



# Spiritual Exploring Humanism in Buddhism: An In-Depth Study of Humanist Values at the Indonesian Tzu Chi Buddhist Foundation

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*Received:* October 2025; *Accepted:* October 2025; *Published:* November 2025

**Abstract:** This research is based on the initial concept of Buddhist teachings, which emphasize overcoming suffering. However, as time went on, some Buddhist practices were deemed not to have fully reduced suffering and social problems, giving rise to the Humanistic Buddhism movement. The purpose of this study is to examine the humanistic values in Buddhist teachings practiced by the Indonesian Tzu Chi Buddhist Foundation and to examine the strategies employed to develop and preserve these values. This research employed qualitative methods with sociological and phenomenological approaches. Data were collected from primary and secondary sources, including the Tipiṭaka/Tripiṭaka, Sūtra Mahāyāna, books, magazines, online media, as well as observation, documentation, and interviews. Interviews were conducted with leaders, volunteers, and beneficiaries of the Tzu Chi Foundation in West Jakarta using the snowball technique. Data were analyzed using the Miles-Huberman and Saldana techniques, while their validity was tested by triangulation and extended research time. The results of the study indicate that the humanist values contained in the teachings of Buddha and Master Cheng Yen include equality, love, compassion, altruism, tolerance, brotherhood, wisdom, concern for nature, generosity, morality, patience, sincerity, gratitude and open-mindedness. These values are implemented in four missions and eight Dharma footprints, namely charitable missions, health, education, humanist culture, international disaster relief, bone marrow donation, environmental conservation, and community volunteer involvement. This study concludes that the development and preservation of humanist values in Tzu Chi is carried out through resource mobilization, utilization of political opportunities, and framing processes, so that Tzu Chi can be understood as a unique Buddhist social religious movement that is also reformist in nature.

**Keywords:** Buddhism; humanistic Buddhism; humanism; Master Cheng Yen; Tzu Chi

## 1. Introduction

Humanism is neither a new concept nor a new movement, but its influence continues to inspire society today, with various definitions and evolving forms. The concept of humanism has been outlined by philosophers since ancient Greece and Rome. Humanist values are also found in the philosophies that developed in China and India more than 2,500 years ago, although they were not yet called humanism (Copson & Grayling, 2015). The humanist movement emerged in 14th-century Italy as a response to the Church's dominance in the Middle Ages, which restricted freedom, dignity, and the advancement of science. During the Renaissance, humanism emphasized the importance of freedom of thought, human rights, independence, and respect for human beings, and sought to break through religious hegemony by emphasizing rationality and human values (Hadi, 2012).

The study of humanism continues to develop, giving rise to various categories, one of which is humanism as a philosophy dating back to the Greco-Roman era that places humans at the center, with

freedom, independence, and the potential to determine their own destiny. Humans are seen as possessing dignity, the capacity for good, and autonomy. Mario Bunge distinguishes between secular and religious humanism (Bunge, 2002). Secular humanism views humans and society based on rationality and denies the role of supernatural powers, whereas religious humanism views humans and society through the lens of moral and ethical values prevalent in religion. In the West, the humanism that has developed in the modern era tends toward secular humanism, which superficializes sacred views, marginalizes spiritual values, separates the role of religion, and rejects the supernatural and transcendent (Masduki, 2011).

Humanism aims to humanize people and uphold their dignity, in line with religious values. Therefore, the concept of religious humanism has developed, such as Christian, Islamic, and Buddhist humanism. Buddhism is rich in humanistic values derived from the Tipi Scriptures. The Sangha's teachings, history, and interpretation. Historically, Buddhism emerged as a response to the suffering (dukkha) that is the essence of human life and other beings (King, 2009). Throughout their lives, no ordinary human being has been truly free from suffering, whether physical or mental. All humans have experienced various forms of suffering and happiness, the essence of which is dukkha. The happiness humans experience throughout their lives is impermanent and continually alternates with dissatisfaction, discomfort, sadness, disappointment, and other forms of suffering.

For 2,600 years, suffering has been a major concern until Gautama Buddha discovered the four noble truths: the nature of suffering, its cause, its cessation, and the way to end it. These teachings are written in the Tipiṭaka and realized by his disciples. Efforts to overcome suffering are carried out through the development of four noble qualities, namely loving-kindness, compassion, sympathy, and equanimity, called brahmavihāra. These noble values form the basis of morality, social interaction, and the foundation of humanism in Buddhist teachings (Sayadaw, 1998). The four components of brahmavihāra are developed through direct practice and habituation. Loving-kindness (mettā), compassion (karuṇā), sympathy for the happiness of others (muditā), and a calm, balanced mental attitude (upekkhā) are guidelines for interacting with others in a diverse society (Kheminda, 2017). However, the problem is that the teachings of love, compassion, sympathy, and a balanced mind are often more theoretical, practiced by individual Buddhists, and less implemented in a structured manner so that their impact has not been felt by the wider community. Love and compassion are noble values possessed by humans whose practice involves interaction with other living beings (Liu, 2014). The noble values of humanism in Buddhism that have not been implemented in a structured manner have encouraged several Buddhist figures to initiate movements, strategies and efforts so that these noble values can be easily understood and practiced universally, providing benefits to the wider community.

After realizing the importance of humanistic practices in Buddhist teachings, figures such as Master Taixu, Yin Shun, Hsin Yun, Thich Nhat Hanh, and Cheng Yen initiated Buddhist socio-religious movements that were more closely connected to the suffering of society. Inspired by Western humanism, they gave birth to Humanistic Buddhism as a concrete manifestation of alleviating suffering through social engagement (Main & Lai, 2013). Humanistic Buddhism is a new interpretation of Buddhist teachings introduced by Master Taixu and popularized by Master Yin Shun. Called by Master Chin Kung as a 20th-century Buddhist revival, this movement emerged in response to the decline of followers due to Western colonialism and the limitations of Buddhist practices that were considered merely rituals (An, 2016). Humanistic Buddhism emerged as a social movement that ultimately became very influential in Taiwan. Conceptually, Humanistic Buddhism is rooted in Buddhist teachings. Master Yin Shun and Hsin Yun, who are monks who developed the concepts of humanistic Buddhism, and also Thich Nhat Han who developed Socially Engaged Buddhism, have the same view, namely that what is being developed in the current era and is known as Humanistic Buddhism originates from Buddha Sakyamuni (Yun, 2005).

According to Master Hsin Yun, Humanistic Buddhism is not an individual's practice, but rather the teachings of Buddha Shakyamuni. Its core is Bodhisattva practice, which emphasizes caring for others, universal salvation, and concrete solutions to human suffering. This movement focuses on rationality and the practice of teachings in everyday life (Christopher, Queen, & King, 1996).

Humanistic Buddhism, as a social movement, was first initiated by Master Taixu and developed by Master Hsin Yun through Fo Guan Shan and BLIA, Master Shen Yen through Dharma Drum Mountain, Master Wei Chueh through Chung Tai Chan Monastery, and Master Cheng Yen through Tzu Chi. In Taiwan, this movement has grown rapidly with the collective goal of benefiting society (Giddens, 1993). According to Spencer, social movements are collective efforts in social movements aimed at changing the order of life to a new one (Sukmana, 2016).

The success of social movements is influenced by several factors. McAdam, McCarthy, and Zald identify three main factors: political opportunity, the framing process, and resource mobilization. According to Locher, other factors include effective leadership, a positive image, socially acceptable tactics and goals, and financial support. Fo Guan Shan, BLIA, Dharma Drum Mountain, Chung Tai Chan Monastery, and the Tzu Chi Buddhist Foundation have successfully implemented Humanistic Buddhism globally. This study highlights Tzu Chi, founded by Master Cheng Yen on May 14, 1966, in Taiwan as a Dharma-based social foundation to alleviate human suffering (Locher, 2016). The Indonesian Tzu Chi Buddhist Foundation began operating in 1993 and was officially registered with the Ministry of Social Affairs in 1994. Based on the Bodhisattva spirit, the foundation is part of Tzu Chi International, led by Master Cheng Yen, with four main missions: charity, health, education, and humanist culture (Chi, 2020). Tzu Chi's four missions are consistently implemented, providing widespread benefits and a positive image for Buddhism. Tzu Chi's development has changed the old view of Buddhism, which was previously considered passive, individualistic, and less involved in social life (Shun, 2010).

Buddhist teachings, often considered pessimistic because they emphasize life as suffering, have been successfully reinterpreted through the role of the Tzu Chi Foundation. This organization presents a humanistic Buddhist face with concrete practices of universal compassion. Since 1993, Tzu Chi Indonesia has been actively carrying out social missions in nursing homes, orphanages, patient assistance, and building schools and housing. Led by Liu Su Mei since 1994, Tzu Chi has consistently been present in disasters, such as the 2022 Cianjur earthquake and the 2023 Turkey-Syria earthquake. Her work demonstrates Buddhism's relevance, inclusiveness, and humanity-oriented (Huang, 2009). Humanistic values are a crucial part of Tzu Chi's activities, thus becoming a separate mission: the humanist cultural mission. As a culture, humanistic values are an essential part that encompasses all Tzu Chi activities and are trained and taught through Tzu Chi-affiliated educational mission bodies and through direct practice when providing assistance. Tzu Chi's mission is also passed down to the younger generation of Tzu Chi members (*Tzu Ching*).

The Indonesian Tzu Chi Buddhist Foundation has garnered support across religions, ethnicities, and races through its practice of Bodhisattva compassion, based on altruism and inclusivism. Its role is clearly visible in helping the government address social issues and improve the image of Buddhism, unlike some other Buddhist organizations that remain mired in sectarian divisions. For example, WALUBI once experienced internal divisions, thus failing to unite Buddhists. In contrast, Tzu Chi has exemplified the virtues of transcending differences and making real contributions to humanity, realizing its vision of purifying the heart, fostering social harmony, and preventing disasters through cross-border solidarity (Syukur, 2008). Technological advances bring significant benefits, but they also present new humanitarian challenges. The development of the internet has accelerated the erosion of moral values and virtue, evident in excessive freedom of expression on social media. The phenomenon of hoaxes, mutual insults, and comments without basis in competence is increasingly prevalent. Ethics, manners, and humanistic values are slowly being eroded, especially among the younger generation, who are increasingly dependent on smartphones. Even in direct social interactions, many people are more preoccupied with their devices than communicating. This condition threatens the cultural and civilizational order that has been inherited.

In response, Tzu Chi strives to present positive alternatives, for example through Da Ai TV, which consistently broadcasts positive news. This organization strives to purify people's hearts and reduce the negative impacts of technology. Meanwhile, the world also faces global problems such as environmental damage, pollution, plastic waste, international conflicts, and wars that claim many

civilian lives. Humanitarian crises such as famine, water shortages, and the suffering caused by war emphasize the importance of humanism and solidarity among people. In this context, the Tzu Chi Buddhist Foundation actively assists disaster victims and the poor, regardless of religious, racial, or ethnic background. Even in Indonesia, the majority of beneficiaries are Muslims due to the dominant population. This encourages many non-Buddhists to volunteer. Tzu Chi now has more than 18 branch offices in Indonesia and hundreds in 68 countries, making it a global humanitarian movement. Tzu Chi volunteers come from diverse backgrounds, yet remain united, inclusive, and equal in carrying out their missions. They demonstrate that humanistic values can be practiced across social and religious boundaries. Assistance is provided to all groups, demonstrating the universality of the values of Humanistic Buddhism. This movement is worth studying because it is able to strengthen relationships between people, provide concrete solutions to humanitarian problems, and realize the ideal of living in harmony in the spirit of love.

## 2. Research methods

This study uses a qualitative method with an interpretivist and constructivist paradigm, which aims to understand social reality, experiences, and meaning from the perspective of participants (Afrizal, 2016). The qualitative data used include text, images, interviews, observations, and documentation (Johnson & Christensen, 2004). In this study, a literature search was conducted through the Tipi holy book.ṭaka/Triṭṭaka, Sūtra Mahāyāna, the works of Master Cheng Yen, as well as Tzu Chi publications, magazines, bulletins, and lectures through Da Ai TV and social media. The research uses a sociological approach to examine the interactions between Tzu Chi personnel, aid recipients, and the community, and examines Tzu Chi as a social movement that implements Buddhist humanist values (Haryoko, 2020). In addition, a phenomenological approach is used to explore the meaning of the experiences of volunteers and beneficiaries in humanitarian activities, so that it can be understood how Cheng Yen's humanistic teachings are practiced in Indonesia. The Indonesian Buddhist Tzu Chi Foundation as a branch is growing rapidly, continuing to maintain and pass on humanist values for the sustainability of the organization, especially in facing challenges after the founding generation passed away.

This research uses a qualitative approach, collecting data in the form of text, interviews, observations, and documentation, not numbers. Primary data was obtained from the Tipi holy book.ṭaka/Triṭṭaka, Sūtra Mahāyāna, interviews, field observations, and direct documentation. Secondary data in the form of literature, magazines, bulletins, archives, videos, and relevant online sources serve to strengthen the primary data. Observations were conducted by participating in community activities to record the behavior, interactions, and social environment of informants. Research sources included the leadership of Tzu Chi He Qi Barat 1 West Jakarta, interfaith volunteers, aid recipients, and Tzu Chi central administrators. All data were classified and analyzed to deepen the study.

The data collection techniques in this study were conducted using non-test methods, namely literature searches, in-depth interviews, observation, and documentation. The literature review involved primary sources, such as the Tipi holy book.ṭaka/Triṭṭaka, The Mahayana Sutras and Sutras, as well as relevant books by Master Cheng Yen that discuss humanist values, were also used. Furthermore, the researcher utilized books by other academics, archives, and translated videos of Master Cheng Yen's lectures. In-depth interviews were conducted with informants selected using a purposive sampling technique, using open-ended questions to allow informants to freely answer according to their understanding. The interviews were recorded, transcribed, and further analyzed until the data was deemed saturated. Documentation, including activity archives, photos, magazines, and official social media, served as a stable source to enhance the credibility of the research. Participatory observation was conducted by participating in Tzu Chi Indonesia volunteer activities to gain direct understanding. Furthermore, the researcher distributed a semi-open questionnaire to 23 interfaith volunteers to confirm the reasons for their involvement, perceived benefits, and views on Tzu

Chi's humanist values. All collected data was then systematically reduced, classified, and analyzed to support the achievement of the research objectives (Sugiyono, 2013).

Data analysis in qualitative research is carried out continuously from problem formulation, during fieldwork, to writing up the results. The Miles, Huberman, and Saldana model uses the following stages: data collection, condensation, presentation, and drawing conclusions/verification. Data is collected through interviews, observations, and documentation, then analyzed systematically. Condensation is carried out by selecting, focusing, simplifying, abstracting, and transforming field data and transcripts. This process also involves codification for more focused selection. The data is then displayed in a display format, analyzed dynamically and interactively, and then verified conclusions are drawn (Miles, Huberman, & Saldaña, 2019). The validity of the data is tested through credibility with several steps: triangulation between sources to compare information, discussions with colleagues to sharpen the analysis, member checks to confirm the accuracy of the data with informants, extended observations to create closer relationships, and increased persistence through continuous observation (Sugiyono, 2021).

### 3. Research result

#### 3.1. Exploring Humanistic Values in the Teachings of Buddhism and the Philosophy of Master Cheng Yen

The values of humanism in Buddhism can be explored from the Holy Scriptures and from books and scientific studies on Buddhism, while Master Cheng Yen's philosophy on humanism values can be explored from books written by Master Cheng Yen, magazines, bulletins, scientific studies on Tzu Chi and also videos of Dharma explanations by Master Cheng Yen which can be accessed through YouTube and other social media. The mission of the emergence of the Buddha is to guide humans towards awareness to achieve enlightenment through the practice of Dharma. Buddha is not a personal name but a title for someone who has been aware, awakened, and able to see reality as it is or who is enlightened (S. C. Yen, 2014). In Buddhism, achieving enlightenment is the pinnacle of achievement in the effort to achieve true happiness and escape the cycle of *saṃsāra*, which gives rise to *dukkha* or suffering. However, attaining spiritual enlightenment or attaining purity is not easy. Only a few who study and practice the Dharma achieve enlightenment in this lifetime. Buddha Shakyamuni, or Buddha Gotama, is a historical Buddha who appeared in this lifetime.

According to Buddhism, the path to enlightenment is a long journey, spanning many lifetimes. The Buddha taught that life is lived not just once, but many times. However, it is also important to realize that even though we live many lives, even being reborn as a human is extremely difficult. Most humans experience rebirth in the lower realms (*apāya*), namely the hell realm (*niraya/naraka*), the realm of hungry ghosts (*petivisaya*), the realm of demons (*asurakaya*), and the realm of animals (*tirachanayoni*) (Kheminda, 2020). For those reborn in the hell realms, their lifespan can be very long and it is very difficult to do good deeds, let alone achieve enlightenment because they will experience torture and suffering every time. Therefore, the struggle to achieve enlightenment is very long, especially if it falls into the realm of suffering. The path to enlightenment shown by the Buddha consists of three stages: *sīla*, *samādhi*, *paññā/prajñā*. *Sīla* is the training of morality carried out through the practice of virtue. A continuation of *sīla* is *samādhi*, which is self-training by conditioning the mind in a meditative and mindful state at all times. *Sīla* or morality is the basis and a supporting factor for the success of *samādhi*, while *paññā* is the practice of developing wisdom. These three aspects are an inseparable whole because they support each other.

These three aspects are a summary of the Noble Eightfold Path (Two *Aṭṭhaṇḍ Maggs* / *Aryaṣṭaṇḍgamarga*) which the Buddha discovered to end *dukkha* which consists of (1) right view (*sammā-ditṭhi/samyag-drṣṭi*), (2) right thinking (*sammā-saṅkappa/samyak-saṅkalpa*), (3) true speech (*samma-German/ samyag-vāk*), (4) righteous deeds (*sammā-kammanta/ samyak-karmānta*), (5) right livelihood (*sammā-ājīva/samyag-ājīva*), (6) right effort (*sammā-vāyāma/samyak-vyāyāma*), (7) true attention (*sammā-sati/samyak-smṛof*), and (8) correct concentration (*sammā-samādhi/samyak-samādhi*) (Nandasiddhi, 2014). Right view and right thought are classified into aspects of wisdom

(paññā), right speech, right action, and right livelihood are grouped as *sīla*, while right effort, right mindfulness, and right concentration are included as *samādhi*. All major Buddhist schools use the Noble Eightfold Path as a guideline. In the Theravāda tradition, the ultimate goal of practicing the Noble Eightfold Path is the attainment of the stages of sainthood, starting from *Sotapaññā*, *Sakadagami*, *Anagami*, and *Arahant*. Mahāyāna prioritizes the practice and path of the *Bodhisattva* as a guide. Mahāyāna believes the *Bodhisattva* path is a way to guide humans to continuously improve themselves by encouraging good deeds in groups or society, by helping the less fortunate to reduce suffering with a spirit of altruism. In the practice of altruism, Buddhists are expected to practice sincerity and sincerity in helping all beings inclusively.

Buddhist teachings emphasize that humans have a great opportunity to achieve enlightenment, starting from ordinary life to becoming a *Bodhisattva* before attaining Buddhahood. The *Bodhisattva* Path is the practice of compassion and wisdom manifested through concrete actions of helping others. Master Cheng Yen, inspired by Master Yin Shun's short message "for the sake of the Buddha's teachings and all beings," instilled humanistic values in Tzu Chi. This philosophy is down-to-earth and relevant to modern life, allowing Tzu Chi to expand widely across religions and countries. *Bodhisattva* practices are carried out sincerely without selfishness, for the welfare of others (C. Yen, 2020). The Tzu Chi School is understood as the *Bodhisattva* path practiced in the world, namely the practice of compassion and wisdom through *sad pāramīta*. Everyone who sincerely helps others is considered a *Bodhisattva*. The Jing Si teachings emphasize self-cultivation, inner control, and the practice of pure, selfless love. Master Cheng Yen, inspired by his teacher's message, developed Buddhist teachings in the form of down-to-earth humanistic values that are appropriate to the modern context. The philosophy of *rén* (人), or human, is an important symbol of Tzu Chi, emphasizing that human birth is a precious opportunity to do good, cultivate oneself, and walk the path to enlightenment. The following are the values of humanism in Buddhist teachings and in the philosophy of Master Cheng Yen:

First, Gender Equality. One of the rights fought for, especially by women. In a patriarchal society, some women feel they lack equality with men. Their position is merely a complement to men's presence, so their duties are limited to handling secondary, domestic household matters, and they do not have equal rights with men. Women are required to submit to their husbands and serve the family. In ancient India, women faced significant limitations, both in education and spirituality. The tradition of *Sati* required wives to be burned with their husbands until it was finally banned in 1829. The *Manusmṛiti* emphasizes women's dependence on men. Furthermore, the caste system forms a social stratification that regulates work, marriage, and social interactions. According to the *Rigveda*, society is classified by caste, consisting of four groups: Brahmins, Kshatriyas, Vaishyas, and Shudras (Ruksin & Ulum, 2018). The Brahmins consist of religious leaders and leaders of religious ceremonies, who are tasked with studying and conveying the teachings of the Vedas. The Kshatriya caste consisted of rulers, nobles, and warriors who carried out government and law enforcement functions. The Vaishya caste consisted of businessmen and merchants, while the Shudra caste was the lowest social class and served to support the needs of the higher castes. The Shudra caste consisted of laborers and servants. Although Shudras were the lowest caste, Dalits were more marginalized. Buddha rejected caste, emphasizing social and gender equality. Universal Dharma allows all, including women, to attain enlightenment (Mahathera, 2007).

Second, Non-Violence (*Ahimsa*). In *Dhammapada* verse 130 and *Veludvareyya Sutta*, the importance of self-reflection is emphasized: if you do not want to be hurt, do not hurt other beings. In the Buddhist *Pancasīla*, the first principle states that one form of self-training that must be practiced by Buddhists is to avoid killing living beings (*paññātipatta veramani*). In this case, Buddhists are advised not to commit acts that cause the death of other beings. According to Buddhist teachings, there are several criteria for actions that are considered murder, namely: (1) there is a living being that is the object, (2) the perpetrator is aware that the one being killed is a living being (3) there is an intention to kill, (4) there is an attempt or action to commit murder, (5) the being killed actually dies (Surya, 2013). In Buddhist teachings, murder is a form of violence that creates bad karma and must be avoided. Buddhists are taught not to kill and to be careful in consuming meat. In the *Jīvaka Sutta*, the Buddha

emphasized that meat should only be eaten if it is not seen, heard, or suspected that the creature was killed specifically for one's own sake. This emphasizes the principle of involvement, whether direct or indirect, in actions that cause the killing of other creatures. Differing views arise between the Theravāda school, which still allows meat consumption under certain conditions, and the Mahāyāna school, which emphasizes vegetarianism as a concrete manifestation of ahimsa, loving-kindness, and compassion. The Buddha emphasized the principle of nonviolence through the teaching of karma, stating that every action will have consequences, both in this life and the next. Therefore, Buddhists are expected to uphold the value of ahimsa by avoiding all forms of violence against fellow beings in order to create a peaceful and harmonious life.

Third, Altruism. The humanistic value also found in Buddhist teachings is altruism. In the history of Buddhism, the practice of altruism can be traced back to the stories of Bodhisattvas, future Buddhas. Altruism is part of prosocial behavior (Mercer, 2012). Altruism was first introduced by Auguste Comte as the opposite of egoism, describing an attitude of living for the sake of others without self-interest. In Comte's view, altruism means putting the interests of others above one's own. According to Piliavin and Chang, altruistic acts arise from the needs of others, not the individual. Myers emphasizes that altruism includes caring, assistance, and sacrifice without coercion. Rushton adds that altruism is a positive social behavior with dimensions of caring, helping, compassion, and self-sacrifice. In Buddhist teachings, altruism is reflected in the practice of Bodhisattvas who are determined to help others even at the cost of their own lives. The stories of Bodhisattvas in the Jataka illustrate sacrifice to save the suffering. Mahāyāna teachings emphasize the Bodhisattva path as a practical practice of saving sentient beings on the path to enlightenment. At Tzu Chi, the spirit of altruism is embodied in humanitarian social service. Tzu Chi volunteers are called world Bodhisattvas, ready to sacrifice their energy, time, and material resources to help others. This value is based on the four great Bodhisattva vows: saving all sentient beings, eliminating mental defilements, studying the Dharma, and attaining Buddhahood. Thus, altruism is not merely a moral concept, but a concrete practice embodied through loving-kindness, compassion, and selfless sacrifice for the well-being of all beings.

Third, tolerance. An essential human value in a social life filled with religious, cultural, and ethnic diversity. Although the potential for conflict always exists, mutual respect is the key to creating harmony. In Buddhist teachings, the value of tolerance is taught through the example of Buddha Shakyamuni and the stories in the Suttas. For example, in the Upali Sutta, the Buddha demonstrates respect for other religions by insisting that his new disciple, Upali, continue to respect his previous teacher. Similarly, in the Sigalovada Sutta, the Buddha teaches the importance of carrying out social obligations with respect for harmonious inter-community relations. The value of tolerance is also reflected in history, such as during the reign of King Ashoka, who emphasized the importance of respecting the teachings of other religions for the sake of peace. Ashoka's message emphasized that insulting other religions only harms one's own religion, while respecting differences strengthens one's religious values. The principle of tolerance continues to be practiced today, for example by Master Cheng Yen through the Tzu Chi movement. She emphasized that all religions teach the truth and that every being possesses the seed of Buddhahood and therefore deserves respect. His respect for the teachings of other religions, even restoring ancient Qurans as a form of respect, demonstrates his sincerity in upholding universal humanist values. Thus, the teachings and practices of tolerance in the Buddhist tradition serve not only as ethical guidelines but also as a foundation for building peaceful, harmonious, and respectful social interactions amidst differences.

Fourth, Brotherhood in the Global Family. Humans live on the same earth and possess the gift of reason, distinguishing them from other creatures. However, this superiority often leads to the assumption that humans have the right to control nature and each other, thus triggering conflict. In fact, all humans essentially desire happiness, peace, and a harmonious life. In the Buddhist view, the root of problems arises from inner defilements such as greed, hatred, and delusion, coupled with other negative traits such as arrogance and envy. The dominance of these negative traits makes it difficult for humans to live in harmony. As social beings, humans should cultivate a sense of

brotherhood, caring, and empathy. The Buddha taught the values of brotherhood through the brahmavihāra, which include loving-kindness (*mettā*), compassion (*karuṇā*), sympathy (*muditā*), and equanimity (*upekkhā*). These values cement relationships between individuals and foster harmonious interactions. A clear example is seen in the life of the Sangha, a community of monks and nuns from diverse backgrounds, united by the Dharma and Vinaya rules. The Sangha brotherhood demonstrates the importance of unity, respect, and democratic problem-solving. The principle of brotherhood is also applied in Tzu Chi, led by Master Cheng Yen. Tzu Chi views all volunteers as one family that upholds compassion, mutual support, and gratitude. More broadly, all of humanity is seen as a large family inhabiting the earth who must respect each other and preserve the environment. This familial value is realized through the principles of humanism, deliberation, and sincerity in helping others. Thus, brotherhood is an important foundation in building a peaceful, ethical, and compassionate social life (Kheminda, 2017).

Fifth, Inclusivity. The value of inclusivity in Buddhism aligns with the principles of modern humanism, which emphasize human dignity and equality. Buddhist teachings are universal and open, not exclusive to a particular group. In humanism, humans are viewed as independent and equal beings, and therefore, it is appropriate to work together to achieve a harmonious, peaceful, and compassionate life. Although each person has unique differences, in essence, similarities far outweigh the differences. An inclusive attitude means respecting differences while seeking common ground for broader shared goals. Religions, like humans, have both uniqueness and similarities. While each religion differs in history, doctrine, and purpose, they all teach kindness, compassion, and caring. Buddha emphasized that all beings possess the seeds of Buddhahood and an equal opportunity to attain enlightenment, regardless of social, economic, or educational background. Therefore, Buddhism's inclusivity allows anyone to practice its teachings, even without converting. For example, meditation can be practiced across religions and has become a universal way of life. The concept of karma is also inclusive because it applies to all beings, regardless of religion. Happiness or suffering is determined by actions, not merely by rituals. Inclusivism in Buddhism affirms that all humans have equal opportunities to achieve virtue, success, and even spiritual liberation. Thus, Buddhism not only emphasizes differences but also paves the way for interfaith harmony by fostering empathy, caring, and mutual respect (Juangaari, 2016).

Sixth, Care for Nature. Buddhism emphasizes that all things are interconnected and cannot stand alone. The principle of *paṭiccasamuppāda* or *pratītyasamutpāda* explains that the existence of humans, nature, and life are mutually conditioned through the law of cause and effect. Humans cannot live without nature because they depend on its resources for food, shelter, and other needs. Conversely, if humans over-exploit nature, the result will be disasters such as floods, landslides, and droughts. Therefore, it is human duty to maintain the balance of nature so that it remains sustainable. In Buddhist texts, many admonitions emphasize the importance of environmental sustainability. The Vanaropa Sutta emphasizes the great merit of those who protect forests, provide wells, or assist with public needs, as forests are not only resources but also spiritual places for meditation practice. Similarly, the Vinaya prohibits monks from destroying crops or polluting water, as a form of moral discipline while also preserving the ecosystem. This teaching aligns with modern environmental ethics, which emphasize the wise and sustainable use of resources. The Buddha also gave the analogy that humans should treat nature like bees treat flowers: benefiting without destroying. Greedy exploitation of nature is considered an inner stain that hinders spiritual progress. Therefore, the practice of a simple life, even vegetarianism, is seen not only as an expression of compassion but also as a tangible contribution to environmental preservation. Thus, the Buddha's teachings on the interconnectedness of life emphasize that humans and nature must coexist, respecting each other, and maintaining balance. Preserving nature also means preserving the continuity of human life itself (Bodhi, 2010).

Seventh, Rationality and Openness. Rationality and openness to criticism are at the heart of the Buddha's teachings. He advised followers not to blindly accept his teachings, but to analyze and verify their truth for themselves. The concept of *ehi-passiko*, or "come and prove," is an essential



foundation for practicing the Dharma. This is emphasized in the Kalama Sutta, when the Kalamas in Kessaputta were confused by the many brahmins teaching different teachings and denigrating each other. When asked for their opinion, the Buddha did not demand blind followers, but instead taught them to be critical and not to blindly believe ten things: oral tradition, hereditary heritage, common news, sacred texts, logical reasoning, assumptions, sensory experience, popular opinion, the charisma of the speaker, or the teacher himself. The Buddha emphasized that none of these things are necessarily true unless they bring tangible benefits. Tradition, culture, or scriptures must still be analyzed to prevent fanaticism that leads to error. A clear example is shown in the story of Angulimala, who went astray due to blind obedience to his teacher. After meeting the Buddha, he realized that truth must be tested with wisdom, not mere belief. The Kalama Sutta demonstrates the open, rational, and tolerant nature of Buddhist teachings. Truth should be measured by its benefits, namely, whether it is free from greed, hatred, and delusion and brings happiness to oneself and others. This teaching serves as the foundation for critical thinking in Buddhism and serves as an example for religious believers to be wise, non-fanatical, and able to evaluate teachings with common sense and real-life experience.

Eighth, the Values of Brahmavihāra as a Form of Outward Training. Master Cheng Yen's philosophy of loving-kindness, compassion, joy/sympathy, and equanimity is seen as an interconnected whole. These noble values are known in Buddhism as brahmavihāra or the limitless state (apamāṇa), and is used as a basic principle of Tzu Chi in outward training. Master Cheng Yen emphasized two forms of self-training: inward and outward. Inward training refers to the Jing Si teachings, which emphasize sincerity, truth, faith, and sincerity as the foundation of the four Bodhisattva vows. Meanwhile, outward training focuses on the practice of universal love, compassion, sympathy, and equanimity. In social life, the values of brahmavihāra serve as guidelines for interactions that foster harmony and peace across religions, races, and cultures. Universal love (metta/maitri) is taught unconditionally to all beings. Master Cheng Yen exemplified this through concrete actions, especially in the early days of Tzu Chi's founding, when she personally conducted case surveys, provided assistance, and accompanied patients. To this day, Tzu Chi continues to implement strict case surveys through SOPs to ensure that aid is on target. Volunteers are required to ensure that aid is given to those truly deserving, regardless of religious background. The main foundation of Tzu Chi's charitable activities is universal love and compassion, which reflects the integrity of Master Cheng Yen's teachings. The values that need to be developed without limits as outward self-training include universal love, compassion, sympathy or joy (muditā), and equanimity in social life.

Ninth, the Bodhisattva Perfection Values. The Bodhisattva Perfection Values (pāramitā) serve as important guidelines for developing one's inner self and noble actions. First, Generosity, one of the primary Bodhisattva Perfection values. A generous person is able to let go of attachment to possessions, share with others, and recognize that wealth is transient. The realization that wealth is acquired through the help of many encourages one to give alms and help those in need. Second, Patience, or Khanti, ranks second among the six perfections (sad pāramitā). This virtue involves self-control, inner calm, and forgiveness in the face of difficult situations or behavior. Patience helps maintain steadfastness in doing good, restraining anger, and refraining from retaliating against others' evil deeds. Third, Ethics and Morality, or sīla, are the foundations of human life that distinguish humans from other creatures. Morality encompasses polite behavior, etiquette, and conduct in harmony with the principles of Dharma. Sīla guides humans to maintain dignity, perform good deeds, and consistently cultivate inner qualities. Fourth, Spirit (Vīriya), Spirit or vīriya means determination, effort, and energy to carry out tasks diligently and diligently. Spirit drives Tzu Chi volunteers to face field challenges, spread love, and carry out social, disaster, health, education, and environmental conservation activities consistently. Fifth, Tranquility, a steady, focused, and meditative state of mind. Including dhyana pāramitā, tranquility trains Bodhisattvas to be able to perform sitting or walking meditation (Chao San) while remaining concentrated on the activity being carried out, so that the mind remains stable. Sixth, Wisdom (Paññā). Seventh, Wisdom, or paññā, is the ability to accurately understand and know the

truth. This virtue guides one in distinguishing between good and evil, right and wrong, so that every action is carried out with due consideration and virtue.

### 3.2. Practical Humanist Values that Guide Tzu Chi Personnel in Carrying Out Volunteer Activities

Master Cheng Yen conveys the Dharma through various skillful methods (*upāya-kaushalya*), such as stories, the Jing Si Aphorism, profound sutras, symbols, animations, and audiobooks. Her teachings emphasize Humanistic Buddhism, tailored to the educational level and background of volunteers. The Dharma is understood, internalized, and used as a practical guide in Tzu Chi activities, both in helping others and in cultivating oneself. These humanistic values guide interactions with diverse characters, conflicts, and challenges of modern life. In this way, volunteers not only do good deeds but also develop themselves, making every experience a field for practicing moral values and noble character. The following are the practical humanistic values taught by Master Cheng Yen.

First, Tzu Chi Sup. The term "Four Sups of Tzu Chi" is very familiar to Tzu Chi volunteers. Like Sup, if Tzu Chi volunteers consume this Sup, it will nourish their minds and bodies. The Four Sups of Tzu Chi serve as spiritual guidelines for volunteers to improve their quality of life. First, knowing self-contentment (*zhi zu*) teaches the mind to feel content, avoid greed, and accept conditions calmly. Second, gratitude (*gan en*) fosters deep gratitude for blessings and hardships, using life experiences as self-training and fostering compassion. Third, understanding (*shan jie*) emphasizes empathy and understanding others' perspectives, maintaining harmonious relationships between volunteers from different backgrounds. Fourth, broad-mindedness (*bao rong*) teaches accepting differences, forgiving, and managing conflict sincerely. These values support the practice of inward self-cultivation, namely sincerity, truth, faith, and sincerity, which are the foundation of interactions with oneself and others. By implementing the four principles, Tzu Chi volunteers can carry out volunteer activities harmoniously, improve their spiritual qualities, and consistently spread love and virtue, so that volunteers' lives are filled with blessings, peace, and benefit the community. This practice makes every experience a learning ground for strengthening character, morality, and the ability to sincerely help others. Tzu Chi's four principles and internal training complement each other, forming individuals of wisdom, patience, and integrity.

Second, Outward Training. Self-cultivation in Tzu Chi's teachings is not only internal but also applied in social interactions, which is called "outward self-cultivation." The inner attitude that needs to be practiced includes four main aspects. First, loving-kindness (*Mettā/Ci*), which is unconditional universal love that fosters peace and harmony and views all people as brothers and sisters. Second, compassion (*Karuṇā/Bēi*), namely concern for the suffering of others that encourages concrete actions to help, regardless of one's own condition, which is the foundation of Tzu Chi's charitable mission. Third, joy or sympathy (*Muditā/Xī*), namely the ability to rejoice in the happiness of others, which trains oneself to overcome envy and ego. Fourth, equanimity (*Upekkhā/Shě*), namely calm and impartiality in the face of praise, criticism, or life's vicissitudes. Practicing these four aspects creates volunteers who are humanistic, harmonious, and able to contribute to a peaceful social life.

Third, Master Cheng Yen's Twenty Wise Words. Master Cheng Yen conveys Dharma teachings in a variety of ways to make them accessible to listeners, using methods tailored to their individual abilities, such as in-depth study, storytelling, or hand gestures for the deaf. She summarizes practical values to guide Tzu Chi volunteers to live happily, reflected in 20 key Mandarin words. *Gan en* teaches sincere gratitude for life and the opportunity to do good. *Zūnzhòng* emphasizes respect for all people, without discrimination. *Ài* fosters universal love, encouraging concrete actions for the common good. *Fùchū wúsuǒqiú* emphasizes selfless giving, while *Xīn kuān* and *Nian chún* cultivate a broad heart and a sincere mind. The principles of *Bù jǐjiào* and *Bù bǐjiào* teaches volunteers not to sweat the small stuff or compare themselves to others. Through these values, Tzu Chi volunteers are trained to be humble, harmonious, and willing to contribute wholeheartedly, so that the humanitarian mission can continue and benefit many people.

Fourth, The Roots of Master Cheng Yen's Humanism. Master Cheng Yen, as a Mahāyāna nun, developed a humanism rooted in the teachings of Buddha Shakyamuni, emphasizing the

impermanence (anicca) of life and worldly phenomena. She asserted that humans and nature are always changing, susceptible to disease, disaster, and suffering caused by both humans and nature. An understanding of decay and emptiness (sūnyatā) encourages a conscious effort to do good and spread virtue without personal motives. Master Cheng Yen's humanism is realized through the Bodhisattva path, which involves cultivating oneself and helping others with love and compassion, practicing the six perfections (pāramīta) such as generosity, patience, enthusiasm, meditation, and wisdom. She emphasizes the law of karma and Paṭīccasamuppāda, that good intentions give rise to good deeds, and their results follow interconnected cause and effect. The Lotus Sutra serves as the foundation for inclusivity, affirming that everyone has the potential to become a Buddha. Tzu Chi implements this principle through social assistance, cultivating universal awareness and virtue for a safe, peaceful, and harmonious world.

### 3.3. Implementation of Humanist Values in Buddhist Teachings at Tzu Chi

Buddhist teachings are the source of humanist values that form the foundation of the philosophy of Master Cheng Yen, the founder of Tzu Chi. Humanist values in Tzu Chi are not only learned through theories found in books and scriptures, but also acquired through the practice of self-training during Tzu Chi volunteers' social and humanitarian activities and community outreach. By learning from the lives of others, we can recognize our own destiny and possible solutions. Through the journeys of others, we can rediscover a pure and wise life (Sheng, 2014). Tzu Chi provides a platform for self-development and training for volunteers to develop human values, virtue, and ethics to become wiser individuals. Master Cheng Yen emphasized that practical practice is more important than simply studying Dharma theory; "it is better to practice it once than to recite the Sutras a million times." Volunteers learn through direct interaction with people in need, such as when providing social assistance, thereby developing compassion and wisdom. Tzu Chi's strength lies in the combination of practical practice, education, and inspiration, with Master Cheng Yen as a role model of universal love.

One of Tzu Chi's primary missions is, first, a charity mission based on love to alleviate suffering. Volunteers are involved in charitable activities, from fundraising and mentoring to direct visits to aid recipients. This process not only provides material assistance but also educates volunteers to understand suffering, develop gratitude, patience, and wisdom in life. The assistance provided is targeted and sustainable, from basic needs to medical services, including complex cases such as pacemaker implantation. Principles 10, 30, and 60 emphasize providing material assistance, compassionate actions, and generating joy and inspiration for recipients, volunteers, and the community. Through these practices, Tzu Chi becomes a "university of life," where volunteers, donors, and aid recipients alike learn humanitarian values, cultivate compassion, and cultivate genuine virtue for life now and in the future. In providing assistance, Tzu Chi adheres to the principle of calming the body, calming the heart, and restoring life. This is implemented in every Tzu Chi charity mission, especially during major disasters (Pranoto, 2012).

Second, the Tzu Chi Health Mission, initiated by Master Cheng Yen after a charity mission, aims to help sick people regardless of economic ability. The inspiration arose from the experience of seeing a mother die because she could not afford hospital fees. Tzu Chi hospitals apply the principles of saving lives, maintaining health, and upholding compassion, with humanistic and modern services. In addition to hospitals, Tzu Chi's health mission includes social service, blood donations, counseling, and the distribution of medicine or milk. TIMA members and volunteers support these activities without discriminating against religion or ethnicity, emphasizing empathy, equality, and sincere service to the community (Lin, 2023). Third, the Tzu Chi Education Mission, developed by Master Cheng Yen after the health mission, aims to produce a humanistic and independent generation. Starting from a nursing school in Hualien, it has expanded to universities and kindergartens and high schools in various countries, including Indonesia. The Tzu Chi School of Love emphasizes humanistic culture, character, life skills, tolerance, and holistic education to improve the quality of life of the community (Pranoto, 2023). Fourth, Tzu Chi's humanist cultural mission, developed by Master Cheng Yen, emphasizes exemplary behavior, morals, and ethics in daily life. Practices include gratitude, respect, and

compassion through self-cultivation, tea-serving activities, flower arranging, calligraphy, and media for spreading virtues, such as Da Ai TV, to foster cultured individuals and humanize others.

Fifth, Tzu Chi's international disaster relief mission expands its charitable mission by providing international aid to victims of earthquakes, tsunamis, floods, and other major disasters. The principles include being timely, direct, respectful, practical, and prioritized. Assistance in the form of logistics, housing, health care, and education is provided with compassion, without discrimination of religion, race, or culture. Sixth, bone marrow donation. This is an extension of Tzu Chi's health mission. Started in 1993, it is now managed through the Tzu Chi Stem Cell Center, with the largest number of potential donors in the world. This service provides a chance for life for people with blood cancer and thalassemia, applying the principles of love, altruism, and compassion. It has been successfully implemented in Indonesia since 2023. Seventh, Tzu Chi's environmental conservation mission began in 1990, promoting education and concrete actions such as waste sorting, the 5Rs, green points, tree planting, and a vegetarian lifestyle. The focus is not profit, but rather cultivating awareness, self-training, preserving the earth, and passing on love through environmentally friendly practices, conserving resources, and respecting all living things (Pranoto, 2012). Eighth, Tzu Chi community volunteers develop a humanist culture through self-development, love, and compassion. With a 4-in-1 system, volunteers are coordinated for social missions, disaster relief, and education. Joining Tzu Chi changes attitudes, behaviors, and habits, fosters empathy, patience, and skills, while inspiring others to do good.

### **3.4. The Indonesian Tzu Chi Buddhist Foundation's Strategy in Developing the Organization and Preserving Humanist Values**

Tzu Chi Indonesia, a branch of Tzu Chi International based in Hualien, Taiwan, has experienced significant growth. Headquartered in Pantai Indah Kapuk, Jakarta, Tzu Chi Indonesia has also expanded its network of branches, representatives, and liaisons, while increasing the number of volunteers. Since 1993, Tzu Chi has actively collaborated with the government to assist communities in humanitarian issues. Humanist values are applied in volunteer self-training, encouraging them to become better human beings while benefiting others. In theory, Tzu Chi is a new social movement, focusing on rationality and humanistic, cultural, and non-materialistic issues. Tzu Chi, like other new social movements, aims to protect and improve the quality of human life through humanitarian aid and humanist values. With a purified heart, people are more ethically compliant, creating a safe and peaceful society. This movement emphasizes rationality, universality, cultural values, and plurality as alternative models of culture and new social awareness (Sukmana, 2016). Likewise, Tzu Chi is not oriented towards revolution and does not enter the political realm. Tzu Chi, located in 68 countries, is not affiliated with any political activities or supports any particular political ideology, allowing its movements to be more flexible and reach their targets effectively. Master Cheng Yen forbade Tzu Chi members from engaging in politics, allowing the organization to be more free and accepted in various countries, including China. The Tzu Chi movement emphasizes a culture of humanism, equality, and universal virtue. The development of Tzu Chi Indonesia is influenced by "karmic affinity," namely harmonious interactions between people, strategic locations, opportune times, and government and community support that enable Tzu Chi's vision and mission to be optimally realized.

From a review of social movements, Tzu Chi's current progress can be analyzed from several aspects. Based on social movement theory, several factors can influence the development of social movements. First, Resource Mobilization (Resource Mobilization). Resource mobilization theory emphasizes that the success of a social movement depends on the ability to manage various resources, including human, material, moral, and cultural ones. Tzu Chi, founded by Master Cheng Yen in 1966, embodies this principle: a structured, rational, and sustainable movement with a vision of "for the sake of all beings" and four core missions of charity, health, education, and humanist culture. Volunteers are the primary resource, recruited through an organized process, understand the teachings of humanism, and put them into practice in social activities. Master Cheng Yen's charismatic leadership provides role models, inspiration, and moral encouragement, enabling Tzu Chi's mission to be

continued in various countries. Development strategies also include educating the younger generation, implementing humanist values in all activities, and managing donations and modern technology. Through effective resource mobilization, Tzu Chi is able to cultivate virtue, expand its influence, and ensure the organization's sustainability and the widespread dissemination of humanist values.

Second, Political Opportunity. According to Master Cheng Yen, the bond of love and connection encourages Tzu Chi members to build positive relationships with everyone. Opportunity and appropriate interaction support strengthen social movements. The 1998 crisis became the momentum for Tzu Chi Indonesia to develop, through sincere assistance and love, fostering solidarity and community welfare (Pranoto, 2023). The 1998 incident was a tragedy for ethnic Chinese and a momentum for reform, reopening the freedom of cultural expression that was previously restricted by Presidential Instruction No. 14/1967 (Aryani, 2022). The reform movement opened up freedom for ethnic Chinese, coinciding with the rapid development of Tzu Chi Indonesia. Support from businessman Eka Tjipta Widjaja, assistance from the Sinar Mas Group, and collaboration with the government, the Indonesian National Armed Forces (TNI), and the Indonesian National Police (Polri) expanded Tzu Chi's humanitarian activities to various regions, strengthening the image of compassion without calling for conversion. Third, Framing. Framing theory in social movements explains how Tzu Chi frames messages to mobilize community participation. Diagnostic framing identifies problems, such as suffering due to poverty and illness, as the reason for the founding of Tzu Chi in Taiwan and Indonesia. The stories of Master Cheng Yen, housewives, and local communities demonstrate concern for the underprivileged. Prognostic framing offers solutions through charitable activities, the independence of nuns, and the involvement of volunteers to help communities through the concrete practice of loving-kindness. This strategy motivates various groups to contribute. Motivational framing evokes emotional and moral impulses, encouraging individuals to join out of sympathy, concern, or Bodhisattva practices. Tzu Chi disseminates framing through Da Ai TV, magazines, bulletins, and social media, emphasizing the values of truth, virtue, and beauty, as well as its humanist mission. This framing creates alignment between the movement's message and public perception, thus encouraging volunteer growth and widespread participation in humanitarian activities (Pranoto, 2005).

Fourth, Framing through Jing Si Book & Café. Jing Si Book & Café Tzu Chi provides books and Tzu Chi attributes, as well as a relaxing place with coffee and snacks. Visitors can purchase books to read longer. This place serves as a framing medium, introducing Tzu Chi, spreading the values of virtue, and inspiring people to join the Tzu Chi movement. Fifth, Exhibitions in Malls and Bazaars at Tzu Chi Centers. In the early days of Tzu Chi, exhibitions in malls were used to introduce Tzu Chi's vision, mission, and activities through photos and posters. Now, the introduction is more focused at the Tzu Chi Center and through annual bazaars, as a framing medium that inspires people to learn about Tzu Chi and participate in charitable activities. Sixth, Framing through Mission Agencies. Tzu Chi Indonesia has professional mission agencies under the Tzu Chi Indonesia Buddhist Foundation, covering the fields of charity, medicine, education, and media. Each mission agency introduces Master Cheng Yen's teachings through routine activities and Xun Fa Xiang, with the aim of strengthening humanist values (frame amplification) and changing negative attitudes into positive ones (frame transformation).

Seventh, Framing through Community Volunteers. Tzu Chi's vision and mission are introduced through various means, one of which is through community volunteers. The values of humanism, good character, and etiquette in Tzu Chi are continuously introduced through various media and activities. Tzu Chi continues to conduct outreach, not only through social media such as What App (WA), but also through activities and volunteers. Volunteer activities in the community are actually part of the bridging frame, namely connecting volunteers from various backgrounds with the universal values held by Tzu Chi and are also a frame extension that develops those values into the realm of daily life, not only in Tzu Chi activities. Eighth, Framing through 'Inhaling the Beauty of Dharma' (Xun Fa Xiang) activities online and offline. Tzu Chi activities aim to inspire and educate, not only through material assistance, but also encourage recipients to become independent. Volunteers continue to be inspired through Xun Fa Xiang, both online and offline, to practice Master Cheng Yen's humanist values, support

each other, and apply the universal Dharma in everyday life. Ninth, Framing through songs and hand signals (shǒauthoriŷŷ) and the Jing Si Hall. Tzu Chi inspires and educates through various media, including the Jing Si Hall, symbols, posters, and the Humanistic Culture Hall. Volunteers also convey the Dharma through songs and hand-signed dances, so that visitors and the community can understand and practice the values of humanism, compassion, and virtue in a tangible way.

#### 4. Conclusion

Tzu Chi is a reform movement in Buddhism that implements the ideas of Humanistic Buddhism, pioneered by Master Taixu and Master Yin Shun, then developed by Master Cheng Yen. Tzu Chi does not present new teachings, but rather emphasizes the application of Buddhist teachings in daily life with a focus on humanistic values, such as altruism, love, compassion, equality, tolerance, inclusiveness, environmental concern, sincerity, patience, and wisdom. These values are realized in the form of self-training for volunteers and the community, both through social interaction and self-reflection. In practice, these humanistic values are implemented through Tzu Chi's four main missions: charity, health, education, and disaster relief, as well as eight Dharma trails such as bone marrow donation, environmental conservation, and community volunteer development. All of these missions serve as a medium for spreading and experiencing humanist culture, which teaches gratitude, respect for others, and universal love. Tzu Chi volunteers are the spearhead of the organization, practicing virtue as a form of self-training, and inspiring the wider community to do good. In Indonesia, Tzu Chi is unique because its volunteers come from diverse religious, racial, ethnic, and cultural backgrounds. Tzu Chi Indonesia's charitable mission activities are not limited to Buddhists, but also include the general public, the construction and renovation of places of worship, schools, and housing complexes for disaster victims. Furthermore, Tzu Chi Indonesia has its own media, such as Da Ai TV, to spread virtuous values and inspire social awareness. The preservation and transmission of humanist values are also carried out through resource mobilization strategies, the utilization of political opportunities, and planned framing. This strategy includes formal, non-formal, and informal education, the activation of Tzu Ching youth organizations, Xun Fa Xang activities, and media such as Jing Si Book & Café, songs, hand signals, and the Jing Si Hall. Thus, Tzu Chi strives to ensure that humanist values can be passed on to the wider community and future generations, while inspiring many people to practice virtue and live in harmony with Buddhist teachings. Tzu Chi is a forum for self-development and the development of humanist culture that spreads the universal values of love, altruism, and tolerance through social, educational, health, and environmental missions, with volunteers as the main driving force, as well as a systematic inheritance strategy so that the culture of humanism can continue to live and develop in society.

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