

# Antecedents of Tawhidic Culture for Developing Sustainable Competitive Advantage Through a Strategic Approach

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## ABSTRACT

This article aims to empirically prove a new theoretical approach developed to address the gap in prior research regarding the impact of organizational learning on sustainable competitive advantage from the perspective of a shared vision. It focuses on tawhidic culture that is aligned with the exploitation and exploration of knowledge. The design research was conducted by distributing a questionnaire to 117 respondents from 54 private universities in Central Java, Indonesia. The data obtained from the questionnaires was then processed using the structural equation modeling (SEM) technique. The research findings indicate that implementing tawhidic culture in a private university in Central Java has a positive impact towards sustainable competitive advantage. This impact occurs when tawhidic culture is effectively integrated into all aspects of the institution, including the development of a shared vision through a tawhidic culture, which positively influences the realization of sustainable competitive advantage. The positive influence of a tawhidic culture on enhancing sustainable competitive advantage is also evident when there is an increase in knowledge exploration. This article presents a novel research variable, tawhidic culture, which is constructed based on the integration of the resource-based view (RBV) theory of strategic assets with the tawhidic paradigm. This variable serves as a foundation for enhancing sustainable competitive advantage.

**Keywords:** *RBV, Tawhidic Paradigm, Tawhidic Culture, Sustainable Competitive Advantage*



## INTRODUCTION

The development of organizational resources and capabilities is a fundamental problem in strategic assets as an effort to increase sustainable

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competitive advantage. Strategic assets as a source of profitability and sustainable competitive advantage result from capabilities as an important factor for managing company resources (Widodo, 2016). The strategic value of the company's capabilities and resources will be easily imitated by other companies to a certain extent (Teece, 2018), so strategic assets that come from within the organization are needed as resources and capabilities that are able to adapt to the rapidly changing environment and demands of the changing times. The demand to acquire new resources as a source of competitive advantage requires the integration of strategic assets from a resource-based view of new resources, combined with the organization's internal resources to overcome the demands of the external environment that is named and complex (Mikalef & Pateli, 2017).

The resource-based view (RBV) theory, developed by Barney (1991), includes tangible and intangible resources. Tangible resources are physical resources such as human capital and capital. Intangible resources are unique assets that have value in the organization, are not easily imitated, and are not easily replaced in a short time. Organizational resources and capabilities as strategic assets are organizational culture, organizational structure, organizational learning, strategy, information systems, and leadership (Paliszkievicz et al., 2017). The tawhidic paradigm is to do the best job possible to gain God's pleasure, encourage our employees to be honest, encourage coworkers to worship, forgive each other, and dare to say the truth (Sharif & Al-Qolaq, 2016). The tawhidic paradigm commitment behavior requires a dogma attached to employees' hearts as a spiritual, moral strength.

The integration of the RBV theory as a strategic asset combined with the tawhidic paradigm (Sharif & Al-Qolaq, 2016) will become a unique source of excellence, not easy to imitate, and difficult to find a replacement, as a strategic asset of the future organization and a phenomenal source of excellence. A series of organizational resources and capabilities, the integration of strategic assets, and trust values will become long-lasting strategic assets that are not easily affected by the changing times. The strategic asset is tawhidic culture as a positive culture, which comes from knowledge assets that can be built through internal and external organizations through organizational learning (Senge, 1990).

Organizational learning aligns values and behaviors (Fontaine et al., 2012), allowing the organization to make continuous improvements and increase employees' knowledge, skills, and attitudes, contributing to value creation (Nodeh et al., 2019). The learning dimension of the organization

and shared vision can foster strategic alignment, increasing organizational excellence (Preston & Karahanna, 2009). Aligning strategies through organizational culture can be exploited and explored as a source of sustainable competitive advantage. According to Widodo (2016), exploitation is the process of acquiring competence through adopting, synthesizing, and applying existing knowledge. Exploitation refers to learning obtained through local search, improvement of experience, and selection of existing routines that lead to the refinement and expansion of competencies, technologies, and organizational paradigms. Meanwhile, exploration is an organizational activity that develops creative ideas and efforts to find new methods to maintain organizational life. Exploration refers to learning through new variations, experiments, and alternatives (Jardon & Martínez-Cobas, 2019; March, 1991).

The research gap of organizational learning on competitive advantage is evidenced by the research conducted by (Liao et al., 2017; Paek & Lee, 2018), which proves that organizational learning has no effect on sustainable competitive advantage in established and high-tech organizations. This is in contrast to the results of research from Hamama and Tayeb (2020), Kadhim et al. (2018), and Mucai et al. (2018), which prove that organizational learning affects sustainable competitive advantage.

Indonesia, the fifth largest population in the world with a limited number of state universities, is a potential market for private universities. The exceptional market potential is a key element of sustainable competitive advantage (Dess & Davis, 1984). Other potentials as a source of excellence for higher education can be measured from the availability of lecturer education (S2, S3), lecturer ratio, lecturer academic positions, the productivity of lecturers' scientific works contained in scientific publications, the number of students, and accreditation. The market potential for the 256 private universities in Central Java (LL Dikti Wil. VI) is significant, indicating a strong opportunity to develop into a superior and sustainable institution. However, field data shows that of the 256 private universities in Central Java, only five private universities (2 percent) have a superior category (A Accreditation). This is in contrast to PTN in Central Java, with a percentage of 40% accredited A (Excellent) (Forlap Dikti, 2020).

This study examines organizational learning theory that prioritizes the dimension of shared vision, with the formulation of the research problem "Antecedents of Tawhidic Culture for Developing Sustainable Competitive Advantages of Private Universities in Central Java." Based on these problems,

the research questions asked are: How does shared vision affect tawhidic culture? How does tawhidic culture affect strategic knowledge (exploitation and exploration)? How do tawhidic culture and strategic knowledge (exploitation and exploration) affect sustainable competitive advantage? This article aims to empirically prove the new theoretical approach developed to help bridge the gap in previous research on the influence of organizational learning from the perspective of shared vision towards sustainable competitive advantage, namely tawhidic culture that is aligned with the exploitation and exploration of knowledge.

## **LITERATURE REVIEW**

### **RBV Theory Strategic Assets**

RBV theory explains that companies can achieve and maintain profitability and competitive advantage over time by integrating capabilities and resources as the basic direction for a company's strategy (Grant, 1991). Knowledge assets act as strategic resources and assist organizations in achieving competitive advantage due to their scarcity (Teece, 2006). Strategic assets that are unique, valuable, not easy to imitate, and not easy to replace in a quick time are organizational cultures (Barney, 1986)

The concept of culture is viewed from a sociological and anthropological perspective and is interpreted as the habits and rituals that develop in society (Paliszkiewicz et al., 2017). The concept of culture, according to Chang and Lin (2015), has dimensions: 1) results-oriented, 2) loosely controlled, and 3) work-oriented. In the field of management, culture is defined as a collection of values, behaviors, beliefs, and symbols that grow within an organization (Lin & Ho, 2009). In work, organizational culture is typically defined as a complex set of values, beliefs, assumptions, and symbols that define how a company conducts its business (Barney, 1986). According to Kuşcu et al. (2015), organizational culture has three components: observable symbols, beliefs and values embraced, and basic assumptions that guide it. In a broad sense, culture is defined as the totality of typical societal ideas, beliefs, values, and knowledge (Serrat, 2017).

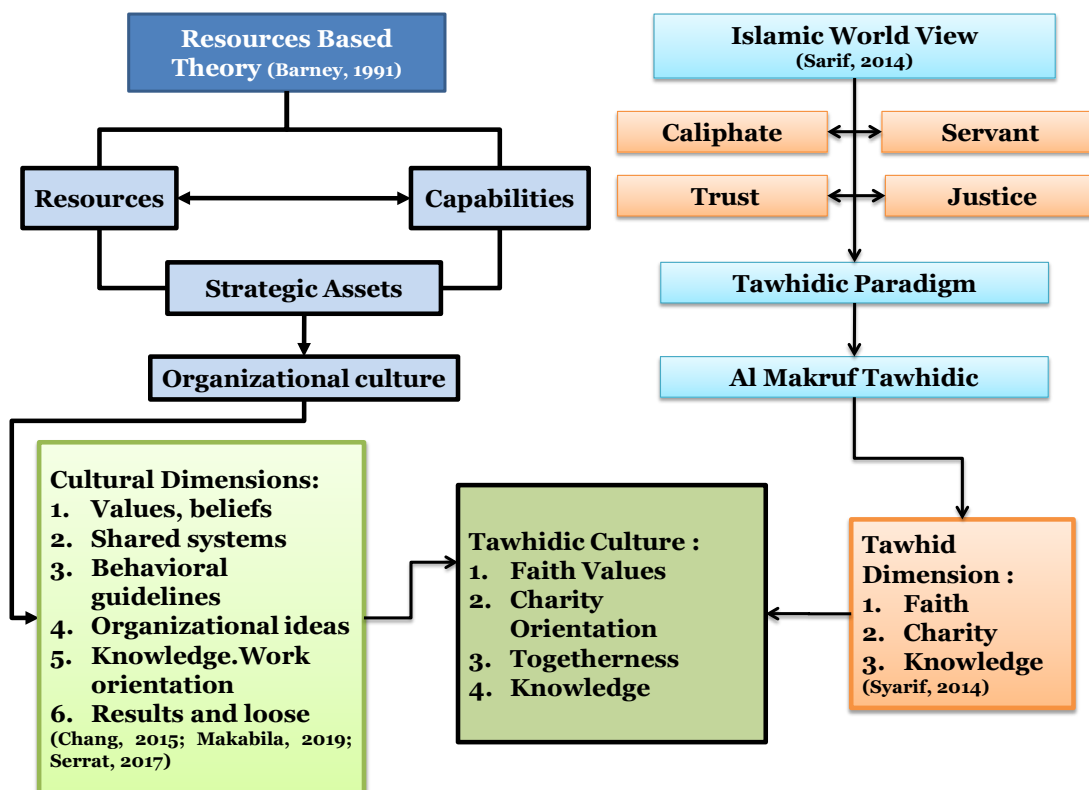
### **Islamic World View Tawhidic Paradigm**

The concept of tawhid, according to Hunter (1990), has three dimensions, namely: 1) *al-iman*, 2) *al-ilmu*, and 3) *al-amal*. Al Iman is a

belief in Allah with a commitment to the teachings of the Quran and Hadith, reflected in behavior influenced by the moral system and faith embedded in the heart and reflected in actions. Thus, science is needed as the responsibility of Muslims to carry out charity. The Tawhid paradigm can be actualized into three elements: (a) the tawhid declaration, (b) the roles and duties resulting from the Tawhid declaration, and (c) the core values of the tawhid action guide (Ismail & Sarif, 2011). The manifestation of the tawhidic paradigm is the readiness and willingness of human beings to fulfill divine beliefs (al-amanah) and obligations (al-fara'id) through divine guidance (Surah Hud [11] and Az Zumar [39] in the Qur'an). The tawhid paradigm, according to Hassan (2010), is a monotheistic teaching that thinks about how to live for the good of humanity (khayra ummatin ukhrijat lil-Nās) and the balance of life in this world and the hereafter (ummatan wasatan li-takūnū shuhadā 'alāal-nās). The tawhid paradigm aims to invite goodness (al-ma'ruf) and avoid evil (al-munkar).

Based on the study of RBV theory and a comprehensive and in-depth Islamic Worldview, it is integrated, which produces the novelty of tawhidic culture, as presented in Figure 1.

**Figure 1**  
**Basic Theory Integration**



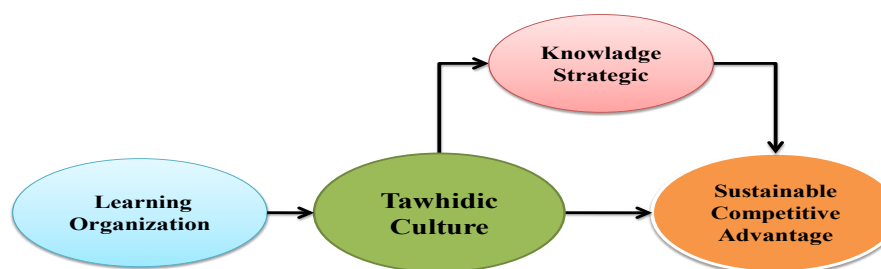
## Organization Learning

Organizational learning is believed to be an effort to improve superior resources that are valuable to the organization. Organizational learning becomes a strategic tool for organizations to gain sustainable competitive advantage and long-term organizational success (Senge, 1990). With learning, the organization will align values and behaviors (Fontaine et al., 2012), allowing the organization to make improvements and increase employees' knowledge, skills, and attitudes, contributing to value creation (Nodeh et al., 2019). The advantages of having a learning organization will increase: 1). Adaptability. 2) Increasing knowledge, 3) Social growth, and 4) Increasing profitability (Senge, 1990).

## Sustainable Competitive Advantage

Sustainable competitive advantage is defined as everything that describes the superior attributes and resources of a player as the implementation of a value creation strategy that cannot be duplicated or replicated by current, long-lasting competitors, which distinguishes the company or its products from its competitors that have sustainability over time (Foon & Nair, 2010). Sustainable competitive advantage is an organization's ability to perform its activities differently from its competitors and create long-term financial value (Osman & Rohana, 2019). The RBV emphasizes that competitive advantage comes from the integration of capabilities and resources as core competencies that are scarce and valuable, and not many products can replace them (Barney, 1991).

**Figure 2**  
**Grand Theoretical Model**



The Five Disciplines, developed by Senge (1990), is the most well-known dimension of organizational learning. It includes 1) Personal mastery, 2) Mental models, 3) Shared vision, which involves creating a common understanding of a future picture that is valuable, aimed at inspiring enthusiasm and encouraging experimentation and innovation, 4) Team learning, 5) Thinking system (Senge, 1990). Of the many dimensions of organizational learning, organizations must choose the best way to focus learning on the most prominent strengths resulting from changes and fluctuations in a competitive environment (Al-Anizi & Ismail, 2011). According to Marquardt (1996) and Nodeh et al. (2019), shared vision is the most important dimension in organizational learning. Shared vision as learning can build an understanding of the common vision, which has a picture of the future by creating something valuable, with a vision to arouse enthusiasm and encourage experimentation and innovation (Senge, 1990). With learning, organizations will harmonize values and behaviors (Fontaine et al., 2012). Organizational learning will be useless without organizational culture (Alsabbagh & Khalil, 2017). Discoveries in various fields will change lifestyles, cultures, beliefs, norms, and ideologies (Widodo & Shahab, 2015). The existence of an organizational culture allows the organization to make continuous improvements and increase the knowledge, skills, and attitudes of employees, which will contribute to value creation (Nodeh et al., 2019).

Organizational learning that emphasizes spiritual themes helps organizations achieve business goals, which allows humans to thrive in organizations. Actions and policies are born from religious and rational knowledge obtained through human teaching (al-ta'lim al insaniyy) and divine teachings (al-ta'lim al rabbāniyy) (Zarkasyi, 2014). Islam motivates individuals to work and encourages them to pursue perfection and quality in their work (Hashim, 2010). The spiritual and moral strength of the employees requires a dogma with the inherent Tawhidic paradigm commitment behavior. With the tawhid paradigm, employees will possess 1) Knowledge, 2) Confidence, 3) Willingness, 4) Love and Care, and 5) Responsibility. This framework is guided by three key principles: 1) Faith, 2) Deeds, and 3) Ethics (ahlaq), which serve as the foundational values for living a meaningful life and fulfilling the role of a caliph in promoting business sustainability (Sarif et al., 2015). According to Allen and Allen (1986), a successful culture is built on three main pillars:

shared vision, a positive culture, and a sense of togetherness. Based on the description that has been described, the formulation of hypothesis 1:

H1. The shared vision has an influence on Tawhidic culture.

### **Tawhidic Culture and Knowledge Strategic**

The concept of tawhid culture provides a deep belief leading to a commitment of faith to the creator and maintainer of the universe. The existence of one direction of human goals gives birth to awareness of learning activities in organizations (Sharif & Al-Qolaq, 2016). Organizations carry out knowledge strategies in an effort to develop creative ideas and find new methods to maintain organizational life related to information diversity (Lazer & Friedman, 2007). Knowledge activities have the nature of the human tendency to like new things and share knowledge with creative ideas. Thus, humans integrate new knowledge to obtain a new competency base and resources from outside the organization. (March, 1991). From the description that has been described, hypothesis 2 is formulated:

H2. There is an influence of tawhidic culture on the exploration of knowledge

Members of the organization carry out activities not only because of the desire of the organization but also because they are encouraged to carry out orders as servitude to Allah the Almighty, as stated in the Qur'an Surah Alkahfi [28], which encourages humans not to be dazzled by the world's jewelry alone. The Islamic view of tawhid creates an environment in which humans are afraid of only one force, guided by only one source, one judge, and one way - Qibla, directing hopes and desires to one Almighty (Sarif et al., 2015). Knowledge exploitation is an effort to combine existing valuable knowledge, apply existing knowledge and experience elsewhere, and carry out existing outputs by applying experience (Prieto et al., 2009). Based on the description that has been described, it is formulated into hypothesis 3:

H3. Tawhidic culture has an influence on the exploitation of knowledge.

Culture is the totality of society's distinctive ideas, beliefs, values, and knowledge (Serrat, 2017). Organizations must choose a culture that is based on spiritual values (Sarif et al., 2015). The concept of culture is reviewed from a sociological and anthropological perspective and is interpreted as habits and rituals that develop in society (Paliszkievicz et al., 2017). The idea of Tawhid

Culture as an organizational strategic asset derived from the organization's internal spiritual values, as distinct and valuable resources and assets, hard to copy and not easily duplicated as a source of sustainable competitive advantage, is fully embodied in the strategic asset of organizational culture combined with the tawhid paradigm (J. B. Barney, 1986; Sharif & Al-Qolaq, 2016). This description leads to the following hypothesis:

H4. Tawhidic culture influences sustainable competitive advantage.

Sustainable competitive advantage can be created through the external and internal environment of the organization by developing creative ideas and efforts to find new methods as activities in maintaining the life of the organization through information diversity. Knowledge exploration is a tendency for humans to like new things with creative ideas, becoming a new competency base by acquiring new resources from outside the organization (March, 1991). The existence of knowledge exploration can increase sustainable competitive advantage (Prieto et al., 2009). From this description, it is hypothesized that:

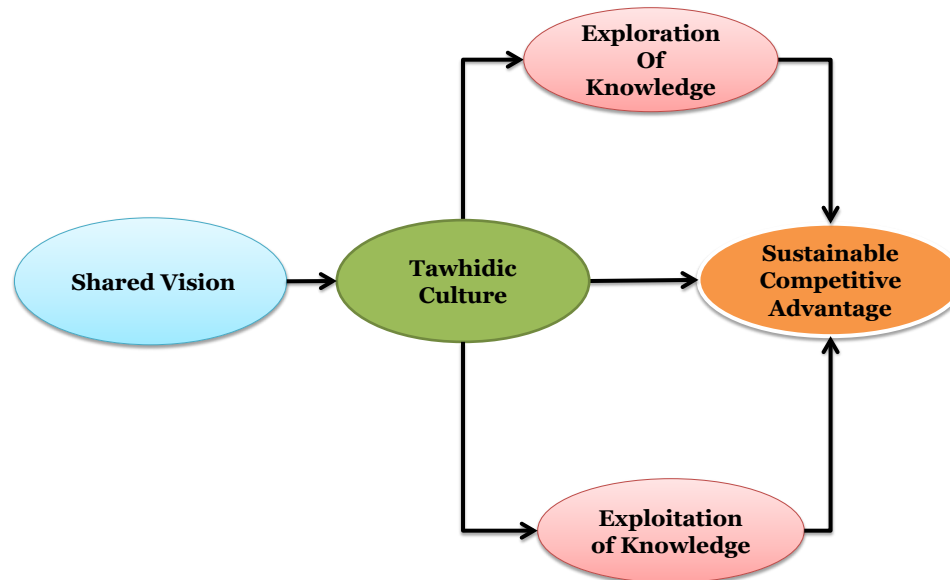
H5. There is an influence of knowledge exploration on sustainable competitive advantage

Knowledge exploitation is a strategy for using existing knowledge (March, 1991). The process of adoption, synthesis, and application of existing knowledge will increase sustainable competitive advantage (Widodo, 2016). By exploiting knowledge, the organization will take advantage of the existing knowledge and experience from the organization's internal environment. By utilizing existing resources, cost efficiency will be created for the organization. Efficiency will increase sustainable competitive advantage. (Rao & Thakur, 2019). From this description, it is hypothesized that:

H6. There is an influence of knowledge exploitation on sustainable competitive advantage

Based on the literature review that has been presented, an empirical research model is prepared and presented in Figure 3.

**Figure 3**  
**Empirical Research Model**



## RESEARCH METHOD

### Type of Research

This type of research is explanatory research with variables that include shared vision, tawhidic culture, knowledge exploration, knowledge exploitation, and sustainable competitive advantage. Respondents assessed each statement with measurements on a Likert scale of 1 to 10, with responses ranging from strongly disagreeing (1) to strongly agreeing (10). The research population is 256 private universities in Central Java (forlap dikti 2020). The data source was obtained from the leaders of private universities in LL.Dikti Region VI, Central Java Province. The data analysis in this study uses Structural Equation Modeling (SEM) from the AMOS 24.00 software package.

### Respond

The sampling method was purposive sampling. This method involves selecting samples based on certain criteria: 1) The institution must be a leader among private universities in Central Java. 2) The university must have been in operation for more than 7 years, and 3) The university must be actively functioning in Central Java.

## Data Collection

Data collection was done using a questionnaire containing several questions given to private university leaders who are members of the WA group network of PTS LL Higher Education Region VI Central Java Province. The questionnaire was given through a Google form to the leaders of private universities in Central Java. The questionnaire that was distributed in the leadership was a group in Central Java; the one that deserves analysis comes from 54 private universities, with several respondents as a data source 117. The questions asked consist of open-ended and closed-ended questions. Open-ended questions give respondents the freedom to answer available multiple-choice questions by choosing one or all of the available options. They are also free to answer by writing from information that is not their choice. Closed questions are questions where the researcher has limited available answers so that the respondent can answer according to his or her way of thinking.

**Table 1**  
**Variable Measurement**

It	Variable	Indicator	Source
1	<i>Shared vision</i> is an overview of the common understanding of the vision that directs the organization to focus on the goals to be achieved by the organization.	<ol style="list-style-type: none"> <li>1. Alignment of vision and mission</li> <li>2. Awareness realizes vision</li> <li>3. Togetherness</li> <li>4. Member participation</li> </ol>	(Park, 2008; Senge, 1990) (Park, 2008; Senge, 1990)
	<i>Culture tawhidic</i> is defined as the condition of an organization that has monotheistic beliefs, is worship-oriented, and has a value system in the development of knowledge.	<ol style="list-style-type: none"> <li>1. Monotheism beliefs</li> <li>2. Charity orientation</li> <li>3. Norm values</li> <li>4. Science development.</li> </ol>	Developed by researchers
3.	<i>Knowledge exploration</i> is an effort to explore new ideas and innovations and to open new methods.	<ol style="list-style-type: none"> <li>1. Motivating new ideas</li> <li>2. Innovation &amp; creativity</li> <li>3. New methods.</li> </ol>	(Li et al., 2018; March, 1991; Prieto et al., 2009)
4	<i>Knowledge exploitation</i> is the synthesis of knowledge, the application of experience, and the utilization of existing knowledge.	<ol style="list-style-type: none"> <li>1. Combining existing knowledge.</li> <li>2. Experience adoption</li> <li>3. Synthesis of existing knowledge</li> </ol>	(March, 1991; Widodo, 2016)

5	<i>Sustainable competitive advantage</i> is a condition in which organizations have the ability to face the competencies of competitors in the long term.	<ol style="list-style-type: none"> <li>1. Has value for the benefit</li> <li>2. Commitment</li> <li>3. Reputation</li> <li>4. Have a potential market</li> </ol>	(Bahrami et al., 2016; Barney, 1991)
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*Source: Processed primary data, 2024*

### Data Analysis

The data analysis in this study uses the SEM analysis technique from the AMOS statistical software package version 24 for hypothesis testing and model formation. The AMOS version 24 program is used to analyze and test hypothetical models because it can be used to estimate unknown coefficients of structural linear equations, accommodate causal, simultaneous, and interdependent problems in models that include latent variables (constructs) and manifest variables (indicators), as well as accommodate error measurements for dependent and independent variables. (Ghozali, 2016).

### Measurement Model

A measurement model is a model used to confirm a manifest variable (indicator) developed from a latent variable (construct) that is studied (Hair et al., 2014). The measurement model is used to test the validity and reliability of latent variables that show how manifest variables represent latent variables measured through confirmatory factor analysis. Confirmatory factor analysis is useful for assessing the validity of the construct of the proposed theoretical measurement.

**Table 2**  
**Goodness-of-fit-Indices**

Goodness-of-fit-Indices	Cut-off-value
x-Chi-square probability	Expected small ≥0.05
RMSEA	≤0.08
GFI	≥0.90
AGFI	≥0.90
CMIN/DF	≤2.00
TLI	≥0.95
CFI	≥0.94

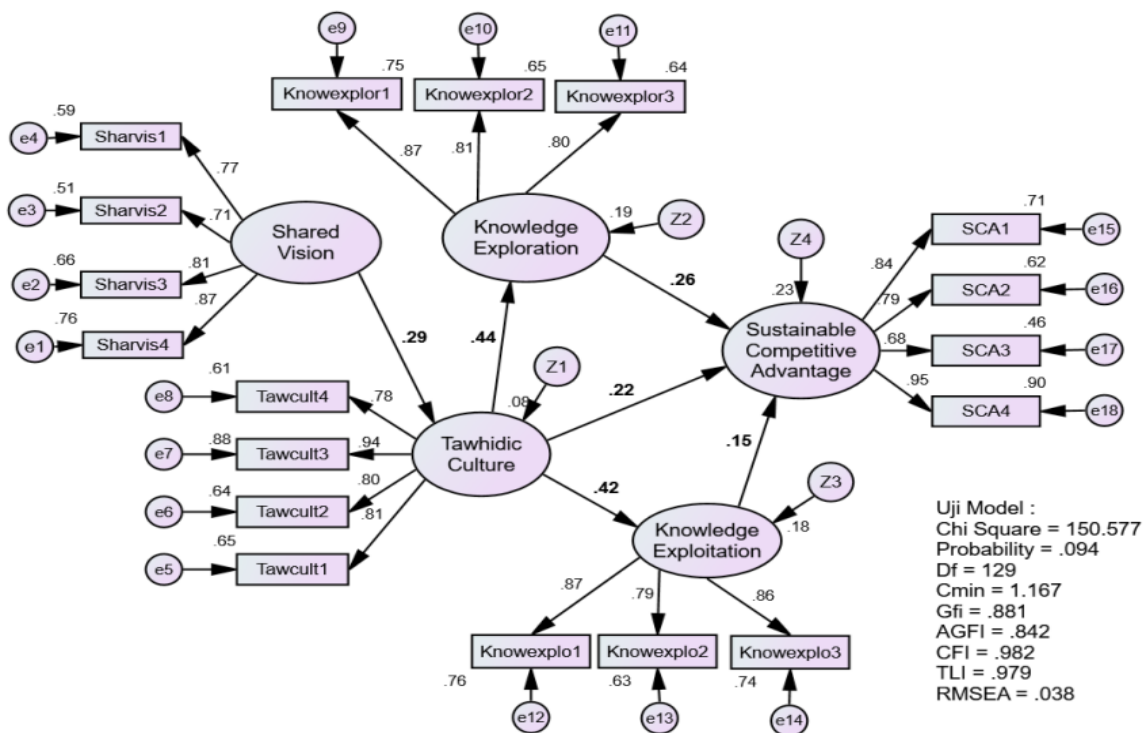
**RESULTS**

The research results presented in this chapter will describe the data processing analysis in statistical inferential to evaluate the structure using the SEM technique. This chapter answers the problems and objectives of the research. The details of this chapter include a general description of the research results, a description of variables, hypothesis testing, and direct and indirect influences.

**Full Model of Structural Equations**

After the model is analyzed through confirmatory factors, each indicator in the fit model can be used to define latent constructs so that the full SEM model can be analyzed. The results of the processing can be seen here.

**Figure 4**  
**Full Model of Structural Equations**



The results of the Goodness of Fit Model in Table 3 show that the model used is in accordance with the data that fits the data used in the study. This is shown by Chi-Square, Probability, CMIN/DF, GFI, AGFI, TLI, CFI, and RMSEA are within the expected value range, as presented in Table 3 as follows:

**Table 3**  
**Result of Goodness of Fit Model**

No	<i>Kriteria Goodness of Fit index</i>	<i>Cut of value</i>	<b>Results of Analysis</b>	<b>Information</b>
1	<i>Chi-Square</i>	Expected small	150,577	Fit
2	<i>Probability</i>	≥ 0.05	0.094	Fit
3	TLI	≥ 0.95	0.979	Fit
4	CFI	≥ 0.95	0.982	Fit
5	GFI	≥ 0.90	0.881	Marginal
6	CMIN/DF	≤ 2.00	1.167	Fit
7	RMSEA	≤ 0.08	0.038	Fit

*Source: Processed primary data, 2024*

Based on the calculation through confirmatory analysis and testing of the structural equation model of the tawhidic culture model, as presented in Table 3, it can be seen that the overall test results have met the required cut-off values, so it can be concluded that the model in this study can be accepted with the existing results.

The six hypotheses proposed in this study were tested by analyzing the value of the critical ratio (CR) and the probability of a causal relationship.

**Table 4**  
**Hypothesis Test Results**

Hip	Regressions	Standardize Coefficient	Unstandardized Coefficient		C.R	p-value	Results
		Beta	Beta	SE			
H1	Shared Vision → Tawhidic Culture	0.292	0.329	0,117	2,816	0,005	<b>Significant</b>
H2	Tawhidic Culture → Exploration Knowledge	0.439	0,424	0,098	4,305	0,000	<b>Significant</b>

H3	Tawhidic Culture → Exploitation Knowledge	0.421	0,434	0,103	4,199	0,000	<b>Significant</b>
H4	Tawhidic Culture → Sustainable Competitive Advantage	0.218	0,220	0,113	1,964	0,049	<b>Significant</b>
H5	Exploration Knowledge → Sustainable Competitive Advantage	0.262	0,274	0,114	2,409	0,016	<b>Significant</b>
H6	Exploitation Knowledge → Sustainable Competitive Advantage	0.145	0,142	0,102	1,386	0,166	<b>Not Significant</b>

## DISCUSSION

### Shared Vision toward Tawhidic Culture

The test of the influence of shared vision on tawhidic culture shows a CR value of 2.816 with a probability of 0.005. In relation to the calculated CR value (4.080) > 1.96 and the probability value (000) < 0.05, then statistically, there is sufficient evidence to accept this hypothesis. This can be interpreted as the increase in shared vision, which will increase Tawhidic culture. Thus, Hypothesis 1 is accepted.

The stronger the shared vision, the stronger the tawhidic culture. The variable shared vision is built by indicators, the suitability of the vision and mission, awareness of realizing the vision, togetherness, and member participation. The variables of tawhidic culture are built by indicators of monotheistic beliefs, charity orientation, values according to norms, and scientific development. This condition shows that a strong tawhidic culture can be created through a shared vision in a high organization. Actions and policies are born from religious and rational knowledge obtained through human teaching (al-ta'lim al insaniyy) and divine teachings (al-ta'lim alrabbāniyy) (Zarkasyi, 2010).

Bureaucratic involvement will bring a culture of becoming a professional organization that develops new innovations to increase competitive advantage (Widodo, 2016). Organizational involvement can be done through

organizational learning that focuses on a shared vision (Nodeh et al., 2019). Islam teaches people the truth with one goal and one belief in life, namely (1) the Tawhid paradigm, (2) the caliphate (caliphate), (3) the servant ('abd), (4) trust and (5) justice ('are). (Ismail & Sarif, 2011). The Tawhidic paradigm as the spiritual value of human resources is a manifestation of the readiness to fulfill Divine beliefs (al amānah) and mandatory duties (al farā'id), accompanied by divine guidance from the unique abilities of human beings (Sarif et al., 2015).

Thus, the existence of a tawhid culture in the organization is produced through the improvement of organizational learning, which emphasizes the same understanding of the organization's vision, creating an organization with a culture of faith in God. The presence of faith in God within an organization signifies trust in a higher authority. This faith shapes the organization's focus as a space dedicated to the worship of God, guided by religious values. Additionally, it fosters an environment that encourages the development of knowledge among its members. As the theory developed (Allen & Allen, 1986), a successful culture is built by three main pillars, namely shared vision, positive culture, and a sense of togetherness.

### **Tawhidic Culture and Knowledge Exploration**

The test of the influence of Culture Tawhid on Knowledge Exploration shows a CR value of 4.305 with a probability of 0.000. In relation to the calculated CR value  $(4.305) > 1.96$  and the probability value  $(0.000) < 0.05$ , then statistically, there is sufficient evidence to accept hypothesis 2.

The stronger the tawhidic culture, the more knowledge exploration will increase. The union of knowledge is the basis for unity in human wisdom and action (Sarif et al., 2015). The concept of tawhid provides a deep belief that leads to a commitment of faith to the creator and maintainer of the universe, which gives birth to the consciousness of all learning activities (Sharif & Al-Qolaq, 2016). Knowledge exploration is an organizational activity that develops creative ideas and efforts to find new methods to maintain organizational life related to information diversity (Lazer & Friedman, 2007).

Tawhid culture embodies a framework of information and the unity of policies and actions that are rooted in beliefs and worship-oriented practices. This culture is built upon a value system grounded in knowledge, which in turn enhances the pursuit of knowledge. It encourages the motivation for new ideas, innovations, and methods. Thus, this research is in line with the theory (Levinthal & March, 1993), which states that knowledge exploration

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is interpreted as the search for new knowledge. Thus, the variables of tawhid culture can be explored as new knowledge in the organization, such as resources and capabilities.

### **Tawhid Culture toward Knowledge Exploitation**

The test of the influence of Tawhid Culture on Knowledge Exploitation shows a CR value of 4.199 with a probability of 0.000. In relation to the calculated CR value ( $4.199 > 1.96$ ) and the probability value ( $0.000 < 0.05$ ), then statistically, there is sufficient evidence to accept hypothesis 3.

The stronger the tawhidic culture, the more knowledge exploitation will increase. To adapt to change, organizations must develop dynamic capabilities to deal with corporate sustainability (Zhang et al., 2018). Dynamic capabilities can be obtained from the internal resources of the organization through the exploitation of knowledge to overcome challenging external environments (Banerjee et al., 2018). Tawhid culture as an internal organizational resource has indications of belief, action orientation, and value system, and knowledge orientation is a source of knowledge exploitation that has indications of adoption, synthesis, and utilization of existing knowledge. The application of the tawhid paradigm as teaching that comes from God (Sarif et al., 2015) as a guideline and outlook on human life provides the direction and goal of human beings to be safe today and safe in the future. Exploitation is the use of existing resources as a deepening of assets (Karim & Mitchell, 2000). Thus, the culture of tawhid as a source of new assets can be deepened in its use as a source of knowledge that can be obtained today.

### **Tawhidic Culture and Sustainable Competitive Advantage**

The test of the influence of Tawhid culture on Sustainable competitive advantage shows a CR value of 1.954 with a probability of 0.049. In relation to the calculated CR value of  $1.964 > 1.96$  and the probability value ( $0.049 < 0.05$ ), then statistically, the Tawhid culture has a positive relationship to sustainable competitive advantage marginally. Thus, Hypothesis 4 is accepted.

Utilizing the ability to acquire knowledge and integrate knowledge effectively will be a real source of competitive advantage for organizations (Tsai, 2001). The existence of an organization's dependence on other organizations requires social relations with others. The existence of a social

relationship response will increase sustainable competitive advantage (Guimarães et al., 2017). Tawhid culture is a set of unique values that are not easy to imitate and difficult to duplicate, and they exist in the organization as a source of competitive advantage and sustainable advantage. The stronger the tawhid culture, the more sustainable competitive advantage will increase. The concept of tawhid culture is built on the indicators of the value of belief in the organization and the existence of worship-oriented activities, with the guidance of organizational values that develop science that will strengthen sustainable competitive advantages that have indicators of value of benefits, commitment, reputation, and market potential.

Tawhid culture does not contradict the theory of contemporary culture as some experts think. According to Kuşcu et al. (2015), organizational culture has three components: observable symbols, beliefs, and values embraced, and basic assumptions guiding it. In a broad sense, culture is defined as the totality of typical societal ideas, beliefs, values, and knowledge (Serrat, 2017). This study completes the research (Mwenda et al., 2019; Sadri & Lees, 2001) on the fact that culture has a significant positive influence on sustainable competitive advantage. Organizational culture as a strategic asset has value, scarcity, and imperfection in imitation, which are sources of sustainable competitive advantage (Barney, 1986; Shaari, 2019). The big difference between the tawhid culture developed in this study is that it is a new concept with the value of belief and worship orientation, a unique resource and capability that the organization has that can increase its competitive advantage at a low cost and has a long-term scarcity. A strong culture with strong characteristics, values, and shared belief patterns will outperform other organizations.

### **Knowledge exploration and sustainable competitive advantage**

Testing the influence of Knowledge Exploration on Sustainable Competitive Advantage shows a CR value of 2.409 with a probability of 0.016. In relation to the calculated CR value of  $2.409 > 1.96$  and the probability value ( $0.005 < 0.016$ ), it is statistically proven to accept hypothesis 5.

The higher the knowledge exploration, the higher the sustainable competitive advantage. The variable knowledge exploration is built with indicators of idea motivation, knowledge innovation, and new methods. The variable of sustainable competitive advantage is built with one indicator of confidence, commitment, reputation, and market potential. This condition

shows that a highly sustainable competitive advantage requires the support of a high level of knowledge exploration. Building resources with dynamic capabilities can overcome a challenging external environment and lead to competition (Banerjee et al., 2018).

The results of this study utilize the ability to acquire knowledge and integrate knowledge effectively will be a real source of organizational competitive advantage (Tsai, 2001). To adapt to change, organizations must develop dynamic capabilities to deal with corporate sustainability (Zhang et al., 2018). This research is in line with the research conducted by (Lazer & Friedman, 2007). Knowledge exploration is an organizational activity that develops creative ideas and efforts to find new methods to maintain organizational life related to information diversity, which can potentially increase sustainable competitive advantage.

### **Knowledge exploitation and sustainable competitive advantage**

Testing the influence of Knowledge Exploitation on Sustainable Competitive Advantage shows a CR value of 1.386 with a probability of 0.166. In relation to the calculated CR value ( $1.386 < 1.96$ ) and the probability value ( $0.166 < 0.05$ ), statistically, it is not possible to accept hypothesis 6.

The results of this study prove that knowledge exploitation does not have a significant influence on sustainable competitive advantage. The variable of knowledge exploitation is built with indicators of adoption, synthesis, and application of existing experiences. The variables of sustainable competitive advantage are built with indicators of the value of confidence, commitment, reputation, and market potential. Thus, as a learning organization in higher education, new innovations and methods are required to increase sustainable competitive advantage.

The results of the study are different from the results of research conducted by Widodo (2016), which states that knowledge exploitation has an effect on sustainable competitive advantage. The results of this study reinforce previous research (Bierly & Daly, 2007; Crossan & White, 1999; Karim & Mitchell, 2000) that exploitation and exploration are different activities and cannot be carried out simultaneously. According to this theory, exploration and exploitation cannot be applied simultaneously, and one must choose a different strategy. In contrast to previous research and opinions (Makino et al., 2004; Weick & Westley, 1996), exploitation and exploration can be carried out simultaneously to improve sustainable competitive advantage.

**Direct Influence, Indirect Influence, and Total Influence**

The results of the direct, indirect, and total influence testing of the Tawhidic Culture model are presented in Figure 5 and Table 5.

**Figure 5**  
**Direct Influence of the Tawhidic Culture Model**

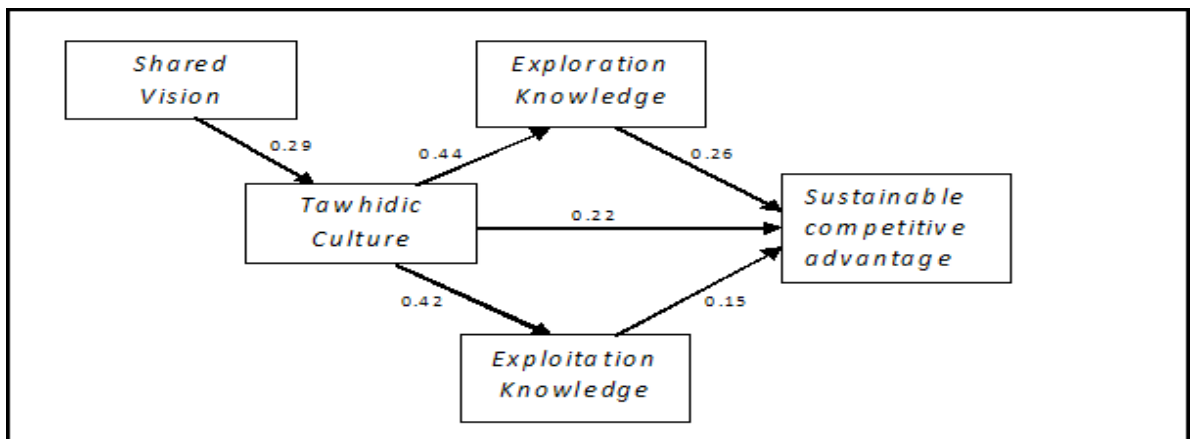


Figure 5 and Table 5 of the direct, indirect, and total influence of the tawhidic culture model explain that the tawhidic culture has the highest total influence on sustainable competitive advantage with a value of 0.394. with details of providing a direct influence on sustainable competitive advantage of 0.218 with an additional indirect influence of 0.176. This shows that the tawhidic culture variable contributes most to increasing competitive advantage by 0.394. The variable of knowledge exploration has the second dominant contribution in realizing a sustainable competitive advantage of 0.262. Meanwhile, knowledge exploitation made an insignificant contribution of 0.145. The smallest contribution to competitive advantage was given the shared vision variable with a value of 0.115.

**Table 5**  
**Direct, Indirect, and Total Influence**

No	Variable	Influence	Shared Vision	Tawhidic Culture	Exploitation Knowledge	Exploration Knowledge
1	Tawhidic Culture	Immediately	0.292	0.000	0.000	0.000
		Indirect	0.000	0.000	0.000	0.000
		<b>Total</b>	<b>0,292</b>			

<b>2</b>	Exploitation knowledge	Immediately	0.000	0.421	0.000	0.000	Antecedents of Tawhidic Culture
		Indirect	0.123	0.000	0.000	0.000	
	<b>Total</b>	<b>0,123</b>	<b>0.421</b>				
<b>3</b>	Exploration knowledge	Immediately	0.000	0.439	0.000	0.000	
		Indirect	0.128	0.000	0.000	0.000	
	<b>Total</b>	<b>0,128</b>	<b>0.439</b>				
<b>4</b>	Sustainable competitive advantage	Immediately	0.000	0.218	0.145	0.262	
		Indirect	0.115	0.176	0.000	0.000	
	<b>Total</b>	<b>0,115</b>	<b>0.394</b>	<b>0.145</b>	<b>0.262</b>		
<b>Ranking</b>			<b>(4)</b>	<b>(1)</b>	<b>(3)</b>	<b>(2)</b>	

*Source: Processed primary data, 2024*

## CONCLUSION

This study is intended to develop a tawhidic culture model based on a resource-based view and a tawhidic paradigm toward sustainable competitive advantage. In the introductory chapter, the research gap and the gap phenomenon underlying the research are described and developed as a research problem: How is the “antecedent of tawhidic culture in building sustainable competitive advantages of private universities in Central Java”. Furthermore, to answer the research problem, six hypotheses were tested, and it has been proven that five hypotheses are accepted, and one hypothesis is not accepted.

The results of the study prove that shared vision has a significant effect on tawhid culture, meaning that the higher the intensity of the same vision understanding, the higher the tawhid culture. Tawhid culture has a significant effect on sustainable competitive advantage. Tawhid culture also influences the exploration and exploitation of knowledge. Thus, the stronger the culture of tawhid in the organization, the more knowledge will be explored and exploited. The existence of a tawhid culture also increases sustainable competitive advantages. Strategic knowledge consists of knowledge exploration and knowledge exploitation. The results of this study prove that knowledge exploration has an effect on sustainable competitive advantage, while knowledge exploitation has no significant effect on sustainable competitive advantage.

The results of this research are that most of the private universities in Central Java are consistent in answering the research variable indicators. It can be seen that many private universities already have a culture of tawhid and faith goals in their implementation that are in line with national education goals. The culture of tawhid has been consciously practiced in the organizational life of private universities in Central Java. Private universities' student recruitment is directed at the religious culture that already exists in the organization. It is proven from the results of research that knowledge exploration can increase sustainable competitive advantage. Thus, the higher the tawhid culture that is explored, the more sustainable competitive advantage it will increase.

### **LIMITATION**

There are still limitations that are noted in this study. Based on the results of statistical testing using the structural equation model (SEM), it is known that tawhid culture as an antecedent variable to the consequential variable, namely knowledge exploitation, only produces R Square (0.177) and the consequential variable of knowledge exploration R Square is (0.193) which is less than 20%. Thus, the tawhid cultural variable still has a weak explanatory power against the exploitation and exploration of knowledge that can be further researched by considering other indicators. The population of this study was carried out in an area where the majority of Muslims with the sample used was still limited to private universities in Central Java. Further research is needed that covers a broader population and is studied in the majority of non-Muslims. Therefore, a research sample that has a homogenous research subject should be obtained to equalize the perception and understanding of tawhid culture as a new variable that can be applied anywhere widely.

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