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Research paper



Company's Pride Storytelling (Fantasy Theme Analysis of Psychology Approach Study to Community Communication of Pt Telkom Indonesia Retiree)

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Abstract

There are several factors influencing neglect dwindling loyalty such as the commitment of the company towards its employees, and the impact on employee loyalty. This research focused on aspects which influenced the pride of being the employees of PT Telkom so that the employee work optimally, concentrate, expressed thoughts, ideas, spent effort and time in accordance with the company objectives expected to end his tenure. This research used Ernest[1] Fantasy Theme Analysis method through storytelling among PT Telkom Indonesia's retiree community. This research emphasized the main rule of communication become the primary medium in the internalization of the values that make the retirees proud of their company. The data collection was engineered by: Focus Group Discussion (FGD) and Focus Group Interviews (FGI). The purposes of this researched were to investigate: (1) what makes employees feel proud of their organization. (2) what sort of communication activities that organization do so that the employees become loyal. The results of this research showed that pride at organization located on two aspects: there was (a) Employees pride towards the company: (1) Feeling proud because the company has standard in recruiting employees. (2) Feeling proud because they were awarded in the form of pension funds. (3) Feeling proud of because the company has a clean governance and transparent (4) Feeling proud because company has contributed towards the development of Indonesia. (b) the communication activities conducted by the company: the unification of diversity of background activities employees performed with the events 'Bintal' (Mental instilling Program) the more similar socio-cultural background of each individual then their communication will be more effective. (2) the naming of building in University Telkom by using the name of the most outer islands that have been explored by retired member of Telkom. (3) Give special time for employees retired to give the story its experience and advice for the aspiring leader at Telkom. This research contributes to the development of the science of social psychology and communication studies that strengthened the connection between pride in the company with loyalty at the company. Originality in this study lies in the use of methods Fantasy The (Fantasy Theme Analysis, Symbolic Cue, Fantasy Type, Saga) with the technique of storytelling by employees retired member of Telkom Indonesia.

***keywords**: (Storytelling, Fantasy Theme analysis, Organizational Pride)*

1. Introduction

Instilling organizational pride brings many benefits namely: increasing work quality, improving work relationship, boosting creativity, stimulating innovation and maintaining cooperation. In addition, it empowers employee to deliver their best for the company. A team with organizational pride will prove themselves and achieve previous impossible goals 2.

Organizational pride on the part of an employee refers to a condition achieved by the company when it is committed to its employee. Lincoln and Guba 3 states that "Organizational commitment includes the pride of members, loyalty of members and the willingness of members to the organization". One interesting point to consider is that how a company can instill and develop its organizational pride in its employees, so that they can deliver their potential, thoughts, feelings, ideas, and time to their beloved company until they reach their retirement stage.

According to official website of Ministry of State –Owned Company, Indonesia has 142 State-Owned Companies and some of them are good performers since they have organizational pride among their employee as one of the strongest indicator. Telkom tops the ranks of Indonesia' state owned companies 4. Lincoln and Guba 3 states that "Organizational Commitment is the degree to which an employee believes and accepts organizational goals and will remain or will not leave the organization".

To secure employees' trust, a company should fulfill its employee welfare. This effort is in line with the act enacted by the ministry of manpower which states "the welfare of the worker refers to the condition where a company meets the demand of its employees need and necessities both physical and spiritual nature, both within

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and outside employment relationship, and it directly or indirectly enhances worker productivity in a supporting environment5.

In terms of community member commitment, the height level of community commitment in an organization will be realized in a behavior which shows members' survival, willingness, high attendance and ownership to their organization. In the same vein, affective commitment to the organization will shape a high loyalty serving as solid basis for sound organizational membership behavior development. Research on organizational commitment shows that there is a significant and positive relationship between the organizational pride and happiness of members.

According to Seok Kang 6, sharing stories in a community allows persons to be investigated, interpreted, and evaluated in terms of their spontaneous words, phrases, slogans, and nonverbal signs that bring them happiness, joy, love the way humor and funny topics entertain. Sharing stories is relevant with fantasy theme which has given rise to the reaction of positive responses from members of other groups. Communication connections apply in local organizations of communities where they belong.

2. Literature Review

2.1 Communication

Rooted from the Latin word 'communicatus', the term "communication" means sharing or possessing together. The term refers to an effort which aims to share in order to achieve togetherness. Effendi 7) explains that the term communication itself can be interpreted as a process of delivering a message by someone to others with a purpose either to inform or to change others' attitude, opinions or behavior in a direct (verbal) or indirect form. In other words, communication refers to a process in which a person (communicator) stimulates (usually in the form of words) others with the objectives of changing or shaping their (audiences) behaviors 8. It has something to do with the process of conveying information, ideas, emotions, skills and others by employing various symbols such as words, pictures, figures and others.

Characteristics of Interpersonal Communication

Since communication requires a process, it comprises a series of actions or events that occur both sequentially and related to each other within a certain time. Being viewed as a process, communication should be understood as dynamic not static event, means it is not 'static' but 'dynamic' implying that it undergoes gradual and constant change and the feedback of communication can be. According to Devito, interpersonal communication refers to delivery of a message by a person on the one hand and the acceptance of a message by another person or a group of people on the other hand and contains various impacts and opportunities to provide immediate feedback 9.

2.2 Storytelling in Adult Community

Story telling is a method which is applied in two disciplines namely: communication science and psychology. This method has been suggested by Holloway and Freshwater because it offers three advantages for psychology discipline: (1) complete and deep experience can be conveyed by the story tellers; (2) emotion can be expressed by the storytellers; (3) Listener involvement can empower the story tellers. In this event both story tellers and listeners can be observed.

On the other hand, science of communication views storytelling technique as a medium or a means to convey a message. Unlike children storytelling which allows story tellers to tell anything, anytime, anywhere, to anyone, adult storytelling requires careful consideration, as Sawyer puts it in. Bauer and Bredeson 10, adult Storytelling is a communication applied in various formal occasions such as entertaining guests in wedding ceremonies, administering corporate meetings with the purposes to inform audience and entertain an ill person. It is better to conduct storytelling in an informal situation such as when chatting with friends, small talk at the cafe etc.

Storytelling is the most preferred method in adult communication today as it is suggested by Caroline Feller Bauer in the book "New Handbook for Storytellers (1993: 8). It has offered a pleasure for adults among their peers in their retirement stage. Retired employees love sharing stories orally and listening past stories when they were still working in their company. This event allowed researchers to investigate what makes an employee feel proud of their company and scrutinize communication event in the company that makes its employees loyal.

3. Methodology

Method applied in this study was fantasy theme. Bormann 1 argues that fantasy chain analysis has an explanatory power. This explanatory power takes into consideration the development, evolution, and decay of dramas that the group understood and at the same time those aspects change their behavior.

This study applied classification of symbolic convergence action proposed by John F Cragan (Cragan, Wright et al. 2008) to analyze the units. It divides the anatomy of the symbolic convergence process into five interconnected hierarchies. These five hierarchies are: message structure, dynamic structure, communicator structure, and medium structure. The study was conducted in the organization of retired members of PT Telkom in Indonesia. Data were Collected through storytelling, Focus Group Discussion (FGD) and Focus Group Interview (FGI).

In this study, data coding consisted of all the data taken from literature review, in-depth interviews and non-participant observations. Those data were linked, elaborated and classified into several main themes. Data analysis applied the scheme which is proposed by 11. The scheme requires analysis on the themes appearing in the rhetorical material produced by retired Telkom employee group using fantasy theme analysis techniques.

The rhetorical material of Telkom's retired employees was obtained by the assistance of recording instrument and note taking. Classifying fantasy types and the rhetorical vision of Telkom's retired employee group were done after the study captured interactions by using recording instrument during storytelling event. Having done previous step, this study tried to either connect various themes that had been previously collected or elaborate the concepts that had been represented in various themes.

The symbolic convergence which was applied to analyze Telkom's retired employees group by using fantasy theme analysis was relevant because of the following reasons; First, group's members engage in expressing themselves symbolically with each other and their engagement means that group's members tried to communicate with each other. This communication event created a kind of reality for its members. Among groups' members this kind of reality was related to rhetorical vision. In this context, rhetorical vision refers to their understanding structure of reality toward a place where they cannot experience it directly but they can know it through symbolic reproduction 12.

Second, meaning- sharing process among group's members created convergence or common understanding because group's member shared their experiences and talked about themselves. Kidd and Braziel 13 provides steps and procedures for conducting fantasy theme analysis as follows:

1. Identifying the elements of the story. This is done by identifying a person serving as the main character whom the audiences identify. The person is identified by audience to have values that he represents. This main character is presented by the person

to encourage the audience to identify values associated with that person. Another element to identify is a visualization of the power that opposes or impedes this main character. Identification also applies to other elements including: supporting character who reacts in a positive and negative way, plot or problem solving, solution which becomes a model for the audience, similarity of the story with others' circumstances which might reinforce the message.

2. Interpreting elements of the story. This is conducted to see how they deliver the values, that is, to identify the central values represented by the main character who addresses the problem, identifies all the rhetorical visions of the character, sees the world view that is upheld, suggests elements of the story that may either attract or repulses the audience, looks for the symbolic expression of values or ideas.

3. Searching for evidence on the existence of symbolic convergence.

4. Looking for clues to describe why a chain of fantasy occurs or fails to occur. The messages have something to do with observing the general feeling of community, conveying important meaning to the audience, explaining important events in audience's life, giving the audience worldview and assisting the audiences to understand others, and so on.

5. Assessing the logical validity of the narrative evidence. This is done by comparing the information in the drama with outside information on the subject and checking the internal consistency of the narrative

6. Increasing creative insistates that the fantasy theme analysis involves five steps as follows; First step features criticism to determine whether the fantasy theme exists. Searching for recurring theme ideas found in media, organizations, social movements, or public figures' speeches is one possible way to build fantasy theme existence. The second step entails coding to incorporate an existing theme found in the artefact into one out of three categories namely: setting, character, or action.

The explanation of where the drama is progressing or describing the scenes is categorized as theme settings. Typically, discourses built around a fantasy theme will include both the villain and hero character. The theme that dramatizes character behavior is the theme of action. The third step refers to classifying theme and dividing theme into big and small ones. The most frequently occurring theme and is used to get rhetorical vision serves as the main theme. The fourth step suggests the search for motives to find the rhetorical vision based on: the most frequently occurring theme, emphasis on a thing or the greatest impact on discourse. In the end, rhetorical vision in private discourse is then evaluated.

In addition to the analytical techniques, this study incorporated unique data analysis techniques in symbolic convergence discussion of FTA which is proposed by Cragan. There are three parts that serve as the focus in the FTA namely: stylistic, symbolic, and structural qualities. Stylistic refers to something which is directly observed because it is the linguistic outfit of fantasy. Symbolic is also observable because it is the content of the message itself. The third is structural quality which refers to part of the structural framework of the rhetorical vision demonstrated by Telkom's retired employees. This part deserves in depth analysis. Data will be obtained through Focus Group Discussion (FGD) and indepth interview. The former was conducted by inviting community members to gather in a place prepared by the researcher. The latter was done by meeting directly the subjects at the site facilitated by the author

3.1 Data Validity Checking Technique

Naturalistic approach is applied in a qualitative research to seek phenomena understanding in the context of specific settings such as "real world setting where researcher does not attempt to manipulate the phenomenon of interest" 14. By and large qualitative research is broadly defined as "the kind of research that produces finding not arrived at by means of statistical procedures or other means of quantification" . Specifically, it is also defined as a research which applies data collection gained from "a real-world setting where phenomenon of interest unfolds naturally. Patton 14 advocates the idea of researchers'' involvement and their interaction in research field on the basis that the real world is subject to change and therefore requires a qualitative researcher to be present during the change to record events before and after the change. However, qualitative researchers need to assess and show their research credibility.

3.2 Analysis Unit

To achieve systematic research, this study applied degree classification of symbolic convergence theory proposed by F Cragsn 15. This application divides the assumption of a symbolic convergence process into five hierarchies that are interconnected. These five hierarchies range from the basic level, message structure, dynamic structure, communicator structure, media structure, and evaluative structure.

3.3 Research Objects

Employees who work to meet their needs finally reach their age limit to quit their job. This circumstance is called retirement period on the part of the employees. It allows regeneration process inside the company which benefits from this to maintain its productivity.

In Indonesian context, employment term is defined as working productive age for people who range from 15 to 65 years. In order to meet the legal aspect, employment matters in Indonesia are regulated in Law no. 13 year 2003, Chapter I, Article 1, paragraph 2. This regulation mentions that the workforce refers to anyone who can do work to produce goods and or services to meet the needs of both themselves and the community. In line with the employment regulation, anyone can be considered in productive period if she/ he complies with the regulation. Any working people falling beyond these regulation belong to non-laborers.

Naturally, growing old causes some changes within human and this circumstance leads to reduction of their activities including in terms of working. In line with this, employees who have reached their age limit of retirement are categorized as lansia (Indonesian popular term that means elderly citizen). In this retirement period, retired employees are given the opportunity to enjoy their time for pleasure after years of their working period in their company. Retirement period usually affects retired employees' communication pattern and this happens due to physical deteriorations.

As human age increases, his anatomical structure and organ function deteriorates. These age-related changes are easy to spot since they can be identified in several deteriorations of physical aspects, neurological & sensory, visual ability, and hearing ability. The physical deteriorations may impede the acceptance and interpretation process toward the intent of a communication event. In addition, they cause trouble for elderly people in communication ability. To make the matter worse, elderly people level of intelligence, learning ability, memory and motivation deteriorate because of cognitive property degenerates.

In Indonesia, many companies comply with the regulation to develop a basis for determining their employee who meet the criteria to be included into non-productive employee before they retire. In response to this need, some big companies provide an official organization for their retired employees. This is done to maintain communication with the retired employees who have contributed much to the company.

3.4 Indonesian Telkom's Retired Employee Community

Telkom is one of Indonesian State-Owned Companies which is engaged in telecommunication industry. It has an organization which is dedicated for its employees who have reached their retirement period. The organization which is called Telkom Purnabakti group (P2Tel) is designed as a place for retired employees to gather and communicate each other. This organization serves as tribute and support from company to its retired employees who had contributed for company achievement.

Historically speaking, P2tel was established on 24-25 November 1980 when there was a meeting between PERUMTEL's Board of Directors with PERUMTEL's retired employees. Each Witel (Telecommunication Operational Area) from I to XII sent two pensioner representatives to attend the Gathering held on the first day of November 24, 1980. Upon the end of the meeting they decided the following:

1. To form organizing Committee for Organizational division led by the Chairman Ir. Roekman Wirasoepena and Dirmud Binpegtel (Junior Director of Personnel Development)

2. To form formulating Committee for welfare division led by the Chairman, Soekarmoen BcTT, and PERUMTEL'S Dirmud Adpegtel Junior Director of Personnel Administration)

3. To form a Central Organization for officials of PERUMTEL retired employee consisting of Idris Adjam, Haroen al Rashid, Amir Hamzah and R. Soedihardjo, Bc.TT.

4. To agree that the gathering was considered official meeting among PERUMTEL's retired areas.

On the following day on 25 November 1980 PERUMTEL, retirement area successfully produced results as follows:

1. The regulation articles of Association of Retired Employees PERUMTEL 1980,

2. The logo of PERUMTEL retired employee.

3. Plans of official meeting among Branches in the Region with PERUMTEL's responsibility for expense in about February 1981 after working meeting PERUMTEL.

4. Formulation of Business Sector.

5. The composition of the Central Board of retired employee of PERUMTEL 1980

Historically 25 November 1980 was decided as the date of PERUMTEL Retirement Association establishment which was abbreviated P2TEL. In its early years, there were several intensive consultation meetings between P2TEL Central Management and PERUMTEL's management. Those consultation meetings were documented by Decree No. SK.1467 / DIRUTTEL / SISPEGTEL / 81 dated March 9, 1981. The Board of Directors appointed members of the Central Consultation and Communication Forum and they consisted of five pensioners namely: H. Idris Adjam, Abdoesoeki, Haroen al Rashid AH, Soemerep Partamihardja, and RMA Soeria Negara. There was an achievement in this early period of 1981-1982 by y establishing P2TEL Household Rules and P2TEL formation in some areas.

Five years later PERUMTEL issued the decision No.22282 / KP064 / PEG.34 / 1985 of 12 November 1985 concerning Guidance on the Implementation of the Development of PERUMTEL's Retired employee. The Board of Directors of PERUMTEL officially declared that P2TEL served as the official organization that PERUMTEL supported for PERUMTEL's retired employee.

The decree states basic consideration of the issuance on guidance concerning the implementation of pensioners development program. The guidelines encourage pensioner welfare program because retired employees were considered as a family of PERUMTEL. To achieve the objectives, PERUMTEL was committed to deliver retired employee welfare according both to the company capability and government regulation.

3.5 Indonesian Appreciation on Elderly People

The way Indonesian appreciate their elderly people is the same as they appreciate water. In the same vein, (Reid)

"The river flowed to the land of Batavia. The fresh water was used by the Europeans. But Calamity came when a congenital disease of water attacked. Initially the first clear water turned white and full of maggots. The Europeans were in a state of panic. However, the physician named Bontius said that water could be used 'If it is taken a little way above the city' So water improved, and the city returned in good condition".

Among sundanese people, springs in certain places such as river of deltas are called kabuyutan springs. They believe that kabuyutan springs are sacred and they bring blessings. Kabuyutan refers to a term derived from the word buyut (great-grandparent) which means the fourth generation that is the son of the grandchild or the fourth ancestor that is the parents of the grandmother and grandfather. In sundanese rituals especially kampong (remote and small village), there is a need to cook rice or porridge by using kabuyutan water before they are delivered in a feast. This practice represents both their appreciation toward their parent and their expectation toward blessing from their parents which will bring welfare in the world.

Like sundanese people, Nias tribe has similar elderly appreciation. Being elderly people in the family offers a chance to become an advisor, to be respected by all younger members of the family and community. Elderly person in the Nias legend is called Todo Hia. Since Todo Hia is considered trustworthy and wise, his advice has always been obeyed. An elderly person has undergone many experiences and served as the source of stories, legends and myths (Laiya 1983: 54). Among Nias tribe, elderly days are termed bawa lewato which means the gate of the cemetery. Since elderly people get closer to death, the children and their descendants always nourish them and look after them carefully. As a form of elderly appreciation, the children will serve their parent good food and good clothes and they will obey their parent commands and serve them with respect.

Similarly, Javanese tribe uphold elderly appreciation. Elderly people receive high honors and they spend their lives solely being respected by their children. They have excess knowledge of kebatinan (spiritual) and practical solution for life problems. Reverence expression can be found in the use of high and polite language (kromo) when communication takes place between parents and children. It takes higher elderly appreciation in some traditional priyayi families, people even bow to show high respect to their elderly before talking (Sutardi). Unfortunately, this elderly appreciation does not apply to decrepit and senile elderly people. They received less elderly appreciation from their children 16. Elderly people usually live their simple life. They are very helpful for family since they usually look after and raise grand children in the family. They usually maintain warm relationship with their children in their family at their home.

In Minangkabau tribe, parents in matrilineal family system are seen as respected people. The male parent gains not only honors but also position as a leader for his extended family or his hometown. Mamak (old men) gives advice to all problems especially customary issues (Navis 1984). This practice is well expressed in statement "kok pai tampek batanyo, kok pulang tampek babarito" (if children go they ask permission from their parent, if children return they consult their parent).

The position and role that elderly people play in the family and society are perceived as an honor. They are considered persons whom their children should respect and appreciate. Prestigious elderly people earn high respect from society and they are psychologically and mentally healthier. The state of being accepted by others will affect both elderly people responses in dealing with elderly period and their health status. In contrast, the state of being

unwanted role and status of elderly people will affect negative circumstance both psychologically and mentally.

In traditional society, where extended family is a common fact, elderly people need not to worry concerning their lives. They have better social security system provided by their children and their family. Since their children have loyalty and they still feel obliged to take care their parent, the elderly people have better and more secure life. This happens because of the prevailing value in their society regarding children's respect and responsibility to look after their parent. The value that the children learned when they were little is implemented when they are adult and they look after their parent.

Sokolovsky 17conducted a research on the elderly people in Minangkabau. The findings showed that in the ideal order of Minangkabau matrilineal society, the elderly people gain appropriate social security because of several factors namely: family structure relation, social solidarity bond, and urbanization for economic gain. Minangkabau society treat elderly people well so they do not live in worse condition. In their belief, if their elderly people experience poor life, it is a real shame for children, family, relatives or even society in their village.

Life is changing. Unlike in the past and traditional system, in contemporary Minangkabau society, there are some changes like a shift from extended family structure to nuclear family, neolocal settling pattern. These changes bring the consequences on elderly people live in terms of family functioning structure and social relations in Minangkabau society. These contemporary changes affect family structures functioning and have implications for the lives of the elderly people. This is to say that elderly people without children have their own problems in the Minangkabau society because they experience less fortunate condition compared to their counterpart with children. Elderly people without children are likely to face more social problems than physical deterioration condition.

There are two types of the elderly group namely: elderly sub-groups who can afford their own life and elderly sub-group who can not afford their own life. The former means that they can meet their own needs economically, clothing, food, shelter and health, and they will not depend on others, even they help others. The latter means they can not meet their own needs and they in many circumstances are very dependent on family, relatives, and society for their survival.

4.Results and Findings

Stories collected in a company can be used for the benefit of company in making decision, vision, goals, communication, strategies and program. In response to those stories, company needs to consider and decide next step for the company to achieve the goals. "On what basis have we learned this situation? What should be changed? What should be done? What needs to be done?".

This study was aimed at investigating what makes the retired employee feel proud of their company. This study found the data they are displayed as follows:

Basic Structure			
My boss in the past	My staff in the past	My team achievement In the past	Spouse support toward my job
My role in the company	My office where I worked	How I lived my life in the past	My expertise in the past and present

Basic structures, relationships with others are frequently discussed and these relationships cover relationship with bosses, subordinates, teamwork and spouses. These relationships discussion excels stories of self-efficacy and things related to materials that they gained in their life. This happens because of Indonesian characters who usually perceive team achievement as more important than individual achievement and the material obtained.

Research conducted by Sokolovsky, 17 showed that almost everyone from the 10% of the happiest people were being involved in romantic relationships. Their research found that people who were very happy, rich and had satisfying social life, spent less their time alone and spend more time to socialize 17. In line with this study, Telkom's retired employee spent more their time to socialize compared to their employment period in the company. To support this statement, informant 1 states as follows:

"To stay healthy, we must join our peers, and I am doing it right now. I have more time to go touring, go biking like I never did before. In the past I used to do regular activities in the company. I had no time to exercise. Now I feels like I have more time to work out and I feel stronger when spending time with friends traveling the distance from Antapani - Punclut, Cibaduyut - Dago "

(Interview Result January 2017)

When the informant was socializing with his peers, he was very happy and passionate to get along with his peers. To illustrate this, in one sporting activity, informant and his peers used young men's clothing, even younger with full sport bike clothing such as gloves, foot and leg protector, sunglasses, and helmets. In addition, they created group uniform for sport activity and their appearance looked like high school students. When they walked together, they did not hesitate to try brand new things the way young people were used to. When it came to story sharing, they told story regarding how their boss gave command when they were still working in the company. This was what the informants expressed in his statement as follows:

"At that time, it rained heavily. We did dance lessons which originated from typical of Southeast Sulawesi. We learned one of the traditional tools of art named Kolintang which served as one of the marketing approach in releasing internet product named Telkomnet Instan. When the coach had arrived, one of our team members was not yet present because he was fixing a damaged phone line due to flooding. Thirty minutes elapsed then our friend arrived at the office. He informed that in the Solo City area some networks were cut off by floods and rubbish. Responding to this, Our boss commanded his staff using Javanese language 'Kowe nangkene wae, saya mau melihat tim di daerah Solo ya'. Then Mr. Wiharto went to Solo alone. The next day there was shocking information regarding Mr. Wiharto's disappearance. Three days later he was found dead. He still wore the company uniform with the logo of Telkom attached. Responding this death news in Solo, you know, what happened in Semarang? All the head offices in Semarang, central Java, and DIY came and gathered to pay their tribute to the deceased employee.

(Fragment of Stories told by Telkom's retired employee in March 2017)

Message Structure				
Pride of being engineer	Pride of being chosen individuals to work in the company	Pride of joining the company which has diverse team	Pride of working in the nation unifying company.	Pride of working in a clean governance company

Message structure, the story delivered by the retired employee in this study is classified into two: first, the story that entails the pride of being the chosen individuals and the second, the story of being part of the dream team consisting the chosen people. It implies that the company set high standards to recruit employee and this screening procedures serves as organizational pride of the company. In addition, the company upholds diversity, this is to say that the company hires employees from various race, and religion. To benefit from this diversity, Telkom conducted the program called "Bintal" (mental instilling program) in an effort to

unify differences of its employee diverse backgrounds. This diversity has been a source of pride which serves as a basis for organizational pride. To boost the pride as diversity unifying company, Telkom also uses names of remote island in Indonesia for its buildings in Telkom's subsidiary. Those remote islands were Telkom coverage where facilities were built to serve the nation.

The following story was told by one informant regarding Bintal in the company. He told it as follows:

"On the day, I was officially declared that I passed the screening test to become a Telkom employee. I was proud and happy to join Telkom since the selection testing was difficult. At that time, I was confused because that was my first time to stay far away from my father. I immediately called my father. He said, 'you have to be responsible for the choice you have made and accept the risks of the job. Because I had signed the decision, I was ready to be assigned wherever in this country. I got support from my father. I left my city, Bandung, and went to Semarang city where I adapted to something new. I had not adjusted to the weather. I also had to adjust to new friends I met who came from different tribes, religion, race and so forth. Bintal made me stronger and I could adjust to the situation no matter how difficult it was. Having passed the program, I became tough both in the office environment and life.

(Fragment of story told by Telkom's Retired employee in March 2017)

Here is another fragment of the story regarding the jargon Wherever there are Telkom's employees in the remote island, that remote island will be Safe.

"Dear friends, do not you know that the names of the building used in Telkom's subsidiary (in this case Telkom University) is the name taken from the outer islands in Indonesia. To name a few, there is Intata, Manterawu, Tokong Nanas, Kawalusu. Those are the names of outer islands. Being a Telkom's employee makes me proud because its employees were already sent to the remote island where people never visited before. Well that's what makes me proud. I have ever been to Palu, Kendari, Baubau, labababende which is not familiar among people but I already knew it. People do not know Raha, Muna, buton, but I already knew. One day when we went on our duty to Sulawesi sea, our ship was hijacked. During three nights, we were ordered to eat whatever available on the ship like raw fish, pineapple. If we refused to eat those foods, they would kill us. Finally, we were released free about five o'clock. We were given sarung (piece of wrapper for prayer). They took our properties including office equipment. They all had a knife and guns. We did surrender. We arrived at a dock and continued our trip to our office wearing sarung. We returned to Palopo by plane. Because we met our friends there in plane, he bought our plane ticket. In other words, it was free flight. I was with my friend Ir. Soejaryano. Well that's the amazing thing. Having experienced that, I always think and see the chance to meet Telkom's employee before taking a trip anywhere. If there is Telkom's employee in a particular place, I will be safe.

Indonesia consists of several provinces, there are Regents, Governors, and others. Those are less important, the most important thing is the number of Telkom employee in a particular place. (he laughed and followed by audience who heard). I have proven that. When I was in Lampung, I did not have money. Iedul fitri was getting closer. I still remembered the event. Well there are 64A, I went straight back to Bandung. To sum up, if there are poor Telkom people, we will definitely help him. (Dramatism).



Figure 1 Names of building in Telkom university represent names of outer islands in Indonesia that Telkom' retired employee had explored

Using outer island names in Naming buildings in Telkom University is expected to increase youth's care and love toward motherland Indonesia

Dynamic Structure		
Righteous Master Analogue, religion	Social Master Analogue, maintaining relationship with others	Pragmatic Master Analogue, being useful for other life

Dynamic Structure, Righteous Master Analogue: implies that the most powerful grip for the retired employee is religion teaching. The best time to study religion teaching and expand knowledge of religion is during retirement period. Social Master Analogue: implies that Gathering and staying active during retirement is an effort to maintain the routines that they had gone through in their active period. Pragmatic Master Analogue: implies that their retirement does not mean the end of everything. In contrast to their active period in the company, retirement period should be used wisely by the retired employee. They might work if the company still needs them. When the company does not need them anymore, retirement stage still means a lot for the retired employee if they remain beneficial to the happiness of the people around them.

A religion involvement is also closely associated with better physical and psychological health. The indicators to spot can be seen from loyalty in marriage, social behavior, moderation in food and drink consumption, and hard working. For Telkom's retired employee, religion is a need which has both positive and negative impact. Speaking of the positive impact, they give ample attention to implement religious life. Negative impact of religion for them occurs when routine things become a source of debate because they already have religion knowledge. Here is the statement from informant:

"Sometimes religious simple matters make our spirituality narrow. Debating things that are not principles, such as a controversy that is considered important when in fact it is not. In fact, the most important thing to realize is to rely on the greater power of Allah SWT . Frankly, I learn religion intensively after I retired. With my husband now we are focusing on worship and we are more disciplined in carrying out religious orders"

(Informant 3 statement in August 25, 2015)

Religious people are happier and they feel more satisfied with life than non-religious people (Seligman, 2005). In addition, a person's involvement in religious activities or religious community can

provide social support for the person. As one informant expressed in the following statement as follows:

"I am so proud and happy when I see my subordinates working to collect coins from public telephone (Coin / TUC). This public phone using coin today is obsolete. In the past, my subordinates were paid daily as Contracted workers. They earned little because the money only meets the need to eat for one person, whereas he had three children and one wife to feed. He worked diligently. But his salary did not increase. I felt sorry for him. Finally, I with my friends decided to donate money for him. But what happened a few months later? He married again and a few months later he had one more child. (hahahha .. informant is laughing loudly) it really does not make sense. But it did happen. Since the society perceived that Telkom employees must be rich, his new wife thought the contracted employee was rich. He said that according prophet Muhammad Sunnah (examples from Muhammad) that a man may have four wives. It does not apply to Telkom's employee, they should be monogamous. Therefore, it is important to provide a broad understanding of religion not the doctrine.

Communicator Structure		
First initiator is the leader of community and followed by the members who have intelligence in creating humor (Fantasizer)	Rhetorical Community Participants raise common awareness by holding several activities like: sport, religious gathering, regular meeting among officials and members	Communication Style, is the use of wider language which is also used in other places. The register of language used in this group is polite. They also create/ coin words and terms that is widely known. It shows their creativity in using language.

Communicator structure, it deals with those who share the theme of fantasy (Fantasizer) and how they run their communication (Communication Style) and how they convey it in their group (Rhetoric Community). Fantasizer in this case refer to individuals who have prepared well in terms of positioning, initiating, decorating, structuring a particular communication event so that awareness to talk about something emerges.

Medium Structure
Medium structure covers network and coverage from each sharing group not from public sharing

Medium Structure, it refers to a sharing group. This happens because those who share narration, emotions, meaning are individuals who actually become members of the community. In other words, they had worked in Telkom until they retired. As their attachment in the community grows stronger, they are more concerned with the group condition. To provide an example, they assist other unfortunate members by providing financial aid to rebuild their house. They also helped other members who could not afford to build a house.

Evaluative Structure	
1.individuals who work in Telkom are busy people. 2. Telkom employee graduated from reputable universities. 3 Telkom employees talk less and do more. 4. Telkom employees are clean and corruptors have no place to work. 5. Telkom employee share and uphold spirit of Korsa (common vision, feeling and unity)	employee of Telkom exists, but it does not exist for others.6. Telkom employee has good body shape. 7. Telkom employee work as a team and complement each other. 8. Telkom employee has fewer children. If a region has been occupied by Telkom, it means the region is safe" a jargon pride among Telkom employee.

The Evaluative Structure, it has something to do with the Fantasy Theme Artistry. This is achieved by creating the type of fantasy which meets many criteria namely: how is the story selected? How is the story delivered? what messages should be conveyed? what emphasis should be highlighted? What are the division of roles, and the chronology of events? Other term to consider is Symbolic Cue. It is a term used in the Groups that refers to things inviting another members' interest. It can be in the form of analogies, word games and etc. that stimulate and produce a chain of fantasy and subsequent emergence

Rhetorical vision, it is gained from the continuing story which serves to create a chain of fantasy that leads to a rhetorical vision. Concerning company pride, this study found the following rhetorical vision shared in the group: 1) The routine of activities. It is their pride to experience activities that they did in the company and those routine must be maintained in their retirement period; 2) Diversity. It is the powerful source that makes Telkom strong and compact; 3). Organization control. It can control individual's behavior both during their active stage in the company and even their retirement; 4). The challenge of work. In the past, they conquered challenge of work and their achievement do not make them different individuals between the past and the present; 5) Organizational goals. Those organizational goal make Individuals survive and strive to achieve them; 6). Togetherness. It makes solidarity among members and they strive to implement it in their retirement stage through real behavior and actions.

5. Conclusion

The conclusion of this this research showed that pride at organization located on two aspects: there is (a) employees pride towards the company: (1) feeling proud because the company has standard in recruiting employees. (2) feeling proud because awarded in the form of pension funds. (3) feeling proud on the company has a clean governance and transparent (4) feeling proud because company has contributed towards the development of indonesia. (b) the communication activities conducted by the company: the unification of diversity of background activities employees performed with the events *'bintal*' (mental instilling program) the more similar socio-cultural background of each individual then their communication will be more effective. (2) the naming of building in university telkom by using the name of the most outer islands that have been explored by retired member of telkom. (3) give special time for employees retired to give the story its experience and advice for the aspiring leader at telkom. This research contributes to the development of the science of social psychology and communication studies that strengthened the connection between pride in the company with loyalty at the company. Relationship with the others are frequently discusses proving that communication is important, besides material things.

Notes: tokong nanas island is indonesia's outer islands which is located in natuna sea or part of the south china sea which is bordering malaysia. Tokong nanas belongs to natuna district, riau islands province. The island lies to the northeast of jemaja island with coordinates 3 ° 19 '52 "lu, 105 ° 57' 4" bt, using that measurement in the wikimapia map, this island can be seen at this location.

-manterawu island is indonesia's outer island which is located on the sulawesi sea and borders the philippines. Manterawu island is part of north minahasa district government region, north sulawesi province. The island lies to the north of bunaken island and manado city with coordinates of 1 ° 45 '47 "lu, 124 ° 43' 51" east.

-intata island is indonesia's outer islands that is located on the sulawesi sea and borders the philippines. It is part of the government territory of talaud islands regency, north sulawesi province. The island is in the north of kakarutan island with coordinates 4 ° 38'38 "lu, 127 ° 9'49" east.

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