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# Seven Steps of Interreligious Dialogue of Action Increasing Employee's Engagement

## (Study The Dynamic of The Annual Reflection Program 2024 Atma Jaya Catholic University of Indonesia)

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## Abstract

*The present study aims to identify an effective way of promoting employee engagement through interfaith dialogue. The research employed a descriptive qualitative approach, and the sample consisted of Atma Jaya Catholic University of Indonesia employees. As a Catholic institution, Atma Jaya is committed to the values of the Christian faith and Pancasila (Tuhan dan Tanah Air), which reflect Indonesia's diverse cultural and religious landscape. The university's founders envisioned an academic community embodying Christian faith, excellence, professionalism, and care (Kristiani, Unggul, Profesional, Peduli-KUPP). However, building these values in every community member has proven to be a challenge, as evidenced by the low level of employee engagement. Employee engagement is an essential factor in promoting individual well-being and organizational success. It refers to the positive, fulfilling, and meaningful involvement in work activities characterized by dedication, enthusiasm, and absorption. Work plays a critical role in societal development, as it contributes to advancing various fields and providing goods and services. In this regard, Atma Jaya can leverage dialogical approaches to enhance the quality of social life in society. The university has adopted a strategy for promoting dialogue among individuals from diverse ethnic, religious, and cultural backgrounds, known as "Refleksi Karya." This approach involves seven steps of dialogue of action, emphasizing the view that work is a manifestation of faith in God. Faith is a strong belief in the doctrines or teachings of a particular religion. A pluralistic society refers to the practice of religious or spiritual beliefs within a community characterized by diversity in religious, cultural, and philosophical perspectives. Promoting open and constructive communication between religious groups fosters understanding, reduces misconceptions, and promotes cooperation among people with diverse beliefs. The ultimate objective is to achieve social harmony, where individuals of different faiths can coexist peacefully, collaborate for the common good, and contribute positively to the community's and society's overall well-being. Atma Jaya's "Refleksi Karya" approach invites individuals to reflect on their responsibilities through seven steps of dialogue of action, including looping, awareness building, sharing, teaching, reflecting, confirming, and doing*

***Keywords***

*Interfaith dialogue, Employee Engagement, Seven Steps Of Dialogue Of Action*

## INTRODUCTION

The discourse on diversity often gives rise to debates and disagreements. With the advancement of technology and transportation, migration has led to the proliferation of cultures and religions in almost every part of the world. This phenomenon is mainly due to the migration of individuals with unique backgrounds and traditions, resulting in a more global and diverse society.[1] In the modern era, people from different cultures and religions frequently interact with each other and may even be required to live alongside each other.[2] However, religious differences can pose many challenges, including difficulty integrating and accommodating differences among people living together. One major hurdle is the potential for misunderstandings caused by a need for more knowledge about other religions. Unfortunately, some individuals may be unwilling to understand better the differences between themselves and their neighbours.[3]

Deep divisions among people can engender clashes between communities.[4] The primary cause of this is exclusionary tendencies.[5] This problem arises when individuals or groups perceive their religion as excellence. Self-aggrandizing narratives and phenomena of selective empathy also exacerbate the notion that religion is used as an excuse for conflict.[6] The manifestation of this problem varies from subtle biased information, generalization, and stereotype[7] to isolationism,[8] prejudice, discrimination,[9] segregation, racism, religious intolerance, xenophobic

[1] C. Sawit, "Interreligious Dialogue Amidst Covid-19 Pandemic," *Catholic Theological Ethics in the World Church*, 2020.

[2] A. Le Duc, "Interreligious Dialogue to Promote Environmental Flourishing: An Ongoing Imperative," SSRN, 2023.

[3] A. Sari, Rusnaini, and T. Rejekiningsih, "Increasing the Society's Engagement Role Through Interfaith Dialogue," *Advances in Social Science, Education and Humanities Research* (2020): 1104–1110.

[4] I. Gabriel, "All Life Is Encounter: Reflections on Interreligious Dialogue and Concrete Initiatives," *Religious Education* 112, no. 4 (2017): 317–322.

[5] C. Hrynkow and M. Power, "Transforming the Center: Inter-Religious Dialogue, Contemporary Popes, and a Faith-Inspired Path for Peacebuilding," *International Journal of Peace Studies* 23, no. 2 (2018).

[6] Hrynkow, Power, "Transforming the Center".

[7] Vilà, R., Freixa, M., & Aneas, A. "Interreligious and Intercultural Dialogue in Education". Interdisciplinary Journal for Religion and Transformation in Contemporary Society *6* No 2 (2020): 225-273.

[8] Hrynkow, Power, "Transforming the Center".

[9] R. Campdepadrós-Cullell, M. Pulido-Rodriguez, J. Marauri, and S. Racionero-Plaza, "Interreligious Dialogue Groups Enabling Human Agency," *Religions* 12, no. 3 (2021): 189.

behaviours, and extremism.[10] On a larger scale, this leads to oppression and violence towards other religions that often result from wholly orchestrated activities.[11]

Indonesia is one of the largest countries with the most diverse religions. Thus, there have also been several cases related to conflicts among religions. One of the leading causes of the conflict is the strong sense of exclusivism that some groups preserve.[12] The lack of knowledge and uncertainty of other religions exacerbates this issue, leading to misunderstandings that can trigger conflict. Examining interfaith dialogue might be an effective way to respond to conflict between religions. However, the dialogue must reach all levels, and some effort will be required to maintain the continuity of the interfaith dialogue. In America, occurs lack of contact between different religions. However, studies have also noted that there is "little" prejudice against other religions. One possible reason for the lack of interfaith dialogue is that some disciplines have traditionally been cautious about investigating religious issues.[13] Thus, only limited literature instructs about religious issues in practice. Another reason is the developing Contact Theory, which states that contact between groups has become limited, essentially closed, and self-referential. External factors like hostile social forces exacerbate this approach and can lead to discrimination.

In a world of religious diversity with advantages and disadvantages, interfaith dialogue becomes essential to promote unity, peace, and a thorough understanding of each other. Interfaith dialogue has been practised throughout history. Despite the rich diversity, the main goal of interfaith dialogue is to pursue inclusive and peaceful societies. However, a recent study noted that the impacts of interfaith dialogues were sometimes partial, instrumental, and had little continuity.[14] Fundamentalism and absolutism often block the goal of interfaith dialogue. Many events have occurred with the dominance claims by the fundamentalists[15]. The solution to this issue is to hold an interfaith dialogue that discusses more practical things responding to the situation that affects all —such as the environmental concerns that need global

[10] Vilà, Freixa, & Aneas, "Interreligious and Intercultural", 225-273.
[11] Le Duc, "Interreligious Dialogue".
[12] Rusnaini & Rejekiningsih, "Increasing the Society's". 1104-1110.
[13] J. Van Hoven, "Interreligious Group Work: Stimulating Dialogue in America," *Graduate Journal of Counseling Psychology* 3, no. 1 (2012).
[14] Campdepadrós-Cullell, Pulido-Rodriguez, Marauri, & Racionero-Plaza, "Interreligious Dialogue", 189.
[15] Hrynkow, Power, "Transforming the Center".

action— instead of a conference that only examines religious aspects and knowledge.[16]

Another aspect that needs to be evaluated thoroughly is that most interfaith dialogues only focus on discussions at the elite level. Interfaith dialogue should be more than just sufficient among scholars, religious leaders, and prominent figures. The dialogue should go beyond the walls of conference halls.[17] It should be accessible to anyone at any level and happen in a way that involves people in such discussions and actions at the grassroots level. Otherwise, the primary purpose of interfaith dialogue could not be fulfilled. The fact that those people can rarely enjoy interfaith dialogue due to the limits of knowledge, figures, sources, or tools[18] should be the first thing to improve if we want to increase the impact of interfaith dialogue widely and achieve its intended goals.

**Employees Engagement: Works or Jobs Satisfaction**

The workplace is one of the most critical environments where individuals interact with each other. At the workplace, individuals engage in their tasks, jobs, responsibilities, or projects and perform their work. To function well, a workplace or institution must have several aspects, such as an excellent organizational structure, proper goals, and employee engagement. Employee engagement refers to the positive, fulfilling, and meaningful involvement in work activities. Muliawan, et al. stated that employee engagement is employee's positive feelings and high enthusiasm toward the work activities of the organization or institution in achieving their goals.[19] Robinson et al., expounded the definition, stating that it is the state where workers have awareness of the business and always work to improve organization's effectiveness. Hewitt added that employee engagement requires a sincere willingness to contribute to achieve organization's goals. Meanwhile, Schaufeli and Bakker concluded that employee engagement is a satisfying and positive state of mind

[16] Le Duc, "Interreligious Dialogue".

[17] Sawit, "Interreligious Dialogue".

[18] M. Prihatin, "Peace Journey: Interreligious Dialogue for Peace (Introduction to An Interreligious Dialogue Tool Through Game)," *Religions for Peace*, 2021.

[19] Y. Muliawan, B. Perizade, and A. Cahyadi, "Pengaruh Keterikatan Karyawan (Employee Engagement) terhadap Kinerja Karyawan di PT. Badja Baru Palembang," *Jembatan - Jurnal Ilmiah Manejemen Bisnis dan Terapan* XIV, no. 2 (2017): 69-78.

measured by workers' strength, dedication, and absorption to the organization.[20] This means that employees genuinely care about their responsibility at work; they do not only work for salary but also to achieve the organization's goals.[21] Workers with employee engagement commonly feel more connected to the organization's vision and mission, emotionally, socially, and spiritually.[22]

In service organization, such as university, the customer and the employee have much closer relationship, and customer satisfaction crucially depends upon it.[23] Unsatisfied lecturers or educational staff, in a university organization can quickly bring it into disrepute. This may matter less if the university customers (student and parent) have no choice, but to use its educational service. The fact today is students and parent have choices across various universities, as long as they can buy the school payment.

Employees are now made increasingly aware of the importance of the customer in maintaining employment.[24] Customer feedback, which is implemented every year by a university, is not related to performance pay. In context of university system, both performed and unperformed lectures or educational staff, are treated by different system with non-educational organization system.

Mark dan Spencer, in Pearson, (1991) realized that good relations among employees, leaders, and owner with customers was the key of organizational success.[25] Good relations among lecturer in a university, or at least in each unit or departement, that increase satisfaction of students and parent (customers) was the key of university success. If employee satisfaction is a necessary condition of a successful bussiness, how can it be achieved?[26]

**Types of Employee Engagement**

Employee engagement can be simply defined as human motivation contributing in work to achieve organization's goals with many driving factors. Thus,

[20] F. Tentama, N. Ningrum, Subardjo, and S. Mulasari, "Relationship Between Work Satisfaction with Employee Engagement," *Advances in Social Science, Education and Humanities Research* 317 (2019): 200-203.

[21] Muliawan, Perizade, and Cahyadi, "Pengaruh Keterikatan". 69-78.

[22] Tentama, Ningrum, Subardjo, and Mulasari, "Relationship Between", 200-203.

[23] R. Pearson, "The Human Resource". London: McGRAW-Hill Book Company. (1991).

[24] Pearson, "The Human Resource".

[25] Pearson, "The Human Resource".

[26] Pearson, "The Human Resource".

employee engagement is conceived as an individual level concept, not a group level. Kahn emphasized that employee engagement should be divided into cognitive, emotional, and physical engagement.[27] Kahn categorized the engagement as personal engagement and personal disengagement. Personal engagement is a condition where employee has full role performance in work and promote connections to the organization simultaneously. Engaged employees convey behaviors that arouse relation of self to the work task where they involve physically, contribute significantly, and connect to others empathically. On the contrary, personal disengagement is a condition characterized by employees' withdrawal behavior and lack of connection to the organization. Disengaged employees display lack of efforts, incomplete performances, and emotional disconnection.[28]

Meanwhile, in the "X Model of Employee Engagement" theory, Blessing White explained that there are five engagement categories. These are 1) The Engaged, employee who has total contribution and satisfaction; 2) Almost Engaged, refers to employee who has high performance and reasonably satisfied; 3) Honeymooners & Hamsters, who has high satisfaction but inadequate contributions; 4) Crash & Burners, the one who give high contribution but lowly satisfied; and 5) The Disengaged, refers to employee who gives low contribution and get low satisfaction.[29]

**Worker Satisfaction is A Strategic Issue**

According to Pearson's research in 1991, when employees prioritize monetary gains over other aspects of their work, it can lead to the organization's goals and values becoming irrelevant. In today's world, there is a growing recognition that organizations' success in achieving their objectives largely depends on customer and employee satisfaction. It is increasingly evident that employee satisfaction plays a critical role in influencing customer satisfaction. When employees are content with their work, they tend to have a more profound and meaningful perspective on their work that aligns with the organization's values. In other words, when employees feel

[27] S. Huang, C. Huang, and T. Chang, "A New Concept of Work Engagement Theory in Cognitive Engagement, Emotional Engagement, and Physical Engagement," *Frontiers in Psychology* 12 (2022).

[28] W. Kahn, "Psychological Conditions of Personal Engagement and Disengagement at Work," *Academy of Management Journal* 33, no. 4 (1990): 692-724.

[29] BlessingWhite, Employee Engagement Research Update - Beyond the Numbers: A Practical Approach for Individuals, Managers, and Executives (Princeton: BlessingWhite, 2013).

valued and appreciated by their organization, they are more likely to contribute generously and experience growth in their work engagement.

**Social and Psycological Contract**

The most common reason for employment termination is job dissatisfaction, which means that an employee may choose to leave a particular institution not solely due to their ability but because of their discontentment.[30] It is crucial for employees to comprehend the social exchange processes throughout the recruitment and selection process. This understanding will aid them in determining whether or not to join a specific institution or company. Social contracts should be established in the beginning, assessed, and revised as needed by employees and institutional leaders. Employees should be aware of the company's work requirements, responsibilities, and job descriptions. Thus, each employee will understand the psychological demands and rewards of a job. A thorough comprehension of this social contract from the outset leads to work engagement.

**Driving Factors of Employee Engagement**

Kahn's research in 1990 denoted that there are several factors that influence the employee engagement. On the psychological conditions, Kahn described three following categories that shape employee in contributing to the organization vision and mission: psychological meaningfulness, psychological safety, and psychological availability. Psychological meaningfulness occurred when workers feel valued and useful in their works. The driving factors that influenced psychological meaningfulness are: 1) task characteristics, where workers involve in more or less challenging task, have opportunities to be creative, and do the works autonomously; 2) role characteristics, where workers find themselves fitted to the role, status, or position; and 3) work interactions, a connection where workers experience rewarding interpersonal interactions with colleagues and clients. As for psychological safety, Kahn defined that psychological safety is the feeling when workers can show themselves confidently. Interpersonal relationships, group and intergroup dynamics, management style and process, and organizational norms significantly influence this condition. All of these social elements can create trustworthiness and safety in work environment, depend on how the organization implement it. Whereas psychological

[30] Pearson, "The Human Resource".

availability is the workers' sense of being capable and have resources that needed to perform well. Driving factors that can impact psychological availability are physical and emotional energies, refer to the level of capacity to engage; insecurity, level of confidence regarding self abilities and status; and outside life, the external factor which potentially influences employees performance, whether increase or decrease the full participation in work.[31]

**Workers as Individuals**

In a professional environment, a team's success depends on every member's ability to fulfil their responsibilities while working together cohesively. Each team member is responsible for their actions, ultimately impacting the group's overall achievements. Active participation, adherence to norms and principles, and alignment of values and styles are essential to effective teamwork. Since people belong to social groups with their own norms and values, job satisfaction can be influenced by working conditions, social dynamics, and the physical workplace environment. [32] Employees who engage with the team and perform their duties according to their unique abilities and styles are truly dedicated to their work.

**Motivation and Satisfaction**

Understanding the motivation of employees is crucial for the success of any company. When leaders understand what drives their employees to work, they can create a work environment that fosters dedication and engagement. However, it is also essential for employees to realize their motivation for work. Various factors, including personal needs and desires, influence work motivation. Locke and Henne accepted that "needs" as the source of motivation.[33] According to Maslow's hierarchy of needs theory, the two highest needs of every individual are self-esteem and self-actualization.[34] Employees fulfilling these two needs are more likely to be engaged and dedicated workers. Self-esteem refers to a sense of self-worth and confidence, while self-actualization refers to the desire to reach one's full potential. By creating a work environment that supports fulfilling these needs, leaders can help their employees achieve tremendous success and job satisfaction.

[31] Kahn, "Physchological Conditions", 692-724.
[32] Pearson, "The Human Resource".
[33] Pearson, "The Human Resource".
[34] Pearson, "The Human Resource".

**Motivation of the Work**

Locke's theory suggests that work will be most motivating when clear goals are set for the worker. According to Hackman and Oldham in Pearson's publication from 1991, work that can motivate and satisfy employees is characterized by offering a range of skills, task identity, autonomy in task meaning, and feedback. Skill variety is a planned function of the job. Task identity refers to the whole of the task. The autonomy in task meaning and feedback refers to the work environment. In Pearson (1991), O'Brien said that work value and skill variety influence satisfaction. Meanwhile, satisfaction influences employee work engagement.

**Job Satisfaction as Experienced**

Nowadays, in the context of having a spirit of work engagement, employees respond more creatively and with total commitment to various forms of appreciation/rewards rather than various types of punishment.[35] The intrinsic value of work can be a mighty reward.

An employee's experience of receiving appreciation can foster work values from within him. Individuals who have found good work values from within and actualized them in their daily work habits and styles can build much closer engagement than employees who are still confused about their work values. What and how an employee works, as well as for whom he carries out the various types of responsibilities he carries out, greatly influences the satisfying experience at work.

**The Importance of Employee Engagement in Workplace**

Employee Engagement plays a vital role in the workplace environment. The engagement can motivate employees to initiate essential behaviors that lead to optimal function and growth.[36] Schaufeli also proposed that engaged employees are likely to perform better than disengaged colleagues.[37] High-engaged employees can improve work performance, generate creative ideas, increase productivity, and reduce retention and acquisition of costs. They can increase the organization's competitive values in impacting betterment in society. Employee engagement also

[35] Pearson, "The Human Resource".

[36] E. Deci and R. Ryan, *Intrinsic Motivation and Self-Determination in Human Behavior* (New York: Plenum, 1985).

[37] W. B. Schaufeli, *Employee Engagement in Theory and Practice* (London: Routledge, 2013).

affects employees' efficiency, satisfaction, happiness, loyalty, and retention.[38] On the other hand, low-engaged or disengaged employees could bring negative impact to the organization. They do not show strong desire to become active members of an organization and do not demonstrate sufficient effort to engage in behaviors that contribute to achieve organization's goal.[39] Employee engagement matters to the employees and also the organization. Employees can utilize agreement provisions to achieve organizational goals and objectives with proper and continuous engagement. Therefore, an organization must always incorporate work activities that enhance employee engagement.[40]

**Employee Engagement and Interfaith Dialogue in Workplace**

Shuck identified that there are multidimensional approaches to increasing engagement in the workplace.[41] One of the aspects that needs attention is religion. Religion is an essential component to identity.[42] Individuals incorporate their interests, values, and norms as a person in a self-concept called identity. Religious identities shape individuals' relations with others and can be the basis for solidarity as well as division at many levels.[43] In a workplace where employees interact with each other, religion has a significant effect on people's behaviors.[44] Religion, with its principles, values, and teachings, can determine people's attitudes toward moral perception in their personal and professional lives. Identity is the core of diversity in the workplace that reflects fundamental differences among individuals.[45] Hence, the

[38] M. Milisani, N. K. Devi, and H. Naser, "Employee Engagement Mediation: Employee Performance Through Employee Loyalty and Organizational Commitment," *International Journal of Science and Society* 6, no. 1 (2024): 168-184.

[39] Tentama, Ningrum, Subardjo, and Mulasari, "Relationship Between", 200-203.

[40] S. Osborne and M. Hammoud, "Effective Employee Engagement in the Workplace," *International Journal of Applied Management and Technology* 16, no. 1 (2016): 50-67.

[41] B. Shuck, "Integrative Literature Review: Four Emerging Perspectives of Employee Engagement," *Human Resource Development Review* 10 (2011): 304-328.

[42] J. Siahaya, S. Ibnu, A. Siddiq, I. T. Murdo, and M. Nafi, "Interfaith Dialogue in the Context of Globalization: The Role of Religion in International Diplomacy," *International Journal of Science and Society* 5, no. 4 (2023): 851-864.

[43] Siahaya, Ibnu, Siddiq, Murdo, and Nafi, "Interfaith Dialogue in the Context of Globalization," 851-864.

[44] Y. Bal and O. Kokalan, "The Moderating Effect of Religiosity on the Relationship Between Burnout and Job Satisfaction," *Frontiers in Psychology* 12 (2021).

[45] Y. Heliot, I. Gleibs, A. Coyle, D. Rousseau, and C. Rojon, "Religious Identity in the Workplace: A Systemic Review, Research Agenda, and Practical Implications," *Human Resource Management by Wiley Periodicals* 59 (2020): 153-173.

work environment must meet employees' needs and accommodate diversity, particularly in religions. In order to increase employee engagement, religiosity can be an essential factor in improving job satisfaction, commitment, and performance.[46] All these factors can lead to the organization's goal and development. One thing to do in order to encourage and address religious diversity in the workplace is the interfaith dialogue.

Interfaith dialogue is a discussion in which two or more people seek to realize faith's fundamental oneness, unity, and universality. Interfaith dialogue does not aim to change other people's ideas about their faiths, but to find common ground between religions and emphasize harmony and peace.[47] Interfaith dialogue can be an opportunity to talk and listen to individuals of different faiths; know, learn, and understand the 'other'; and provide an atmosphere of freedom, because everyone is respected for their differences.[48] In a working environment, dialogue can have many facets in work activities. It is vital to accommodate interfaith dialogue in a plural working environment so employees have mutual respect and understanding, and can work together for to reach common goals. The dialogue between religions and faiths has an excellent role in healing divisions in society[49] and specifically in the workplace. Interfaith dialogue also potentially implies personal and social transformation.[50] The opportunity of interfaith dialogue can help increase employee engagement and lead to better achievement of organizational goals and for the common good of society, as the organization also serves society as a whole.

## METHOD

This research was designed as descriptive qualitative research; data was collected from several related literature about interfaith dialogue and employee engagement. Information relating to implementing seven steps of interfaith dialogue was collected from interviews and observation results in the annual reflection program implemented by Atma Jaya Catholic University 2024. Subject research are

[46] Heliot, Gleibs, Coyle, Rousseau, and Rojon, "Religious Identity in the Workplace," 153-173.

[47] A. Andrabi, "Interfaith Dialogue: Its Need, Importance, and Merits in the Contemporary World," *International Journal of Advanced Academic Studies* 2, no. 3 (2020): 264-271.

[48] Andrabi, "Interfaith Dialogue" 264-271.

[49] Andrabi, "Interfaith Dialogue" 264-271.

[50] R. Campdepadrós-Cullell, M. Pulido-Rodriguez, J. Marauri, and S. Racionero-Plaza, "Interreligious Dialogue Groups Enabling Human Agency," *Religions* 12, no. 3 (2021): 189.

newcomer and existing Atma Jaya employees. Finally, some conclusions were drawn to prove that interfaith dialogue can increase employee engagement.

## RESULT AND DISCUSSION

### Employee's Engagement

According to the research results of Atma Jaya's human resource unit, there are three types of employees: those who are actively disengaged, those who are not engaged, and those who are engaged (Human Resource Unit, 2024). Actively disengaged employees tend to remain focused on their tasks and responsibilities, but unfortunately, they also tend to spread harmful viruses that can damage individuals and teamwork. While this group is typically tiny, their impact can be significant, as they actively disrupt other employees' systems and character. Individual employees in this group may not even realize they are actively disengaged.

The largest group in most companies is comprised of not-engaged or partially-engaged employees. While they can be highly productive, their focus is often limited to their tasks and goals. To truly thrive, these employees must feel strongly connected to the company's values and mission. Leaders must pay attention to this group to ensure they remain engaged and do not become actively disengaged.

Finally, a minority group of engaged employees exists in every company. These individuals are passionate about developing the company and are oriented towards the common good. They understand and embody the values that the company's founders and leaders prioritize, and they consistently exceed expectations while remaining loyal to the company.

### Interfaith Dialogue

Interfaith dialogue serves as a starting point for every member of the company. Each person brings unique life values, aspirations, and beliefs. Fruitful dialogue can occur as these individual values intersect with the company's values. Each person needs to contribute to building the company's value rather than solely focusing on themselves. Failure to do so may lead to conflict and ultimately harm the company's sustainability. Meaningful dialogue between believers can foster an open-mindedness towards other values and result in successful collaboration within a work team. Dialogue within the company is centred on work rather than religious teachings,

emphasizing the importance of teamwork and mutual support towards achieving shared goals.

Atma Jaya Employee's Experiences: Seven Steps Of Dialogue Of Action Increasing Employee's Engagement in the Annual Reflection Program 2024

(1) KUPP-Looping Video

The practice of looping a video involves playing it in a continuous cycle or repeating it automatically.[51] This is a convenient way to have a video play repeatedly without the need to manually restart it every time it ends. Looping videos are proved useful in a range of settings, including presentations, exhibitions, or for displaying repeated content on websites. The annual reflection program provides employee needs, real condition, potencies which is not realize yet, vision/goal of life through creative presentation video.[52] By watching and try to understand the aim of the program, employee members open their mind and heart to the real working experiences.[53] More than that one, employees do their own pre-reflection about what they have been achieve or at least, what they want to achieve now and in the future. Looping video is a door of the employee to see their dreams that can be achieved together, as a community member.

In the context of the session looping video during the implementation of dialogue of action increasing employee engagement, there are five steps that Atma Jaya took to make the most out of a video looping session:

- Start with an introduction to set the context for the session. The contents of this section are greetings for participants, a brief explanation of the core values of Atma Jaya Catholic University of Indonesia: Christian faith, Excellence, Professionalism, and Care (KUPP), and inviting involvement during the annual reflection program.
- Take a moment to explore the history and origins of KUPP to gain a deeper understanding of its significance. The narrator explains that the KUPP Values grew and were formulated from the spirit of the founders of Atma

[51] Y. Patadia, "How to Loop Video in HTML?" *Gumlet*, March 11, 2024, https://www.gumlet.com/learn/how-to-loop-video-in-html/.

[52] K. Kamelia, "Using Video as Media of Teaching in English Language Classroom: Expressing Congratulation and Hopes," *Journal of Ultimate Research and Trends in Education* (2019): 34-38.

[53] H. M. Choi, *Video Looping of Human Cyclic Motion* (Seoul: Sahmyook University, 2004).

Jaya, who wanted to provide equal opportunities for every individual to receive quality Catholic higher education, with the spirit of "For God and the Motherland". The noble spirit of the founders continues to inspire Atma Jaya as a Catholic higher education institution that instils good values, upholds dignity, and creates complete individuals for the progress of the Nation and State.

- Dive into the KUPP content to explore its various aspects and features. The values upheld by Atma Jaya are illuminated by Christian principles. This inclusive institution is founded upon faith in Jesus Christ, and fosters a culture of love and genuine brotherhood among its highly diverse community. All members of the Atma Jaya family are expected to embrace these values and commitments from the outset, regardless of their ethnicity, religion, caste, department, academic discipline, or job function.
- The concept of excellence values is centred on the belief that every person should possess a learner's mentality, which entails a desire to learn continually throughout their lives. It also encompasses having a strong character that can serve as a role model for others. Additionally, it involves being passionate about critical thinking and applying it to scientific pursuits. Finally, it requires everyone to believe that tomorrow must be better than today. The idea of excellence values applies not only to students but also to teaching staffs. Educators must fulfil the Tri Dharma of Higher Education, which focuses on education, research, and community service. By doing so, they can help individuals to gain better understanding of what society needs to achieve shared prosperity. Educators are one of the essential components of the educational process, and they must function correctly for it to succeed. For this reason, it is also crucial that every individual continuously strive to improve themselves and their shortcomings.
- It is crucial for individuals to cultivate professional values in their everyday lives by prioritizing the principles of good governance when carrying out their tasks. However, it is not always easy to determine whether one has upheld good governance while performing their duties. Therefore, clear indicators must be in place to evaluate and determine whether an individual has carried out their responsibilities with integrity and ethical

standards. In addition to these indicators, possessing good leadership qualities is equally essential. A good leader should be able to position themselves appropriately when facing challenging situations, remain impartial, and uphold truth and justice. Such qualities can be challenging to implement, but they are necessary for everyone, especially leaders, to develop the next generation with a professional spirit. Care values grow and develop in everyday life, especially in the workplace. Concrete examples of absolute caring include providing the best in completing tasks entrusted to each individual and innovating for improvement and development, which also means self-development. This value must grow within oneself and be felt by the others. This means that caring behaviour positively affects yourself and simultaneously affects people and institutions.

- Understand the aim of the KUPP and how it gives the benefit. The next part of the looping video is the hope that everything conveyed can help dialogue participants understand the meaning of KUPP's Core Values: Christian faith, Excellence, Professionalism, and Care.
- By increasingly understanding the Core Values, each person is expected to live out the KUPP values in their behaviour and speech. This will ensure that each individual grows and develops into a complete person and is active in serving others to achieve the hopes and goals of establishing Atma Jaya "For God and the Motherland."

(2) Awareness Building

The term "Awareness-Building section" could refer to a section or component within a broader context aimed at creating awareness. In the context of employee engagement, an "Awareness-Building section" would likely refer to a dedicated part of a program or strategy aimed at raising employees' awareness about various aspects of the organization, its values, initiatives, or specific topics relevant to their roles and well-being. Awareness-building sessions provide a valuable opportunity to enhance employees' sense of ownership and accountability towards their workplace.

Employees see ownership as a prerequisite for the statements to impact on their behaviours and attitudes.[54]

Atma Jaya University has been working tirelessly to raise awareness about the values that this educational institution holds dear. One of the ways in which they have achieved this is by organizing an annual reflection activity for all its participants to attend, where they are given the opportunity to meet with the university's founding figure, Fransiskus Seda, also known as Frans Seda. Frans Seda's lifelong dream has always been to become a teacher, a profession that is held in high esteem by the people of Flores, where he was born and raised as a Catholic teenager. For Frans Seda, becoming a valuable member of society has always been a noble pursuit, and teaching has been a concrete manifestation of his faith as a young Catholic. It is a calling from God that is revered as a holy profession. At the Catholic mission school managed by Jesuit missionary priests, Frans Seda learned to prepare himself for this noble profession, which gave him immense self-esteem and a sense of pride both on earth and in heaven.

During his studies, Frans Seda was inspired by two symbolic words, namely Muntilan and Nationalism, which formed the basis and principle of all his struggles. However, as he grew older and wiser, his principles and values changed, and he came to realize that God and Motherland should be the foundation and principle of all his work and struggles. Frans Seda passed on this principle and essential spirit of work and service to the younger generation of Indonesia by emphasizing that everything should be done for the sake of God and the Motherland. As a result, these foundations and principles were crystallized and formulated as Atma Jaya's life values, which are Christian faith, Excellence, Professionalism, and Care (KUPP). These values are embedded in the spirit of Atma Jaya's work and guide the university's mission to this day.

During the event, all participants were invited to listen carefully to the inspiring story of the founder's struggle in establishing the institution. They were then allowed to receive a confirmation of their mission from the church pastor, Cardinal Ignatius Suharyo. The Cardinal Father delivered an empowering speech, encouraging each

[54] W. P. Darbi, "Of Mission and Vision Statements and Their Potential Impact on Employee Behaviour and Attitudes: The Case of A Public But Profit-Oriented Tertiary Institution," *International Journal of Business and Social Science* (2012): 95-109.

individual to remain steadfast and loyal to their entrusted mission. He emphasized that every participant had already passed the test of awareness of mission, integrity, and professionalism and were now ready to work together to seek and find the best solutions for Atma Jaya. Father Cardinal emphasized that walking together in this context meant working with suitable qualifications and would bring about each individual's self-transformation. Each participant was entrusted with caring for and developing Atma Jaya as an educational institution passed down by its founders to its successors for the sake of God and the Motherland.

Every task and work completed was expected to further strengthen the fellowship and mission involvement of individuals as part of the Atma Jaya family. Every person present was encouraged to grow in brotherhood, involvement, and mission and to work together towards the common goal of building a better future for Atma Jaya.

To assess participants' understanding of the University's vision presented in the videos, the committee invited them to answer several quiz questions. On this occasion, the participants were involved in the question-and-answer process. They generally answered every question well, which means that they really paid attention to the information about university values conveyed via video.

(3) Sharing

By engaging in interreligious dialogue, we can appreciate and celebrate the unique expressions of various faiths. This enriches the tapestry of our communities and societies, fostering a beautiful pluralism. Embracing religious diversity allows for a deeper understanding of different perspectives and the formation of meaningful connections across traditions.

During this session, two activities took place. The first involved discussing the various emotions participants felt upon receiving an invitation to attend a work reflection activity. The second activity focused on sharing personal hopes and potential for contributing to Atma Jaya Catholic University of Indonesian and the values each participant brings to campus. Those who attended the event were representatives from different departments, faculties, and bureaus within the university, and all expressed anticipation for this annual reflection activity. Some were curious, others confused, and some felt ordinary. As for personal potential and values, participants spoke about their existing beliefs and values, which they continue

to uphold. They also noted that Atma Jaya's values and beliefs align with their own, creating no obstacles.

(4) Values Teaching

Incorporating interfaith dialogue activities that teach values into employee engagement initiatives effectively creates a more inclusive, empathetic, and positive workplace culture. It is essential to emphasize the shared values of various faiths, such as *Kristiani, Unggul, Profesional, and Peduli*, and encourage ongoing dialogue outside of work. Encouraging active participation in community events, religious ceremonies, and cultural activities that promote connection and understanding can go a long way in fostering a more harmonious and welcoming workplace. Organizations can create a more values-based and inclusive culture by integrating interfaith dialogue-based teachings into their approach.

The following text highlights the importance of building employee engagement using an andragogy approach through dialogue activities between religious communities. It emphasizes that every religion teaches values and principles of good life and that what differentiates one religious group is the teachings and traditions of worship.

The annual reflection program at Atma Jaya is designed to explore and realize essential values and principles so that every individual can genuinely seek and find the best for Atma Jaya. This program is an effort to build collective awareness and create a spirit of "walking together" to achieve the same goal of uniting ourselves in God's mission. Atma Jaya believes walking together could be done in an argument or conflict. However, they believe that walking together is based on specific qualifications. Clear qualifications can bring each person in a team to a collaborative process that makes each person transform—transforming means that each person experiences an encounter with God through travelling with colleagues inside and outside the office, in large or smaller communities. A heart that enjoys doing work according to one's field and abilities is one indicator that self-transformation has occurred. Atma Jaya organization or institution emphasizes that everyone has duties and responsibilities in running the organization or institution. On the other hand, when his/her face is gloomy, heart is disappointed, and say words that are not at all friendly towards co-workers, these are indicators that the person concerned is not in

the right place and time to develop their potential or to complete their mission from God.

It is believed that involving God and opening ourselves to God's presence in every effort to complete tasks and responsibilities is the most effective way to experience self-transformation. Every individual in Atma Jaya is an individual who is sent to walk together to care for and develop the institution inherited for the sake of God and the Motherland. It is believed that everyone, regardless of background, will grow and develop if they live in fellowship and mission involvement.

The speaker opened this session by playing an inspirational video about self-transformation. The essence of this video is that every individual is genuinely expected to be able to develop their potential as a driver, not just a passenger. The resource person emphasized the vital attitude of a driver so that the vehicle he drives can run well because it concerns the safety of the passengers he carries. Every individual has the potential to become a driver who has a good attitude. A good attitude is based on good life values as its foundation.

Values are fundamental beliefs (guiding and motivating) related to quality, things with limits, and what we give, and something becomes meaningful. Atma Jaya Catholic University of Indonesia champions the values of KUPP: Christian faith, Excellence, Professionalism, and Care. These values have been fought for since the founders built this university. Christian values are evident in attitudes and actions that are inclusive, uphold human rights, humble, and develop cooperation. Christian values are essentially universal.

Excellence values result from integrating social, academic, and spiritual life. Someone is said to be excellence if they have a complete personality, a critical attitude, a passion for learning, and a determination to improve daily.

Professionalism values are evident in attitudes and actions that are transparent in providing and receiving various important information, independent in doing everything according to their duties and responsibilities, and accountable and fair.

Care values can be felt in everyday experiences such as solidarity, being brothers amid religion, siding with the Small, Weak, Poor, Marginalized and Disabled, and empowering those who are less fortunate.

KUPP is a way to seek and discover the true identity of each individual with the Atma Jaya Catholic University of Indonesia through the dynamics of dialogical and

collaborative work based on a spirit of brotherhood that involves each individual in order to achieve the university's mission.

During the reflection activity, participants shared their experiences related to implementing KUPP. They uncovered interesting and diverse insights as they engaged in discussions with resource persons. One participant mentioned that he strives to maintain a high level of professionalism in all his work activities. He believes that by doing so, he can contribute to making his faculty excellence. He also values care for the lives of others, and he often visits sick colleagues or neighbours who hold different beliefs to show his support. Another participant expressed that the value of care is integral to the tasks he completes in his unit. He believes this value is rooted in Christian teachings, and he experiences it daily. However, not all participants were aware of how KUPP was being implemented. Some participants needed help understanding the Christian values that were part of the program. They felt that these values still needed to be fully realized.

One participant, a lecturer, shared that he tries to embody Atma Jaya's Excellence values through his attitude and actions. He strives to be a role model for his students and demonstrates his professional values by preparing well for his classes and arriving early. He also values care for his students and goes out of his way to assist those experiencing financial difficulties.

Other participants shared their experiences of working with Catholic colleagues at Atma Jaya. Even though they were not Catholic, their colleagues' Christian values were evident in their tolerant attitudes towards them. As a lecturer, one participant found prioritizing Christian values in his work challenging. He realized he had a heavy responsibility to treat his students humanely while ensuring they achieved good grades.

For one participant who was the head of one of the study programs in Atma Jaya Catholic University of Indonesia, KUPP is about love, attitude, and words were critical components of their approach. Building these values fostered a sense of acceptance and potential among their students and colleagues. They were committed to accompany their students through the thesis guidance process and prioritized Atma Jaya graduates for job vacancies. Finally, one participant who worked in the laboratory section emphasized the importance of speedy lab results for patients and their families. Overall, the participants' experiences revealed that KUPP is a

meaningful and diverse program that embodies the values of Atma Jaya Catholic University of Indonesia.

(5) Individual and Group Reflection

Reflection activities are crucial for reinforcing the impact of interfaith dialogue and promoting a more profound understanding among employees. Facilitating group reflection sessions are needed so employees can openly share their thoughts and experiences. Regular reflection fosters a sense of community and encourages ongoing learning and growth process among employees.

According to field data from Atma Jaya's 2024 annual reflection program, researchers gathered feedback from seventeen participants regarding the provided material. All respondents gave positive impressions, indicating that Atma Jaya's values are well-received by individuals from diverse backgrounds, including ethnicity, religion, science, and work fields. The KUPP values were deemed genuinely beneficial for both personal and team development. Participants used various terms to describe their response to the material: sound, excellent, helpful, informative, engaging, inspiring, enjoyable, thought-provoking, easy to understand, memorable, exciting, and inspirational.

During the 2024 annual reflection activity, the participants experienced a surge of new inspiration. When asked about the source of their inspiration, the participants shared many responses. Some expressed a desire to learn from others and to expand their knowledge base in the future while maintaining a professional demeanour. Others emphasized the importance of standing together and supporting one another through difficult times. Some advocated for a joyful and responsible approach to work, and others highlighted the need to adapt to various situations honestly and carefully. Many participants spoke of the value of loyalty, teamwork, and service to others, and several emphasized the importance of appreciating every step of the process and remain passionate about their work. Above all, the participants were motivated by a deep sense of purpose and a commitment to serving others, just like the team at Atma Jaya.

The design of the 2024 Annual Reflection Program must prioritize effective and efficient implementation. The participants who completed the Ata Jaya 2024 annual reflection series reported a positive experience overall. They found the program to be well-designed, interactive, and timely. However, some participants noted the need for

improved punctuality, while others appreciated the program's sense of responsibility, friendly atmosphere, and smooth flow. Overall, the program was described as perfect, exciting, fun, and well-suited to its purpose, given its concise and clear structure that hit its target effectively.

During the previous annual reflection program, participants were allowed to share valuable insights and suggestions on improving the program for the following year. The feedback received from participants indicated that they would prefer the activity to be held outside the city as a retreat to provide a refreshing change of scenery and a conducive atmosphere for reflection. Additionally, they recommended increasing group discussions and participant involvement to enhance the program's interactive and collaborative nature. Participants also suggested providing a wider variety of materials that cater to diverse learning styles and interests. Furthermore, they recommended increasing the number of games and prizes to make the program more engaging and rewarding. Regarding the schedule, participants suggested shortening the rest time to make it more effective. Overall, the feedback received from participants provided valuable insights that will be considered respectfully when planning the next annual reflection program.

In the sharing session, the committee designed a process in three cycles. In the first cycle, each participant shares his experience or wealth of reflection with other colleagues. In the second cycle, participants shared insights from the experiences of other colleagues. In the third cycle, participants make a personal commitment to Atma Jaya.

(6) Confirmation

As part of an interfaith dialogue program promoting employee engagement, a validation activity is included to confirm and strengthen the program's positive results. This activity helps participants recognize the value of interfaith dialogue, appreciate its impact on the workplace, and commit for ongoing understanding and collaboration. To begin this activity, participants are invited to form a circle and share their appreciation for specific aspects of the interfaith dialogue program. Each person takes a turn highlighting positive experiences and lessons learned. Employees are encouraged to share short testimonials or success stories related to their personal growth, improved relationships, or examples of increased collaboration within their teams. Next, a values pledge or commitment statement is developed collectively with

all participants. This statement outlines shared values, principles, and a commitment to create an inclusive workplace through ongoing interfaith understanding. Finally, the annual reflection program 2024 is facilitated to focus on planning for the future. Participants are encouraged to discuss how they can continue to build on the positive outcomes of the annual reflection program, both at individual and organizational level.

(7) Doing

Taking tangible actions and involving employees in hands-on experiences are integral for the success of employee engagement building through interfaith dialogue. These initiatives create a dynamic and inclusive workplace where individuals from diverse backgrounds actively contribute to a shared and positive organizational culture.

Engaging in action-oriented initiatives is indeed a crucial success key in building employee engagement through interfaith dialogue. The active participation of employees in meaningful activities fosters a sense of inclusion, understanding, and shared purpose. Working together toward common goals promotes teamwork, breaks down stereotypes, and helps employees appreciate each other's strengths.

Create task forces or committees that is dedicated to promote inclusion and diversity, including religious diversities is one of the vital aspects. Task forces can develop and implement strategies to ensure ongoing dialogue, education, and awareness in the workplace. Leaders set the tone for the organization, reinforcing the importance of religious diversity and creating a culture where everyone feels valued and included.

**CONCLUSION**

Interfaith dialogue is essential for building an institution whose members are diverse in many ways, especially regarding faith. The value of work is a manifestation of faith and gratitude to God. Job satisfaction affects employee engagement. Three important points measure job satisfaction: mastery of the institution's goals (values built as a shared mission), ability to do everything necessary to achieve that goal in accordance with their field of expertise, and appreciation for employee performance. High satisfaction equals to strong engagement.

Each individual has and brings their values and beliefs. In an institution or company, every individual's values and beliefs meet and interact each other. Unity of

values between individuals is a shared value that the institution fights for through individuals who work and create within it as a team. The seven steps in the work dialogue process by diverse individuals are a genuine effort by Atma Jaya Catholic University of Indonesia to achieve its core values of Christian faith, Excellence, Professionalism, and Care as values that are fought for together by each individual in the work team: KUPP-Looping Video; Awareness-Building section; Participants Sharing; Values Teaching; Individual and Group Reflection; Confirmation; and Action.

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