuracy and Precision: Striving to provide accurate and reliable information, and not taking shortcuts in performing tasks or providing reports.

Core Value	Concrete Actions
	<ul style="list-style-type: none"> h. Honor Commitments: Keep promises, contracts, or agreements that have been made, even if there are difficulties or changes in circumstances. i. Moral Intelligence: Make decisions based on deep moral considerations, prioritize the common good, and avoid harmful or unethical actions. j. Respect for Privacy and the Rights of Others: Respecting the privacy and dignity of individuals, and not interfering with or violating their rights. k. In other words, integrity in an operational context is about applying moral principles in real actions, behaving consistently with one's values, and being responsible in all aspects of life.

Organizational culture determines the specific identity of an organization (Chuang et al., 2004). Cameron and Quinn also believe that organizational culture is a set of core values that are based on beliefs, collective memory, expectations, and definitions of success within an organization, and reflect the general ideology and identity of the organization. Organizational culture provides unwritten rules and guidelines for members of the organization in enhancing the stability of the social system (Cameron et al., 2006). In short, organizational culture can be recognized as a general pattern consisting of three main components: (1) acceptable norms and values; (2) individual and collective assumptions and understandings regarding the organization's goals and mission; and (3) consistency between the organization's situation and environmental conditions. Cameron and Quinn (2011) describe organizational culture as something that is "reflected in what is valued, the dominant leadership style, language and symbols, procedures and routines, and definitions of success that make the organization unique".

Organizational culture has been recognized as an essential and influential factor in analyzing organizations in various contexts. In addition, there are three different perspectives in studying organizational culture: the integration, differentiation, and fragmentation perspectives (Martin, 1992). The integration perspective assumes that culture is what unites the members of an organization and that there is consensus about what culture exists in a particular organization. The differentiation perspective assumes that culture is manifested by differences between subunits, and there is no consensus on what is common in culture. The third perspective, the fragmentation perspective, assumes that culture is ambiguous and unknowable and that individuals often change the culture within an organization so that no single culture can be identified. The results of this study indicate that organizational culture built through core values is an important construct that can support UKI Toraja in facing changes in its environment and management. The results of this study confirm the relevance of the value framework embedded in organizational culture in higher education institutions to provide guidance to academic leaders on how to align planned changes with organizational culture to achieve better results. At the university level, culture can be defined as the values

and beliefs of university stakeholders (i.e., administrators, faculty, students, support staff, and higher education providers), based on tradition and communicated verbally and nonverbally (Deal and Kennedy, 1982; Bartell, 2003). Values and beliefs are considered to have a significant influence on decision-making processes at universities (Tierney, 1988; Bartell, 2003) and shape individual and organizational behavior. Behavior based on underlying assumptions and beliefs is conveyed through stories, specialized language, and institutional norms (Bartell, 2003; Cameron & Freeman, 1991; Sporn, 1996). University culture can also be seen as the personality of an organization. University culture can be observed through building architecture, campus facility maintenance, and student interactions. University leaders are increasingly aware of the concept of culture and its important role in university change and development.

The internalization of values must result in attitudes and work behaviors consistent with those values. Values as desired culture begin with a sense of responsibility among members, administrators, management, and staff to work within a strong culture. A sense of responsibility for building a strong and positive organizational culture must be demonstrated through attitudes, behaviors, character, and work habits. Moral strength, integrity, and ethics are needed to interpret values. A strong organizational culture produces the best governance that is efficient, effective, and develops in accordance with the demands and dynamics faced by the organization. Internalized values will form a strong culture, then empower each individual in the workplace to move step by step towards a future rich in performance.

Based on previous research, core values must be able to be extracted into values that can shape character and serve as guidelines in forming graduate profiles. On the other hand, as a Christian university, UKI Toraja's core values must be able to achieve a more abstract goal, namely core biblical values as a form of achievement of UKI Toraja's mission, which is "to be a blessing to all."



Figure 1. UKI Toraja Core Value Model

To ensure that core values become the habitus of all UKI Toraja stakeholders' behavior, core values are continuously communicated through both academic and non-academic policies. The formulation and implementation of UKI Toraja's core values have been outlined in regulations and a behavior handbook. Communication plays a crucial role in the implementation and activation of core values. Blanchard & O'Connor (1998) describe value-based management by distinguishing three phases: first, formulating core values; second, communicating core values; and third, applying them in daily activities. Communication plays a vital role in explaining the abstract concepts of a core value and transforming them into clear and tangible behavioral guidelines, particularly in relation to various tasks and responsibilities within the organization. Klamer, Thung & de Jeu (2001) and Urde (2001) also note the

challenge of making core values explicit. Putting values into words is a tedious task; core values are not intended for direct use in communication, as they can raise expectations beyond what can be justified and risk losing their meaning and value (Urde, 2001).

In addition to internal communication, the need for external communication also appears to be increasingly important. On organizational websites, core values are often published and explained. In advertisements and job postings, a company's core values are increasingly becoming part of the message. Kinds (2000) explains this development in reference to media information transparency. For organizations, it is crucial to demonstrate that their operations are based on clear, specific values and that they also operate according to those values.

CONCLUSION

The results of this study indicate that core values or organizational core values can shape behavior and work character that align with organizational strategy. Well-internalized core values will become the main pillars in the formation of a strong organizational culture. When core values become the main pillars of organizational culture, they will unite work methods to solidly realize the organization's goals and vision. Core values provide a solid foundation for the vision. By integrating all elements of Christian spirituality, local wisdom philosophy, human dignity, and social and national concern, the University of Kristen Indonesia (UKI) Toraja can formulate core values as a guide for behavior that is continuously lived, fought for, experienced, and simultaneously serves as a catalyst for achieving the vision and mission. However, this research is limited by its focus on qualitative data from a specific region, which may not be generalizable to other contexts. Further research should consider comparative analysis with similar institutions in different cultural environments and incorporate quantitative methods to provide a more comprehensive understanding of the impact of such community development centers.

REFERENCE

- Barrett, R. (2006). *Building a value- driven organization: a whole system approach to cultural transformation*. Oxford: Butterworth-Heinemann.
- Bartell, M. (2003). Internationalization of Universities: A University CultureBased Framework. *Higher Education*, 45, 43–70. <https://doi.org/10.1023/A:1021225514599>
- Blanchard, K., & O'Connor, M. (1998). *Normen en waarden [Managing By Values]*. Amsterdam: Uitgeverij Contact.
- Blumer, H. (1969). *Symbolic Interactionism: Perspective and method*. Englewood Cliffs: Prentice Hall.
- Cameron K S, Freeman S J(1991). Cultural congruence, strength and type: Relationships to effectiveness. In: Woodman R W, Pasmore W(eds), *Research in organizational change and development*, Greenwich, CT: JAI Press
- Cameron KS, Quinn R. E (2006). *Diagnosing and changing organizational culture: based on the competing values framework*. Reading: AddisonWesley

- Cameron, K. S., & Quinn, R. E. (1999). *Diagnosing and changing organizational culture*. Reading: Addison-Wesley.
- Cameron, K. S., & Quinn, R. E. (2011). *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework* (3rd ed.). San Francisco: Jossey-Bass.
- Cameron, K. S., Quinn, R. E., DeGraff, J., & Thakor, A. V. (2006). *Competing values leadership: Creating value in organizations*. London: Edward Elgar.
- Chatman, J. A. (1989). Improving interactional organizational research: a model of person-organization fit. *Academy of Management Review*. 14, 333-349.
- Christopian, F. D. (2008). *Organizational culture as a mediating factor on knowledge management systems in the aerospace and defense industry*. Michigan: Regent University Press.
- Chuang Y.T. Church , R., Zikic.J. (2004). Organizational culture, group diversity and intra-group conflict. *Team Performance Management: An International Journal*, Vol. 10 Iss: 1/2, pp.26–34.
- Collins, J. C., & Porras, J. I. (1995). *Built to last: successful habits of visionary companies*. London: Random House Business Books.
- Collins, J. C., & Porras, J. I. (1996). Building your company's vision. *Harvard Business Review*. 74(5), 65-77.
- Corbin, J., & Strauss, A. (2008). *Basics of qualitative research*, 3 rd Ed. Thousand Oaks, CA: Sage Publications.
- Creswell, J. W. (2007). *Qualitative inquiry and research design: choosing among five traditions* (Second Edition). Thousand Oaks, CA: Sage Publications.
- Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Thousand Oaks, CA: Sage Publications.
- Deal, T. E., & Kennedy, A. A. (1982). *Corporate Cultures: The Rites and Rituals of Corporate Life*. Addison-Wesley Publishing.
- Deal, T. E., & Kennedy, A. A. (1984). *Corporate cultures: the rites and rituals of corporate life*. Amsterdam: Addison-Wesley Publishing Company.
- Dua, Mikhael. (2019). Nilai Inti Universitas Katolik di Indonesia Pengembangan Budaya Organisasi Berdasarkan Moral Exemplars. *RESPONS* volume 24 No. 02 : 141-170 © 2019 PPE-UNIKA ATMA JAYA, Jakarta
- Enz, C. A. (1986). *Power and shared values in the corporate culture*. Michigan: UMI research Press.
- Fein, M. (2014). The 'Professionalized' Solution to the 'College Bubble'. *Society*, 51(3), 200. doi:10.1007/s12115-014-9766-1
- Furnham, A., & Gunter, B. (1993). *Corporate Assessment: Auditing a Company's Personality*. London: Routledge.
- Gregory BT, Harris SG, Armenakis AA and Shook CL (2009). Organizational culture and effectiveness: A study of values, attitudes, and organizational outcomes. *Journal of Business Research* 62(7) 673-679.
- Gróf, A. (2001). Communication in the creation of corporate values. *Corporate Communications: An international Journal*. 6 (4), 193-198.

- Hofstede, G. (1991). *Cultures and organizations: software of the mind*. London: McGraw-Hill Book Company.
- Huczynski, A. A., & Buchanan, D. A. (2007). *Organizational Behavior*. 6 th ed. New York: Prentice Hall.
- Kinds, E. L. (2000). *De Hearhunter: gids voor waardengedreven leiderschap* [The Hearhunter: Guide for value-driven management]. Schiedam: Scriptum.
- Klamer, A., Thung, R., & de Jeu, M. (2001). *Waarden doen ertoe voor een bedrijf* [Values matter for a company]. *Filosofie in bedrijf*. 3, 27-34.
- Kuh, G. D., & Whitt, E. J. (1988). *The invisible tapestry. Culture in American colleges and universities*, ASHE-ERIC Higher Education Report, No. 1, 1-160.
- Lundy, O., & Cowling, A. (1996). *Strategic Human Resource Management*. London: Routledge.
- Luthans.(1989).*Organizational Behaviour (Fifth Edition)*,McGraw Hill Series in Management.
- Martin, J. (1992). *Cultures in organizations: Three perspectives*. Oxford University Press.
- Martin, J. (2002). *Organizational culture: Mapping the terrain*. Thousand Oaks, CA: Sage.
- Martins, E. C., & Terblanche, F. (2003). *Building organizational culture that stimulates creativity and innovation*. *European Journal of Innovation Management*. 6 (1), 64-74.
- McCoy, C. S. (1985). *Management of values: the ethical difference in corporate policy and performance*. Boston: Pitman Publishers.
- Mead, G. H. (1934). *Mind, self, and society*. Chicago: University of Chicago Press.
- Miller, K. (2006). *Organizational Communication: Approaches and Processes*. Belmont, CA [etc.]: Thomson Wadsworth
- Murphy, M. G., & Davey, K. M. (2002). *Ambiguity, ambivalence and indifference in organizational values*. *Human Resource Management Journal*. 12 (1), 17-32.
- Oppenhuisen, J. (2000). *Een schaap in de bus: onderzoek naar waarden van de Nederlander* [A Method of Inventory Values and Value Dimensions: Values of the Dutch]. Amsterdam: Philip Stroomberg.
- Pant, P. N., & Lachman, R. (1998). *Value incongruity and strategic choice*. *The Journal of Management Studies*. 35 (2), 195-197.
- Peters, T. J., & Waterman, R. H. (1982). *In search of excellence: Lessons from America's Best run Companies*. New York: Harper & Row.
- Robbins, S. P. (1996). *Organizational Behavior: Concepts, Controversies, Applications*. New York: Prentice-Hall Englewood Cliffs.
- Robbins, S. P.1997. *Organizational Behavior*, 7th edition, New Delhi: Prentice Hall of India Private Limite
- Schalock, R. L., Verdugo, M. A. & Loon, J. V. (2018). *Understanding Organization Transformation in Evaluation and Program Planning*. *Evaluation and Program Planning*. 67, pp. 53-60. <https://doi.org/10.1016/j.evalprogplan.2017.11.003>
- Schein, E. H. (1985). *Organizational culture and leadership*. San Francisco: Jossey-Bass Publishers.
- Schein, E. H. (2004). *Organizational culture and leadership* (3rd ed.). San Francisco, CA: Jossey-Bass.

- Schein, E. H., & Schein, P. (2017). *Organizational Culture and Leadership* (5th Edition). In *The Jossey-Bass Business & Management Series* (Vol. 4).
- Schein, E.H. (1992). *Organizational culture and Leadership* (2nd ed.). John Wiley & Sons, Inc.
- Soltani, MR .2012.Situation Analysis and optimal design of corporate culture of organizations, armed forces based on religious principles and values of the Islamic Revolution.The Journal Research in Islamic Management, Year 20, No. 1, 99-122.
- Soyer, A., Kabak, O., & Asan, U. (2006). A fuzzy approach to value and culture assessment and an application. *International Journal of Approximate Reasoning*. 44, 182-196.
- Sporn, B. (1996). *Managing University Culture: An Analysis of the Relationship between Institutional Culture and Management Approaches*. *Higher Education*, 32, 41–61. <https://doi.org/10.1007/BF00139217>
- Tabarsa, GH. A., & Imani delshad, R.2009.Analysis and determination of organizational culture interactions with organizational commitment of workers. *Academic-Research Bimonthly Journal of Shahed University*, 16th year, new period, no. 3, 45-58.
- Tahiraj Iliriana, Janez Krek, (2022). *Organisational Culture in Public University: A Case Study in Kosovo*. *CEPS journal*, Vol.12, NO.3, 127-147, doi: 10.26529/cepsj.1198
- Tierney, W. G. (1988) *Organizational Culture in Higher Education: Defining the Essentials*, in *The Journal of Higher Education*, Vol.59, No.1 (Jan- Feb 1988), pp.20-21.
- Trice, H. M., & Beyer, J. M. (1993). *The cultures of work organizations*. Englewood, New Jersey: Prentice Hall.
- Urde, M. (2001). *Core value-based corporate brand building*. *European Journal of Marketing*. 37 (7/8), 1017-1040.
- Van der Wal, D. (2004). *HRM moet rol opeisen bij bepalen van kernwaarden [HRM should claim its role in the establishment of core values]*. *Gids voor personeelsmanagement*. 12 , 32-35.
- Van Deth, J. W., & Scarbrough, E. (1995). *The impact of values*. Oxford: Oxford University Press.
- Van Luijk, H. J., & Schilder, A. (1997). *Ethiek en corporate governance: patronen en verantwoordelijkheid [Ethics and corporate governance: patterns and responsibility]*. Schoonhoven: Academic Services.
- Van Rekom, J., Van Riel, C. B. M., & Wierenga, B. (2006). *A Methodology for assessing organizational Core Values*. *Journal of Management Studies*. 43 (2) 175-201.