

Communication Strategy for Indonesian Buddhist Tzu Chi Foundation Attracts Volunteers

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Abstract: This study aims to determine the communication strategy of the Buddha Tzu Chi Indonesia Foundation in persuading the community as volunteers to conduct social services. In this study, the case study method was used with data collection techniques in-depth interviews and observations. Key informants in this study were the Secretariat of the Buddha Tzu Chi Indonesia Foundation, as the compiler of the communication strategy. There are 6 informants, whose information can support the results of the author's research. The results of this study indicate that the strategy used is to utilize mass media and social media. When someone has been interested in joining volunteers, people who have become volunteers have taken interpersonal approaches.

1 INTRODUCTION

Tzu Chi Indonesia Buddhist Foundation social institutions across tribes, religions, races and countries, where all social activities are based on the principle of universal love (Indorelawan Website, 2016). Because this foundation does not limit itself to certain criteria as a requirement to become volunteers, donors, and also this foundation will always open up to everyone who needs help without discriminating social background. Tzu Chi in Indonesia was established in 1993. Since then it has routinely provided social assistance, scholarships, and medical assistance. The Tzu Chi office is spread throughout Indonesia, including Jakarta, as the head

Indonesia is known as a society that is sensitive to ethnicity, religion, race and class (SARA). BPS data shows that in Indonesia there are 633 major tribes and 6 religious tribes. This heterogeneity is certainly a problem in communication that aims to invite volunteers. Theoretically, it is known, communication will be more effective if the socio-cultural background is increasingly homogeneous. Conversely, communication will be increasingly less effective if the socio-cultural background is increasingly different. (Mulaya 2007). Tzu Chi Foundation can invite volunteers so much to do and help in social activities is an interesting case. Inviting people to serve socially in the millennium era is something quite difficult. Some people argue that

inviting people to do their own best is difficult, let alone inviting people to spend money on others (filial piety). This success sparked interest in learning what Tzu Chi did to be successful. What strategies or tips were applied by Tzu Chi to invite volunteers. Thus the focus of this research is "Communication Strategy of the Indonesian Buddhist Tzu Chi Foundation in Persuading Communities as Volunteers to Conduct Social Service".

The aim to be obtained from the research conducted by the author is to find out the strategy used by the Buddha Tzu Chi Foundation in persuading the community as volunteers in carrying out Social Action?

2 LITERATURE REVIEW

2.1 Elaboration Likelihood Model Theory

Inviting others to do something is a process of persuasion communication. However, persuasion communication is not always successful. One known theory of persuasion is the Elaboration Likelihood Model introduced by Richard Petty and John Cacioppo. This model describes how communication can persuade audiences with two routes, namely the central route (central route) and peripheral route (peripheral route) (Griffin, 2012). Using a central

route involves elaboration messages, where this route is a processing process that involves the accuracy of the message content. The peripheral route offers a pathway to accept or reject a message or info without thinking about the attributes of the issue or objectivity of an issue. Instead of cognitive activities, the communicant depends on the use of supporting factors such as credible endorsers and the media to make quick decisions.

2.2 Public Relations

The successful application of persuasion is made by many communication practitioners, such as the Public Relations Officer, Journalist, Advertiser. Tzu Chi Foundation does not have institutionalized public relations, but in practice, persuasion communication is quite successful.

In the public relations literature, there are two views about the existence of public relations institutions, namely the state of being and the method of communication. State of being is defined as public relations institutionalizing strategies and activities carried out by the public relations work unit. While the method of communication is public relations that is not institutionalized. Public relations communication activities are carried out by each member of the organization to achieve organizational goals. (Widjaja, 2008) (Ardianto, 2013: 15).

Related to the notion of public relations as a state of being and the method of communication, among others:

According to Rex Harlow (Harlow, 1976: 36), public relations is a unique management function that helps build and maintain communication lines, giving rise to understanding, collaboration between the organization and the public; involves management of issues and issues; assist management to continue to inform and be responsive to public opinion; define and emphasize the responsibility of management to serve the public interest; helping management to keep abreast of and utilize change effectively, serving as an early warning system to help negative trends; and using a healthy research system and communication ethics as the main tool (Harlow, 1976; Butterick, 2013)

According to Scott M. Cutlip, Aleen H. Center and Glen M. Broom (2000), PR is a management function that evaluates public attitudes, identifies individual policies and procedures and organizations that have a public interest, and plans and implements action programs in order to gain understanding. Moreover, public acceptance (Cutlip et al., 2011: 5)

When linked to the description above, then in inviting volunteers, the Tzu Chi Buddhist Foundation uses the public relations function as a method of communication.

2.3 Communication Strategy

In persuading the audience, public relations certainly does not only come from talking, because communication carried out by public relations certainly has a goal to be achieved for its organization. For this reason, public relations needs to have a strategy to communicate, so that the goal of persuading the audience can be achieved. As a principle of public relations work, each activity must be planned in a planned and strategic manner. (Smith 2005; Oliver 2010).

Strategies have an understanding of planning and management to achieve a goal (Effendy, 2000; Smith 2005). According to Martin-Anderson (1968), the strategy is an art which involves the ability of intelligence or mind to bring all available resources in achieving maximum and efficient goals (Cangara, 2013). The communication strategy itself, has an understanding, namely a combination of communication planning with communication management to achieve the stated goals. (Effendy, 2000). According to Rogers (1982), the communication strategy has a limit of understanding as a design created to change human behavior on a larger scale through the transfer of new ideas (Cangara, 2013).

Communication can be done in various forms, such as mass communication, organizational communication, interpersonal communication, intrapersonal communication, and group communication (Mulyana 2007; Littlejohn & Foss 2008).

Interpersonal Communication Joseph A. DeVito (2011) revealed that interpersonal communication has several specific characteristics, including Openness, Empathy, Positive, Continuity, Management of communication interactions, Expressiveness in communication, Other orientations. Be clear why it becomes difficult or even impossible to agree with each other in non-judgmental, careful, honest and constructive conversations. (Pace & Faules, 2010) With regard to interpersonal communication carried out in recruiting volunteers, the characteristics possessed in the interpersonal communication of the Tzu Chi Foundation, include openness, positivity, support, empathy and equality or equality. In interpersonal communication, communicators usually approach the

communicant personally. In a personal approach, face-to-face communication can occur, personal characteristics, such as gender, age, ethnicity and so on, will be clearly seen between communicants and communicators. The message delivered in the form of verbal and non-verbal at the same time can also be responded directly by the communicant (DeVito, 2015).

2.4 Research Methods and Design

In this study, using a qualitative approach. The qualitative approach has an understanding that has been described by several experts, two of which are: "According to Kirk and Miller (1986), qualitative is a particular tradition in social science that is fundamentally dependent on observations on humans both in the region and in its terminology." (Kirk and Miller, 1986; Moleong, 2011). Case study research method is a research method that examines one case intensively, deeply, in detail and comprehensively (Ardianto, 2010). According to Pollit & Hungler (1999), case studies are research methods that use a thorough and thorough in-depth analysis of individuals, groups, institutions and other social units. (Nurhadi, 2015; Yin (2013) explains that four types of design are specific to case studies showing different design considerations between single case studies and multicase, and indicate the existence of unity or multiple units of analysis. In this study using case multicase and analysis units are interwoven. Key Informant According to Daymon and Holloway (2008), key informants are key informants who represent their population or group and have stayed in the group long enough to know the rules, routines and languages in their groups. In this study, the key informant was the Secretariat of the Indonesian Buddhist Tzu Chi Foundation, namely Suriadi, who knew the ins and outs of the communication strategy used.

2.5 Informant

Informants are individuals who are involved in technical and data practices that are also related and involved in research subjects (Mulyana and Solatun, 2013). Informants in the study were individuals who were involved in technical practices in persuading the community as volunteers of the Buddha Tzu Chi Foundation, among others:

- Public Relations staff, as well as senior volunteer
- Andry, because Andry was the person who implemented the strategies that had been implemented, and at the same time played a role

in feeling the implementation of the communication strategy implemented by the Indonesian Buddhist Tzu Chi Foundation.

- Senior Volunteers, Mariana, as informants who have experienced themselves during the volunteer recruitment period, are now part of recruiting volunteers.
- Two new volunteers, namely Anastasia Septiani and Bangkit Subondo, as informants who confirmed the results of interviews with key informants, gave information on the reasons they wanted to volunteer at the Indonesian Buddhist Tzu Chi Foundation.
- Two people outside volunteers, but gave views on how to persuade Tzu Chi Indonesia to the community, namely Jennifer Mas Agung and Olivia Isabelle. Data collection technique In this study will use in-depth interviews to key informants and informants as data collection techniques. Interviewing is a data collection technique that is carried out through interaction and communication with informants to reveal their attitudes, behaviors, experiences, ideals and expectations (Bajari, 2015). Through in-depth interviews, it can record data as naturally as possible, by describing and describing what the research subject experienced, thought and felt (Mulyana and Solatun, 2013). Also, it will also use observations as supporting data collection techniques in this study, because sometimes what the informants say can be different from what happens in the real field (Bungin, 2001; Ardianto 2014). Validity of Data In this case study research method, data triangulation strategies will be used to test the validity of the data. Through this strategy, it will integrate and compare the results of the data that have been collected side by side in the discussion, thus, the research will produce substantive and validated findings (Creswell, 2013; Bajari 2015; Patton 1987 Moleong 2011).

3 RESEARCH RESULT

Communication Strategy of the Buddha Tzu Chi Indonesia Foundation and Constraints. In persuading the community as volunteers in social services, the Buddha Tzu Chi Indonesia Foundation developed a communication strategy. According to Suriadi, the communication strategy is a compilation of plans made by the Indonesian Buddhist Tzu Chi Foundation that will be applied to invite the public to be willing to contribute to compassion for others in need.

Andry, who is a PR staff, as well as volunteer committee candidates, gave the opinion that the

communication strategies compiled in Tzu Chi Indonesia contained communication understanding, plans and management compiled by the Secretariat to invite people interested in becoming volunteers who help fellow human beings in need.

From the explanation of the key informants and the informants provided, the authors conclude that the Tzu Chi Indonesia communication strategy is a communication plan and management that is designed to persuade the community to become volunteers. The Buddha Tzu Chi Indonesia Foundation has a communication strategy called the 2016/2017 Volunteer Development Strategy. This strategy has 4 stages, namely the stages of promotion, activity, training and gathering.

3.1 Promotion

The strategy that was built was the steps to introduce Tzu Chi Indonesia to the community and invited the community to take part in contributing to being a volunteer as their main goal. Mr Suriadi mentioned 3 steps taken at this stage, including:

3.1.1 Building a "Social" and "Sincerity" brand

Building a brand of "Social" and "Sincerity" is done so that people know that the Indonesian Buddhist Tzu Chi Foundation is a social organization that aims to help others and make people care about each other without distinguishing their social status, race, ethnicity, religion, nation and state.

The word Buddha, which is listed in the name of the Tzu Chi Indonesia foundation, sometimes makes Tzu Chi Indonesia an obstacle in persuading the public to become volunteers. People tend to think that the Indonesian Buddhist Tzu Chi Foundation is an organization that spreads Buddhism, where one of its activities is praying at a monastery or praying at a temple. Suriadi stated:

"To overcome people's perception that Tzu Chi's activities are only about prayer activities, we want to build a brand of "Social" and "Sincerity" for Tzu Chi, by displaying Tzu Chi activities that are socially related and show sincerity. The way is by displaying photographs depicting Tzu Chi's social activities and the sincerity given. In this way, the public will see and have the perception that Tzu Chi is social and full of sincerity. "

In forming the brand "Social" and "Sincerity" on the Tzu Chi Indonesia Buddhist Foundation, the Tzu Chi Indonesia Secretariat, Mr. Suriadi, applied the message compilation technique to the media that Tzu Chi Indonesia already has, such as print media (Tzu

Chi Indonesia magazines and bulletins), electronic media (DAAI TV), and internet (websites and social media networks), besides this message compilation technique also applies to the media that collaborate with Tzu Chi Indonesia.

The following are the techniques for composing messages that have been applied to websites and social media, which were disclosed by Suriadi:

"Our website aims to introduce activities carried out by Tzu Chi, also includes the Tzu Chi Company Profile. The guidelines must cover 5W + 1H, plus inspiring stories that contain the impression of the person being helped and the impression of volunteers participating in social service. Besides the inspirational story itself, there is also a volunteer profile, the aim is to motivate people to become volunteers. Volunteers are included in the volunteer profile, beforehand the track record is first seen and has a commitment as a volunteer. On social media, it must be simple, to the point and reinforced with photographs showing social and sincerity. "

1. Publication of social activities through general mass media and social media.

Suriadi, as the person who compiled the Tzu Chi Indonesia communication strategy, realized that the public is currently loving the general mass media and social media, so Tzu Chi Indonesia Facebook, Instagram and Twitter were created.

From the three social media owned by Tzu Chi Indonesia, it can be seen that the public has an interest in knowing the activities carried out by Tzu Chi Indonesia, because in all three social media, Tzu Chi Indonesia includes photos of social service activities and captions which shows that the activity contains a sense of socialism and is full of sincerity.

In addition to social media, Tzu Chi Indonesia also collaborates with general mass media such as MetroTV, Detik.com, Kompas.com and Mandarin daily newspapers. The collaboration was in the form of covering social activities carried out by Tzu Chi Indonesia, and sending Tzu Chi articles to the mass media. Suriadi stated:

"We want people to know Tzu Chi as an organization across religions and cultures, and activities that are held. With our activities covered by MetroTV and we entrust the articles of Tzu Chi in Detik, Kompas and other newspapers, anyone who reads and watches will know Tzu Chi activities. If we only rely on our own media, those who know Tzu Chi activities are only internal people. "

3.1.2 Building Relationships with other NGOs

Suriadi stated that Tzu Chi Indonesia noticed that many other non-profit organizations also conveyed information related to virtue and compassion. In order for people to get to know Tzu Chi, Tzu Chi Indonesia collaborates with Indonesian Philanthropy, Habitat For Humanity Indonesia and Indorelawan.

- Indonesian philanthropy

Indonesian Philanthropy is a non-profit and independent organization that has a desire to contribute to the achievement of social justice and sustainable development. This organization was founded in 2003 (website filantropi.or.id).

- Habitat for Humanity Indonesia

Habitat for Humanity Indonesia is a non-profit organization that dedicates to reducing inappropriate housing from the Indonesian people, by building simple, decent and affordable houses (website habitatindonesia.org).

- Indorelawan

Indorelawan is a non-profit organization that makes collaboration between communities and social missions easier (indorelawan.org website).

Tzu Chi Indonesia's collaboration with Indonesian Philanthropic NGOs, Habitat for Humanity Indonesia and Indorelawan, if linked to the understanding of communication strategies that have the aim to change the attitudes of the public in accordance with the objectives of an organization is a strategy that is effective and efficient in recruiting people as volunteers. How not, the three NGOs have been known to the community, they often hold activities related to social services. With the collaboration of Tzu Chi Indonesia with NGOs that have been known by the community, the public will "glance" at Tzu Chi Indonesia, those who have participated in social service activities held by NGOs, will see firsthand how Tzu Chi Indonesia is in conducting social services, attitudes and the way to talk about volunteers remains with volunteers who have just started their social service activities, and so on. With them watching firsthand, it was possible that the people who carried out the social service became interested in Tzu Chi Indonesia, and were then willing to volunteer as permanent volunteers of the Buddha Tzu Chi Indonesia Foundation.

The collaboration that Tzu Chi Indonesia has conducted with the three NGOs that have been known by the public is a peripheral route, where the three NGOs are like credible spokespersons who influence the community. With people taking part in social service events held by Indonesian Philanthropy,

Habitat for Humanity Indonesia, and Indorelawan, people will see that Tzu Chi Indonesia is a social organization that has the main goal of helping fellow human beings, its volunteers are not the type of person that distinguishes ethnicity, religion, race, nation and state. With these goals and attitudes, it is hoped that the public will be interested and have the desire to become Tzu Chi Indonesia volunteers.

The model used by Tzu Chi Indonesia in persuading the community uses two routes, namely the central route and peripheral routes. Central route, Tzu Chi Indonesia uses its media, namely print media (magazines and bulletins), electronic media (DAAI TV), social media (websites and social media networks) in communicating to the public to achieve its goals. Moreover, peripheral routes, namely by working with general mass media, such as MetroTV, Kompas.com, Detik.com, and the mandarin daily newspaper, where the four general mass media have a strong influence on the community because many people follow the news \rightarrow it. Also, peripheral routes are used, namely by cooperating with NGOs, such as Indonesian Philanthropy, Habitat for Humanity Indonesia, and Indorelawan, which have been known by the public. With this collaboration, the public can recognize and view that Tzu Chi Indonesia is a social organization whose activities are full of sincerity, so that in the future the community will be interested in becoming permanent volunteers at the Buddha Tzu Chi Indonesia Foundation. With Tzu Chi Indonesia using 2 routes in its communication strategy arrangement, it can accelerate this social organization to introduce and persuade the community as volunteers. If Tzu Chi Indonesia only uses the central route, you can imagine that it will take a very long time for Tzu Chi Indonesia to introduce themselves to the community. Although Tzu Chi Indonesia has used 2 persuasion routes to the community, there are still obstacles faced. Olivia Isabellen, who was one of the non-volunteer informants in this study, gave her opinion on Tzu Chi Indonesia: "I have not really known Tzu Chi yet, but in my opinion, Tzu Chi is like a CSR activity from a monastery." Olivia was one of those who did not know Tzu Chi's activities, but had already seen the events held, then had the perception that Tzu Chi activities were monastic activities, prayers and so on related to Buddhism. It is a bit difficult, according to Mr Suriadi for people who already have their own perception, because they will tend to fortify their minds and hearts against the explanations given.

With such constraints, Suriadi will display photographs and broadcasts more frequently in the

mass media which show that Tzu Chi Indonesia is not a CSR Vihara, but a social organization.

For people who are open-minded and have changed attitudes from those who have not been interested in becoming volunteers in social services, they will usually register as volunteers by telephone to the Tzu Chi Indonesia headquarters located in PIK, or the Indorelawan website, which is NGOs working with Tzu Chi Indonesia. After registering, they will be asked for the WhatsApp number and the active email.

Tzu Chi Indonesia has not been successful in recruiting volunteers, Tzu Chi Indonesia hopes that those who register as volunteers will not only come once or twice in the social service activities held by Tzu Chi but volunteer for a long time until they reach the stage of volunteer committee candidates. That way, the communication strategy must continue to be able to truly change the attitude of people who have just become volunteers to be willing to volunteer for a long period.

A communication strategy was held to recruit new volunteers to become permanent volunteers, because of previous experiences in which new volunteers only came once or twice in social service activities, then just disappeared. Suriadi stated:

"Usually what is missing is just volunteers who do not have friends or relatives when they go to social service activities. Because there is no one he knows, it becomes less comfortable, especially if the volunteers are already engaged in social activities, each of them has been busy with his duties. "

According to data from the analysis conducted by Tzu Chi Indonesia, new volunteers who are not willing to volunteer remain due to:

- Because they do not know, because of busyness and others, in general, there is reluctance from the community leader to contact prospective volunteers, so that potential volunteers are not followed up.
- When contacted by the community leader, prospective volunteers do not respond or have not been able to participate in the activity, because the community leader also has his activities, so the volunteer candidates have not followed up again, in the end, the volunteer candidates are not followed up too.

This problem usually occurs in prospective volunteers who enter the public lane. Therefore, Suriadi developed a communication strategy, especially for the public lane because the public lane has great potential in recruiting new volunteers. If only relying on the path of relations in recruiting volunteers, Suriadi said, it would take a very long time and could be stuck just like that.

3.2 Activity

In each social service activity, there are PIC and PTR. PTR stands for Pemasati Tunas Relawan, whose job is to embrace new volunteers. This PTR team is a volunteer who has a mindset that his main task is to embrace new volunteers.

Based on the data provided, the criteria of these PTR volunteers include:

- Understanding the philosophy of Tzu Chi, and being able to convey it properly and correctly.
- Actively follow and understand activities in the community.
- Relatively young, around 30-40 years old. It is not too measured by age variables alone, the important thing is to have an energetic spirit and soul, and not to be anti-flexible (flexible).
- Love to communicate with other people politely and pleasantly.

Usually, before social service activities are carried out, there will be prior socialization to volunteers and prospective volunteers to explain more fully the equipment that must be carried, what time and where they have to gather, what tasks each person has. This is done so that when social service activities are actually carried out, it can run well and according to plan. Moreover, if there is a problem, it is not too chaotic.

Mariani stated:

"There was training before social service, so it was not messy, messy. Usually, in social service activities, the recipient of the assistance will be given a number, to support the social service activities going well. "

The same thing was stated by Anastasia Septiani, Tzu Chi Indonesia volunteer member "The social service activities that I have been carrying out so far, always run properly. If there are obstacles, volunteers must work together. "

With the socialization and collaboration carried out by all volunteers in social service activities, of course, people who just want to become volunteers, are not confused about what tasks to do, and if the obstacles have to be done, or do not do things outside the usual path Tzu Chi Indonesia volunteers did.

The information provided by PICs and PTR to prospective volunteers, socialization and collaboration is the implementation of interpersonal communication goals, namely knowing themselves and others, knowing the new side of life from the recipients of social service activities, which may never have been truly perceived and seen by the head, creating, and maintaining relationships between senior volunteers with prospective volunteers, as well as beneficiaries, changing attitudes and behaviors,

such as those who might not have been willing to volunteer, are now willing to volunteer, and help others.

The communication strategy does not stop there, there is still a continuation to recruit volunteers to be more interested in becoming volunteers in the long term.

Key informants in this study, Suriadi, stated:

"The promotion phase is for" stand up "here, once the person arrives, here is an approach because what makes him durable is our approach."

One of the informants in this study, Andry stated:

"People sometimes like to have their perceptions when they have heard the word Buddha. We must approach them one by one. We often hold events like that, if we just keep quiet, sit at the post, the audience will just pass by, so we have a single message. And usually, we bring the Tzu Chi bulletin, the introduction, by looking at the photos posted in the bulletin. The photos in the bulletin, surely those that show social and sincerity."

This interpersonal approach is carried out by PIC, PTR or volunteers who already have experience, and knowledge of the Tzu Chi philosophy. This is done because these people have had experience in persuading others to become volunteers, also they have a deep knowledge of the Tzu Chi philosophy that has been taught, so they are considered capable of showing sincere and social Tzu Chi personalities. That way the public will believe that Tzu Chi Indonesia is an institution engaged in humanity, and the information obtained is also not confusing, because people who deliver persuasive messages have the same philosophical guidelines.

When new volunteers meet with other volunteers at the headquarters of the Buddha Tzu Chi Indonesia Foundation, PIK, volunteers who are already at Tzu Chi will smile and greet new volunteers kindly. There is no arrogance or bitch on their faces. Not only were Tzu Chi volunteers friendly, all the staff there, both receptionists, security, people selling in the Tzu Chi cafeteria, and waitresses at the Tzu Chi cafe, also had the same hospitality and politeness.

Senior volunteers, who are not busy, and not just volunteers who are members of PTR volunteers, will greet and talk to prospective volunteers. Some shared their experiences, there were also those who provided information about what new volunteers wanted to know about the Tzu Chi Foundation in accordance with what the volunteers knew. That way prospective volunteers become comfortable and feel treated like family.

Suriadi, as the key informant stated:

"All Tzu Chi volunteers will have a mindset that the foundation of Tzu Chi is family, where every human they meet is family."

With the inculcation of the mindset as said by the key informant, every person met by Tzu Chi volunteers will be treated as his own family.

Anastasia Septiana, as a flower volunteer in this study, revealed:

"It is really fun to participate in such activities, can be crowded and have lots of friends, and even friends are unlimited. Besides that, we can also serve others, so I want to join Tzu Chi's social activities."

With the attitude of kinship, of course, new volunteers who have just joined the activity will feel comfortable and at ease in conducting their social activities. Although at first, it might still be a bit awkward, because it only knew. Other volunteers did not seem too pushy to get closer to prospective volunteers, with the intention of prospective volunteers not feeling embarrassed by the excessive interpersonal approach.

Although Tzu Chi Indonesia volunteers have been friendly and smiling, not all people who have just arrived as potential volunteers can immediately open themselves to new people. Sometimes introvert types, we can call them, require a long time to adapt.

To overcome this, Tzu Chi Indonesia volunteers only give smiles when they meet, remain friendly, but keep from talking too much so that it seems compelling, because the person is an introvert, if it is too often approached and invited to speak by someone he has just met, stay away because you feel uncomfortable.

In the socialization attended by Ms Juliana, one of the development goals of Tzu Chi Indonesia was to present the compassionate spirit of self-service from Tzu Chi people based on a deep sense of empathy. With this development goal, Tzu Chi Indonesia always tries to instill a sense of empathy in every volunteer towards other volunteers, as well as with the people they help.

As the saying says "Fruit falls not far from the tree.", This also applies to the Indonesian Buddhist Tzu Chi Foundation. Because they instill in them the attitude of kinship, the line of volunteer relations is higher with the volunteers below, like a line of parent relations with their children. When senior volunteers treat junior volunteers as they are, even junior volunteers will treat volunteers more junior like what.

Andry, as the informant in this study, informed his experience when conducting social service activities:

"I once forgot to prepare something in social service because there were so many things to deal with, senior volunteers then asked me that the item

had been prepared or not, I said that I forgot. However, senior volunteers did not scold me, instead of asking what needed to be helped and not yet prepared."

The assistance that Andry received when it could be said that Andry was negligent in carrying out his duties, according to the author was a form of senior volunteer empathy to Andry. The attitude shown by senior volunteers was neither angry nor criticizing Andry for forgetting to prepare an item related to social service activities. It means that these senior volunteers can understand Andry's busyness in carrying out their duties so that the items that need to be prepared are forgotten.

The development goal of Tzu Chi Indonesia which has been mentioned in the socialization regarding feelings of empathy, and assistance received by Andry, shows that in the application of empathy in real life in accordance with the notion of empathy described in chapter II, namely the willingness to understand the feelings of other volunteers who need assistance, so that social service activities can also run properly. Empathy is not something that is easily applied in everyday life. Moreover, the name is human, there must be a sense of ego that arises in him, even though there is the inculcation of the mindset that all people met are family. Not to mention, the mood changes because it is too tired and so on. In order to avoid disputes due to a lack of empathy, the committee volunteers, who are usually the chairmen of a community, will talk and exemplify how the Tzu Chi volunteers should behave. With the person often invited to talk and see a sense of empathy in his chairman with others, that person will emerge with a sense of empathy in him. Also, all volunteers who have participated in several Tzu Chi Indonesia social service activities, and have become permanent volunteers, will be trained in the philosophy of Tzu Chi Indonesia taught by Master Cheng Yen. This philosophy will guide Tzu Chi Indonesia volunteers in conducting social services, must always be grateful, respect and give love to others. This will continue to be taught and echoed continuously so that the mindset arises in the volunteers to be willing to empathize with volunteers and all those who are helped. The reason for the new volunteers must still be given treatment because the main purpose of Tzu Chi Indonesia in developing this strategy is to embrace the community to become volunteers in a very long period. So not after attending once or twice, then just stop, but it is hoped that the new volunteers can continue to participate in social service activities. Support provided to new volunteers, so that new volunteers feel welcome by

the Tzu Chi Indonesia extended family, which is in the form of providing opportunities for new volunteers to carry out their duties in social service activities. Suriadi told the author, the way Tzu Chi Indonesia volunteers provided the form of support: "Prospective volunteers must feel to participate again. So when activities take place, senior volunteers will provide opportunities for prospective volunteers to be directly involved in activities, and senior volunteers must always accompany prospective volunteers and treat prospective volunteers like their own families. So that potential volunteers can be interested in being able to and participate again in the next Tzu Chi activity." Mariani, who has been a volunteer for a long time, said that when she first performed Tzu Chi social service activities, she and volunteers were willing to assist in social service activities in advance, and were briefed on the activities of the social service. Mrs Mariani considered that every social service activity held was always neat, and all volunteers worked, no one was standing by because they were confused about what to do. With new volunteers given the opportunity to carry out their duties in social service activities, the new volunteers will feel a share in the social service. This kind of thing, according to the author is a form of support. Then, there was a form of support that Tzu Chi Indonesia volunteers gave to their new volunteers, namely giving new volunteers the opportunity to develop their potential in the preferred field. The support applied in the Tzu Chi Indonesia social service activities, in accordance with the notion of support, which means an attitude that reduces a person's attitude to protect themselves because they feel threatened, criticized or attacked, so that the person will be open to his interlocutors.

Training

The briefing and training were given by new volunteers, then when the social activities took place, new volunteers were accompanied by senior Tzu Chi volunteers, but were still given the opportunity to practice directly. When making mistakes, Indonesian Tzu Chi volunteers did not rebuke him but told him carefully. That way, new volunteers will not feel threatened, criticized or attacked. So that new volunteers will be more willing to open themselves to communicate comfortably, and want to be part of the Tzu Chi Indonesia family.

The way Tzu Chi Indonesia provides opportunities, and guides new volunteers in exploring its potential, according to the authors is a form of support. Because not everyone can get the opportunity to develop their potential, maybe because of busyness, job jobs that are not in accordance with their passion or do not have the cost to learn the things

they want to learn. With Tzu Chi Indonesia providing facilities to explore the potential of new volunteers while helping others, according to the author, this provides a new spirit in volunteers who have just joined to become volunteers for a long period.

When giving new volunteers the opportunity to do their work and learn new things, it is not easy to do. Especially when ordinary senior volunteers work systematically and quickly, while new volunteers work slowly and not systematically, which can be due to not being used and nervous.

Patience and a good mindset are needed so they can continue to work together and focus on social activities, and senior volunteers are willing to provide opportunities for new volunteers to carry out their duties. Therefore, Tzu Chi often held Tzu Chi philosophy training which became a guideline for volunteers in conducting social service activities, in order to continue to be patient and have a mindset that they are volunteers who want to invite others to contribute compassion to others. That way, one volunteer with another, will always support each other so that Tzu Chi's vision can be achieved and its mission can be carried out properly.

A positive feeling can only be felt, but it cannot be thought through logic or analysis. Usually when we meet with Tzu Chi Indonesia volunteers, then we will feel their positive feelings and can transmit these positive feelings within us. Positive feelings that are transmitted to others can affect feeling happy in yourself. For example, if someone else smiles at us, then we will automatically give a smile to the person. Smiling can have a happy effect on us. Unlike when we meet people who show us sourly, we will automatically not like that person, and cause bad effects in us. Let's look at the photo beside that shows a friendly face and a friendly smile. Facial expressions like this are characteristic of Tzu Chi volunteers. Eye gaze is usually shady, he said, too polite, friendly and cool in the ears that hear. This could be only for the image alone, but when dealing directly with Tzu Chi volunteers, it was indeed reflected in each Tzu Chi Indonesia volunteer. To get these positive feelings, people who have become regular volunteers will follow the Tzu Chi philosophy in the training stage. The basis for teaching the inland Tzu Chi philosophy is as a volunteer guide to always serve and have a love for others. The philosophy of the interior is not to invite the volunteers who are there to convert (if they have different religions), but so that the volunteers always realize that they are volunteers to serve others, and create a sense of family with everyone they meet. Master Cheng Yen, who is the founder of Tzu Chi, believes that everyone

we meet in our lives means having a mate, so we must always be kind to anyone we meet.

In his socialization, Juliana explained: "Tzu Chi volunteers have GA EN ZHONG ZHONG AN, which is thankful, respect and love. We are grateful to be able to help people in need, grateful that we can meet with other partners, grateful in our lives, we can do something for others, to improve ourselves. We also have to respect others, we must respect everyone because they are our brothers. And it is our duty as volunteers to share our love and compassion for others. So, if we meet with everyone, we must have the principle of gratitude, respect and love," Andy also gave a statement similar to Juliana: "I often hear Master Cheng Yen's lectures listen to the sharing of other Tzu Chi volunteers, and I study the situation that I met when I was directly involved in the field. Gratitude arises by itself. I also always remind myself that my goal of being a volunteer is to serve others. And if I do good to others, then I too will get good karma in my life." By instilling a sense of always being grateful, reminding themselves that the purpose of volunteering is to serve others, and have the idea that with volunteers doing good to others, good karma will come to their lives, that positive feeling arises and emanates in themselves. So that when volunteers speak and smile to the people they meet, these people will feel that Tzu Chi volunteers are kind, friendly and full of sincerity.

Not only people who become new volunteers feel, even people who are interested in volunteering feel the same when talking to Tzu Chi volunteers, such as Jennifer Mas Agung who shares her feelings:

"Looks like they are good, if you meet and chat with the Tzu Chi people when there is an event, the person is friendly, so seeing it is happy,"

With the positive feelings emitted by Tzu Chi Indonesia's volunteers towards the people they met, it could attract people's attention to volunteering in Tzu Chi Indonesia. This is in accordance with what has been described in the sense of positive feelings, which is where the communicator gives a positive assessment to the communicant so that it can have a good impact, such as the courageous communicant to participate in the conversation, and the cooperative relationship can be established effectively.

When there are obstacles, where someone already has the perception that the Indonesian Buddhist Tzu Chi Foundation is an organization that spread Buddhism. Then it will be difficult for Tzu Chi Indonesia to change its mind directly. His attitude will immediately fortify himself and may not want to listen to what the Tzu Chi Indonesia said to the person.

Andry shared his experience in persuading the community to participate in becoming Tzu Chi Indonesia volunteers:

"I once gave a presentation at Cililitan, to the community of PKK women, the majority of Islam. At first, they refused and didn't want to listen. Because we thought we would spread Buddhism. "

The thing that has been conveyed by Andry is a refusal of PKK mothers in understanding the information provided by Tzu Chi Indonesia, that this foundation is purely social and full of sincerity without containing any purpose behind it. To change the mindset of the PKK mothers, Andry and other volunteer teams displayed photo slides adapted to the religion of the PKK mothers.

"We show slides about students from Pesantren in Pademangan who are volunteers, then we also present slides that show that Tzu Chi volunteer leaders in Syria are people of the Islamic religion. There, PKK mothers began to be interested in listening, even though they were still not interested in becoming volunteers. "

The strategy in persuading PKK mothers did not stop there, Tzu Chi Indonesia volunteers continued to show positive attitudes, such as always greeting them with a general greeting with a smile, for example, "good morning", "good afternoon", and so on, then invited mother PKK mothers ate together. This was continued by the Indonesian Tzu Chi volunteers in transmitting their positive attitudes and feelings, but it was not too intensive so that PKK mothers did not feel embarrassed and felt forced.

3.3 Gathering

The Indonesian state has a diversity of ethnicities, cultures, races and religions. The diversity of each tribe, culture, race and religion must be highlighted because each has its own characteristics, the thing that deserves to be done is that even though Indonesia has diversity in various aspects, it does not shut down the Indonesian people to respect and tolerate one another, moreover Indonesia also has the slogan "Bhineka Tunggal Ika", which means it is still different.

The Indonesian state motto applies to Tzu Chi Indonesia activities, they have the principle of not differentiating between each other, all people involved in Tzu Chi Indonesia social service activities are all treated equally and get the same rights.

This is shown in interpersonal communication conducted during social service activities. Pak Suriadi emphasized that there is no difference at all between one volunteer and another who has different religions, races, ethnicities or cultures.

Suriadi stated:

"Tzu Chi activities are social activities that do not discriminate between religion, ethnicity, etc."

This statement was also supported by Juliana when giving outreach to prospective volunteers.

"Madam, Tzu Chi is not only about Buddhism, but we are diverse. In the activity, we will not ask about what tribe or what religion, because the Tzu Chi principle is across religion, race, ethnicity, nation and country. "

The similarities applied in the Indonesian Buddhist Tzu Chi Foundation are felt by people who have been interested in becoming new volunteers.

Bangkit Subondo, as one of the informants in this study, gave his statement, namely:

"I have the motivation to make everyone the same and there is no need for a gap that is too far. I saw and felt that Tzu Chi was universal, there were no differences in religion and the difference between whom I was, where he was, so I was interested in becoming a Tzu Chi volunteer. "

With the statement submitted by the key informant and the informant above in accordance with the understanding of equality/similarity that has been defined by experts. By respecting the personalities of other volunteers, then feeling certain similarities with other volunteers, the volunteers who talk to them as communicators will consider new volunteers are giving something useful to the communicator.

Something useful here has its understanding. Juliana said in her socialization:

"In Tzu Chi, the more we do activities, it is not difficult to worry, Mrs Mother, there will be many teachers for us. All the people we meet are important teachers in our lives, whom we cannot learn at school. "So when volunteers consider every person they meet is a teacher for their lives. This indirect teaching is considered as something useful for the communicator.

However, this is easier said than done. Not everyone easily has respect and tolerance for people who have differences with themselves. There is something that is possible from the teachings of the family or the social environment to teach the person to compartmentalize themselves or to view people who from ordinary A tribes have bad qualities and so on.

However, this has never happened to Tzu Chi Indonesia volunteers, all of whom are peaceful, respectful and tolerant. That is because every volunteer who commits to participate as a regular volunteer, the volunteer must get the Tzu Chi Philosophy training taught by Master Cheng Yen.

Suriadi stated:

"We do not immediately invite new volunteers to train Tzu Chi Philosophy. If new volunteers have often interacted with other volunteers, have seen the situation and felt the relationship between the volunteers, and already know that Tzu Chi is pure to help others, then we will invite Tzu Chi Philosophy training. The philosophy is not to teach Buddhism, but only as a guide for yourself in helping others. This is one way to instill a mindset in volunteers, that Tzu Chi should not have differences, all must do the same thing, and how to treat others like their own family. "

This was also felt by Andry as a PR staff who had worked there for two years and had become a candidate for committee level volunteers.

"I am a Catholic, I am not interested in changing religion to become a Buddha, because Master Cheng Yen always advised that we must live the obligations of each religion. Tzu Chi is not an organization to invite other people to convert but invites people to spread love to others. "

From the key informant's statement and the informant's statement, the authors concluded that in preventing the existence of attitudes that differentiate between volunteers, volunteers who have already been involved in Tzu Chi Indonesia social service activities had instilled the same mindset. Tzu Chi's philosophy must be given, with the intention of all volunteers having the same mindset and having the same principles in treating others, namely the main goal is to spread love towards others. Tzu Chi volunteers must treat everyone equally, as their own family, not to be distinguished.

4 CONCLUSION

4.1 Conclusion

In persuading the general public, a good communication strategy is needed. Similarly, the Tzu Chi Indonesia Buddhist Foundation has a communication strategy to persuade people to be willing to become Tzu Chi Indonesia volunteers to spread love universally to others. The conclusions that the researcher obtained in this study include:

- Communication strategies that have been applied using persuasion are carried out in several stages, namely promotion, activity, training and gathering.
- Interpersonal communication approach is the most widely used approach so that candidates are willing to become volunteers because in interpersonal communication allows

communication is open, with a sense of empathy, shows support in togetherness.

4.2 Suggestion

In the characteristics of openness, Tzu Chi Indonesia should be more open in conveying its information, or it is better if each volunteer is given the same training to provide clear information. Because at the time of the field, not everyone knew which volunteers had knowledge of which Tzu Chi philosophy was and which was not yet. So when asked, Tzu Chi Indonesia volunteers were able to answer and not throw them at volunteers who were specifically to recruit volunteers, because these special volunteers could be busy, and other people would not necessarily want to wait for the volunteers' readiness.

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