Competency of Virtual Communication Monk Sangha Mahayana Indonesia in Providing Dharma Service To Buddhists in the Pandemic Covid-19

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Abstract

Pandemic Covid-19 has changed the order of life in society. The virtual communication competencies that must be possessed by the monk to face the challenges and Dharma services in the pandemic COVID-19. This study aims to categorize and find out the factors that hinder the virtual communication competence of the monk during the Pandemic Covid-19. The research approach uses mixed methods of qualitative and quantitative methods. The research was conducted at the monk. To learn the communication competencies of the monk, a Self-assessment of Virtual communication competency was used. The results of the evaluation of virtual communication competency are high in the category of self-assessment, while the assessment of members of the organization and the people get a low category, this fact is because the monk mistakenly interprets the virtual communication competence possessed, the monk is less concerned with the behavior of the virtual communication. Ineffective virtual communication competencies possessed by monks. Furthermore, in this study also looked at the factors that hampered the virtual communication competencies possessed by monks, namely the lack of self-awareness, the lack of virtual communication competency training, and the lack of awareness of monks about their role as communicators.

Keywords
Competence, virtual communication, Monk Sangha, Pandemic COVID-19, Dharma Services.

Introduction
Monks who are members of the Sangha Mahayana Indonesia organization must always be aware, that in carrying out religious service activities that serve both spiritual service and motivation as well as strengthening faith in the community and members of organizations that have diverse cultures (Koester and Lustig 2015), always use words or words in terms of verbal language and through symbols (Aris Febri Rahmanto 2004) that have been agreed upon and can be understood by the interlocutors called nonverbal language that can be understood so that the message conveyed can be received by Buddhists who get religious services well. Indonesian Mahayana sangha monks (Pagel 2010) are also expected to be able to build and maintain relationships with members of the Mahayana traditions and Buddhists and make choices about what will be said, and how to say it Indonesian Mahayana sangha monks have communicated either directly or indirectly through the media used.

Competence is understood as follows. Etymologically the word competence is from English competence or competency, which means skills, abilities, and authority. So that understanding competency is a combination of knowledge, skills and personality attributes of a person to improve performance and contribute to the success of the organization.

To better understand competence, it is necessary to refer to opinions (Selviana et al. 2017) Jack Gordon (1998), there are 6 aspects contained in the concept of competency, namely; Knowledge (knowledge), Understanding (understanding), Ability (skill), Value (value), Attitude (attitude) and Interest (interest). Another opinion says the meaning of competition is a skill, knowledge, basic attitude, and values contained in a person that is reflected in the ability to think and act consistently. In other words, competence is not only about one's knowledge or ability, but the willingness to do what is known to produce benefits.

Furthermore, it is still related to communication competence Geonetta in (Selviana et al. 2017) writes that oral communication competence can reduce anxiety and improve professional attitudes toward students to prepare

themselves to enter the workforce. Speaking skills in students become one of the added values of competence as an undergraduate who can answer academic interests as well as the market of users and other stakeholders (Dunbar, 2006: 178); (Muchmore, 1983: 216).

Seeing the development of digital technology, especially in the field of communication would be a complicated problem for a Buddhist monk who is related to the religious field in using technology, especially media related to virtual communication. The virtual communication skills of the Monk in adopting digital technology is one of the important factors to improve service to Buddhists (Salas-Vallina, Simone, and Fernández-Guerrero 2018) to see how Monk's ability to consider ethical codes that must be upheld and applicable regulations in religious organizations that regulate the use of technology. The context of this virtual communication capability is personal service, which means how services are provided during the Covid-19 pandemic, which requires a good way to continue to provide services to Buddhists, where ease and speed are the top priority and often obscure the code of ethics, and the rules that apply.

This problem will certainly be a challenge how Monk Sangha Mahayana Indonesia properly maintains its virtual communication competence so that the Dharma message conveyed can be well received by members of the organization or people who receive service. Discussing virtual or known as the cyberspace will be related to the industrial revolution (Kurt 2019) industry 4.0 is a transformation based on minimizing costs and increasing productivity on the production line. The fact that conventional milling was replaced by smart factories makes the perception that the structural characteristics of the labor market are set to change. As well (Kurt 2019) Digital transformation affects every part of society in various ways. This digital transformation is interpreted and named differently according to the needs and priorities of each country. As two outstanding examples, it is being named the Internet of Things, mostly in the United States, but as Society 5.0 in Japan and Industry 4.0 in Germany and Turkey. In connection with the development of the industrial revolution 4.0 (Kurt 2019) The fourth industrial revolution is based on a background based on information and communication technology. Providing knowledge and training through the field of Education, training young populations about this and providing the qualified workforce needed from primary education, vocational high schools and universities, and providing education about coding, software, technology robots will ensure the evolution of the workplace. This issue of course also requires organizations that are engaged in the religious field to move in harmony with the development of the industrial revolution that requires each individual to be agents of change in the world and the fields being worked on, including here is the service in the religious field.

Based on the background description, the problem in this study is how about the virtual communication competence of Monk Sangha Mahayana Indonesia in providing Dharma services during the Pandemic Covid-19. The purpose of this research is to categorize the communication competence of the Monks Sangha Mahayana Indonesia during the Covid-19 pandemic period and to know the factors that hinder the Virtual Monk's communication competence in enhancing religious values and services to members and Buddhists of the Mahayana tradition in the Pandemic Covid-19.

Literature Review

In this discussion, of course, it will begin with an understanding related to the competencies that are the basis for writing this research. In general, competencies are understood as follows. Etymologically, the word competency is from English, namely competence or competency, which means skills, abilities, and authority. So, competence is a combination of knowledge, skills and personality attributes of a person so as to improve performance and contribute to the success of the organization.

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After understanding the notion of competence above, of course we will further look at what is meant by interpersonal communication to explain with a different perspective from experts about interpersonal

communication. (Selviana et al. 2017) Kiessling (2010: 259-266) communication competence is a combination of abilities in managing social competence, skills for self-processing in teamwork and professional career development. Further, still related to communication competence, The presence of good communication competencies contributes in providing social support, comfort in therapeutic communication (Wright et.al, 2013: 41-57). In his research Rubin (1997: 20) found that career success can be achieved from the management of apprehension and communication competencies. Professional career development such as in the field of public relations also contributes to the capacity of communication competencies (Putra, 2009: 45).

Furthermore, it is still related to communication competence Geonetta in (Selviana et al. 2017) writes that oral communication competence is able to reduce anxiety and improve professional attitudes toward students to prepare themselves to enter the workforce. Speaking skills in students become one of the added values of competence as an undergraduate who can answer academic interests as well as the market of users and other stakeholders (Dunbar, 2006: 178); (Muchmore, 1983: 216).

In this discussion it is also important to see an understanding of interpersonal communication competencies Kellerman and Peter (2001) in his book Interpersonal Communication defines interpersonal communication as interpersonal communication is communication which has the characteristics of communication occurring from one person to another, communication takes place face to face and content from communication it reflects the personal character of each individual as well as their social relationships and roles.

Opinions about interpersonal communication Hartley (in Sarwono, 2002: 193-196), interpersonal communication is the process of exchanging information, as well as the transfer of understanding between two or more people in a group. Meanwhile, according to Seiler (in Muhammad, 2002: 4) that communication is more universal and defines communication as a process by which verbal and non-verbal symbols are sent, received and given. So, it can be said that communication is the exchange of verbal and non-verbal messages between the sender of the message with the recipient of the message to change behavior.

Looking deeper into interpersonal communication or interpersonal communication we can see from the opinions of Reardon (1987), Effendy (1986), Porter and Samovar (1982) in Liliweri(1997: 28-29), the nature of interpersonal communication, among others are: 1) Interpersonal communication involves behaviors that contain verbal and nonverbal messages, 2) Interpersonal communication involves spontaneous, written, and planning statements, 3) The nature of interpersonal communication is dynamic, 4) Interpersonal communication involves feedback personal, interaction, and coherence relations, 5) Intrinsic and extrinsic rules in the process of interpersonal communication, 6) Interpersonal communication consists of actions and activities, 7) Interpersonal communication contains persuasion A number of traits of interpersonal communication.

Supporting the above statement about interpersonal communication or in this study is called interpersonal communication Liliweri (1997: 45) shows that interpersonal communication is very much related to the interactions and behaviors carried out by each individual in daily life. In the Mahayana Indonesian sangha organization, each individual has a diverse character in the process of interpersonal communication, although it involves spontaneous statements, but in its implementation is based on several forming factors that influence it. Halloran (1960) in Liliweri (1997: 45-46), explains interpersonal communication as a process of communication that is driven by factors of interpersonal differences, fulfillment of deficiencies, differences in motivation between people, fulfillment of self-esteem, and the need for recognition from others.

Furthermore, Cassagrande (1986) in Liliweri (1997) identifies the process of interpersonal communication as communication that requires others, both in adding to deficiencies, and reducing a number of strengths. In other words, communication in this context confirms the existence of a mutually supportive relationship and enables synchronized interaction to meet the understanding of the message needs that are needed.

Seeing the uniqueness of the interpersonal communication process Devito (2001: 137-142) identified two models of approaches in shaping effective communication, namely: the humanist model and the pragmatic model. The humanist model refers to a number of factors relating to the nature of humanity, such as: openness, empathy, supportiveness, positiveness, and equality. Furthermore, for the pragmatic model, this model is an aspect related to

the context of the specific behavior (behavior) of individuals. This pragmatic model according to DeVito (2001: 143-148) consists of: trust, interaction management, expression, other orientations, and unity.

Associated with Virtual Communication that is developing at this time Virtual communication is carried out by the majority of people who are currently in the co-19 pandemic period that requires every human to make communication that cannot communicate directly. Virtual communication cannot be separated and separated from an internet media in the communication carried out. When looking at the communication that is carried out virtually and communication that is carried out directly, a clear difference will be seen between virtual communication and direct communication. Communication in the real world is done directly and involves two or more people in the process of conveying messages and information. Whereas in virtual world communication a person can interact with each other even though they are not in the same location and can communicate using intermediary media in the communication process. Sherry Turkle in (Astuti 2015) gave her opinion about the understanding of the internet. According to Sherry, the internet has connected billions of people from any hemisphere in a new space that has an impact on how people think about sexuality, community form and self-identity. In the virtual community Rulli in (Astuti 2015) gives the following explanation as someone participates and engages in intimate conversations with other people from all over the world, but the possibility of those people rarely or never physically meeting.

Rob Shields in (Astuti 2015) provides an explanation of virtual communication is communication that occurs in virtual space that is interactive. Virtual techniques can create an illusion of presence through visual aids, simulations, partial attendances and rituals that evoke the past and make the present not exist. Farther related to the virtual world To the world of cyberspace is not a space terms such as three-dimensional physical space, but a metaphor of symbolic space which is the place where people live, not in the sense of the physical form that is physically visible to the human eye. . The internet is a part of a virtual world or cyberspace that continues to grow and has connected with millions of PC computer users and sophisticated mobile phone users(Astar, 2005: 15).

Farther understanding expressed by Marc Smith (1995) in (Astuti 2015) relating to virtual interactions March divides four important aspects of virtual interactions that shape communication behavior, namely: Virtual interaction is, which means that distance does not affect the process of communication and interaction . The presence or closeness of the distance is not important as long as each can carry out their functions, Virtual interaction via the system is almost all asynchronous. That communication via a computer such as a conference system, and e-mail can be operated according to the desired time or schedule. CMC is acorporeal because it is more of a text-only medium. Interactions that occur through computer networks are represented by text without involving all members of the body. CMC is astigmatic,astigmatic, which means that the interactions that occur tend to ignore the stigma of certain individuals, because communication based on this text can display very little visual representation of one's status when face to face.

Research Methods
This research was conducted at the Mahayana Indonesian Sangha organization and Buddhists who were under the service of the Indonesian Mahayana sangha. In this study, researchers will use a research approach that uses mixed methods, which will combine qualitative methods and quantitative methods in the process of getting data to be used in this study. In this study, researchers will also use informants in selected research using purposive sampling techniques, namely choosing deliberately, which means researchers determine their own informants taken with the consideration that the relevant know and understand the core of the problem being examined.
In determining the informants in this study were selected using purposive sampling techniques (Van Ryzin 1995), which is deliberately choosing, which means that researchers determine their own informants taken with the consideration that the relevant knows and understands the core of the problem being especially related to communication competencies virtual that must be possessed by Monk.

Location and Research Design
This research was conducted at the Sangha Mahayana Indonesian organization that provides services to the Mahayana Buddhist tradition in Indonesia. The determination of this location is based on the consideration that the Sangha Mahayana Indonesia organization whose members provide services to the people and the focus of this study is to look at how the virtual communication competence of the Monk was in the pandemic covid-19 era. The selection of participants in this study also certainly seen how the expertise and competence possessed by a Buddhist monk in providing religious services virtually during the Pandemic covid-19.

Data Source
In this study the source of data that will be used as an analysis that will be used in this study is primary data,that is data obtained directly. In order to find the virtual communication competence of monks, using a self-assessment (Meneghetti et al. 2014) of the virtual communication competence of monks, every informer who is a member of the Sangha Mahayana Indonesia gives his opinion about the virtual communication competencies that must be possessed by the Monk sangha as the basis for the assessment in this study, besides that the assessment of Buddhists who are under the service of the Sangha Mahayana Indonesian are chosen to their respective criteria to strengthen the assessment of the virtual communication competency that must be possessed by the Monks. To find out the virtual communication competence of monks, using a Seft assessment of Virtual Spitzberg & Cupach's communication competency, each informer consisting of 10 monks rated his own competency, rated by 20 fellow monks, and also assessed 30 people selected according to each criteria.

Data Collection Technique
In this study data collection techniques were used through the observation method, the interview method and documentation method, while the answers from informants related to Spitzberg and Cupach's seft assessment, which consisted of 3 assessments of the communication competency model related to motivation, knowledge, and skills, and 6 assessments as criteria for evaluating the virtual communication competencies of the Monk Sangha Mahayana Indonesia consisting of flexibility, conversational involvement, management conversation, empathy, effectiveness, and aappropriateness Measurement in this study uses a Likert scale (Riduwan,2010). To analyze each answer from the informer that has been given will see how to answer each question that has a number of categories in a row from the most positive to the most negative (Sugiyono,2011).

This study uses 5 assessment criteria as follows: strongly agree, given a score of 5; agreed, given a score of 4; doubt, given a score of 3; disagree, given a score of 2; strongly disagree, given a score of 1. Furthermore, the recapitulation of the assessment results is classified based on the interval of percentage values: values above 3.5-5 indicate high virtual communication competence; and grades 1 - 3.5 indicate low virtual communication competency.

Results

Sangha Mahayana Indonesian organization is an organization that provides services to the people and members who need guidance and direction in the spiritual field, so to convey it, monks must be able to convey the Dharma and teachings of goodness to the Mahayana Buddhist tradition by considering technological developments and also the Pandemic covid-19 that now requires the activities of their own homes. This issue of course requires that the monk have good Virtual Communication Competencies to provide services to Buddhists. With Good Virtual Communication Competence Monks are expected to be able to build and maintain effective relationships so as to increase trust with their competencies so that members and also members of the community have good faith in the organization that a monk is in.

The Sangha Mahayana Indonesia organization must also be able to create a good relationship with Mahayana Buddhists who are partners in developing faith and spirituality. Mahayana Sangha monks must also be able to create good relationships with Buddhists who are places to provide service in the Dharma and teach goodness in living the spiritual life. Thus, the Sangha Mahayana Indonesia organization needs monks who have Virtual communication competencies who can work to help provide services to Mahayana Buddhists in Indonesia during the pandemic covid-19.

"How about the communication competence of the Mahayana Indonesian Monk Sangha Virtual in providing Dharma services to Buddhists during the Covid-19 pandemic?"

The results of the assessment of the Monk Sangha Mahayana Indonesian Mahayana who was the informer who gave an assessment of himself in this study gave an assessment that in the Covid-19 pandemic period, the Monk himself had Virtual communication competence by assessing several aspects that had been carried out in the service process to the Member through Virtual Communication Having high category Competence, this event shows that self-assessment by the monk has the motivating power to continue providing services to the Member by means of virtual communication, knowledge about the ongoing pandemic outbreak in the world is also a factor of knowledge that must be owned by the Monk Sangha Mahayana Indonesian so that it can provide knowledge about the correct

information about the outbreak that occurred, and the Monk must also have knowledge about using Technology that supports Communion Virtual Virtualization.

Furthermore, the ability or skill to use the media used in virtual communication and applications that provide the means to do and spread in real time must also be mastered by monks and understand the development of digital technology as a facility to improve Virtual communication competence.

While the communication competencies possessed by Indonesian Mahayana Sangha monks originating from self-assessment show that Indonesian Mahayana monks have high competence categories of Communication related matters, which indicate that Indonesian Mahayana sangha monks already have the ability to adapt to the technology used in providing dharma teachings through Virtual communication, the involvement of conversations in the process of achieving dharma messages virtually, the management of conversations in the process of delivering dharma messages, good empathy in the process of delivering dharma virtually, provides the dharma with a good level of effectiveness, and high compatibility in terms of virtual communication through media which is used to convey the Dharma message.

The assessment obtained from the assessment of the Monk who is an active member and colleague in the Sangha Mahayana Indonesia organization and Buddhists who are under the service of the Mahayana Indonesia sangha provides an assessment of the communication competencies of the Monk. Monk a colleague and people gave an assessment that the communication competence of Monk assessed in this study was related to the understanding of Pandemic Covid-19 having a high category understanding, 35 people giving opinions gave an assessment of communication competence in the field of utilizing digital technology very well with the range of values is 3.5 - 5 and there are 15 people who give an assessment of the poor use of technology with a value range of 1-3.5. With the following detailed assessment results related to motivation in using virtual technology in conveying messages 40 people rated Monk as having high motivation with a range of values 3.5-5 to use virtual technology and 10 people rated Monk as having low motivation with a range of values 1-3, 5 regarding the skills in using virtual technology 35 gave an assessment of monks having skills in using Virtual technology and 15 people gave an assessment of the skills possessed by the lower Monk. The results of the assessment of knowledge of virtual technology, 45 people gave an assessment of knowledge about virtual technology owned by High Monk and 5 people gave an assessment of low virtual technology knowledge. The results of the assessment of peers and followers relate to the Virtual communication competence of the Monk low with a range of values 1 - 3.5. With the following assessment details, 35 people gave high ratings related to the ability to adapt in using virtual in delivering Dharma messages and 15 gave low ratings related to adaptation using virtual media. In the process of delivering Dharma messages through virtual and conversations that occur when the process of virtual communication is the response delivered by the Mahayana Indonesian monk sangha. In connection with the management of conversations conducted by the Monk through virtual communication, 23 people gave a High rating and 27 people gave a low rating. Related to a sense of empathy when the virtual communication process as many as 45 people gave a high empathy value and 5 people gave a low empathy value when the virtual communication process took place. As to the effectiveness in virtual communication conducted by Monk as many as 35 people stated high effectiveness and 15 people gave low effectiveness assessments. Evaluation of service suitability aspects through virtual communication during the Pandemic co-19 period of 30 states high conformity and as many as 20 people stated low conformity.

"What factors hinder virtual communication competence in providing Dharma services to people during the co-19 pandemic?"

Related to factors that hinder the virtual communication competence of an Indonesian Mahayana sangha monk in the process of delivering dharma through virtual communication, most of the Monk colleagues who are active in the Sangha Mahayana Indonesian organization and Buddhists who receive services and guidance from the Monk express their opinions obtained from interviews and observations, it was found that Monk lacked or had no motivation and desire to be more creative in using virtual communication as a method that must now be used to delivered Dharma messages during the Covid-19 pandemic, besides that the Monk was still not capable in utilizing technology that supports to carry out virtual communication in the delivery of Dharma so that people experience obstacles to get Services in the field of religion and spiritual This event certainly greatly affects the motivation and belief of people to obtain teachings about a better life and people loosing momentum to obtain the services of the

Sangha Mahayana Indonesia, as revealed by Bhikhu Duta Smirti (Interview Results, 12 June 2020) as described below:

"I hope that Monk Sangha who is active in the Sangha Mahayana Indonesian organization has and is able to create a sense of comfort in the process of virtual communication and be able to answer the challenges of the co-19 pandemic period by utilizing technology so as to be able to answer and provide solutions to the needs of people in the field of religion, especially Buddhism Tradition Mahayana"

The results of the interview are still related to the obstacles conveyed by Bhikhu Duta Khsanti who gave an explanation about the lack of monk's creativity in using virtual technology and ways of processing virtual communication to be accepted by Buddhists (the results of the June 11, 2020 interview) which can be described as follows:

"I see that there are still active Monk's sangha in the Sangha Mahayana Indonesian organization who are less creative in processing and using applications and technologies that support virtual communication in providing services to the people so that it is difficult for people to get teaching in the field of religion, especially Buddhist Mahayana traditions, besides also, the human resources in the Sangha Mahayana Indonesian organization need to get training in using technology that supports the Virtual communication process."

Another assessment also mentions the obstacles that exist in the virtual communication process experienced by Monks Sangha Mahayana Indonesian in relation to how they have not adapted to the new teaching patterns used during the Pandemic co-19 since this monk was still unable to adapt to changes and teaching patterns new and still maintain the old teaching patterns that tend not to use virtual technology, this is certainly an obstacle when having to perform services during this pandemic this was revealed by Bhikhu Andanavira (interview results June 13, 2020) which can be described as follows:

"I see that there are still monks who use traditional methods in the process of delivering the Dharma message because of limited human resources and the ability to adapt to the changes that are happening right now, this will certainly make the people in the Mahayana sangha service area of Indonesia experience difficulties to be able to follow offline activities during this pandemic with regulations imposed by the government to keep worshiping from their homes"

Still based on the results of the assessment of members of the organization who became informants assessing monk Sangha Mahayana Indonesia still has obstacles in the management of Virtual communication done and often in providing services is still constrained by time management and also sometimes not sensitive to the needs and questions raised by the people expected by devotees get answers, who participate in the virtual communication given by the Monk in providing Dharma services via virtual, this was conveyed by Bhikhu Duta Bumi (Results of the interview on June 14, 2020) which can be described as follows:

"In the process of communication through spiritual means there are still monks who have not been able to manage the time and are sensitive to the needs expected by the people such as when the process of questioning and discussions carried out do not work well and tend to waste time so many devotees lack the opportunity to ask questions and get answers from the question given, this certainly needs to get the attention of monks who serve through virtual communication during this pandemic so that alternatives to virtual communication services can continue to provide Dharma services to the member "

Based on the assessment of Buddhists who received dharma services during this pandemic using virtual methods, there were still monks who had difficulty using technology that supported virtual communication. The obstacle that is often experienced is technical problems such as blurry and even non-functional cameras, sound which is often lost and sometimes the focus of the camera used by monks is inconsistent and continues to move, so that it disrupts the concentration of the people. Kwik Sio Tien (interview results of June 14, 2020) which can be presented as follows:

"When a monk conveys dharma through virtual things make him uncomfortable. When he follows, sometimes the camera is constantly moving, the sound disappears, then sometimes the camera blur and the readiness of the monk who will do the reading through the virtual is not read and sometimes, it is available in a perfunctory manner, for

me this fact makes it uncomfortable so it is not in accordance with my expectations when following the preaching and dharma service through this virtual"

The statement of other Buddhists gives an assessment that monk needs to be more active and creative in providing services through Virtual so that people do not experience boredom in following Dharma services through virtual because it is packaged nicely and interestingly and the presentation can give a new nuance in people's understanding of goodness and teaching Dharma so that the needs of people to get services in accordance with the needs and expectations of the people this was conveyed by Mr. Hendra (Interview Results 14 June 2020) which can be described as follows:

"Indonesian Mahayana sangha monks who provide virtual Dharma services sometimes have not a lot of creativity that is built in other ways and is unique so that people who participate in these activities, this creativity is certainly related to how monk pack the Dharma that is adapted to the Virtual way so that there are many variations that can be used in provide dharma services so that people do not become bored and bored with virtual services in this field of religion"

Monk's Sangha Mahayana Indonesia should know after the needs of the people who need services in the spiritual field during the pandemic Covid-19 in different ways that require skills, good communication management, understanding of technology that supports virtual communication, empathy when delivering Dharma services, mastering technology including how to use applications that support, creativity in packaging dharma services and of course need to hone the ability of monks in the use of virtual technology so that service to the people can run optimally and in accordance with Buddhist expectations.

Discussion

The communication competence of the Monk in improving service to Buddhists during the co-19 pandemic period in Indonesia was high in the category of self-assessment, and sangha and Buddhist members in terms of understanding and using technological facilities that support good virtual communication competencies. However, seeing the competency of Virtual communication, which now has been used in dharma services during the pandemic covid-19 members of the sangha and Buddhists said that the Monk did not yet have the competence of good virtual communication, this fact was evidenced by the frequented virtual communication that did not get much interest from people. This fact shows that the Virtual communication competency of monk is still low.

The quality of services provided by the Monk Sangha Mahayana Indonesian can be seen when the people get their rights in terms of guidance and get good guidance. But this fact certainly cannot run optimally when the Virtual monk's communication competencies are not going well, including the ability and expertise in processing virtual communication. This fact was revealed by the inability of the Mahayana Indonesian Buddhist sangha to meet the needs of members and devotees in the co-19 pandemic situation. The dissatisfaction in question arises as a reaction to the monk's inability to use Virtual communication during the pandemic, this fact looks like a Monk who cannot use Virtual technology, the delivery of Dharma, time management and empathy in the process of achieving the Dharma message virtually.

Monks who have high Virtual communication competence are able to improve services to the Mahayana Buddhist tradition. Succeeding criterias on evaluating the communication competence of the Virtual Monk to be able to improve service to Buddhists Mahayana Tradition, the Monk must have what is called Adaptability. A Monk must have the ability to change behavior and goals to meet the needs of interaction or have a flexible nature or can adapt with the conditions and conditions so that when doing virtual services can run well and in accordance with the expectations of the people, then a monk must have a Conversational involvement Monk must have the ability to be cognitive in conversations with Buddhists when doing virtual dharma services and show involvement through interaction behaviors such as showing expressions of approval or not when giving questions or responding to people in a virtual communication process that is done by gestures or by vocals and speech, Conversational management Monk must have the ability to arrange conversations such as controlling the topic of discussion when carrying out services and preaching the dharma virtually, adjusting to changes in the topic, interrupting, and submitting arguments and responses. Virtual. Empathy Monk must have the ability to understand the situation or share the emotional reactions that can be seen when conducting virtual communication in providing dharma services and understanding the situation or sharing the emotional reactions conveyed by devotees during the virtual

communication process. Effectiveness Monk must have the ability to achieve goals conversing with people through virtual, so that the goals of Dharma service can be carried out well so that the dharma service can run virtually in line with the expectations of the people. Appropriateness of monks must have the ability to meet the needs of a particular situation by behaving according to expectations Conformity becomes the main criterion if the monk wants to achieve the goal of virtual Dharma service, when this expectation is contrary to the expectations of Buddhists it is certainly related to a relationship that is not harmonious and in accordance with the purpose of Dharma services so that it can be interpreted that the virtual communication competencies possessed by Monk are included in the low competency category.

The virtual communication competence of the monk during the Pandemic Covid-19 period was needed for continuous learning and improvement so that the Monk was able to provide the best solution to providing Dharma services during the Covid-19 pandemic. Monk will more quickly improve, improve or maintain his competence if he receives an assessment from members of the sangha organization and Buddhists, so that monks can answer any challenges in the 19th pandemic period relating to virtual communication competencies possessed by monks. Challenges during the Pandemic, which were the challenge of monks in providing Dharma services will be overcome properly when the Virtual communication competencies possessed by a monk can use virtual technology to support the Dharma service process so that people continue to get Dharma services well without reducing the applicable ethical code in Mahayana Indonesia sangha organization.

Relating to the Characteristics of virtual communication competence can be observed from one's virtual communication behavior. These characteristics become abilities in a communication process, the characteristics of McCornack's(2010) communication competency divide three characteristics of interpersonal communication: Appropriateness, Effectiveness, and Ethics. It is often found that there is a misalignment of understanding and understanding between the monk, and the community which results in obstacles to communication, so that the goals in the service of Dharma are often not achieved. Factors that hindered the communication competence of the Indonesian Mahayana Sangha Monk in improving service to Buddhists during the co-19 pandemic period include the following: Lack of self-awareness monks need to increase self-awareness by asking themselves and evaluating Interpersonal communication skills with Mahayana members and Buddhists, especially related to how virtual communication is done during the co-19 pandemic so that services through virtual are able to answer and provide solutions to the current conditions. Lack of virtual communication training for Indonesian Mahayana sangha monk's training is a way that can be used to increase the monk's self-awareness, the training intended here is training that prioritizes how a monk has good Virtual communication competency. Maximized awareness of monks about their role as communicators a Monk consciously and focused in conveying information verbally and nonverbally to determine how to act and provide Dharma services and meeting the needs of Mahayana Buddhists in Indonesia during the Covid-19 pandemic.

Conclusion

Communication competencies of Indonesian Mahayana sangha monks during the Pandemic Covid-19 period Based on the results of data analysis of answers to all questions asked to informants, it can be concluded: Indonesian Mahayana sangha monks have communication competencies that are in the understanding and use of digital facilitation used as a means to deliver messages virtually during the covid-19 well, where monks have understood the types and characteristics of Virtual media used in accordance with current technological developments.

Whereas, the communication competence of the Monk Virtual is at a low level, where the Monk builds constructive relations with Buddhists in the field of assigned religious services not seeing the field conditions needed by Buddhists during the Covid-19 pandemic especially the Mahayana Traditions in the region Indonesia.

Related to the virtual communication competence of the Indonesian Mahayana sangha in increasing virtual Dharma services, the member has a high category both for self-assessment, and members of the organization and people in terms of understanding and using digital media as competencies for virtual communication facilities. The high communication competence of monks includes motivation, knowledge, and expertise and abilities needed to help monks in providing Dharma services to become more competent. However, other results revealed the communication competence of the Virtual monk, which received a low category for evaluators from members and the member. The low competence of Mahayana Indonesia's Monk virtual communication includes flexibility, conversational involvement; conversation management, empathy, effectiveness, and appropriates. The low

competence of Virtual Monk communication is due to the monk's behavior that does not repeatedly fulfill the needs of Buddhists of the Mahayana Tradition during the Covid-19 pandemic.

Monk in enhancing competence, especially Virtual communication competence, experiences obstacles or obstacles that are often found to be inhibiting factors through the lack of self-awareness. Monk to the abwithty for Virtual communication in services that need to be implemented virtually in connection with the outbreak of a pandemic covid-19, the lack of communication training conducted Virtually for monks to improve techniques and strategies in virtual communication that are useful for delivering Dharma services in a virtual way, and the lack of awareness of monks about their role as communicators, communicators here are how a monk conveys ideas, information, messages with good packaging so that it can be understood by people who can act as communicants who receive the message flow in a virtual way. When the message flow in virtual communication used in Dharma services can run well, the goal of Dharma service to the people will be easily achieved in a virtual way.

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