



# Dharmadesana management at the Tantrayana Buddhist religious assembly zhenfozong kasogatan Indonesia Central Lampung branch administrator

I Ketut Damana

Sriwijaya State Buddhist College, BSD City Tangerang Banten, Indonesia

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## ABSTRACT

This research aims to administer *the dharmadesana method at the Lampung branch of the Tantrayana Buddhist religious assembly*. This research uses a qualitative method with a descriptive approach. The data collection techniques used in the research were interviews and documentation. The validity used in this research uses source triangulation techniques which can differentiate the author's information from the theory used by informants in this research which consists of; region and city. Data analysis techniques are carried out through reduction, presentation and drawing conclusions. The results of research in managing *dharmadesana* give a feeling of joy. This has gone according to expectations, with a focus on four main aspects, namely planning, organizing, directing and monitoring. The research results show that it can provide contribution value to the sustainable development of *dharmadesana management theory and practice* in the Lampung assembly.

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### Corresponding Author:

I Ketut Damana,  
Sriwijaya State Buddhist College,  
Ministry of Religion,  
Edu Town Complex, BSD City Tangerang, 15339, Indonesia,  
Email: [iketutdamana@stabn-sriwijaya.ac.id](mailto:iketutdamana@stabn-sriwijaya.ac.id)

## INTRODUCTION

The gaps found were caused by a lack of objectivity in managing *the dharmadesana* management of the Lampung Branch, resulting in a lack of information. Several common problems previously emerged in the management of the *dharmadesana monastery* involving aspects of information that were less popular. *Dharmadesana* becomes a gap when there are new ideas that have not been studied at all, such as; transportation management, human resources, and relations between branch administrators (Liham, 2020). After the branch management gave directions, it was discovered that they were not serious about maintaining the quality of the *dharmadesana* assembly, this requires careful preparation and planning before giving a lecture (Sekar, Mawardi, & Iriani, 2023).

*Dharmadesana* sometimes there is a gap due to positive behavior, there are limited empathy resources for quality assemblies. The assembly's planning model is weak, often relying on

donations and financial support from its congregation (Kerin, Supriyanto, & Ali, 2023). Therefore, limited funds for da'i transformation can become a serious problem in maintaining the sustainability and development of *dhammadesana* religious assemblies, such as; building maintenance, carrying out religious activities, and supporting *tantrayana* Buddhist religious associations (Ismoyo, Rapiadi, & Susanto, 2021).

The assembly organization in carrying out *dhammadesana* needs to improve the lecture model and possibly pay less attention to *dhammadesana* procedures both in the use of the lecture model and the tools, such as the need for careful preparation, coherent lectures, (Hartono, 2023). If this happens in the management of Dhamma lectures, it can reduce the quality of Buddhist beliefs and hinder the growth of religious associations, such as: lectures require warmth, honesty and tolerance (Saleh S. , 2022). Of course, there needs to be better management of training methods than before. Poor quality of *dhammadesana* teaching can give rise to internal conflicts and incompatibility with the goals of *dhammadesana*, such as; responsibility, politeness, and empathy, understanding other people's feelings and experiences, (Boko & Supri, 2020). Therefore, it is necessary to direct the branch administrators regarding the low quality of the *dhammadesana* assembly, resulting in a lack of confidence in the value of the lectures. *Dhammadesana* should be the focus of the teacher, so that the branch administrator's lecture form when giving a lecture does not cause internal conflict. Conflicts, such as; Lectures without planning can damage the religious atmosphere and hinder the effectiveness of management (Sri, 2021). Supervision of *dhammadesana* received little attention because the lectures were not humble, so the Buddhist religious council felt there was a lack of management involvement in supervising the lecture model. Therefore, (Setyaningsih, 2021) the supervisory activities of the assembly are very important to maintain the spiritual life and continuity of the supervisory *dhammadesan*. Lack of involvement can lead to a lack of support and result in a lack of positive contribution to *one's dhammadesana* (Tama, 2023).

The management function has four functions, namely planning, organizing, leadership and controlling which can have a negative impact on the assembly. As a result of the leadership crisis which resulted in a lack of assembly leaders who were able to speak. If this is left unchecked it will have an effective impact on decision making and implementation of the *dhammadesana* program, such as; order of rules, in controlling organizational management (Margaretha, 2023). In carrying out its activities there are variations in the assignment of *dhammadesana* tasks, both environmental in nature, as well as in carrying out firm actions, such as; controlling polite behavior during *dhammadesana* or lecture (Agustina & Suryanadi, 2023). Evaluation in the form of daily behavior seen from the completion process, such as; work, work results, behavior and daily performance progress reports (Juli & Lamirin, 2020).

The inhibiting factors are basically caused by emotional fatigue in the way of thinking, as well as in managing technology, when creating *dhammadesana* and *dhammadesana* communication, namely the factor of not keeping up with current technological developments and not having a good communication strategy in *dhammadesana* lectures, like; the low quality of lectures because they are accompanied by feelings of unstable emotions (Ismoyo, 2020). Therefore, the difficulty for branch administrators in establishing relationships with their congregation occurs due to a lack of information delivery and promotion of religious activities, high emotional exhaustion (Whisnu, 2022).

The *dhammadesana* of a good manager will influence his leadership style, such as; likes to share *dhammadesana* experiences so that *Tantrayana dhammadesana* assemblies can be implemented and increase the sustainability of *Tantrayana* Buddhist religious assemblies *zhenfozong* *kasogatan* Indonesia (Lamirin, 2020).

By understanding *dhammadesana* *zhenfozong* *kasogatan* Indonesia needs to take concrete steps to increase the efficiency of the *dhammadesana* lecture model, such as; Have good qualities in managing resources, time and energy (Linisari & Ismoyo, 2020). Research can help increase

transparency in chamber financial management and administration, such as; helps build Buddhist trust in religious administrators and activities (Nyaman, 2020). develop leadership talents in the assembly. This can help ensure there is a leader who is able to guide and direct the monastery effectively. By focusing on the quality of religious guidance and education, monasteries can provide better services to their members zhenfozong kasogatan Indonesia, ensuring a better understanding of religious values and teachings (Tjokrosaputro, 2023). Education is the main focus in developing competencies and shaping the character of students, this will influence human abilities when immersed in their environment (Hartanu & suharyati, 2022). This provision explains that there are two independent assembly institutions formed by the Government, namely the Education Council and the Religious Committee (Saleh S. & Yisri, 2022). Leadership in an institution becomes a balance in the institution or assembly, such as instilling ethical values (Anwar, Entang, & Rais, 2022). The agency's strategy in managing management is determined by a sound and quality marketing management strategy (Lubar & Manunggal, 2022). Effective accountability and efficient educational management services are efforts to improve school accountability, such as self-management and leadership (Alifa, 2022). Supervision of lecture learning is carried out by a special skills coordinator appointed by the leadership of the assembly, who is tasked with supervising the teaching skills program (Nuruddin, Yusup, & Supriyanto, 2024). Counseling skills are formed from the quality of self that lives and grows from a good spirit, also the relationship with management lies in careful planning (Isra, 2020). The assembly management concept in providing lectures is determined by the quality of the lecture leader, such as: mastering the lecture, not jumping around. according to the topic (Sunhaji, 2020). During lectures, the influence of the Multimedia-Assisted Think Talk Write Model during lectures is determined by the quality of the tools used (Partiwi, Putra, & Agustika, 2020). The form of a lecture on social media is determined by a person's speaking ability. If it is good then the quality of the lectures also looks good (Pooza, suriansyah, & Purwanti, 2024). Frequent mindfulness practice will help in many ways which can increase the teacher's capacity, lectures or *dhammadesana* and when studying lectures have a good influence on the listeners. (Hosea, 2024). Effective communication has a positive influence on administrators or community institutions (Sofia, Khasanah, & Shunhaji, 2023).

An in-depth understanding of the background of this educational problem can help Zhenfozong Indonesia Kasogatan to implement the necessary changes in the management of Zhenfozong Indonesia Kasogatan Majelis *Dhammadesana*, as well as the quality of internal communication, and improve the quality of internal communication. Buddhist Engagement (Damanik, Sinaga, & Sihombing, 2024). This solution can help zhenfozong kasogatan Indonesia achieve its goals and provide better services to the Buddhist community.

## RESEARCH METHODS

This research uses a qualitative research approach, namely a method that focuses on in-depth observation. Therefore, the use of qualitative methods in research produces more comprehensive phenomena. The subject and object of the research are the administrators of the Indonesian zhenfozong kasogatan.

In general, the research objectives include; to gain new knowledge or discoveries. As a test of the truth of existing knowledge, the object of research was the administrators of *Dhammadesana* Tantrayana Zhenfozong Kasogatan Indonesia Branch. As knowledge in efforts to provide Zhenfozong Kasogatan Indonesia educational services. Data collection techniques that can be used are interviews, observation, questionnaires and documentation. Objectives are used as analysis to draw conclusions. The observation method is a process of observing and observing activities in

educational services. Apart from that, the data collection instruments are in the form of observation guides and interview guides. Data wetness technique (Suharsini, 2010) by conducting credibility, transferability, dependability and confirmability tests.

The data analysis technique used is the process of studying and processing data to identify patterns, relationships and important information contained therein. The goal is to gain a deeper understanding of the data analyzed and make decisions based on the information found. Data was obtained from various sources using Miles and Huberman data collection techniques (M.B, Huberman & Saldana, 2014).

**Table 1.** *Dhammadesana* Management

Management	Learn	Manager
Plan	Language models	Middle
Organization	Authority of the assembly	City
Instruction	Assembly guide	Area Branch
Supervisor	Assembly assessment	

The dhammadesana cycle at the planning process stage, previously there was very poor planning in understanding the language model, after proper management was carried out, it was discovered that there were changes in dhammadesana, such as not providing clear direction for each activity, so that each activity could not be planned as efficiently as possible.

At the organizational stage, in studying previously there was an organization in understanding the authority of assemblies from urban areas as a result of which there was a lack of action to develop effective behavioral relationships between people or assemblies so that there was a lack of efficient cooperation and a lack of satisfaction in management.

At the implementation stage of the entire series in the previous study, there were more abstract aspects, and less positive influence on the dhamdesna method, such as: Less able to do it, less able to provide benefits and grow confidence in dhammadesana.

At the supervision stage in previous studies there were incidents of not understanding all the previous functions, so that at this stage of supervision the reality was that supervision was still not effective, resulting in ineffectiveness without the supervision function. Like; lack of increasing motivation of the assembly, lack of positive support created in the management of dhammadesana. So the findings are that there are a number of assemblies that are less supportive in managing dhammadesana management so that the development of interest in the assemblies has an impact on dhmmadesana education. It is also necessary to have an independent attitude from the assembly which supports the form of dhammadesana management, such as; the importance of policy from the branch management in synergy between the council and the branch management, the importance of delivering dhammadesana material effectively and efficiently.

## RESULTS AND DISCUSSION

Thoughts in the world of education are increasingly developing over time and this also has an impact on the quality of lectures, there are more and more people interested in Zhenfozong Kasogatan and there are several administrators who have taken the initiative to build a monastery. In addition, over the years, the activities of zhenfozong Kasogatan administrators in Indonesia have grown rapidly and donors have contributed to the construction of the monastery. Apart from facilities and infrastructure, educational services also have complete management (Nour, 2020).

The work agenda carried out in educational services takes the form of service which aims to carry out various kinds of efforts in educational services and carry out virtues for the advancement of education. The informant's opinion is that the *dhammadesana assembly* is in charge of managing religious life activities, a sense of nationality, a sense of statehood which is based on moral and ethical teachings. Informants are basically figures who have extensive and sophisticated knowledge in carrying out socio-religious research tasks as part of developing *dhammadesan* based on Buddhist teachings and ethics, science and expertise.

**Table 2.** *Dhammadesana Management*

Category	Achievement	Enhancement
Plan	90%	95%
Organization	80%	90%
Executor	75%	90%
Supervisor	85%	95%

The description of the focus of this research is the management of *dhammadesana*, the Indonesian Buddhist religious association Tantrayana zhenfozong kasogatan, and is based on Buddhist religious education.

The *dhammadesana* process cycle at the planning stage, achieving 90% previously there was very poor planning in understanding the language model, after proper planning was found to occur as a result of changes in *dhammadesana*, such as not providing clear direction for each activity, so that each activity could not be planned as efficiently Possible. After conducting observations in the form of guidance, it showed that there was an increase from 90% to 95% in terms of the needs cycle, determining the design and development of the *dhammadesana* assessment.

At the organizational stage, in studying the organization of the material, 80% of the time there was previously no organization in understanding the authority of the assemblies from the city area, as a result of which there was a lack of action to develop effective behavioral relationships between people or assemblies, resulting in a lack of efficient cooperation and a lack of satisfaction in management. After observing and guiding the organization, it showed an increase from 80% to 90% in the form of relationships between collaborative assemblies, such as building a programmed vision and mission.

At the implementation stage of the entire series of studies, the previous 70% achievement was more in the abstract aspect, and had less positive influence on the *dhamdesna* method, such as: Less able to do it, less able to provide benefits and grow confidence in *dhammadesana*. After providing good guidance in the *dhamdesana* program, the depth of *dhammadesana* showed an increase from 75% to 90%, all of this was due to the implementation stage of the *dhammadesana* source that supported it.

At the supervision stage in studying achievement at the 80% level, previously there were incidents of not understanding all the previous functions, so that at this supervision stage the reality was that supervision was still not effective, resulting in ineffectiveness without the existence of the supervision function. Like; lack of increasing motivation of the assembly, lack of positive support created in the management of *dhammadesana*. After observations were carried out in *Dhammadesana's* supervision, it showed that there was an increase from 85% to 95%, there was an increase in the reasons for each program, the council carried out an evaluation.

So the findings were that previously there was no increase in people's understanding because the assembly was less supportive in managing *dhammadesana* management so that it was

not in line with the development of the assembly's interest in influencing dhammadesana education. Also due to the lack of improvement due to the lack of independence from the assembly, dhammadesana management is not functioning, such as; There is no clear policy from the branch management, moreover there is a lack of synergy between the council and the branch management, so that dhammadesana lectures are less effective. In reality, what happened in the past was that there was an increase in people's understanding of Dhammadesana.

The main finding is whether the response from the *dhamadesana plan* to previous achievements has not shown an increase, after the research carried out observations and carried out dhammadesana guidance, understanding from the assembly showed an increase in listening to *dhammadesana*.

The discussion in this research was carried out after all the data collected in this research was analyzed using the Miles & Huberman model, namely data collection, data reduction, data presentation, and drawing conclusions or verification. Data was obtained from interviews, observations and documentation in the form of interview transcripts, observation results and documents, interview transcripts containing questions and answers from all informants which were then used by researchers for discussions.

*Dhammadesana* management form for administrators zhenfozong kasogatan Indonesia, can be implemented by institutions or organizations with the aim of providing planning plans to the administrators of monastic organizations. Factors that influence the management of Kasogatan Zhenfozong Indonesia in its efforts to provide services to informants from each Kasogatan Zhenfozong Indonesia Management have different knowledge. In the coaching process, administrators receive the same service. Manager Zhenfozong Kasogatan Indonesia cannot manage the management of *dhammadesana*, not based on the wishes of the management of Zhenfozong Kasogatan Indonesia, but based on clear planning from the assembly. Based on management's opinion, management's findings are that organizational planning considers that its response does not provide any benefits to society. On the other hand, the management is very enthusiastic in providing services in the form of planning and supervision at the Sunday School. Dhammadesana is a factor that greatly influences service management. If the administrator makes the slightest mistake in giving a lecture, the planning is in the form of a work program prepared and designed for devotional service, weddings and household worship for each service activity. The administrator finds himself absent from every activity. Management makes zhenfozong kasogatan Indonesia in carrying out its duties, of course in service it also remains enthusiastic and never gives up.

The obstacle for managers in providing services is the value of their presence so that the services provided by managers are really well planned even though managers are busy. In their responsibilities, Sunday School administrators certainly do not receive enough support from their congregation so that services cannot be carried out well. Therefore, management is needed so that the Sunday School can carry out its services perfectly, therefore the management takes action so that the service can be carried out, of course thanks to this service.

## CONCLUSION

Referring to the research results, the limitations of the research are that the Tanrayana assembly *dhammadesana method* and the Dhamma lecture method have an impact on errors in opening and closing *dhammadesana*. This can be proven when researchers give tests, posttests so that not many people can understand *dhammadesana*. Therefore, the aim of following *dhammadesana* is to obtain provision in the form of a general overview of planning, supervision, monitoring and evaluation, such as; Limited data, literature, time and future research are expected to be better than before

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Suggestions for further research include *dhammadhesana management in the Zhen fo Zhong tantrayana Buddhist religious council* to better understand the root causes of monitoring implications of the branch management's lack of understanding of prayers or mantras.

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