

THE ROLE OF SOCIAL PEDAGOGY IN IMPLEMENTING MULTICULTURAL ISLAMIC EDUCATION VALUES AT PT. GRIYA KESADARAN YOGI, PARE, KEDIRI

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Abstract

The objective of this study is to provide a descriptive explanation, analyze, and interpret the following aspects: 1) The training concept of PT. Griya Kesadaran Yogi in developing a conscious human resource (HR) institutional framework, 2) The role of social pedagogy in implementing the values of Multicultural Islamic Education in PT. Griya Kesadaran Yogi's training programs, and (3) The model for developing a conscious HR institutional framework to foster a peaceful life at PT. Griya Kesadaran Yogi. This study used a qualitative approach with a case study design. Data collection techniques included observation, in-depth interviews, and document analysis. The data analysis followed the stages proposed by Miles, Huberman, and Saldana, which consisted of data condensation, data display, and conclusion drawing and verification. The study results show that: 1) The conscious human resource development program at PT. Griya Kesadaran Yogi, such as the RK BE 360° training, is effective in shaping a healthy, wealthy, and happy lifestyle, which serves as the foundation for creating personal and social peace. The implementation of training materials in daily life follows three stages: moral knowing, moral feeling, and moral acting, with one essential requirement: moral keeping, 2) The role of social pedagogy in the implementation of multicultural Islamic values, such as ta'aruf, at-tawazun, tasamuh, ta'awun, and tawasuth, has been successfully integrated into the training program, encompassing spiritual balance, practical skills, and appreciation of diversity. This program also strengthens nationalism and collaboration through a harmonious and inclusive approach, 3) The institutional development model of PT. Griya Kesadaran Yogi applies the APK framework from Ostrom (2005), Hess and Ostrom (2007), and Heywood, Stephani, and Garner (2017) to analyze conscious human resource (HR) development through three main components: Action Situation Structure, Rules-in-Use, and Governance and Collective Action. This approach is combined with the PDCA (Plan-Do-Check-Act) cycle in the RK (Rèkles Koincidens/Relaxed Coincidence) training program, ensuring continuous innovation and sustainability to maintain the quality of both goods and services in the institutional HR development of PT. Griya Kesadaran Yogi.

Keywords: Social Pedagogy, Multicultural Islamic Education, Human Resources, Peaceful Life.

INTRODUCTION

The development of human resources (HR) in Indonesia, a country with high cultural, religious, and ethnic diversity, requires a holistic approach.¹ It is not limited to improving technical

¹ Lelly Yulifar, "Pemberdayaan Sumber Daya Manusia Indonesia di Tengah Krisis Global," *Jurnal Geografi Gea* 9, no. 1 (March 14, 2016). <https://doi.org/10.17509/gea.v9i1.1678>.



and academic skills but also necessitates character building and deep social awareness. Conscious human resources are individuals who possess a strong understanding and appreciation of the values of peace, tolerance, and harmony in social life. Creating awareness of the surrounding environment is crucial and should begin with oneself. In this context, it is essential to develop human resources who are not only intellectually capable but also wise in navigating differences and social challenges.²

The concept of conscious human resources (HR) is highly relevant in efforts to build a peaceful life, especially within Indonesia's multicultural society. Peaceful coexistence in a pluralistic society, such as Indonesia, requires individuals with spiritual and social awareness, who can manage differences with mutual respect and tolerance. Therefore, education that not only emphasizes the cognitive aspect but also the social and spiritual dimensions is key to developing human resources capable of contributing to peace and social well-being.³

PT. Griya Kesadaran Yogi in Pare, Kediri, is an institution that has been dedicated to the development of conscious human resource (HR) development. Through a self-awareness-based spiritual approach, this institution seeks to instill values of peace and tolerance in training participants (training members). Unlike formal educational institutions in general, PT. Griya Kesadaran Yogi emphasizes the importance of self-awareness as the first step in creating harmonious relationships, both with oneself, fellow humans, and the surrounding environment. This approach includes various programs designed to develop emotional, financial, and spiritual aspects, intending to build individuals who are not only technically competent but also capable of becoming agents of peace in society.⁴

The development of conscious human resources (HR) institutions at PT. Griya Kesadaran Yogi can be seen as an example of how an institution can play a role in shaping character and social awareness through spiritually-based education. This is important, considering that education in the context of religious and cultural diversity must prioritize values of peace and inclusivity. PT. Griya Kesadaran Yogi, with its vision and mission-oriented toward the development of conscious HR, plays a strategic role in creating a more peaceful and harmonious society.⁵

² Sony Adisaputro, "Pengembangan Sumber Daya Manusia Di Era Milenial Membentuk Manusia Bermartabat," *J-KIS: Jurnal Komunikasi Islam* 1 (November 29, 2020). <https://doi.org/10.53429/j-kis.v1i1.118>.

³ Samtono, "PEMBANGUNAN SUMBER DAYA MANUSIA DI SEKTOR PENDIDIKAN DENGAN SEGALA PERMASALAHANNYA" 4, no. 7 (2011).

⁴ Red, "PT. GRIYA KESADARAN YOGI - Griya Kesadaran Yogi, RK Mas Yunus," 2024. <https://griyakesadaranযোগি.co.id/pt-griya-kesadaran-yogi/>.

⁵ Tugiah Tugiah and Jamilus Jamilus, "Pengembangan Pendidik Sebagai Sumber Daya Manusia Untuk Mempersiapkan Generasi Milenial Menghadapi Era Digital," *Jurnal Sosial Teknologi* 2, no. 6 (June 15, 2022): 498–505. <https://doi.org/10.59188/jurnalsostech.v2i6.350>.

From the interview conducted by the researcher with the Commissioner of PT. Griya Kesadaran Yogi, Pare, Kediri, who also serves as a trainer in this program, we obtained information regarding the content of the training:

This training focuses on cultivating a peaceful mind through brainwave reduction techniques, emotional block release, memory block release, and mental block release, as well as subconscious affirmations to create inner peace and positive energy. These effects can be experienced when participants regularly practice these techniques at home. Each participant will have a different sensation depending on their level of dedication during the practice. (*Wa/Yunus/January 9, 2025*).

The Relaxed Coincidence (*Rileks Koinsidens*) training focuses on developing inner peace through various techniques designed to eliminate emotional blocks, memory blocks, and mental blocks. By utilizing brainwave reduction techniques, participants are taught to enter a deep state of relaxation, allowing them to release accumulated tension and stress. The process of releasing emotional blocks, memory blocks, and mental blocks is essential in helping individuals overcome negative experiences that may hold back their personal growth. Additionally, subconscious affirmations are used to reinforce a positive mindset and build self-confidence. Through the combination of these methods, training participants are expected to experience deep inner peace, creating space for greater spiritual and emotional transformation. This inner peace will have a positive impact on the surrounding community.

In recent years, research on institutional development and human resource (HR) development has been widely conducted. For example, the study by Adisaputo (2020), "Human Resource Development in the Millennial Era: Shaping Dignified Individuals",⁶ highlights the importance of HR development in the millennial era to face global challenges, emphasizing qualities such as skills, knowledge, morality, and faith. Formal, informal, and non-formal education, as well as mastery of science and technology, are considered essential for Muslim communities to contribute to the progress of civilization and develop dignified individuals.

The study titled "Human Resource Development in the Millennial Era: Shaping Dignified Individuals",⁷ focuses on HR development in the global era, addressing complex challenges arising from border transparency between nations, which has triggered intense competition, particularly in the economy and mastery of science and technology. Technological advancement is a key factor in a nation's progress; therefore, enhancing the quality of human resources who are sensitive to

⁶ Adisaputo, "Pengembangan Sumber Daya Manusia Di Era Milenial Membentuk Manusia Bermartabat".

⁷ Hanes Puji Pangestu, "Pengembangan Sumber Daya Manusia Di Era Milenial Membentuk Manusia Bermartabat", *ICESS: Education, Constitutional Law, Economics And Management, Sociology* 1, no. 1 (2019): 280–99.

opportunities is highly essential. In Islam, superior human resources are determined by physical potential, intellect, and the heart (*qalb*), as well as the quality of knowledge, morality (*akhlak*), and skills. Formal, informal, and non-formal education are necessary to build high-quality human resources. The mastery of science and technology by Muslims can strengthen faith, contribute to civilization, and uphold the nation's dignity, which fundamentally relies on morality.

The study titled by Waluya (2009) "Improving the Quality of Community-Based Human Resources to Address Unemployment Issues",⁸ the unemployment rate in Indonesia is caused by the low quality of human resources, particularly due to education and skills that do not align with labor market demands. Addressing unemployment is crucial for welfare, economic growth, and stability. The proposed solutions include competency-based training, empowerment of learning centers, strengthening the relationship between education and industry, and support for small businesses.

The study titled "The Concept of Human Resource Management in Islamic Institutions",⁹ focuses on management as the art of organizing to facilitate work and manage institutions, agencies, or individuals within them. Human resource management (HRM) is a crucial part of strategic planning, policy development, and organizational expansion. In Islamic institutions, effective HRM is necessary to prevent developmental obstacles caused by weak managerial practices. The implementation of comprehensive management can enhance the quality of Islamic institutions, such as schools, *madrasahs*, and *pesantren*. The success of an institution depends on significant and sustainable HRM development.

The study titled "Development of Multicultural Islamic Educational Institutions through the Entrepreneurial Spirit of Santri (An Ethnographic Study at Pondok Pesantren Bahrul Maghfiroh Malang)".¹⁰ This study examines the development of multicultural Islamic education at Pondok Pesantren Bahrul Maghfiroh Malang (Islamic boarding school) through the entrepreneurial spirit of *santri* (Islamic boarding school students). The *pesantren* integrate multicultural values and entrepreneurship into education to shape religious, independent, and tolerant *santri* who contribute to society.

Although previous studies have extensively explored human resource (HR) institutions, one particularly interesting aspect to examine is the relationship between HR development and

⁸ Bagja Waluya, "Peningkatan Kualitas Sumber Daya Manusia Berbasis Masyarakat Untuk Mengatasi Masalah Pengangguran", *Jurnal Geografi GEA* 9, no. 1 (2009).

⁹ Sri Rokhmiyati, "Konsep Manajemen Sumber Daya Manusia Dalam Kelembagaan Islam", *Interdisciplinary Journal of Communication* 3, no. 2 (2018): 231–52.

¹⁰ Mariyono Dwi, "Pendidikan Islam Multikultural melalui Spirit Entrepreneur Santri (Studi Etnografi di Pondok Pesantren Bahrul Maghfiroh Malang)", 2, no. 2 (2023): 246–66.

peacebuilding, especially in the context of multicultural Islamic education. Earlier research has primarily focused on HR quality in addressing global or economic challenges and entrepreneurial development. However, there has been little exploration of how multicultural-conscious human resources can contribute to creating a peaceful life. Additionally, the integration of multicultural Islamic education values in community-based institutions, such as PT. Griya Kesadaran Yogi, has not been widely studied, particularly in relation to human resource empowerment for creating social harmony. This study aims to fill the gap in previous research by examining the role of conscious human resources in building a peaceful life within the context of multicultural Islamic education.

This study contributes to expanding insights into the importance of conscious human resource development in building a peaceful life. Additionally, it is expected to serve as a reference for other formal and non-formal institutions seeking to develop programs that not only focus on academic aspects but also emphasize character building and social awareness, which contribute to the creation of broader social peace. Therefore, this research will examine the training concept at PT. Griya Kesadaran Yogi, Pare, Kediri, the multicultural Islamic education values present within the PT. Griya Kesadaran Yogi community, and the institutional development model implemented by PT. Griya Kesadaran Yogi, Pare, Kediri in building a peaceful life.

METHOD

This study employed a qualitative research method with a case study approach at PT. Griya Kesadaran Yogi, which was an effective approach for understanding phenomena within a specific context. The case study allowed researchers to explore in depth various aspects related to the research subject, including the internal dynamics of the institution and its interactions with the community. According to Hollweck,¹¹ a case study is a research method used to investigate contemporary phenomena in real-life contexts, especially when the boundary between the phenomenon and its context is not clearly defined. In this context, the study at PT. Griya Kesadaran Yogi aims to explore the concept of human resource training at PT. Griya Kesadaran Yogi, how multicultural Islamic education values are implemented within the community and society, and how the institutional development model of PT. Griya Kesadaran Yogi contributes to building a peaceful life. By using this method, the researcher can collect qualitative data through

¹¹ Trista Hollweck, "Robert K. Yin. (2014). Case Study Research Design and Methods (5th Ed.). Thousand Oaks, CA: Sage. 282 Pages.," *The Canadian Journal of Program Evaluation* 30 (March 1, 2016). <https://doi.org/10.3138/cjpe.30.1.108>.

interviews, observations, and relevant document analysis,¹² providing a comprehensive overview of the impact of the training on individuals and society.

In this regard, the researcher aims to conduct an in-depth investigation.¹³ This study focuses on collecting qualitative data¹⁴ that describes the characteristics, quality, and relationships between activities related to human resource development and multicultural Islamic education values,¹⁵ as well as institutional innovations implemented by PT. Griya Kesadaran Yogi, Pare, Kediri.

The data collection techniques included participant and non-participant observation,¹⁶ structured interview,¹⁷ and unstructured interviews,¹⁸ as well as various documents from PT. Griya Kesadaran Yogi. Meanwhile, the data analysis technique followed Miles, Huberman, and Saldana's approach, which stated that qualitative data analysis consisted of three concurrent activities: Data Condensation, Data Display, and Conclusion Drawing/Verification¹⁹ supported by scientific reasoning in its implementation. The explanation in this section had to be operational rather than theoretical.²⁰ Commonly understood concepts did not need to be explained, such as definitions or expert opinions, but references were still provided for terms cited from relevant sources.²¹

RESULTS AND DISCUSSION

1. The Concept of Conscious Human Resource Training

The term “*institutional development*” in this discussion refers to the meaning of “*institution*” in English, rather than “*organization*.” The relevant definition of institution is a system of rules or a set of regulations applied by a group of people, including behaviors, tools, equipment, and norms that have been mutually agreed upon at a certain time to serve the common goals of the group. These rules are established as a means or tools for coordination among members of society to collaborate in achieving shared objectives.²²

¹² J. W Creswell, *Educational Research: Planning, Conducting, And Evaluating Quantitative And Qualitative Research*. Upper Saddle River (Nj: Pearson Education, 2005).

¹³ M. Djunaidi dan Fauzan Almansyur. Ghony, *Metodologi Penelitian Pendidikan Pendekatan Kuantitatif*. (Malang: UIN Malang Press, 2009).

¹⁴ Maskuri. Bakri, *Metodologi Penelitian Kualitatif: Tinjauan Teoritis Dan Praktis*. (Surabaya: Visipress Offset.: Visipress Offset., 2003).

¹⁵ Bakri.

¹⁶ M J. Shaughnessy dan Zechmeister jeannes, *Metode Penelitian Psikologi* (Yogyakarta: Pustaka Pelajar, 2007), p. 110.

¹⁷ M. Junaidi Ghoni, *Metode Penelitian Kualitatif* (Jogjakarta: Ar-ruzz Media, 2012), 165.

¹⁸ Sugiyono., *Metode Penelitian Kuantitatif Kualitatif Dan R&D*. (Bandung: Afabeta, 2007), 185.

¹⁹ J. Miles, M. B., Hubberman, A. M., & Saldana, *Qualitative Data Analysis: A Methods Sourcebook* ((3rd ed.). California: SAGE Publications., 2014), 31–33.

²⁰ Salim and Syahrums, *Metodologi Penelitian Kualitatif* ((Bandung: Citapustaka Media, 2012).

²¹ Nana Saodih Sukmadinata, *Metode Penelitian Pendidikan*. (Bandung: Remaja Rosdakarya, 2011. p. 73.

²² Dwi, “Pendidikan Islam Multikultural Melalui Spirit Entrepreneur Santri (Studi Etnografi Di Pondok Pesantren Bahrul Maghfiroh Malang)”.

North (1990) distinguishes between institutions and organizations. According to North, institutions are rules or norms that regulate the execution of specific forms of interaction, while organizations refer to the actors or players. Institutions function as a framework that governs how the game is played by organizations.²³

PT. Griya Kesadaran Yogi (GKY) was established on March 26, 2021, in Pare, Kediri, East Java. PT. Griya Kesadaran Yogi (GKY) implements various human resource (HR) development programs aimed at enhancing competence, character, and social awareness within families, workplaces, and communities. One of its flagship programs is the RK BE 360° (Indonesian: *Rileks & Koinciden* Body Energy 360°; English: Relaxation & Coincidence Body Energy 360°) training, which focuses on HR development through three stages: brainwave reduction, the release of emotional blocks, mental blocks, and memory blocks, and the final stage of subconscious affirmation.

The slogan of this training is “*Saya Sehat, Saya Kaya Raya, Saya Bahagia.*” (English: I Am Healthy, I Am Wealthy, I Am Happy) The explanation is as follows:

Healthy Lifestyle (RK-Health), is a lifestyle therapy designed to help individuals, especially those with health issues, achieve the standards set by the World Health Organization (WHO). This therapy involves breathing exercises, a healthy diet, activity regulation based on the body’s biological rhythm, and an individualized approach tailored to personal needs.²⁴

Wealthy Lifestyle (RK-Wealth), is designed to assist individuals who have experienced business or entrepreneurial failures in achieving financial freedom according to Indonesia’s standard of well-being. This program includes frequency alignment (ABS), financial check-ups for individuals or families, guidance on managing simple financial reports and opening new business opportunities.

Happy Lifestyle (RK-Happiness), aims to enhance happiness for individuals experiencing spiritual life disturbances. This therapy includes stress management through Emotional and Stress Release, improving the Healthy Life Expectancy (AHHS), providing social support, fostering generosity, and promoting freedom in making life choices.

²³ P. F. Budiharsana, M. P., & Heywood, *Analisis Dan Pengembangan Kelembagaan*. (Fakultas Kesehatan Masyarakat Universitas Indonesia, 2017).

²⁴ red, “Kenali Pola Hidup Sehat Dan Langkah-Langkahnya | Manulife Indonesia,” 2024. <https://www.manulife.co.id/id/artikel/kenali-pola-hidup-sehat-dan-langkah-langkahnya.html>.

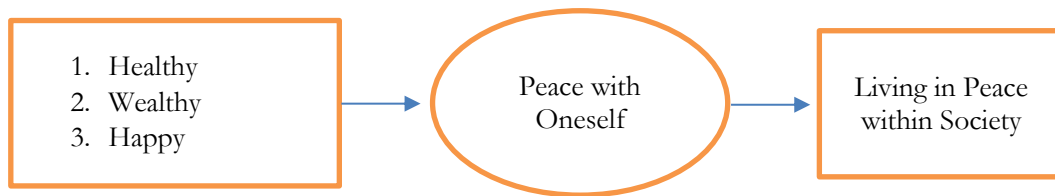


Figure 1. Training Concept

The image above illustrates the goal of the human resource training conducted by PT. Griya Kesadaran Yogi is to cultivate a Healthy, Wealthy, and Happy lifestyle. By adopting this lifestyle, individuals will be able to achieve inner peace. Once they have made peace with themselves, they will be able to live in harmony with life and the surrounding community.

PT. Griya Kesadaran Yogi organizes human resource training to cultivate a “Healthy, Wealthy, and Happy” lifestyle, focusing on inner peace and harmonious social interactions. This approach aligns with Hawkins’ perspective on the importance of consciousness and energy vibrations in achieving peace²⁵ as well as Dispenza’s principle, which emphasizes the power of the mind in shaping a new reality.²⁶

This training is designed to help individuals achieve internal peace, which serves as the foundation for better interactions with life and the surrounding community. The training focuses on three key aspects: health, wealth, and happiness. In fostering a healthy lifestyle, the program emphasizes the importance of physical and mental well-being, encouraging participants to adopt a balanced lifestyle to enhance productivity and happiness. Additionally, the wealth aspect focuses on personality development and skill enhancement to foster financial independence. This approach teaches participants how to harness positive energy to attract economic opportunities. Meanwhile, happiness is expected to be the result of a balance between health and wealth, ultimately contributing to an improved quality of life.²⁷

The training organized by PT. Griya Kesadaran Yogi has a significant impact on individuals and their social lives. Through a holistic health approach, this training helps participants achieve balance between physical, mental, and social aspects, which in turn enhances mental and emotional well-being. As a result, individuals can interact more positively with their surroundings, fostering a harmonious community. Additionally, positive psychology theory supports the development of positive emotions and healthy relationships, supporting

²⁵ D. R. Hawkins, *Power vs. Force: The Hidden Determinants of Human Behavior*. Hay House., 1990.

²⁶ J Dispenza, *Becoming Supernatural: How Common People Are Doing the Uncommon* (Hay House, 2019). <https://books.google.co.id/books?id=5WH6DwAAQBAJ>.

²⁷ Imam, “Mengenal Teori Psikologi Positif: Meningkatkan Kesejahteraan Dan Kebahagiaan,” 2024. <https://psikologi.uma.ac.id/mengenal-teori-psikologi-positif-meningkatkan-kesejahteraan-dan-kebahagiaan/>.

participants to build stronger social connections. Self-development theory is also relevant, as this training facilitates the growth of skills and financial independence for participants. Lastly, the theory of social well-being suggests that prosperous individuals are more capable of contributing to society. With a holistic approach that encompasses health, wealth, and happiness, this training aims to create individuals who are personally successful while also serving as positive agents of change in society.²⁸

This training helps individuals return to the “zero point”, allowing them to radiate positive energy to attract fortune and peace, aligning with Dispenza’s concept of transformation through a healthy and happy mindset.

The internalization process of the training material is constructed for participants using Thomas Lickona’s theory, which consists of three key components.²⁹

Moral Knowing: This involves knowledge of ethics or moral values and an understanding of what is right and wrong, as well as what is considered right and wrong based on the principles one adheres to. In this training, participants learn how to become sincere and virtuous individuals, so that their goodness radiates positive energy into their lives. Additionally, the training instills multicultural Islamic education values, such as *ta’aruf* (mutual acquaintance), *tawasuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *ta’awun* (cooperation) in daily life.

Moral Feeling: This relates to emotions or feelings that drive individuals to engage in moral actions. It also includes empathy or sensitivity to the suffering of others, sympathy, and kindness, as well as the desire to make others feel at ease. This condition is cultivated by individuals themselves using the RK BE technique.

Moral Action: This refers to concrete actions taken based on one’s knowledge and feelings. After applying the techniques taught in the training, participants will experience tangible impacts in their daily lives.

According to Lickona, character education is a conscious effort to teach character and develop habits of doing good, enabling individuals to understand moral values and intend to practice them in their lives.

²⁸ M Zainal Anwar, “Kesejahteraan,” no. September (2020): 11–46.

²⁹ Dalmeri Dalmeri, “Pendidikan Untuk Pengembangan Karakter,” *Journal of Chemical Information and Modeling* 14, no. 1 (2014): 269–88.

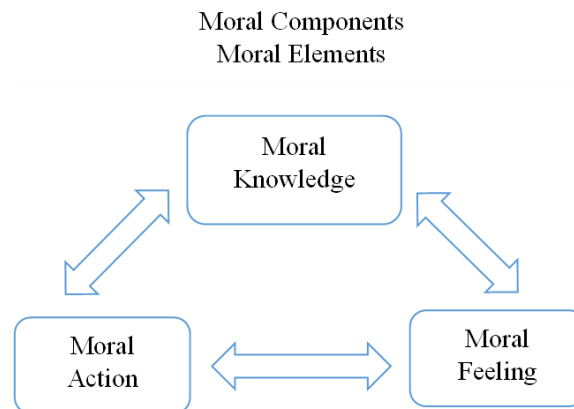


Figure 2. The Internalization Process According to Thomas Lickona

From the internalization process illustrated in the figure, participants in the RK training will undergo the processes of Moral Knowing, Moral Feeling, and Moral Action. However, in the context of this training, there is an additional process: Moral Keeping.

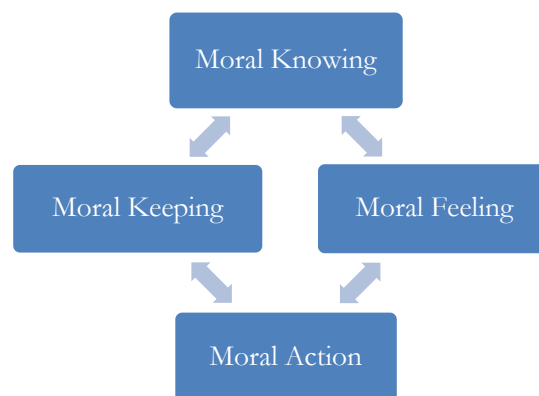


Figure 3. The Internalization Process of RK BE Training

Moral Keeping is highly important in practicing RK BE Training because consistent practice amplifies positive energy, which significantly benefits all aspects of life.

2. Social Pedagogy in the Implementation of Multicultural Islamic Education Values

The implementation of multicultural Islamic education values in the institutional development of human resources by PT. Griya Kesadaran Yogi is a strategic step to strengthen peaceful and harmonious living amidst cultural and religious diversity. PT. Griya Kesadaran Yogi strives to integrate values such as tolerance, mutual respect, and cooperation into every aspect of human resource development. The following are some of the multicultural Islamic education values³⁰ applied in the institutional development of human resources, as outlined below:

³⁰ M M Said, *Isu-Isu Kontemporer Pendidikan Agama Islam* (UNISMA PRESS, 2023). <https://books.google.co.id/books?id=KVvcEAAAQBAJ>.

Multicultural Islamic education values support institutional development through various approaches. *Al-Ta'aruf* (mutual acquaintance) fosters network building with partners and encourages innovation through opportunity creation. This aligns with research showing that the integration of multicultural Islamic education values can strengthen collaborative networks among alumni of the training program.³¹

Social pedagogy is an educational approach that emphasizes social engagement, community strengthening, and individual development within the context of a diverse society. In the implementation of multicultural Islamic education values, social pedagogy serves as a key strategy for shaping conscious, tolerant human resources (HR) who are capable of living in social harmony.

Tawasuth (moderation) cultivates balance, discipline, and respect for diversity to create individuals who are academically, socially, and spiritually productive.³² Multicultural education in Islam emphasizes the importance of moderation and respect for differences as an integral part of character-building.³³

Tasamuh (tolerance) and *At-Tawazun* (balance) promote harmony between spiritual values, practical skills, and innovation, while also fostering tolerance and social peace. Multicultural Islamic education serves to create an inclusive and harmonious environment where every individual is valued regardless of their cultural or religious background.³⁴

Ta'awun (mutual assistance) strengthens collaboration, social skills, and beneficial networks in a diverse environment. The concept of mutual assistance in Islam is highly relevant in the context of community development, where members support one another to achieve shared goals.³⁵

Finally, the value of Nationalism is cultivated to strengthen love for the homeland and a sense of national identity, fostering individuals who contribute to a harmonious and inclusive society. Education based on nationalist values within a multicultural context helps build a sense

³¹ Jurnal Tinta and Month September, "Integrasi Nilai Pendidikan Islam Multikultural di Pondok Pesantren Nurul Jadid Paiton Agus Sulthoni Imami Universitas Nurul Jadid Probolinggo Pendahuluan Bahasa Asing Dan Nilai Budaya Yang Dibawa Merupakan Dua Aspek Yang Saling Berhubungan Dalam Bidang Pe" 4, no. 2 (2022): 71–87.

³² Fatimah Ahmad, Syamsu Nahar, and Edi Saputra, "Penanaman Nilai-Nilai Pendidikan Islam Multikultural Di Sekolah Menengah Kejuruan Negeri 1 Tanjung Pura", *At-Tazakki* 3, no. 2 (2019): 205–21.

³³ Chazim Maksalina, "Konsep Tawasuth, Tawazun dan I'tidal", 2024. <https://www.pta-gorontalo.go.id/berita/kolom-kpta/3732-konsep-tawasuth-tawazun-dan-i-tidal>.

³⁴ Hasni Noor, "Peran Pendidikan Agama Islam Untuk Mengembangkan Sikap Multikultural Siswa (Studi di MTs Al-Muddakir Banjarmasin) Hasni Noor Universitas Islam Negeri Antasari Banjarmasin , Kalimantan Selatan , Indonesia Abstrak" 16, no. 4 (2022): 1273–82.

³⁵ Ahmad, Nahar, and Saputra, "Penanaman Nilai-Nilai Pendidikan Islam Multikultural di Sekolah Menengah Kejuruan Negeri 1 Tanjung Pura".

of unity among citizens from diverse backgrounds. GKY holds a vision and mission for Global Indonesianism.

Social pedagogy is an educational approach that emphasizes social engagement, community empowerment, and individual development within a diverse society. This approach serves as a key strategy in shaping conscious, tolerant human resources (HR) who can live in social harmony, particularly in the implementation of multicultural Islamic education values. The integration of values such as *Al-Ta'aruf* (mutual acquaintance) through network building and opportunity creation, *Tawasuth* (moderation) through balanced education and the cultivation of positive attitudes, *Tasamuh* (tolerance) which fosters mutual respect, *Tawazun* (balance) for holistic HR development, *Ta'awun* (mutual assistance) in building collaboration and social networks, and Nationalism, which strengthens identity and social contribution, serves as the main pillars.

The relevance of social pedagogy in strengthening conscious human resources (HR) is highly significant, as it fosters social cohesion through inclusive multicultural interactions, instills values of moderation and tolerance, develops social and professional skills based on multicultural Islamic values, and enhances participants' contributions to society through collaboration and innovation. Thus, the application of social pedagogy based on multicultural Islamic values is expected to shape human resources who are not only academically and professionally competent but also possess social awareness to promote a peaceful and harmonious life amid diversity.

3. Model of Conscious Human Resource Institutional Development

An institution is a set of rules within a community or organization that functions to facilitate coordination among its members, aiming to help individuals or organizations achieve predetermined common goals.³⁶

According to Ostrom,³⁷ an institution is defined as a set of rules and guidelines used by members to regulate interdependent and interconnected relationships. Meanwhile, North³⁸ states that an institution functions as the "rules of the game" in society, which are significantly affected by economic, social, and political factors. In this context, institutions encompass not

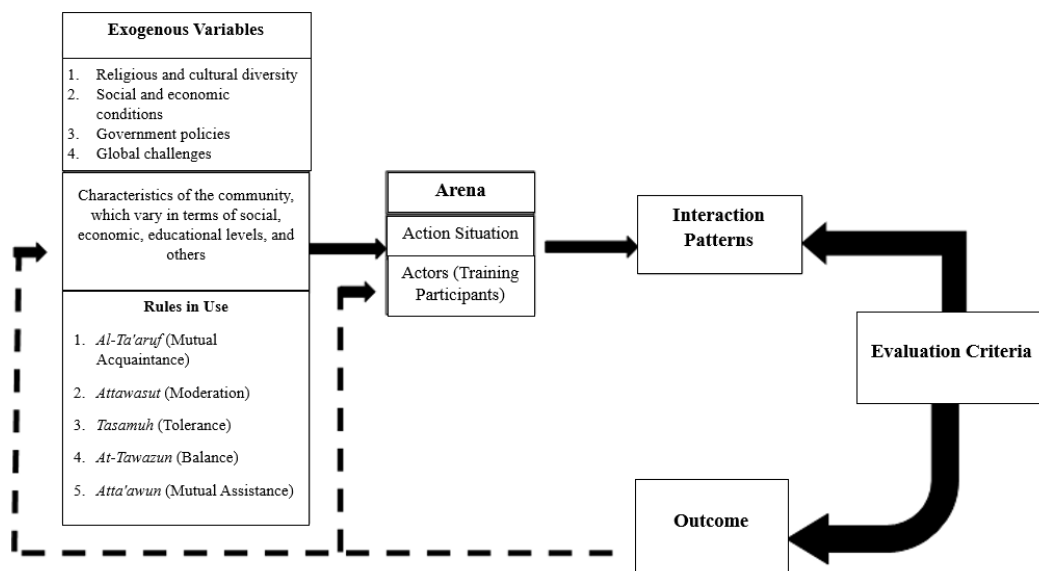
³⁶ Ruttan and Hayami, "1984 Toward a Theory of Induced Institutional Innovation", *Journal of Development Studies* 2, no. 200 (1984): 203-.

³⁷ E Ostrom, "Formulating the Elements of Institutional Analysis. Paper Presented to Conference on Institutional Analysis and Development. Washington", 1985.

³⁸ North DC., "Institutions, Institutional Change and Economic Performance. Cambridge University Press, Cambridge", 1990.

only formal regulations but also informal norms that emerge through everyday social interactions.

Using the APK theoretical framework from Ostrom (2005), Hess and Ostrom (2007), and Heywood, Stephani, and Garner (2017) shows dynamic characteristics, making it highly relevant for consideration in its application. Fundamentally, this theoretical framework consists of a set of independent variables that are believed to influence the dependent variable. The dependent variable refers to individuals or groups whose decisions can either weaken or strengthen an institution. This indicates that researchers have significant flexibility to add variables within the theoretical framework, as illustrated in the following diagram:



(Source: Hess and Ostrom, 2007, p. 61.)

Figure 4. Diagram of the APK Theoretical Framework

In the context of research on Conscious Human Resource Institutional Development in Building a Peaceful Life: A Study of Multicultural Islamic Education Values at PT. Griya Kesadaran Yogi, Pare Kediri, the Public Policy Analysis Framework developed by Ostrom, Hess, and Ostrom as well as Heywood, Stephani, and Garner is relevant for analyzing the dynamics of conscious HR development. This framework consists of three main components: Action Situation Structure, Rules-in-Use, and Governance and Collective Action.

The Action Situation Structure helps researchers identify participants, including the activities they engage in during the training. The Rules-in-Use component assists researchers in assessing how the values of multicultural Islamic education, such as tolerance and cooperation, are implemented in the training program. Governance and Collective Action highlight the

importance of establishing partnerships and collaboration to enhance the scope and quality of HR development programs. Additionally, through Public Policy Analysis, researchers are able to evaluate the impact of internal policies on HR development and provide recommendations for improvement. This approach ensures that HR development focuses not only on hard skills but also on the formation of character and social mentality. Thus, the training programs developed will support the emergence of conscious human resources capable of contributing to the realization of a peaceful life for all components of a multicultural society.

The training initiated by PT. Griya Kesadaran Yogi reflects its commitment to its vision: “Through Self-Development Programs, to establish a reputable and leading trading and service company with access to resources and marketing networks both domestically and internationally, towards a prosperous Nusantara Jaya”. This commitment is evident in the efforts undertaken over the past three years since 2021, with a total of 4.417 alumni and the establishment of 32 Regional Executive Boards (Indonesian: *Dewan Pengurus Daerah RK*) spread across Java and Bali.

The RK training program strives to continuously provide educational services to its alumni, based on the assumption that conscious human resource development is a sustainable effort, not an instant process. Below is a diagram illustrating the Rules established by PT. Griya Kesadaran Yogi within its training program:



Figure 5. Flow of the RK Training Program Based on the PDCA/Deming Cycle
(Plan, Do, Check, Act)

The implementation of a strategy requires the PDCA approach. The PDCA approach was introduced by Dr. Edward Deming, an American quality expert, and was initially known as the Deming Cycle. Over time, the Deming Cycle became more widely recognized as the PDCA approach (Plan, Do, Check, Act).³⁹ The PDCA approach is implemented to make changes, such

³⁹ Dewi Asiyah et al., “Efisiensi Biaya Dengan Sistem PDCA Menggunakan Metode Quality Control Circle (QCC) di PT. XYZ Kabupaten Sidoarjo,” *Jurnal Rekayasa dan Manajemen Agroindustri* 10 (December 24, 2022): 531. <https://doi.org/10.24843/JRMA.2022.v10.i04.p14>.

as improving a process or system. When applied to the RK training process, it can be outlined as follows:

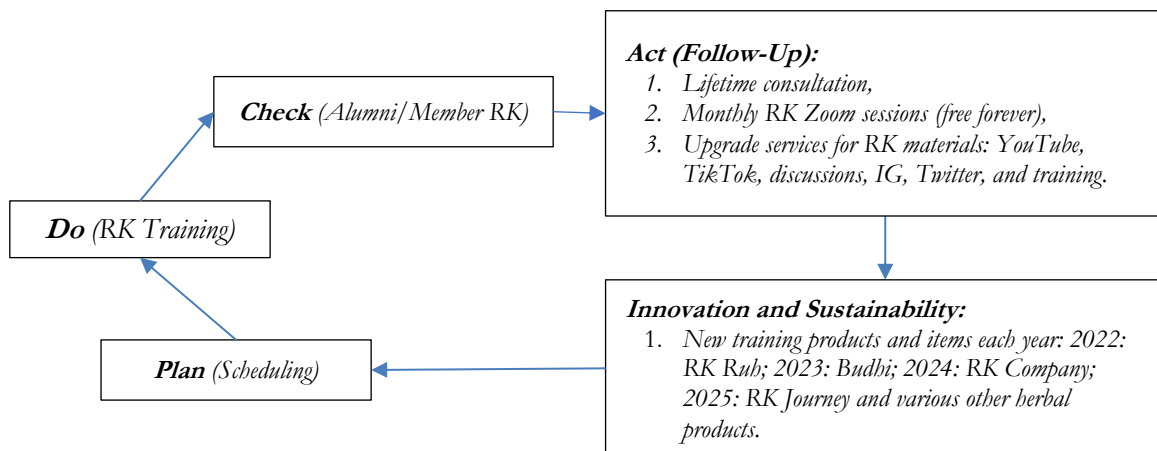


Figure 6. The PDCA Cycle in RK Training

The RK (*Rileks Koinsidens*) training program can be analyzed through the PDCA (Plan-Do-Check-Act) framework, ensuring continuous improvement in both processes and outcomes. In the **Plan** stage, participants' needs are identified, the curriculum is designed, and the training schedule is developed. The **Do** stage involves implementing the training as planned and facilitating participant interactions. During the **Check** stage, evaluations are conducted through feedback and outcome measurements to assess the training's effectiveness. Finally, the **Act** stage includes program improvements based on the evaluations to enhance future sessions. Through this cycle, the RK training becomes more responsive, effective, and sustainable in addressing participants' needs.

A new development has been identified in this company: the RK training program is continually **innovating** to meet consumer needs and demands by offering new, high-quality products, both in the form of training programs and tangible goods. One of its strategies is to establish partnerships with companies that produce a variety of health, beauty, and other products as a diversification measure. This approach aims to create a company that is resilient, excellent, competitive, beneficial, and socially relevant.

Additionally, the innovations implemented represent the company's **sustainable** efforts, including the adoption of an integrated database system aligned with operational performance, as well as the development of marketing and distribution networks for products. This network is established through Master Distributors in each province, Distributors and Agents at the regency/city level, and membership that spans across Indonesia. This system is focused on

enhancing capacity and fostering the company's network in a comprehensive, integrated, and sustainable manner (holistic, integrative, and continuous).

PT. Griya Kesadaran Yogi operates with 32 distributors spread across various regions, each responsible for the development and distribution of products in their respective areas. One of the regions organized within the distribution structure is DPD East Java (Regional Executive Boards), which includes several key cities such as Surabaya, Sidoarjo, Mojokerto, Malang, Tulungagung, Madiun, Kediri, and Lumajang-Jember. This regional division enables PT. Griya Kesadaran Yogi to reach various areas more effectively and facilitates coordination in resource management and development in each region.

CONCLUSION

This study reveals that the development of human resource (HR) institutions at PT. Griya Kesadaran Yogi (GKY) in Pare, Kediri, effectively utilizes an approach based on multicultural Islamic education values to foster a peaceful life. Flagship programs such as the RK BE 360° training encompass aspects of health, finance, and happiness, designed to create individuals who are emotionally, spiritually, and socially balanced. The internalization process of the RK BE training material applies Thomas Lickona's theory, which includes moral knowing, moral feeling, moral acting, and an additional activity introduced by this institution: moral keeping.

Social Pedagogy is an approach adopted by GKY, integrating values such as tolerance (*Tasamuh*), balance (*Tawazun*), mutual acquaintance (*Ta'aruf*), moderation (*Tawasuth*), and cooperation (*Ta'avun*). Additionally, the spirit of nationalism is implemented within the community in alignment with the company's vision and mission. These values not only enhance participants' professional competencies but also in still social awareness and a spirit of tolerance, creating human resources who are character-driven, adaptable, and capable of living harmoniously in a multicultural society. This approach does not merely transfer knowledge but also shapes inclusive, tolerant, and diversity-aware character. By implementing values such as tolerance, unity, and justice in social interactions and self-development, the company has successfully created human resources who are professionally competent while maintaining a strong faith-based awareness. Thus, social pedagogy serves as a bridge between Islamic teachings and the reality of diversity, fostering a learning environment that supports socially responsible individuals.

With a combination of spiritually-based training programs and institutional innovation, PT. Griya Kesadaran Yogi serves as a model for human resource development that focuses not only on productivity but also on building a peaceful and inclusive society. This study reinforces the

importance of multicultural Islamic education in fostering social harmony amid cultural and religious diversity, while also providing a practical reference for other institutions to adopt a similar approach.

The institutional development at PT. Griya Kesadaran Yogi applies the **Institutional Analysis and Development (IAD)** theory to analyze the interactions between actors, rules, and structures within the organization, enabling more effective resource management. This theory is integrated with the **Plan-Do-Check-Act (PDCA)** approach, providing a systematic framework for planning, implementing, evaluating, and improving both training programs and company products. An additional step taken by the company is Sustain and Innovation, combining innovation and sustainability within the PDCA cycle. This approach is highly effective in ensuring continuous improvement and adaptation to yearly changes. The integration of IAD and PDCA results in sustained innovation in both training programs and products, supporting HR capacity development and enhancing the company's competitiveness.

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