Influence of Caring and Empathy on Students' Multiculturalism Mediated by Christianity: Role of University Core Values

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ORIGINAL RESEARCH PAPER

Influence of Caring and Empathy on Students' Multiculturalism Mediated by Christianity: Role of University Core Values

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Abstract

Urban diversity is a reality for young people living in megacities such as Jakarta. Diversity in urban areas has its benefits; for example, it is a driver of creativity and innovation, but this urban diversity is vulnerable to intergroup friction and conflict. Therefore, urban youth needs to have a sense of multiculturalism, that is, an open attitude and respect for differences. Strong connections between Multiculturalism and Empathy as well as between Multiculturalism and spirituality or religiosity have been recognized. Universities that implement religious-oriented values and openness toward diversity are more likely to promote student multiculturalism. Based on literature, our study examines the influence of the organizational core values of Christianity and Caring as well as an additional social skill variable of Empathy on Multiculturalism among students in a Catholic university in Jakarta. We hypothesize that Multiculturalism is predicted by Caring and Empathy mediated by Christianity. This research was conducted with 155 bachelor students at University X. Research instruments comprised Organizational Core Value questionnaires, the Baron-Cohen and Wheelwright's Empathy Quotient, and the Universal-Diverse Orientation Scale. Data were analyzed using the path analysis technique. The results show that Multiculturalism is predicted by Caring and Empathy mediated by Christianity. Christianity influences Multiculturalism. Each of Caring and Empathy influences Multiculturalism with the mediation of Christianity. These results suggest that a university might cultivate Multiculturalism by thoughtfully channeling religiously oriented values and a sense of Caring and Empathy in building university culture.

Urban diversity is inevitable because big cities are becoming spaces where increasingly diverse social groups engage to achieve their respective life purposes. Engagements among these diverse groups are more likely to result in intercultural encounters. In its broader sense, such a cultural exchange involves discourses and negotiations of ways of thinking, judgments, evaluations, and perceptions, because culture is understood as a directive, a mental orientation, and a mind shaper (Thomas & Kinast, 2010). In this sense, urban interactions are prone to intergroup conflict.

The culturally diverse urban environments in Indonesia, for example, that in Jakarta, affect the nation's urban youth. Diversity and multiculturalism are deep-seated in this group's reality. Today's youth in the city of Jakarta have diverse backgrounds (e.g., gender, ethnicity, nationality, religion, class and wealth, professional groups) and interact in their daily lives, for example, in education, at work, and in personal contexts. Accordingly, a strong sense of multiculturalism among the youth in Jakarta has become crucial to participating in satisfying, productive intergroup relations.

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The concept of Multiculturalism is associated with the awareness and acceptance of individuals' similarities and differences, allowing them to build relations with those who are similar while accepting and respecting those who are different (e.g., in religion, ethnicity, sex) (Fuertes et al., 2000). The term multiculturalism is also associated with cultural diversity and specific actions in response to diversity (Parekh, 2000). Hence, multiculturalism has become essential for national sustainability in the pluralistic society of Indonesia.

The increasing importance of the value of multiculturalism in Indonesian education has been repeatedly mentioned by, among others, Muhadjir Effendy, former Coordinating Minister for Human Development and Culture (Harususilo, 2018). This is because the country has been experiencing diversity conflict such as intergroup intolerance and discrimination, which is also emerging among the youth (e.g., youth radicalism). Intolerance and radicalism have become serious threats to the outcomes of Indonesian youth. Student surveys in state and private universities have demonstrated the high level of social prejudice and low level of religious tolerance that can increase the likelihood of radicalism (Muhid & Fadeli, 2018; Basri & Dwiningrum, 2019).

University values and Multiculturalism

How the culture of multiculturalism in educational institutions can prevent the threat of radicalism is gaining attention (Satori & Widiastuti, 2018). Ahmad (2017) revealed that the cultivation of the value of multiculturalism had a positive effect on Islam university students' attitude toward tolerance.

This study examines the role of university organizational values as an influential factor, among other factors, to develop multiculturalism among students. As is the case with business organizations, educational institutions have an organizational culture derived from the values, beliefs, and assumptions that are shared among its members, internalized, and become the basis or reference for the behavior of members, providing direction or guidance for the overall behavior of the organization (Robbins & Judge, 2013). Peterson and Terrence (2002) pointed out that the organizational culture in an educational institution creates a system of values, norms, and traditions that play a significant role in the life of the organization and cause the members of the organization to work well, helping the institution succeed. Both scholars regard values and traditions as highly important for learning purposes because without them, educational institutions would become a place for learning that has neither a soul nor a spirit. Based on the results of these studies, our conclusion is that organizational culture in educational institutions plays a significant role in achieving success in implementing education and the vision and mission of educational institutions.

Studies reveal significant influences of positive organizational values in educational institutions. Schools and universities that provide diversity experiences to students as part of the deployment of their multiculturalism values have observed a positive impact on their capacity to cooperate, value, and respect diversity (Denson, Zhang, 2010). Emphasizing diversity and multiculturalism in the campus environment also increases tolerance toward individuals from diverse backgrounds (Hurtado, 2001). University openness toward value and informational diversity was positively associated with group trust and negatively associated with group conflict (Lauring, & Selmer, 2012).

Studies support connections between religiously oriented organizational values and Multiculturalism. Amouha (2013) found a relationship between spiritual awareness and multicultural competency. Therefore, we suggest that spiritual training is necessary for members of a diverse culture. In the era of globalization, spirituality is considered essential for an organization to function effectively in a multicultural environment (Van der Walt & de Klerk, 2015). Spirituality was observed to influence an individual's culture, way of thinking and feeling, self-identity, and worldview (Bartoli, 2007).

According to Parekh (2000), Multiculturalism was associated with culture, diversity, and specific actions in response to diversity. Moreover, Vontress linked Multiculturalism with the awareness of individual similarities and differences because the latter is an important factor in developing effective social relations (Fuertes et al., 2000). The degree of awareness of similarities and differences allows individuals to build relations with those who are similar while accepting

and respecting those who are different (e.g., in religion, ethnicity, and sex). This rationale was proposed by Miville (1999) to develop a specific perspective in examining and measuring Multiculturalism, known as universal-diverse orientation (UDO). Specifically, UDO is the awareness and acceptance of the individual similarities and differences observed in cognitive, affective, and behavioral components (Fuertes et al., 2000).

A Multiculturalism measurement scale was developed by applying UDO. On this scale, UDO is measured from three aspects: relativistic appreciation, diversity of contacts, and sense of connection or comfort with differences. Relativistic appreciation is a cognitive component that reflects the respect toward similarities and differences among individuals, which affects self-awareness and personal development. Diversity of contact is a behavioral component and is the interest in and commitment to participating in social and cultural activities diverse in nature. Sense of connection or comfort with differences is an affective component and is the level of comfort with others or the level at which individuals feel a sense of connection with others who are similar or different from themselves.

The research setting of this study was University X in Jakarta. On the basis of historical documents of the university, Heuken (1999) recorded that University X, a Catholic university, was established by young Catholic scholars in 1960 in Jakarta. Their mission was to contribute to the development of education for Indonesian youth and that these developments would be based on religion. This determination, as stated by one of the founders, is the manifestation of the *pro ecclesia et patria* principle, a fundamental Catholic teaching, which means endeavors based on devotions for God and the motherland (*Untuk Tuhan dan Tanah Air)*. The principle was established as University X's motto. The founders affirmed with confidence that their determination to build a Catholic university was based on the spirit of nationality. Thus, the Catholicism of University X demonstrates its openness to the nation by being simultaneously Catholic and Indonesian (Budianta, 2010). The philosophy of its founders, who had strong orientation toward religiosity and nationalism, became the foundation on which organizational values of religious orientation and inclusiveness were established.

In 2012, University X created its organizational culture based on four university core values: Christianity (*Kristiani*), Excellence (*Unggul*), Professionalism (*Profesional*), and Caring (*Peduli*), called KUPP in Indonesia. *Guidance for University Core Values Development*, released by the University X Foundation (2015, called The Guidebook), provided formal definitions of the four values. Christianity refers to believing in and relying on God, promoting human rights by respecting differences and diversity, and respecting the lives of all individuals because of the belief that *God is love*. Caring implies compassion toward topics related to humanity, solidarity, pluralism, and siding with the weak. Excellence means enhancing human dignity through research, teaching, and providing services for local, national, and international communities. Professionalism means prioritizing professional leadership and management by applying the principles of transparency, accountability, responsibility, independence, and fairness.

Further descriptions of the four core values are as follows: Christianity refers to universal Catholicism to determine the underlying values of all academic governance. Excellence is the incessant motivation to be at the forefront of science, which allows inclusive participation. With this, the university can be the hub for members to serve public needs. Professionalism refers to a commitment to practice good governance, for example, high-quality service delivery. Caring is a cross-cutting value with focal points on humanity and communal welfare, targeted to manifest Christianity and professional excellence. Based on their formal definitions and descriptions, we presumed that these two core values—Christianity and Caring—are in line with Multiculturalism. Therefore, our discussion of Multiculturalism focused on these core values.

University X promoted and deployed its organizational values systematically to incorporate them into the university's systems and practices, ranging from building artifacts (campus buildings, symbolic ornaments) and creating curriculum contents (mandatory courses) to devising employee onboarding programs for faculty members and administration staff. The university established The Campus Ministry to promote and manage the university's values. University core values were an integral part of students'

induction, and this mandatory program was implemented across faculties. The university orientation program was conducted for one week, during which a two-day training program is focused on the university's core values.

Empathy and Multiculturalism

In general, the understanding of Empathy covers cognitive, affective, and behavioral aspects of human behavior. Baron-Cohen and Wheelwright (2004) defined Empathy as a combination of cognition and affection. In terms of cognition, Empathy is a cognitive process that allows individuals to understand the condition of others, such as comprehending others' roles, changing their perspective to that of others to understand their perspectives and comprehend and predict others' behavior well. In terms of affection, Empathy is an emotional response to the emotional condition of others, and that emotional response is in line with the emotional condition of the observed person. Cognitive and affective aspects that lead to empathetic behavior, such as Rogerian emphatic listening, are important in therapeutic conditions (see Feist et al., 2013 for more details on the concept). Empathy was found to predict better relations and support prosocial behavior, openness, attention, and positive social relations (McAllister & Irvine, 2002).

Empathy is closely related to Multiculturalism. Studies demonstrate that using the empathy technique in learning multiculturalism can reduce conflict among students (Kariyawan, 2020). Empathy also created more positive interactions among students from different cultures (McAllister and Irvine, 2002). The capacity to empathize was related to a multicultural environment whereby interactions among the groups were necessary for cooperation (Rasmussen, 2017). Specifically, it ability to empathize can be predicted from the openness toward culture and diversity (Solhaug & Osler, 2018). Tolerance and openness toward cultural diversity were also supported by the sensitivity in noticing cultural differences and the ability to understand the perspectives of other cultures. Chung, Chan, and Cassels (2010) stated that Empathy plays a role in providing reactions according to the social situation. Lagou (2018) found a positive relationship between Empathy and multicultural practices, wherein Empathy can

create positive attitudes among different individuals. Therefore, we propose that Empathy is linked with Multiculturalism such that it upholds respect toward differences and equality.

The apparent link between Empathy and Multiculturalism has its roots in the evident features of Empathy, that is, it serves as a basic motivation for solidarity in relationships (Bayertz, 1999), increases the feeling of connectedness that brings individuals closer together (Pavlovich & Krahnke, 2012), and is positively related to cooperative behavior (Telle & Pfister, 2016).

A positive relationship was also found between spirituality and Empathy (Bradley, 2009). The extent to which an individual can provide affection can be increased by asking that individual to feel what another individual is feeling (Batson, 2009). Faith was also said to be a predictor of Empathy: individuals who practice their faith have a higher level of Empathy than those who do not (Lupu, 2018).

Caring and Multiculturalism

Caring is generally defined as a personal trait characterized by friendliness and helpfulness. It is closely related to the personality variable of agreeableness because both concepts share the features of friendliness and helpfulness (Feist et al., 2013). Based on The Guidebook of University Core Values released by University X (2015), Caring is also understood as a personal value that emphasizes compassion toward human welfare and pluralism. Educational institutions play a significant role in developing students' value of caring through their organizational values. Many studies demonstrate that positive values of a university (e.g., openness toward pluralism) promote the positive individual values of students, such as cooperativeness, trust, caring, and tolerance (Lauring & Selmer, 2012; Denson & Zhang, 2010; Hurtado, 2003). Thus, we can reasonably expect that the university value of Caring at University X would affect students' value of Caring.

The aforementioned discussions on Empathy reveal its association with Caring. Both concepts share a similar feature. Empathy was also revealed to be a basic motivation of solidarity (Bayertz, 1999), and the latter is a feature of Caring (The Guidebook, 2015). In this sense, Empathy is required for an individual to show com-

passion and solidarity.

The relationship between Caring and Multiculturalism was indicated by Strauss and Connerley (2003). Their research revealed that agreeableness served as a personal antecedent of Multiculturalism. Caring and agreeableness have features similar to those of friendliness and helpfulness (Feist et al., 2013), which led us to suggest that Caring is related to Multiculturalism..

The value of Christianity seem to play a role in the links between Caring and Multiculturalism. In the understanding of Caring and Christianity (Guidebook, 2015), the strong associations between the two values are apparent. Christianity is the foundation of Caring in the sense that Christianity provides direction for Caring and sharpens its manifestations. Accordingly, Christianity is associated with Multiculturalism because Amoha (2013) revealed a correlation between spiritual awareness and multicultural competency. Based on these findings, our suggestion is that Christianity could play a role as a mediator for Caring and Multiculturalism.

Based on the aforementioned ideas, we examine the influence of Caring and Empathy on students' Multiculturalism at University X while using Christianity as a mediator variable. We propose three hypotheses:

Hypothesis 1: Christianity mediates the relationship between Caring and Multiculturalism

Hypothesis 2: Christianity mediates the relationship between Empathy and Multiculturalism

Hypothesis 3: Christianity influences Multiculturalism

Methods

Participants

The convenience sample in this study was 155 bachelor students in the fifth to eighth semester. Participants were recruited through researchers' personal network. The minimum sample size for path analysis is 100 participants (Hair, Black, Babin, & Anderson, 2010). All participants completed a student induction program wherein the following was mandatory: two days of University Core Values Training and a course on university values in the second semester.

Measurements

The Core Values of Christianity and Caring were measured by questionnaires for the Core Value of Christianity and the Core Value of Caring from the KUPP research (Ginting, 2018). The instrument uses a 4-point Likert-style scale (4 = always, 3 = often, 2 = sometimes, 1 = almost never), comprises 24 items, and has a reliability coefficient of 0.77. Examples of items are *I visited a college friend who was sick (favorable)* and *I prefer to have relationships with friends of my faith than not (unfavorable)*.

Empathy was measured using the questionnaire Empathy Quotient from Baron-Cohen and Wheelwright (Ashari, 2019), which uses a 4-point Likert-style scale (2 = strongly agree, 1.5 = less agree, 1 = less disagree, 0.5 = strongly disagree), comprises 38 items, and has a reliability coefficient of 0.82. Examples of items are *I am good at predicting someone's feelings (favorable)* and *Other people often tell me that I am insensitive, even though I don't always understand why (unfavorable)*.

Table 1. *Participants' Profile*

	f (N=155)	%
Faculty		
Economy	41	27
Business Administration & Communication	17	11
Education and Languages	14	9
Engineering	18	12
Law	19	12
Medical	16	10
Psychology	21	14
Biotechnology	9	6
Semester		
5	124	80
6	1	0.6
7	25	16.1
8	5	3.2
Gender		
Male	77	49.7
Female	78	50.3
Religion		
Catholic	62	40
Christian	56	36.1
Islam	17	11
Buddhist	15	9.7
Hindu	1	0.6
Confucianism	2	1.3
Others	2	1.3

Table 2. *Total Average Score from Christianity, Empathy, Caring, and Multiculturalism*

Variables	N	Min	Max	M	SD
Christianity	155	30.00	51.00	41.07	4.18
Empathy	155	18.00	34.00	25.80	3.20
Caring	155	18.00	39.00	27.70	4.03
Multiculturalism	155	17.00	84.00	58.60	17.71

Category	Christianity	Caring	Empathy	Multiculturalism
Low	14 - 28	10 - 20	9 - 18	17 – 39.67
Medium	29 - 43	21 - 31	19 - 28	39.68 – 62.35
High	44 - 58	32 - 42	29 - 38	62.35 - 85

Multiculturalism was measured using the UDO questionnaire from Miville (Nurrachman, Panggabean, Wibawa, Setiadi, & Suryani, 2018), which uses a 4-point Likert-style scale (1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree, 5 = strongly agree) that comprises 20 items and has a correlation coefficient of 0.84. Examples of items are *I often listen to music from other cultures* (favorable) and *It was very difficult for me to feel close to someone of another ethnicity (unfavorable).*

All questionnaires were delivered offline. Data were analyzed using the path analysis technique (Sapariyah, 2007), with SPSS version 23.

Results

The profile of the participants is presented in Table 1. The demographic data do not significantly influence the research variables. Descriptive statistics results show that research variables are in the *medium* category (Table 2). In the first overview, before we conducted path analysis, we calculated the correlation between variables (Table 3). The results of the hypothesis-testing statistics are presented in Tables 4 and 5. The results of path analysis show that Christianity mediates the relation between Caring and Multiculturalism (βK-M = 0.909, p < 0.05). Therefore, the first hypothesis is accepted. The other result shows that Christianity mediates the relation between Empathy and Multiculturalism (βK-M = 0.909, p < 0.05). Thus, the second hypothesis is accepted. Christianity positively influenced Multiculturalism (βK-M = 0.909, p < 0.05); thus, our third hypothesis is accepted. Despite the dominance of Catholic and Christian participants, we observed no significant differences among the religions in the level of Christianity. Thus, no associations were found between personal religion or personal values and Christianity. On the basis of our results, we propose that Christianity is a full mediator for Caring and Empathy toward Multiculturalism. Because of the absence of a differential religion in Christianity, we can reasonably regard the mediating role of Christianity as an organizational or university value rather than as a personal value.

Table 3. *Correlation between Variables*

	TOT Empathy	TOT Christianity	TOT Caring	TOT Multiculturalism
TOT Empathy	1	.260**	.292**	.118
TOT Christianity	.260**	1	.196*	.215**
TOT Caring	.292**	.196*	1	.045
TOT Multiculturalism	.118	.215**	.045	1

** Correlation is significant at the .01 level (2-tailed)
* Correlation is significant at the .05 level (2-tailed)

Table 4. *Statistical Data of Path Analysis 1*

	Cut of value	Model result	Notes
Chi square	≥.05	.063	fit
Probability	≥.05	.969	fit
CMIN/DF	≤2	.032	fit
GFI	≥.090	1	fit
AGFI	≥.90	.999	fit
CFI	≥.95	1	fit
TLI	≥.90	1.171	fit
NFI	≥.90	.998	fit

Table 5. *Statistical Data of Path Analysis 2*

	Labels		Estimate	S.E.	C.R.	p
TOT_E	<—	TOT_C	.252	.061	4.161	***
TOT_Ch	<—	TOT_E	.343	.343	3.251	.001
TOT_Ch	<—	TOT_C	.117	.084	1.397	.163
TOT_M	<—	TOT_Ch	.909	.333	2.730	.006

Note. E = Empathy, Ch = Christianity, C = Caring, M = Multiculturalism;

Discussion

Our study identifies the influence of Empathy and Caring on students' Multiculturalism at University X while using Christianity as a mediator variable. Results of this study confirm that students' Multiculturalism was predicted by the university organizational core values of Caring and Empathy, mediated by another university organizational value, Christianity. This result supports findings and ideas on the important role of organizational culture in shaping individual behavior (Robbins & Judge, 2013) and students' social skills (Denson & Zhang, 2010) in educational institutions.

In line with literature (Amouha, 2013; Van der Walt & de Klerk, 2015; Bartoli, 2007), our study shows that students' Multiculturalism can be predicted by the core value of Christianity. In this sense, our result supports the idea that university organizational endorsement of spiritual awareness influences individuals' culture, way of thinking and feeling, self-identity, and worldview, leading to Multiculturalism.

As Van der Walt and de Klerk (2015) pointed out, organizational spirituality is closely related to individuals' spirituality in educational institutions. Following the line of thought on organizational culture's internalization (Robbins & Judge, 2013), a well-adopted religious-oriented university value might become the student's personal value. Our findings imply that individuals' spirituality serves as an indicator of not only strong adherence to their religious teachings and symbols but also personal maturity. Individuals committed to religion evidently view it as their ultimate guidance in their spiritual and social lives. As a result, these individuals feel obliged to practice acts of compassion, love, and forgiveness by being tolerant and appreciating differences. This result is also in accordance with the positive relationship between religiosity and Multiculturalism among high-school teachers of religious subjects in Jakarta (Egho & Panggabean, 2020). The agreement of our findings with those of literature implies that the implementation of religious-oriented values in learning climates might promote Multiculturalism, leading to tolerance and non-discriminative behavior in educational institutions.

The role of Christianity as a full mediator is evident because it mediates Empathy and Caring. The variable mediates the effect of Empathy on Multiculturalism in that to genuinely practice love and respect as the uppermost teachings in

Table 6. *Direct Influence*

	TOT_C	TOT_E	TOT_Ch
TOT_Empathy (E)	.252	0	0
TOT_Christianity (Ch)	.117	.343	0
TOT_Multiculturalism	0	0	.909*

Note. * p <.05

Table 7. *Indirect Influence*

	TOT_C	TOT_E	TOT_Ch
TOT_Empathy (E)	0	0	0
TOT_Christianity (Ch)	.086	0	0
TOT_Multiculturalism	.185	.312*	0

Note. * p <.05

Christianity, everyone requires Empathy. The extent to which individuals can love each other can be increased by asking them to feel what others are feeling (Batson, 2009). Accordingly, this result aligns with the positive relationship between Empathy and spirituality (Bradley, 2009).

A further result shows that Empathy mediated by Christianity influences Multiculturalism. That a religious-oriented variable enhanced the link between Empathy and Multiculturalism led us to the classic in-group versus out-group perspective put forth by Tajfel (1981). Indonesia is a religion-oriented society (Panggabean, Tjitra, Murniati, 2014). On the basis of Tajfel's line of thought, religious identity is one of the most important social identities. A similar pattern has been observed in young people, that is, religion plays a significant role in their social contact preferences (Supriyadi, 2018; Qodir, 2016); thus, their respond to urban diversity and multiculturalism. The salient religious–social identity and religious beliefs were associated with strong intergroup sentiment (Bloom et al., 2015). In accordance with the findings, other studies reveal that empathy can be influenced by social catego-

rization whereby the empathy response toward individuals' in the out-group is lower than that toward the in-group (Tarrant et al., 2009; Cikara et al., 2011). On the basis of these findings, we propose that Empathy does not have a direct influence on Multiculturalism but that it is mediated by Christianity, a salient social identity.

Christianity also serves as a mediator for the influence of Caring on Multiculturalism. Based on the definitions of university core values released by the University X Foundation (2015), Christianity and Caring emphasize virtues of solidarity and pluralism but have a different focus. The focal point for Christianity is belief and reliance on God; Caring concentrates more on humanity by siding with the weak and endeavoring to empower them. Our findings support the idea that the effect of Caring on Multiculturalism is strengthened by the mediating role of Christianity.

Limitation of the Study and Further Research

The study is limited in the types of universities we examined. Because this study covers only a Catholic university, its exposure of religion-

Figure 1. *Path Analysis Model*
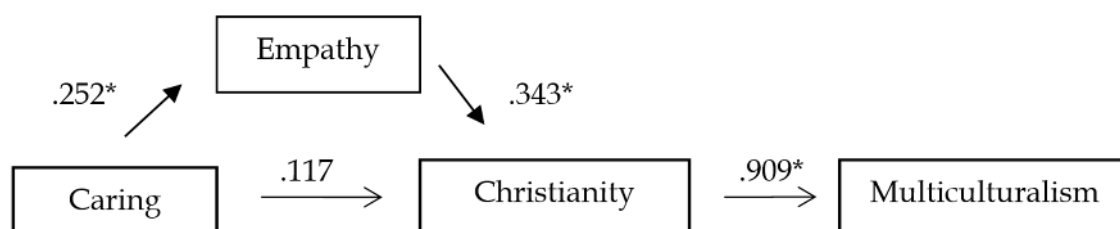
Note. * p <.05

oriented organizational values is also limited to Christianity values. Further research could investigate the religious values of other religions and use a larger sample that is more proportional in religion categories than ours was. Furthermore, this study indicates that religious groups serve as a salient social categorization for urban youth, which might become the reason for the insignificant direct influence of Empathy on Multiculturalism. Further research might consider working with intercultural empathy or cultural empathy, a specific type of empathy that operates in cultural differences settings, rather than the general empathy that we have investigated, to obtain a higher sensitivity effect for intergroup relation purposes.

Practical Implications

This study reveals the effect of a religion-oriented organizational value (i.e., Christianity) on university students' Multiculturalism. The variable directly influences Multiculturalism and serves as a mediator for the other two Multiculturalism antecedent factors: Empathy and Caring. The latter two are commonly known as containing social virtues (e.g., solidarity, humanity) but are more effective in predicting Multiculturalism while using the mediating factor of religious values. Results suggest that educational institutions might benefit from capitalizing on the religion-oriented organizational values amid increasing intergroup tension among urban youth, as indicated in literature. However, thorough consideration is necessary on how to work with religious values.

Religious identity has become one of the most salient identities for young people and serves as one of their most important considerations in responding to urban diversity and multiculturalism. Educational institutions need to consider the double-sidedness of religion-oriented values to hinder the threats while harvesting benefits. Thorough exploration is necessary to develop a customized, adequate institutional model. Furthermore, systematic deployment of existing religion-oriented organizational values in educational institutions might involve promoting and evaluating programs that engage educators and students.

Conclusion

Our study confirms the role of organizational values and Empathy in predicting students' Multiculturalism in a university. Worldwide, the contributions of universities' organizational values to their educational vision and mission are being recognized. We conclude that our findings support the worldwide recognition in that further alignments should be established between organizational values and universities' academic practices to develop students' capacity in managing urban diversity. In addition, our findings support the ongoing university programs implemented to develop students' soft skills (e.g., empathy).

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