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The Influence Of The Role Of Spiritual Leadership Of Pandita Magabudhi On The Quality Of Religiousness People Buddha In Vihara Dharma Cattra Tabanan

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Abstract

The religious life of Buddhists in the monastery community is greatly influenced by the role of spiritual guidance carried out by religious figures. religious. In tradition Buddhist in Indonesia, Priest MAGABUDHI He has an important role as a spiritual leader who provides guidance, Dhamma education, and moral example to the congregation. This role is expected to improve the quality of the congregation's religious life, as reflected in through belief in Buddhist teachings, understanding of the Dhamma, practicing moral values, and participating in religious activities. However, the extent to which the role of the spiritual leadership of Pandita MAGABUDHI influences the quality of religious worship of the congregation still needs to be studied empirically through a scientific approach. This study aims to analyze the influence of the role of the spiritual leadership of Pandita MAGABUDHI on the quality of religious worship of Buddhists at the Dharma Cattra Tabanan Temple. This study uses a quantitative approach with a causal associative method to examine the relationship between the variable of the role of the spiritual leadership of the pandita as the independent variable (X) and the quality of religious worship of Buddhists as the dependent variable (Y). The study population was all Buddhists who actively participate in religious activities

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at the Dharma Cattra Tabanan Temple, with a sampling technique using saturated sampling. Research data were collected through a questionnaire with a Likert scale, and supported by observation and documentation techniques. Data analysis was carried out using simple linear regression analysis with the help of SPSS statistical software. The results of the study are expected to provide an empirical picture of the influence of the spiritual leadership of Pandita MAGABUDHI on the quality of religious worship of Buddhists. Buddhists. Furthermore, this research is expected to contribute to the development of Buddhist leadership and serve as a reference for further research related to spiritual leadership in religious communities.

Keywords: Buddhists; Pandita MAGABUDHI; Religious Quality; Spiritual Leadership; Vihara

INTRODUCTION

Buddhism places spiritual cultivation at the heart of religious life. The development of morality (sīla), concentration (samādhi), and wisdom (paññā) form a framework of practices that are expected to be embodied in daily behavior, not merely cognitive knowledge (Anālayo, 2021). The religious quality of Buddhists is thus judged not only by ceremonial aspects, but primarily by the extent to which faith (saddhā), understanding of the Dhamma, and the practice of virtue and moral discipline are consistently present in real life. At the community level, the development process is crucial because the religious quality of the congregation is greatly influenced by the continuity of religious education, role models, and spiritual leadership close to the congregation (Fry et al., 2005).

The monastery functions as a center for religious development that connects the teachings (Tipiṭaka) with the social reality of the community through devotional worship, dissemination Dhamma, guidance practice moral, And activity other development (Ministry of Religion of the Republic of Indonesia 2019). Within this development structure, the priest—as a religious non-monastic—holding strategic role as a mentor spiritual, educator Dhamma, leader ceremony, at a time ethical role models who interact directly with the congregation (MAGABUDHI, 2013). In the guidelines for priesthood, the duties of a priest include spiritual service and guidance in practicing Buddhist teachings for the congregation, including expounding the Dhamma and guiding the congregation to practice the teachings according to the guidelines of the holy book (MAGABUDHI, 2013).

In the context of the Indonesian Theravāda Buddhist Religious Council (MAGABUDHI), the

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ethical dimension of pandita is also explicitly emphasized, for example efforts to control thoughts, words and actions in accordance with Buddha Dhamma, maintaining a balance of personal-family-social responsibilities, and do not take actions or utterances that disturb religious harmony (MAGABUDHI, 2013). Affirmation This show that priest not only functions as a communicator of teachings, but also as a moral figure who shapes the spiritual climate of the community (Fawait & Sugiarto, 2025).

The need for effective guidance becomes increasingly relevant as the community faces challenges in terms of participation and the quality of religious practice. Previous research has shown a decline or fluctuation in community participation in worship services and religious holidays, which has implications for weakening community ties and the internalization of religious values (Hardy et al., 2020). In the context of the community, Buddha in Indonesia, study Morality (2024) find existence decline amount Congregation participation in weekly worship services and declining enthusiasm for major holiday celebrations are seen as serious issues in community development. While the contexts differ, these findings demonstrate that the issue of congregational participation is a real issue and deserves further research in the local context.

Tabanan Regency has a unique socio-religious context. According to data from the Ministry of Religious Affairs of the Republic of Indonesia (2023), Tabanan Regency is dominated by Hindu places of worship, but also includes places of worship for other religions, including Buddhism. This context positioning the Buddhist community as a relatively small group so that the quality of spiritual guidance and leadership becomes an important factor For guard sustainability life religious, strengthening identity, and community participation (Chen & Lin, 2022).

On the other hand, the dynamics of pandita development have also received state attention through the Directorate General of Buddhist Community Guidance. encouragement to improve the quality of priests so that they have adequate knowledge of Buddha Dhamma and priesthood needed in serving the congregation (Ministry of Religious Affairs of the Republic of Indonesia, 2019). This encouragement emphasizes that the quality of priests' services is seen as correlated with the quality of congregational development, so that scientific studies on the role of priests in improving the quality of religious practice have practical and policy relevance.

Based on initial observations at the Dharma Cattra Tabanan Temple, development activities such as devotional worship and Dhamma discourse have been running, This includes efforts to use more communicative methods such as questions and answers and linking teachings to life experiences. However, there are still indications of fluctuations in congregational participation and varying levels of Dhamma understanding, particularly in the consistency of

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attendance and involvement of younger age groups. This suggests that development is ongoing, but its effectiveness—in terms of the influence of the priest's role on the congregation's religious quality—needs to be more objectively tested.

It is at this point that a research gap becomes apparent. Numerous normative writings emphasize the importance of spiritual guides as spiritual guides and their role as role models in spiritual development (Anālayo, 2021), but empirical evidence quantitatively measuring the influence of the priest's role on the religious quality of the congregation—especially in the context of specific monasteries in Tabanan—remains limited. Most previous research tends to be descriptive or discusses the role of guides in general (Hardy et al., 2020), thus failing to provide statistical measures of the influence of the priest's role on the variable of religious quality of the congregation in specific local contexts.

Therefore, this research is important to quantitatively test whether the role of MAGABUDHI priests has an impact on improving the religious quality of Buddhists at the Dharma Cattra Tabanan Vihara, as well as measuring the magnitude of this influence. With this approach, the research results are expected not to stop at normative claims, but to produce data-based findings that can be used as a basis for evaluating development, strengthening the priest's service strategy, and developing a more targeted community development program.

Based on formulation problem the, objective study to analyze whether there is an influence of the spiritual leadership role of Pandita MAGABUDHI on the religious quality of Buddhists at the Dharma Cattra Tabanan Temple. And Measuring the magnitude of the influence of the spiritual leadership role of Pandita MAGABUDHI on the religious quality of Buddhists. includes aspects of saddhā (belief), paññā (understanding of teachings), sīla (moral practice), as well as participation of the congregation in religious activities at the Dharma Cattra Tabanan Vihara.

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LITERATURE OF REVIEW

1. Role Leadership Spiritual in Context Religious

In a religious context, spiritual leaders function as agents of internalization of values and mediators of sacred teachings with the realities of the lives of the congregation (Rahman & Wibisono, 2025). This role is particularly relevant in monastic communities, where spiritual guidance is essential. religious No only nature ritualistic, but Also educative and transformative. Through this coaching process, spiritual leaders help people understand teachings religion at a time push its application in everyday life. Pandita as a non-monastic clergyman in the structure

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MAGABUDHI carries out spiritual leadership functions through Dhamma guidance, moral example, and service to the community. Effective spiritual leadership is believed to enhance the religious commitment and quality of religious experience of community members (Hardy et al., 2020).

2. Draft Quality Religious in Perspective Religiosity Modern

In contemporary studies of the psychology of religion, religious quality is understood as the degree of internalization of religious values reflected in beliefs, religious practices, moral commitments, and an individual's social involvement in a religious community (King et al., 2022). Religiosity, from a modern perspective, is understood not only as ritual participation but also as the integration of religious values into an individual's personal identity and social behavior.

Hardy et al. (2020) explain that the quality of religiosity of the younger generation is greatly influenced by mentor figures who demonstrate moral consistency and relational closeness with community members. This suggests that religious quality is not only formed through cognitive learning process regarding religious teachings, but also through meaningful interpersonal interactions with spiritual guides.

From a Buddhist perspective, religious quality is reflected through the development of saddhā (faith), sīla (morality), and paññā (wisdom). Research (Anālayo, 2021) confirms that consistent Dhamma practice, supported by a spiritual guide, contributes to moral stability and mental clarity among devotees.

3. Study Previously

Several studies in the last five years that are relevant to the study of spiritual leadership and the religious quality of the community include the following: Hardy et et al. (2020) Study this aims to analyze the influence figure religious guidance on the development of religious identity and moral commitment in the younger generation in religious communities. This study uses the method quantitative with approach survey to member community religious people who actively participate in religious development activities. Results research shows that the existence of religious guides who have integrity moral And proximity relational with member Community has a significant influence on the formation of religious identity and the enhancement of the moral commitment of the younger generation. This research confirms that the role of spiritual mentors is crucial in the process of internalizing religious values in an individual's life.

King (2022) This study aims to examine the relationship between the quality of spiritual relationships between mentor religious with member community to The process of internalizing religious values. The study used a mixed-methods approach, combining quantitative surveys and

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in-depth interviews with members of religious communities in several religious organizations. The results showed that the quality of the relationship between spiritual leaders and community members significantly contributes to increasing the internalization of religious values, consistency of religious practice, and individual commitment to religious life.

Anālayo (2021) This study aims to explain the role of spiritual guidance in deepening Dhamma practice and developing community morality from a Buddhist perspective. The study uses a qualitative approach based on textual studies and analysis of spiritual practices within the Buddhist community. Results study show that existence mentor spiritual person who is able to explain the teachings of Buddha systematically and provide practical examples life Which in accordance with the Dhamma plays an important role in increasing moral stability and depth of practice Buddhist spirituality.

4. Study Gap

Various previous studies show that spiritual leadership has an important role in shaping the quality of religiosity and religious commitment. member community. Study Hardy et al., (2020), King et al., (2022), and Fry et al., (2005) showed that spiritual guidance figures influence the internalization of religious values, increased moral commitment, and the involvement of community members in religious practices. Meanwhile, research Anālayo, (2021) And Lin et al., (2022) emphasize importance fostering religious values and spiritual education to improve the quality of religious life of community members.

However, these studies still have several limitations that indicate a research gap. First, most of the research was conducted in the context of religious communities in general or other religious traditions, so they have not specifically examined the role of spiritual leadership in the Buddhist context, particularly the role of pandita as non-monastic clergy. Second, some of the research is still conceptual or qualitative in nature and therefore does not provide measurements. empirical Which clear about connection between leadership spirituality with the religious quality of community members.

Third, to date, there is still very limited research that specifically examines the influence of the spiritual leadership role of Pandita MAGABUDHI on the religious quality of community members. Buddhists in the context of the monastery community in Indonesia, especially at the local level such as at the Dharma Cattra Tabanan Monastery

METHODS

This research uses a quantitative research method with a causal associative approach.

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Quantitative research is a research method used to examine relationships between variables that can be measured numerically.). In the context of this research, the variable in question is the role of the spiritual leadership of Pandita MAGABUDHI as the independent variable (X) and the religious quality of Buddhists as the dependent variable (Y).

The choice of the causal associative approach is based on the research objective, namely to empirically test whether the role of the spiritual leadership of Pandita MAGABUDHI has an influence on the religious quality of Buddhists at the Dharma Cattra Tabanan Vihara. Through this approach, the relationship between the two variables is determined. can analyzed in a way systematic so that can known pattern relationships and the level of influence that occurs.

This research was conducted at the Dharma Cattra Tabanan Temple, located in Tabanan Regency, Bali Province. This temple is a Buddhist place of worship that actively hosts various activities. religious, like worship devotion routine, dissemination Dhamma (Dhamma Desana), coaching people, as well as activity religious other Which involving active participation of the people. The selection of the Dharma Cattra Tabanan Vihara as the research location was based on several academic and practical considerations relevant to the research objectives.

First, this monastery hosts regular religious development activities, allowing researchers to more realistically observe the dynamics of the congregation's religious life. Second, the presence of Pandita MAGABUDHI, who actively provides Dhamma Desana and spiritual guidance to the congregation, makes this monastery a suitable location to study the role of spiritual leadership in the development of Buddhists. Third, the number of Buddhists actively participating in religious activities at this monastery is relatively sufficient, allowing for quantitative data collection through the distribution of questionnaires to respondents

The planned time for implementing the research is November. until December 2025. This timeframe encompasses several stages of research activities, namely the research preparation stage (instrument development and research permits), the data collection stage through the distribution of questionnaires to respondents, and the research data processing and analysis stage.

The population in this study is all Buddhists who actively participate in religious activities at the Vihara. Dharma Cattra Tabanan, Tabanan Regency, Bali. In this study, active Buddhists are defined as those who regularly participate in religious activities at the monastery, such as puja devotions, Dhamma Desana, and other religious development activities led by Pandita MAGABUDHI. The number of samples in this study equal to the population, namely 80 Buddhists who actively participate in religious activities at the Dharma Cattra Tabanan Temple.

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In this study, the independent variable is the spiritual leadership role of Pandita MAGABUDHI. And dependent variable is the religious quality of the community, Buddha. Thus, this study aims to analyze the influence of the independent variable, namely the role of the spiritual leadership of Pandita MAGABUDHI (X), on the dependent variable, namely the religious quality of Buddhists (Y) at the Dharma Cattra Tabanan Temple. The relationship between the two variables will then be tested empirically through statistical analysis using simple linear regression.

With an operational definition, each variable studied can be translated into indicators. which is measurable and then used as a basis for compiling research instruments in the form of questionnaires. In this study there are two main variables, namely the independent variable (the role of spiritual leadership of Pandita MAGABUDHI) and the dependent variable (quality religious people Buddha). Second variables the operationalized to in a number of indicators that measurable through statements in the research questionnaire.

In quantitative research, data collection techniques must be systematically structured so that the data obtained can objectively describe the conditions of the research variables and can be analyzed statistically. In this study, the researchers employed several data collection techniques, including questionnaires, observation, and documentation. These three techniques were used in a complementary manner to obtain more comprehensive data on the influence of Pandita MAGABUDHI's spiritual leadership on the religious quality of Buddhists at the Dharma Cattra Tabanan Temple.

In study This, test instrument done to the questionnaire used to measure the role variable spiritual leadership of Pandita MAGABUDHI and the religious qualities of Buddhists. The research instrument tests in this study include validity tests and reliability tests which were conducted before the data were analyzed further.

In quantitative research, data analysis is conducted statistically to determine the relationships between variables objectively and measurably. The data obtained from the questionnaire distribution in this study were analyzed using the Statistical Package for Social Sciences (SPSS) statistical software.

Hypothesis testing was conducted using a t-test on a simple linear regression model with a significance level of 5% ($\alpha = 0.05$). If the test results show a significance value less than 0.05, then the alternative hypothesis (H_1) is accepted, which means that the role of Pandita MAGABUDHI's spiritual leadership has a significant influence on the religious quality of Buddhists.

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RESULT AND DISCUSSION

Result

Profile of Dharma Cattra Tabanan Temple

The Dharma Cattra Tabanan Temple is a Buddhist place of worship located in Tabanan Regency, Bali Province. This temple serves as a center for Buddhist activities in the surrounding area, regularly hosting various spiritual and socio-religious development activities. Activities include weekly puja (prayer), Dhamma discourses (Dhamma Desana), communal meditation, celebrations of Buddhist holidays, and moral and spiritual development.

As a center for community development, the Tabanan Dharma Cattra Vihara plays a crucial role in improving the quality of Buddhist religious life. In carrying out these development activities, Pandita MAGABUDHI plays a strategic role as a spiritual guide, actively providing direction, Dhamma guidance, and support to the congregation.

Religious Guidance Activities at the Vihara

Based on research observations, religious development activities at the Dharma Cattra Tabanan Temple are conducted routinely and in a structured manner. Some of the main activities include:

1. Weekly devotional service.
2. Explanation of the Dhamma by Pandita MAGABUDHI.
3. Meditation and inner development activities.
4. Moral development and religious education for the younger generation of Buddhists.
5. Celebration of religious holidays such as Waisak, Asadha, and Kathina.
6. Social religious activities and social services.

These activities serve as a medium for spiritual development of the congregation as well as a means to strengthen the participation and involvement of the congregation in religious life.

Respondent Characteristics Based on Gender, Age, Education Level, Intensity of Attendance

Based on the research results, respondents were relatively evenly divided between men and women. This indicates that religious development activities at the monastery are attended by members of various gender groups. The majority of respondents were in the productive age group, between 20 and 45. Additionally, there were also respondents from the youth and elderly groups who actively participated in religious activities.

The majority of respondents had a secondary or tertiary education. This level of education

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influenced their ability to understand Dhamma teachings and assess the role of pandita spiritual leadership. Most respondents stated that they actively participate in devotional services and religious development activities at least once a week.

Instrument Validity Test Results

A validity test was conducted to determine the accuracy of the statement items in measuring the research variables. Based on the results of the validity test using the Pearson Product Moment correlation with the help of SPSS, all statement items on the variables of the spiritual leadership role of Pandita MAGABUDHI and the religious quality of Buddhists showed a calculated r value greater than the table r. Thus, all statement items in the research instrument are declared valid and suitable for use in collecting research data.

Instrument Reliability Test Results

Reliability testing was conducted using the Cronbach's Alpha method to determine the consistency of the research instrument. The test results showed that the Cronbach's Alpha values for the variables of the spiritual leadership role of Pandita MAGABUDHI and the religious quality of Buddhists were above 0.70. This shows that the research instrument has a good level of reliability so that it can be used as a consistent data collection tool.

Normality Test Results

A normality test was conducted using the Shapiro-Wilk method to determine whether the research data was normally distributed. Based on the analysis, the significance values for both variables were greater than 0.05. Thus, the research data is stated to be normally distributed so that it meets the requirements for carrying out simple linear regression analysis.

Results of Simple Linear Regression Analysis

A simple linear regression analysis was conducted to determine the influence of the spiritual leadership role of Pandita MAGABUDHI on the religious quality of Buddhists. Based on the results of the regression analysis, the following equation was obtained:

$$Y = a + bX$$

The analysis results show a positive regression coefficient. This indicates that the better the spiritual leadership role of Pandita MAGABUDHI, the higher the religious quality of Buddhists at the Dharma Cattra Tabanan Vihara.

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t-Test (Partial Test)

Based on the t-test results, the significance value obtained was less than 0.05. Thus, the alternative hypothesis (H1) is accepted and the null hypothesis (H0) is rejected. These results show that there is a significant influence between the role of the spiritual leadership of Pandita MAGABUDHI on the religious quality of Buddhists at the Dharma Cattra Tabanan Temple.

Coefficient of Determination (R^2)

Based on the results of the determination coefficient analysis, the R^2 value obtained shows that the spiritual leadership role variable of Pandita MAGABUDHI contributes to the religious quality of Buddhists. Meanwhile, the rest is influenced by other factors outside the research variables, such as family environment, religious education, social interactions, and the personal spiritual experiences of the congregation.

DISCUSSION

Role of the Priest's Spiritual Leadership on the Quality of the Religiousness of the Community

The research results show that the spiritual leadership role of Pandita MAGABUDHI significantly influences the religious quality of Buddhists at the Dharma Cattra Tabanan Temple. This finding demonstrates that the presence of pandita as spiritual guides significantly contributes to improving the quality of the congregation's religious life. Pandita not only serves as a leader of religious rituals but also as a guiding figure, helping devotees understand and internalize the values of Buddha Dhamma in their daily lives. Through Dhamma discourse, spiritual guidance, and moral example, devotees gain strengthened faith and motivation to practice Buddhist teachings more consistently (Wijaya & Wongso, 2024). The results of this study are in line with the theory of spiritual leadership put forward by Fry et al. (2005), which states that spiritual leadership is able to increase the commitment and involvement of community members through strengthening spiritual values and moral role models.

Saddhā (Belief) Aspect

The spiritual leadership of a pandita influences the development of saddhā, or the congregation's faith in the Buddha, the Dhamma, and the Sangha. Through communicative and easily understood presentation of the Dhamma, the congregation becomes more confident in the Buddha's teachings and more motivated to practice their religion. Spiritual guidance carried out regularly helps people strengthen their beliefs and maintain consistency in spiritual practices in

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their daily lives (Sugata et al., 2025).

Aspect of Paññā (Understanding of Dhamma)

This study shows that the Dhamma preaching carried out by pandita contributes to increasing the people's understanding of the basic teachings of Buddhism. Through delivery methods that are communicative and relevant to everyday life, it is easier for people to understand the values of Buddhist teachings such as the Four Noble Truths and the Noble Eightfold Path. This finding supports Anālayo's (2021) research which emphasizes that spiritual guides have an important role in deepening the understanding of Dhamma and the spiritual development of the congregation.

Influence on the Sīla Aspect (Moral Practice)

The moral example demonstrated by priests influences the moral behavior of Buddhists. They tend to emulate the priests' behavior in practicing Buddhist values such as patience, compassion, honesty, and self-control. This condition shows that spiritual leadership not only influences aspects of religious knowledge, but also ethical behavior and moral practice in the social life of the community (Rafsanjani, 2017).

Religious Participation

The research results also show that the role of the priest's spiritual leadership influences the level of participation of the congregation in religious activities at the monastery. Priests who actively build communication, provide motivation, and involve the congregation in religious activities are able to increase the congregation's involvement in devotional worship, religious guidance, and the temple's social activities. This shows that the quality of interpersonal relationships between priests and congregations has an important contribution to the sustainability of the religious life of the Buddhist community (Putri, 2025).

Research Implications

The results of this study have theoretical and practical implications. Theoretically, this research strengthens the study of the relationship between spiritual leadership and religious quality in the context of Buddhist communities. Practically, the results of this study can be used as evaluation material for temple administrators and Buddhist religious organizations in improving the quality of congregational development by strengthening the role of priests as spiritual leaders.

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CONCLUSION

Based on the results of research and discussion regarding the influence of the spiritual leadership role of Pandita MAGABUDHI on the religious quality of Buddhists at the Dharma Cattra Tabanan Vihara, the following conclusions can be drawn The role of the spiritual leadership of Pandita MAGABUDHI has a significant influence on the religious quality of Buddhists at the Dharma Cattra Tabanan Temple, The role of the spiritual leadership of the pandita, which includes being a spiritual guide, Dhamma educator, moral role model, and guide to the community, makes a positive contribution to improving the religious quality of Buddhists.

The religious quality of Buddhists has increased, which is reflected in the aspects of saddhā (belief), paññā (understanding of teachings), sīla (moral practice), and participation of the congregation in religious activities at the monastery.

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