

Communication Transformation Process of Organization Culture in Creating Identity and Image: An Analysis of Fantasy Theme in Kertarajasa Sekolah Tinggi Agama Buddha (Buddha Religion College Institution) of Batu - Indonesia

Rakay Indramayapanna*, Bambang Dwi Prasetyo, Suryadi

Faculty of Politic and Social Science
Brawijaya University, Indonesia

*Corresponding author's email: rakayindra44 [AT] gmail.com

ABSTRACT--- *This research analyzes the process of transforming the communication organizational culture in SekolahTinggi Agama Buddha (STAB) Kertarajasa in shaping/establishing identity and image. SekolahTinggi Agama Buddha (STAB) is the Buddhist college which aims to produce educators or the Buddhist teacher. The purpose of this research is to find out and of the content of organization culture and organization culture transformation process in shaping/establishing the identity and image of the organization trough the symbolic convergence theory Ernest Bormann (1985). On the symbolic convergence theory, there is Fantasy Theme Analysis, and there are four type of fantasy theme analysis namely; fantasy theme, fantasy chain, fantasy type and rhetorical vision. The result showed that the culture, identity, also the organization image formed trough the Buddhist philosophy contained on the fantasy theme analysis. The Buddhist philosophy became organizational culture at SekolahTinggi Agama Buddha (STAB) Kertarajasa or Kertarajasa Buddhist College shown trough fantasy themes that emphasize on humanity value of the relationship among the human being such as; (1) the respect value of respecting the person deserves to be respected; (2) the value of the pancasila Buddhist i.e avoidance of things that are not permitted; (3) the value of not to do evil and always add the virtues; (4) the value to keep humanizing the human; (5) the dedication value as the form of the highest giving. The humanistic value as the fantasy themes in which becomes organizational culture at the Kertarajasa Buddhist College apparently turns out to be a fantasy chain, that gives symbolic cue, the understanding concept as well as the applicative concept in forming the organization identity. Furthermore, the culture and identity of Kertarajasa Buddhist College has become a rhetorical vision that is known and thrive on the local community, thus forming the organization image that emphasize on the humanist value of the Buddhist College. Lastly, the humanist value at the Kertarajasa Buddhist College also shown trough the samanera and athasilani program that is not only emphasize on theory but also the practice of the Buddhism itself. It has established an identity as well as the typical imagery so that it distinguish the Kertarajasa Buddhist College with the other Buddhist College. Therefore, it can be concluded that the humanist values of the human relationships as a Buddhist philosophy and Buddhist Culture has been transformed into organizational philosophy and culture which establish the organizational identity and image in Kertarajasa Buddhist College.*

Keywords --- Organizational culture, organizational identity, organizational image, symbolic convergence theory, the fantasy theme analysis, humanist value

1. BACKGROUNDS

All organization has *corporate culture*. It is explained by Wirawan (2007, p. 7) In his book titled "BudayadanIklimOrganisasi" in which "All organization has corporate culture influenced all organization aspects and their members behavior whether individually or group, the corporate culture influence can be felt by audience". Through the quote, it can be find out that organization culture cannot be separated in its organization itself. Edgar H. Schein (1992) in Wirawan (2007, p. 8) define organization culture, which as:

“...a pattern of basic assumptions-invented, discovered, or developed by a given group as it learns to cope with its problem of external adaptation and internal integration-that has worked well enough to be

considered valid and therefore, to be taught to new members as the corrected way to perceive, think, and feel in relation to those problem.” (Schein 1992 in Wirawan 2007, p. 8)

According to quote above, Schein define corporate culture as patterns from basic assumption found and developed by an organization or group. At that time, there's a learning process in solving various problems related with self adjustment to external environment and their effort to integrated with their internal environment. An organization culture, according Schein also has elements such as belief, knowledge, law, moral, customs, people behavior, basic assumption, value system, and art. Besides, Andrew Brown (1998) in Wirawan (2007, p. 9) provides definition regarding organization culture concept as “...pattern of beliefs, values, and learned ways of coping with experience that have developed during the course of an organization’s history, and which tend to be manifested in its material arrangements and in the behaviours of its members”. From a lot of discussion above, it can be said that organization culture has important role in creating an organization to make it existence run well. By a strong organization culture, it will be identity of an organization (corporate identity). Next, by a good organization identity shaped well, it will create a good corporate image too.

Organization identity is often related with a way how an organization want to be seen by audience or stakeholder. Radomir in his journal titled *Corporate Reputation, Image and Identity: Conceptual Approaches* (2014) explained concept related with organization/company identity, which is:

“Identity is regarded as consisting of claims made about the company by internal stakeholders (Whetten and Mackey, 2002). It is therefore considered to be held by members of the company (e.g. Wartick, 2002; Chun, 2005) who have experience with the organization (Chun, 2005)” (Radomir 2014, hal. 227).

Corporate Identity basically is representation of organization itself. Barnett et al. (2006) and Walker (2010) in Radomir (2014, p. 227) explains that “identity shows what the company actually is, thus reflecting the reality in a faithful manner”. It suits Hacth and Schultz (2003) opinion which stated that organization identity indeed has relations with organisasi/corporate culture and organization/corporate image. Internally, organization identity related with culture followed by organization. However externally, identity has relation with organization image. Those three things (culture, identity, and organization image) basically is a part which couldn't be separated each other existence. The fact is, not many organization leader who found out the importance of organization culture, such as written by Jeffrey A. Krames (2003, p. 38) in his book, *What the Best CEO Know*, he said that many of manager lack comprehension about organization culture and how to build an organization culture.

That's why this research is important to do to enrich communication science review done by previous researchers in organization communication and organization culture by understanding organization culture as perspective in shaping identity and image. In this research, researcher will review an organization culture inside religion education environment at one of Religion college in Indonesia by using *Fantasy Theme Analysis* which can be found in Symbolical Convergence Theory (Suryadi, 2010, p. 432). This theory is firstly developed by Robert Bales when he did communication research to small groups and then developed by Ernest Bormann by replicating into society rhetorical action in wider scale than small group communication process (Suryadi 2010, p. 426). Content of Fantasy Theme Analysis as explained by Bormann (1985) in Suryadi (2010, p. 432) is; (1) Fantasy theme is message content which is dramatized so that triggered a fantasy chain. Content of fantasy theme can be joke, analogy, wordplay, story, and other things attracted a spirit to interact; (2) Fantasy theme is themes developed and become a common comprehension concept; (3) Fantasy type, is developing theme which is able to create a kind of symbolic cue which has been understood altogether; (4) Rhetorical vision, which is fantasy theme which has been developed outside the group. Through the Fantasy theme analysis, it can be seen the organization culture content to be researched. By the organization culture appearance, organization's identity and image can be identified in the future.

SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is one of Buddha Private College located in Jalan Ir. Soekarno no. 44 Batu City - East Java. STAB Kertarajasa is established in 2000 by DhammadipaArama Foundation with operational permisso from Religion Department of Republic of Indonesia (Drafting Team 2012, p. 5). Through various explanation above, at least there are two things made the researcher interested to do research about organization culture in STAB Kertarajasa. First, the minimum amount of research in communication science study about organization culture in Buddha Religion. Second, researcher is interested to find out about how organization culture value in SekolahTinggi Agama Buddha [Buddha Religion College](STAB) Kertarajasa could shape the organization identity and image, since there's a high competition to get Buddhist college students. The research is important to find out about transformation process of organization culture communication transformation as perspective to shape the identity and image of SekolahTinggi Agama Buddha [Buddha Religion

College] (STAB) Kertarajasa via Fantasy Theme Analysis in Symbolical Convergence Theory. The research purpose is finding out and describing content dimension of organization culture and transformation process in organization culture communication to create STAB Kertarajasa identity and image.

2. RESEARCH METHOD

The research uses descriptive research type with qualitative approach. Paradigm used in this research is interpretative, so it cannot be used to measure tendency, but analyze overall communication phenomena (Suryadi, 2010, p. 429). Analysis in this research uses organization culture dimension from Edgar H. Schein (1985) (Wirawan 2007, p. 8) also Fantasy Theme Analysis in Symbolical Convergence Theory from Ernest Bormann (1985) (Suryadi 2010, p. 432). Focus of this research is describing organization culture content and organization culture communication transformation process in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa through fantasy theme, fantasy chain, fantasy type, and rhetorical visions so it will find the formed organization identity and image.

Data source in this research is primary data obtained from observation and in depth interview to the selected informer. Secondary data is literature study, also books which support the research. Time period used in doing observation and in-depth interview in this research is two weeks. Observation and in-depth interview has done by researcher in 1 to 15 June 2015. Data collection technique in this research uses in-depth interview to the selected informer. In this research, researcher do sampling technique with purposive sampling, which is selecting informer via selection according to the existing character whether internally in SekolahTinggi Agama Buddha [Buddha Religion College](STAB) Kertarajasa or externally which involved public figures nearby the research location. It is done to fulfill research data needs. In this purposive sampling, there is three informer key in internal party and two informer in external party. Those informers are :

Table 1: Category I Research Key Informer

No	Category I (key informer)	Name		
		AryantoFirmadi, B.A., M.A.	Dr. SantacittoSentot, M.A.	Wakimin, S.Pd., M.Pd.B.
1	Sex	Male	Male	Male
2	Education	S1 and S2 Faculty of Buddhist Studies, International Theravada Buddhist Missionary University, Myanmar.	S1, S2, and S3 Kelaniya University Sri Lanka.	S1 IKIP Budi Utomo of Malang S2 STAB MahaPrajnaCilincing of North Jakarta
3	Position	Vice Chief I	Head of Study Program	Head of Administration
4	Status	Non Public Service Employee	Non Public Service Employee	Public Service Employee (Retired)
5	Working Length	4 Years	4 Years	15 Years

Table 2: Category II Research Informers

No	Category II	Name	
		Junari	Suwono, S.Ag.
1	Sex	Male	Male
3	Status	Non Public Service Employee	Public Service Employee
3	Occupation	Chief of Neighborhood, Ngandat Village, Mojorejo Sub-District, Batu City.	Employee of Ministry of Religion Batu - City

Data analysis in this research uses Fantasy Theme Fantasy Theme Analysis (FTA) which can be found in Symbolical Convergence Theory from Ernest Bormann (1985) (Suryadi 2010, p. 432). This analysis refers to level of fantasy theme, fantasy chain, fantasy type, and rhetorical vision. Meanwhile the data validity used is source triangulation by comparing in-depth interview result from all five informers who selected previously.

3. RESEARCH RESULT

In the research titled: Communication and Transformation Process of Organization Culture in Creating Identity and Image, a Fantasy Theme Analysis in SekolahTinggi Agama Buddha [Buddha Religion College] Kertarajasa started by organization culture identification process by researcher through tangible culture and then continued with intangible culture. In order to do organization culture identification, researcher do observation and in-depth interview to three key informers in internal organization and two external informers by using organization culture dimension from Edgar H. Schein (1985) (Wirawan 2007, p. 8).

Organization culture dimension content of STAB Kertarajasa are artifacts, norms, values, ethical code, belief, assumption, organization's philosophy, work ethic, language and metaphor, story and myth, ritual, ceremony, symbol, history, and heroes. After finding out about organization culture identification and organization culture dimension content of SekolahTinggi Agama Buddha [Buddha Religion College] STAB Kertarajasa, the researcher do analysis by using Fantasy Theme Analysis (FTA) in Symbolical Convergence Theory from Ernest Borman (1985) (Suryadi 2010, p. 432). Content of this Fantasy Theme Analysis (FTA) includes fantasy theme, fantasy chain, fantasy type, and rhetorical vision. Here is table shows organization culture communication transformation process in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa.

Table 4: Organization culture communication transformation process in creating identity and image in STAB Kertarajasa

No	Culture Content Dimension	Organization Culture	Organization Identity		Organization Image
		Fantasy Theme (Philosophy)	Fantasy Theme (Common Comprehension Concept)	Fantasy Type (Applicative Action)	Rhetorical Vision (spread philosophy)
1	Artifacts (Buddha Statue, Altar, King Kertarajasa Statue, Buddhist Flags, STAB Kertarajasa Flags, logo,	Story or philosophy contained in artifact, overall based on Buddhism philosophy or Buddha Religion Taught.	The same comprehension about artifact function as facility to respect and worship: <i>Pūjācapūjanīyānameta mmangalamuttamam</i> which means give respect to the appropriate one is a main blessing	Worship to the artifact. For example altar function as puja bhakti facility/prayer.	Mojorejovillagers knowledge to the artifact. Buddha statue, King Kertarajasa statue, Buddhist flags, etc
2	Norms and values	Norms: Five basic moral/Buddhist Precepts; Sila for Bhikkhu, samanera, athasilani. Values: the essence of Buddha religion teachings. Law of Karma	The same comprehension regarding what deserve to be respected, the same comprehension to Buddhist's five morals concept the same comprehension to the essence of Buddha religion, the same comprehension to law of Karma	<i>Anjali</i> attitude practiced by all members as one of honor for bhikkhu as respected figures in their religion.	People comprehension regarding verbal or nonverbal symbols. How organization honoring bhikkhu, bhikkhu who's bald and wearing brown robe can be easily recognized by society
3	Ethical Code	good moral and spiritual as Buddha religion's taught preserving binding rule for which bhikkhu, samanera, or athasilani in vinayapitaka (Tripitaka)	Similar comprehension for moral and spiritual fulfillment as Buddha taught Similar comprehension to preserve rule binding bhikkhu, samanera, athasilani appropriate as vinayapitaka (Tripitaka)	ethical code application is shown via non-verbal form. obeying rule, do their main assignment and responsibility as it should be.	People knowledge that STABKertarajasa is an educational environment with highly educated social group.

4	Organization's trust	<p>Religious values as Buddha teachings, also material values</p> <p>Religious: humanize human (<i>manussamanuso</i>) By emphasizing on humanist values, it is expected that work relationship of every organization would be stranded well so it will develop work productivity.</p> <p>Material: Fulfillment of organization members' needs</p>	<p>similar comprehension by emphasizing on humanist value and fulfilling material value, so that spiritual and material needs of all STAB Kertarajasa members could be well fulfilled .</p>	<p>application of religious and material value which appropriate as philosophy and Buddha religion teachings</p> <p>polite, mutual respect, say greetings “<i>namobuddhaya</i>” is an application of humanist values</p> <p>Renewed work facility fulfillment</p> <p>fixing and adding more computer facilities for staffs,</p> <p>renewed the lecturers room is a form of material values application</p>	<p>People knowledge that STAB Kertarajasa is a College Institution which emphasize on humanist values.</p> <p>social services and other activities involved people nearby.</p>
5	Organization Philosophy and Work Ethic	<p>Belief that dedication is one way to contribute according to Buddhist philosophy.</p> <p>In Buddha teachings, it is elaborated that contribution is a knowledge or <i>dhammadana</i> considered as the highest value <i>dana</i>.</p>	<p>Similar comprehension to dedication concept as a form of <i>danaparamita</i>, which is knowledge contribution, known as the highest <i>danain</i> Buddhist philosophy.</p> <p>By dedicating himself/herself, it means the person has applied Buddha teachings, which will find happiness.</p>	<p>Dedication application is one way to contribute according to Buddhist philosophy.</p> <p>Applying task and responsibility even outside work hours</p> <p>The application and responsibility application, even without any monitoring effort by the chiefs. it shows</p> <p>Loyalty as form of loyalty, love, compassion, respect, devotion or a bind which all done in sincere way</p>	<p>people knowledge about high dedication and work ethic in STAB Kertarajasa which create harmonic relations with society</p>
6	Language and Metaphor	<p>Based on rules and holy book of Buddha religion</p> <p>Language: Usage of special language in communicating, such as Pali language</p> <p>For example: read aloud <i>namakharapatha</i> atau which means worship/honor Buddha, Dhamma, and Sangha.</p> <p>Non forms such as light the candle, incense, then showing honor by taking a bow</p>	<p>similar comprehension about language function and metaphor usage which has been managed by religion belief of the group members.</p> <p>By saying <i>sukhihotu, namobuddhaya</i> and reading <i>namakharapathato</i> begin and close every event in the institution, it is believed that harmony among organization members can be achieved.</p>	<p>language and metaphor usage is shown whether via verbal or non verbal communication.</p>	<p>People knowledge about verbal or non verbal communication</p> <p><i>puja bhakti</i>/worship activities done by Buddhist around Mojorejo village also give rhetorical vision to people nearby.</p>

		<p>with <i>anjali posture</i></p> <p>Sayings words <i>sukhihotu</i>, <i>namobuddhaya</i> or "may happiness with you"</p> <p>Metaphor: <i>Romopanditato</i> call pandita or priest <i>Bhante</i>for bhikkhu which means teacher <i>Samanera</i>, <i>athasilani</i>for candidate of bhikkhu.</p>			
7	Story and Myth	<p>based on organization founder philosophy, also belief to Buddhist philosophy.</p> <p>To produce Buddha religion bachelor graduates who are still lack at that time</p> <p>Organization founder's intention to have bachelor Bhikkhu in Indonesia</p>	<p>Similar comprehension to struggle, preserve, and develop organization culture which is already iconic in the institution.</p> <p>recalling Buddha's teachings,</p>	<p>Applying task and responsibility which is believed by all members could preserve and keep organization culture built by founder of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa</p> <p>Developing academic programs each year</p> <p>Trains samanera and athasilani for lecturing practice to Buddha communities in regions</p> <p>Preserving rituals done since the beginning of institution establishmen</p>	<p>People knowledge about founder figure of STAB Kertarajasa.</p> <p>People knowledge about development of STAB Kertarajasa.</p>
8	Rituals and Ceremonies	<p>Based on rituals and ceremonies taught in Buddha religion.</p> <p>Each ritual has their own meaning, for example <i>namakharapathareadi</i> ng ritual before academic activity, has function to honor Buddha, Dhamma, and Sangha so that the person is expected to get happiness always</p>	<p>Similar comprehension to keep organization culture, such as by organization members' agreement to preserve existing rituals</p>	<p>Application of ritual activities suitable with Buddhist philosophy</p> <p><i>namakharapathato</i> honor Buddha, Dhamma, Sangha</p> <p>Bhikkhu inauguration as symbol to release mundane things</p> <p>Placing first stone as tribute symbol and it is expected to get positive thing</p>	<p>People knowledge about rituals or ceremonies done in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa</p>
9	History and Heroism	<p>Stories about hardwork, dedication, and philosophy of organization founder</p>	<p>Similar knowledge about organization history, organization purpose, and similar comprehension regarding hero figures in the organization.</p>	<p>Verbal and non verbal form are shown by all organization members by honoring the figures</p>	<p>People knowledge about development history of STAB Kertarajasa.</p> <p>People knowledge about founder figure of STAB Kertarajasa</p>

Through discussion above, it can be concluded that Buddhist philosophy contained in organization culture of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa emphasize on humanist values of relations among people which is shown via; (1) value about give respect to the one who deserve to get respect; (2) Buddhist precept which is avoiding inappropriate things; (3) value not to do evel and add more virtues; (4) value to humanize human; (5) dedication value as the highest form of *dana*.

Those philosophy is Buddhist philosophy which is transformed into organization culture (fantasy theme) in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa and influence the comprehension concept (fantasy chain) also applicative action (fantasy type) of the members to form organization identity. In the next process, Buddhist philosophy which has changed into organization culture and identity spread to society (rhetorical vision) around the organization of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa to create organization image. In a simple way, it can be seen from this table:

Table 5 humanist value as Buddhist philosophy which is transformed into STAB Kertarajasa culture, identity, and image

No	Organization Culture	Organization Identity		Organization Image
	Fantasy Theme	Fantasy Theme	Fantasy Type	Rhetorical Vision
1	Buddhist philosophy which is emphasize on humanist value of relationship among humans	Similar comprehension concept for humanist relation among humans	Applicative action to create humanist relationship among human	Buddhist philosophy which has been developed in society.

As explained by Robbins in Utaminingsih (2014, p. 31) that “organization culture transformation is selected by certain criteria which has been agreed together according to values, norms, and assumption sourced from philosophy of organization founder”. In other word, organization culture transformation process produced via communication from organization founder to his organization members.

In SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa, organization culture communication transformation process is shown by this image:

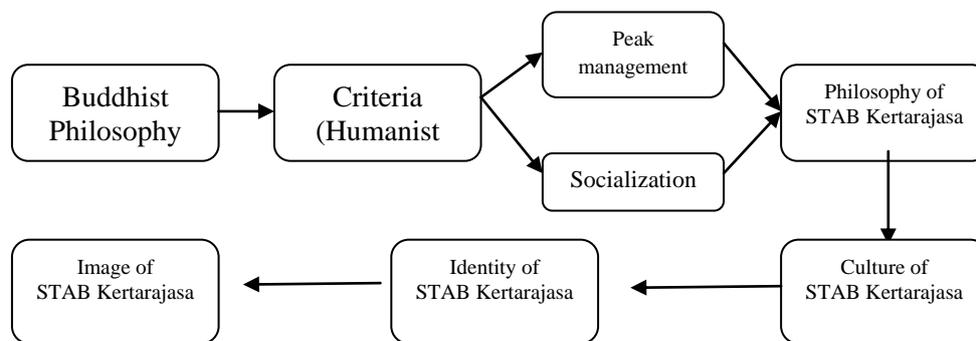


Figure 1: Organization culture communication transformation process in STAB Kertarajasa

Organization philosophy of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is obtained from Buddhist philosophy criteria followed by founder, which is humanist among human value, then set by peak management in the organization. Next, this philosophy is socialized/communicated to their members continuously whether through verbal or non verbal, direct or indirect communication. Communication activities implemented, such as Buddhist precepts implemented into a written norm and ethical code in STAB Kertarajasa. This ethical code is written on flyer attached on wall of organization rooms, so it is expected organization members would recall and apply it in their daily life. Not just that, the Buddhist five precepts also continuously delivered when organization activities started, such as in prayer/worship. This is one activity to transform Buddhist philosophy into organization philosophy.

So, it can be concluded that humanist values of human relationship as Buddhist philosophy and culture has transformed into organization philosophy and organization culture in SekolahTinggi Agama Buddha [Buddha Religion

College] (STAB) Kertarajasa. Along with that, organization identity and image formed also a manifest of Buddhist philosophy which previously transformed in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa.

4. CONCLUSION

According to discussion in chapter IV before, it can be concluded that content dimension and organization culture communication transformation in creating identity and image in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa.

First, Buddhist philosophy which becomes organization culture of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is shown through fantasy theme emphasized on humanist values of relations among people which is shown via; (1) value about give respect to the one who deserve to get respect; (2) Buddhist precept which is avoiding inappropriate things; (3) value not to do evil and add more virtues; (4) value to humanize human; (5) dedication value as the highest form of *dana*.

Second, humanist value as fantasy theme which becomes organization culture in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is able to be mutual comprehension concept, symbolical clue, and applied by all members which create organization's identity.

Third, culture and identity of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa has been rhetorical vision known and developed in Mojorejo society which then create public perception and create organization image, which is Buddha Religion College emphasized on humanist value of human relationship.

Last, humanist values in SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is also shown in samanera and ahasilani programs which doesn't emphasize only on theory, but also practice of Buddha's teachings. It has created certain identity and image which differ SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa with other Buddha Religion College institutions. So, it can be concluded that humanist values of human relationship as Buddhist philosophy and culture has transformed into organization philosophy and organization culture behind the form of identity and image of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa.

5. SUGGESTION AND RECOMMENDATION

Organization leader, beside their function as policy and decision maker, should also able to embed values which become organization philosophy. In this way, organization culture, identity, or image, shall be formed well. Through this research, it is expected that organization leader keep learning and understanding important elements which shaped organization culture, identity, and image. Research explained about how SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is still not optimally creating an ideal organization structure. It is proven by there's no Public Relations department in this institution. the researcher suggest SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa to build public relations department to manage and develop organization image better.

In the research done, the researcher found out that leader of SekolahTinggi Agama Buddha [Buddha Religion College] (STAB) Kertarajasa is a bhikkhu who do his activities outside, so rarely found in organization environment. In the next research, the researcher could discuss about other focus, such as organization communication pattern strategy in SekolahTinggi Agama Buddha [Buddha Religion College](STAB) Kertarajasa. While for other researchers, it is expected to discuss organization culture transformation process in creating identity and image through different focuses. For example from theme, researched object, research method, or paradigm to be used in the future.

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