

The effect of *Mahāyāna Puja Bakti* and emotional intelligence on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatera

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ABSTRACT

Buddhists perform *Mahāyāna puja bakti* as a form of respect (*pūjā*) and devotion to the Buddha, *Bodhisattva*, and *Mahāsattva*. This study aims to analyze the effect of *Mahāyāna puja bakti* service and emotional intelligence on spiritual intelligence. This research method uses a quantitative approach. The research design used is explanatory. The sample in this study were 60 Buddhists and youth at Padmasari Temple in Lahat. The results of the research data analysis show that *Mahāyāna puja bakti* and emotional intelligence have a significant effect on spiritual intelligence. Based on the results of this study, the fact that *Mahāyāna puja bakti* was carried out regularly and high emotional intelligence can increase the spiritual value of Buddhists.

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Introduction

Puja bakti (worship) is a tribute and offering to the Three Jewels based on good thoughts and faith (*saddhā*) (M.III.531). The devotional service is *upāya-kauśalya*. *Upāya-kauśalya* aims to lead human beings on the path to enlightenment (A.II.128). *Puja bakti* (worship) is also very closely related to Buddhism. These words are usually often heard in the *Mahāyāna* school. *Mahāyāna* school is one of the primary schools of Buddhism, apart from Theravāda and Tantrayana. The *Theravāda* is more familiar with the word *puja*, while in the *Mahāyāna* it is used the word *puja bakti*.

The tendency of people to carry out worship services is inseparable from the influence of religious knowledge, namely the teaching of *Dharma*. In this view,

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Dharma has a critical and strategic position and role, mainly as a spiritual, moral, and ethical foundation in building and improving the quality of religious life. In understanding, living, and implementing the Buddha's teachings, one of them is the recitation of *parittas*, *sūtras*, and *mantras*. The recitation of *parittas*, *sūtras*, and *mantras* is carried out in the form of devotional service. There are some differences *parittas*, *sūtras*, and *mantras*, both in the manner of implementation and the language used.

Emotional intelligence in Buddhism is the ability of a person who can continuously observe the body, feelings, thoughts, and mental forms, try, be enthusiastic, aware, control oneself and emotions, and overcome greed and sadness (D.II.290-315). Besides emotional intelligence, there is so-called spiritual intelligence. Spiritual intelligence is the intelligence to face and solve problems of meaning and value, namely the intelligence to place our behavior and life in the context of a broader and richer sense, the intelligence to judge that one's actions or way of life are more meaningful than others. Spiritual intelligence has a significant impact, people who have high spiritual intelligence have better psychological health than people who have low spiritual intelligence, and the findings are explained in the context of Indian culture (Kathuria, 2019).

Spiritual intelligence

Spiritual intelligence is the intelligence to handle and solve life's problems, find meaning and value in life; intelligence to place human behavior and life in a broader and richer sense; and intelligence to assess actions or ways of life that are more meaningful (Sučić, et al., 2016; Nair & Paul, 2017). Spiritual intelligence has several different components in each individual. These components include honesty, compassion, respect for all levels of consciousness, mutual sympathy, and forgiveness (Negi & Khanna, 2017). Spiritual intelligence is believed to be intelligence that can effectively function intellectual and emotional intelligence (Yantiek, 2014).

The components of spiritual intelligence include several things, namely: (1) the ability to be flexible; (2) high level of self-awareness; (3) the ability to face and take advantage of suffering; (4) The ability to face and transcend pain; (5) quality of life inspired by vision and values; (6) unwillingness to cause unnecessary harm; (7) the tendency to see the relationship between various things (holistic view); (8) a marked tendency to ask "Why?" or "What if?" to seek basic answers; (9) have the ease to work against convention/independent (Novianti, 2016).

The components of spiritual intelligence in individuals who have developed well, according to Marshall and Zohar, include the following: individuals have deep self-awareness and intuition, broad views of the world, see themselves and others as interrelated, have moral high, have strong opinions, a tendency to be happy, an understanding of the purpose of life, insatiable hunger for selective things of interest, fresh ideas, and a pragmatic and efficient view of reality (Golverdi, 2014).

Mahāyāna Puja Bakti

The Buddha taught two forms of respect (*pūjā*), namely: *āmisa pūjā* and *paṭipatti pūjā* (A.I.93). *Āmisa pūjā* is respecting in material form by making offerings of

material goods, such as offering food, drink, medicine, candles, incense, Meanwhile, *paṭipatti pūjā* is appreciated in the form of practice or implementation of the Buddha's teachings in daily life. We can do this by practicing the Buddha's teachings, taking refuge with complete faith in the *Triratana*, being determined to get rid of evil qualities, and striving to develop good attributes inside.

The indicators in *Mahāyāna puja bakti* service are self-discipline (*sīla*), concentration (*samādhi*), and wisdom (*paññā*). Self-discipline (*sīla*) is an inner attitude or will in doing avoidance, self-control, no violation of the rules of morality. Moral discipline includes (1) avoidance of killing living beings; (2) avoidance of taking things that are not given; (3) avoidance of immoral acts; (4) avoidance of false speech (lie, slander, harsh words); (5) avoidance of liquor, solid eating which can cause weakness of consciousness.

Concentration (*samādhi*) is the concentration of the mind on an object that can eliminate defilements when the reason unites with suitable forms of karma. A concentration of mind is meditation, the four foundations of mindfulness (*satipatthāna*) are signs of meditation, the four exemplary efforts (*sammappadhāna*) are the equipment of meditation. The meditation kit: repeated repetition, its cultivation, and striving for reflection is meant by developing meditation (*samādhi bhāvanā*).

Wisdom (*paññā*), namely knowing that in emptiness, there is no form, no feeling, no perception, no thought-form, no consciousness, no eye, ear, nose, tongue, taste, touch, and mental object; there is no element of the sense of sight and so on until there is no element of mind consciousness; no knowledge, no ignorance, and so on until there is no old age and no death because nothing is achieved.

Wisdom has an essential role in achieving liberation. In the noble eightfold path, Wisdom (*paññā*) includes right view (*sammādiṭṭhi*) and proper thought (*sammāsankappa*). A wise person has three characteristics: his mind is clean, his speech is kind and pleasant, and his moral behavior. Those whose minds are pure have a deep understanding of life, have good thoughts, their minds are always filled with love, have self-control. The words of a wise person are also well preserved, never speak harsh words, are always said gently, always give helpful advice to the listener. His behavior is always commendable, able to carry out the precepts well.

Understanding the value of spirituality is an innate human need to relate to something bigger than human beings. The term "something bigger than man" is outside of man and appeals to a person's sense of self. Spirituality includes how individuals express their relationship with activities in everyday life. Spiritual values give a broad dimension to the holistic view of humanity (Rudolfsson et al., 2015).

Emotional intelligence

Emotional intelligence means motivating oneself and surviving in the face of frustration, controlling impulses and not exaggerating pleasure, regulating moods, and keeping stress loads from crippling the ability to think, empathize, and pray (Goleman, 2018). Emotional intelligence is a passionate and social skill that influences perspective and expression, improves and maintains social relationships, faces challenges, and processes information in an effective and meaningful way (Issah, 2018). Emotional intelligence is seen as the ability to recognize the emotions

of oneself and others and know how to behave with others (Sakti & Alim, 2019). Emotional intelligence in Buddhism is the ability possessed by a person who can continuously observe the body, feelings, thoughts, and thought-forms, strive, be enthusiastic, aware, control oneself, control emotions, and overcome greed and sadness. In him (*D.II.290-315*).

Emotional intelligence components include several things: recognizing oneself, managing emotions, motivating oneself, acknowledging other people's emotions (empathy), and building relationships (Goleman, 2018). Self-awareness is an ability possessed by individuals to monitor feelings from time to time, all individual psychological elements so that an understanding of oneself is obtained, both weaknesses and shortcomings. Managing emotions is the ability to comfort oneself, let go of anxiety, moodiness, or irritation. Keeping troubling emotions under control is the key to emotional well-being, emotional overload, which escalates at too high an intensity or for too long to rob the individual of emotional stability. Self-motivation is the individual's ability to achieve goals with dynamic control to obtain more productive and effective results in whatever the individual does. Recognizing the emotions of others (empathy) is an individual's ability to feel the feelings of others. Feelings of sympathy develop within the individual and develop so that individuals feel the feelings of others develop into empathy. Feelings of compassion that are owned can develop properly will make individuals able to handle the emotions felt by others. Relationship building is an individual's ability to use social skills to achieve individual and interpersonal success. The individual's ability to interact with others is the key to successfully building relationships with others. The level of emotional connection felt by individuals will increasingly be reflected in how individuals gain a sense of brotherhood and closeness in emotional relationships.

Mahāyāna Puja Bakti performed by Buddhists at the Padmasari Temple in Lahat as a form of respect (*pūjā*) and a sense of devotion to the Buddha, *Bodhisattva*, and *Mahasattva*. "*Pūjā ca pūjanīyānaṃ etaṃmaṅgalamuttamaṃ*" paying respect to those who are worthy of consideration is the ultimate blessing (*Sn.262*). The worship service by reading the sutras is a momentum to be carried out optimally, comprehensively, emphasizing Buddhists' personal development, character, and noble character. On the other hand, the people's low religious values indicate the lack of substantial influence of worship with religious knowledge to increase understanding of emotional and spiritual intelligence. Researchers are interested in analyzing the impact of *Mahāyāna Puja Bakti* and emotional intelligence on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatera.

Method

This study uses a quantitative approach. The research design used is explanatory. The objects studied in this study were the Buddhists of Padmasari Temple in Lahat with an age range of 17-60 years, as many as 60 people consisting of Buddhists and young people. The method used to collect data in this study is the method of observation and questionnaires.

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of Buddhists and young people. The method used to collect data in this study is the method of observation and questionnaires.

The data analysis technique used in this research is regression analysis, both simple regression and multiple regression. Before the data analysis was carried out, a description of the research data was carried out, which consisted of two independent variables and one dependent variable. The data report in question includes the presentation of the mean, median, mode, standard deviation, maximum value, minimum value, and variable percentage interval class. The next step is to carry out the data analysis requirements test. It consists of normality test, linearity test, multicollinearity test, and heteroscedasticity test. The hypothesis tested in this study is the influence of the independent variables (X1 and X2) on the dependent variable (Y) either partially or simultaneously. To determine whether the independent variable X influences the dependent variable Y is done by calculating the value of the F statistic test. The influence magnitude of the independent variables (X1 and X2) on the dependent variable Y is done by calculating the value of the coefficient of determination (R²). In contrast, the magnitude of the influence of each independent variable on the dependent variable is determined based on the results of the t statistical test (Purwanto, 2015). The calculation of the value of the F statistical test and the statistical value of t in this study uses SPSS version 22.0 For Windows.

Findings

Overview of the research object

The majority of Buddhists at the Padmasari Temple are Chinese, and they use the temple as a place of worship every day. Padmasari Temple is located on Jl. Vihara No. 1 Karang Anyar Village, South Lahat District, Lahat Regency, South Sumatra Province. This monastery was founded (the groundbreaking) on March 1, 1993, and was inaugurated on March 1, 1994. The worship services held at the Padmasari Temple are public worship services on Sundays and Uposatha days on the 1st, 8th, 15th, and 15th days of the year. 23, youth worship services, Padmasari Buddha Sunday School, meditation classes every Wednesday night, and Buddhist holiday activities including Asadha Day, *Magha Pūjā* Day, Vesak Day, *Kaṭhina* Day, *Avalokitesvara Boddhisattva* Day, *Ulambana*, *Ksitigarbha Boddhisattva* Day, and *Amitābha Buddha's* Day.

Data description

Spiritual intelligence

The results of data analysis obtained from the spiritual intelligence variable questionnaire (Y) received the lowest score of 70 and the highest score of 125. The analysis results show the mean (M) of 100.75, median (Me) of 101.50 modes (Mo) of 91, and the standard deviation (SD) of 13,564. The description of the research results on the level of spiritual intelligence of Buddhists at the Padmasari Temple in Lahat is described by indicators and is indifferent category levels. (1) The flexible ability indicator shows the high category (4.1 or 82%); (2) indicators of a high level of self-awareness in the high category (4.11 or 82.2%); (3) an indicator of the ability

to deal with and take advantage of suffering in a high level (4.1 or 82%); (4) an indicator of the ability to deal with and overcome pain at a high level (3.81 or 76.2%); (5) indicators of the level of quality of life inspired by vision and values in the high category level (3.93 or 78.6%); (6) an indicator of the level of reluctance to cause unnecessary harm in the high category level (4.07 or 81.4%); (7) indicator of the tendency to see the relationship between various things (holistic view) in the very high category level (4.33 or 86.6%); (8) indicators of the level of a tendency to ask "why" or "what if" in the high category level (4.03 or 80.6%); and (9) indicators of the level of ease of working against conventions (independently) in the high category level (3.98 or 79.6%).

Table 1. Spiritual intelligence level recapitulation (*spiritual quotient*)

No.	Indicators	Level	Percentage
1.	Flexible Ability	4,1	82%
2.	High Level of Self-Awareness	4,11	82,2%
3.	Ability to Face and Take Advantage of Suffering	4,1	82%
4.	Ability to Face and Surpass Pain	3,81	76,2%
5.	A quality which is inspired by Vision and Values	3,93	78,6%
6.	Reluctance to cause unnecessary harm	4,07	81,4%
7.	Tendency to See Connections Between Things (Holistic View)	4,33	86,6%
8.	Tendency to Ask Why or What-If	4,03	80,6%
9.	Ease To Work Against Convention (Independent)	3,98	79,6%
Average		4,05	81,02%

Source: Research Data

Overall, the level of spiritual intelligence of Buddhists at Padmasari Temple in Lahat, South Sumatra, is an average of 4.05 or 81.02% is at a high level. This case means that all indicators in spiritual intelligence affect the quality of life of Buddhists in the high category. The result can be seen from the high average distribution of the results of this descriptive study.

Mahāyāna Puja Bakti

The researcher obtained data analysis results from the questionnaire of the *Mahāyāna Puja Bakti* variable (X1) received the lowest score of 61 and the highest score of 105. The results of the analysis showed the mean (M) value of 84.12 medians (Me) of 84.00 modes (Mo) of 11 and the standard deviation (SD) of 9.121. Indicators describe the description of the results of this Mahāyāna Puja Bakti level research. (1) The self-discipline indicator showed a high category (4.14 or 82.8%); (2) the concentration level indicator showed the high category (3.93 or 78.6%); (3)

the level of policy indicator showed the high category (3.93 or 78.6%); and (4) the indicator of the level of understanding spirituality values showed a high category (4.02 or 80.1%).

Table 2. *Mahāyāna Puja Bakti* level recapitulation

No.	Indicators	Level	Percentage
1.	Self-Discipline	4,14	82,8%
2.	Concentration	3,93	78,6%
3.	Wisdom	3,93	78,6%
4.	Understanding the Value of Spirituality	4,02	80,4%
Average		4,01	80,1%

Source: Research Data

The overall level of Buddhist *Puja Bakti* of *Mahāyāna* tradition at the Padmasari Temple in Lahat, South Sumatra, is an average of 4.01 or 80.1%, which is high. The result means that the *Mahāyāna* Buddhist devotional service in self-discipline, concentration, wisdom, and understanding the value of spirituality is high.

Emotional intelligence

The results of data analysis obtained from the emotional intelligence variable questionnaire (X2) got the lowest score of 84 and the highest score of 138. The study results show the mean (M) of 113.85 medians (Me) of 116.00 modes (Mo) of 103, and the standard deviation (SD) is 13,058. The description of the results of the research on the level of emotional intelligence is described by indicators. (1) The indicator of the ability to know oneself shows a high category (4.15 or 83%); (2) indicators of the ability to manage emotions in the high category (4.18 or 83.6%); (3) indicators of self-motivation ability in the high category (3.97 or 79.4%); (4) the indicator of the level of ability to recognize other people's emotions (empathy) in the high category (4.11 or 82.2%); and (5) indicators of ability to build relationships in the high category (average 3.97 or 79.4%). Overall, the emotional intelligence variable contributed (4.08 or 81.52% on average) to a high level.

Table 3. Emotional intelligence level recapitulation

No	Indicators	Level	Percentage
1	Knowing Oneself	4,15	83%
2	Managing Emotions	4,18	83,6%
3	Motivate Oneself	3,97	79,4%
4	Recognizing Other People's Emotions (Empathy)	4,11	82,2%
5	Building Relationships	3,97	79,4%

Average	4,08	81,52%
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Source: Research Data

Discussion

The influence of Mahāyāna Puja Bakti on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra in 2020

The results of data analysis using the partial analysis test (t-test) showed a positive and significant influence between the *Mahāyāna Puja Bakti* service and the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat South Sumatra. The case is evidenced by an essential value of $0.007 < 0.05$ and a t-count value of $2.807 > t$ -table 2.002, so it can be concluded that there is an influence of *Mahāyāna Puja Bakti* service on spiritual intelligence. The more Buddhists increase their spirituality by performing worship services, the better the spiritual quality of the people themselves. Increasing spiritual intelligence through worship can be done by practicing self-discipline, concentration, wisdom, and understanding the value of spirituality.

The influence of emotional intelligence on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra in 2020

The results of data analysis using the partial analysis test (t-test) showed a positive and significant influence between emotional intelligence and the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra. The case is evidenced by a practical value of $0.000 < 0.05$ and a t-count value of $6.065 > t$ -table 2.002, so it can be concluded that there is an influence of emotional intelligence on spiritual intelligence. Emotional intelligence, in this case, self-awareness Buddhists can recognize one's own emotions and their effects, know one's strengths and limits, have faith in one's self-worth and abilities, and perform prayers. Identifying oneself, managing emotions, motivating oneself, acknowledging other people's feelings (empathy), and building relationships can increase spiritual intelligence by prioritizing emotional intelligence.

The influence of Mahāyāna Puja Bakti and emotional intelligence on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra in 2020

The results of data analysis using the ANOVA test (f test) in this study showed an influence of *Mahāyāna Puja Bakti* service and emotional intelligence on the spiritual intelligence of Buddhists at the Padmasari Temple in Lahat, South Sumatra. The case is indicated by a significance value of $0.000 < 0.05$ and a calculated F value of $76.433 > F$ table 3.16 so that it can be concluded that there is a simultaneous influence of *Mahāyāna Puja Bakti* service and emotional intelligence on spiritual intelligence. Likewise, it is known that the value of R square is 0.728. In this case, it means that the worship of *Mahāyāna* and emotional intelligence simultaneously affects spiritual intelligence of 72.8%.

The influence of *Mahāyāna Puja Bakti* and high emotional intelligence will affect the value of good spirituality. Buddhists always perform devotional service by prioritizing

faith, self-discipline, concentration, wisdom, increased emotional intelligence, managing and recognizing emotions, motivating themselves, empathizing with others, managing emotions well, and controlling their emotions. Then, they do not get lost. Too overflowing when there is a problem. Likewise, Buddhists with high spiritual intelligence will increase heightened self-awareness and have a flexible nature with spiritual intelligence. Buddhists who have heightened awareness will learn the meaning of life.

Conclusion

The results of data analysis in this study indicate that several factors can affect the spiritual intelligence of the Buddhists of the Padmasari Temple in Lahat, including the implementation of *Mahāyāna Puja Bakti* and the level of emotional intelligence of the people. The case means that if the level of *Mahāyāna Bakti Puja* service and emotional intelligence of Buddhists is high, it will result in higher spiritual intelligence. On the other hand, the lower the *Mahāyāna Bakti Puja* and emotional intelligence of Buddhists will also result in lower spiritual intelligence. The author provides suggestions for further research in measuring the influence of *Theravāda* or *Vajrayāna Puja Bakti* and other realms of brightness.

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