

THE RELATIONSHIP BETWEEN SERVICE QUALITY AND BUDDHISTS SATISFACTION TOWARDS BUDDHISTS INTEREST IN DEPOSITTING ANCESTORS' NAMEBOARDS (A CASE IN KSITIGARBHA SALA VIHARA DHARMA AGUNG MAKASSAR)

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Abstract

Ksitigarbha Sala Vihara Dharma Agung Makassar is one of the vihara that provides ancestral nameplate storage services. In carrying out this service, service quality and Buddhists satisfaction are important factors that influence the interest of the Buddhists to entrust ancestral nameplates. This study aims to analyze the relationship between service quality and Buddhists satisfaction with the interest of the Buddhists to entrust ancestral nameplates at Ksitigarbha Sala Vihara Dharma Agung Makassar. The research method used is quantitative with an associative approach. The population in this study were Buddhists who entrust ancestral nameplates, with a simple random sampling technique so that a sample of 100 respondents was obtained. The data analysis technique in this study used descriptive statistical analysis and explanatory correlation. The results of this study indicate a positive and significant relationship between service quality (X1) and Buddhists interest (Y) and a positive and significant relationship between Buddhists satisfaction (X2) and Buddhists interest (Y). There is also a positive and significant relationship between service quality (X1) and Buddhists satisfaction (X2) and Buddhists interest (Y) in entrusting ancestral nameplates (A case at Ksitigarbha sala, Vihara Dharma Agung, Makassar).

Keywords: Service Quality, Buddhist Satisfaction, Ancestral Nameplate Storage, Dharma Agung Makassar Temple, Buddhist Interest

Abstrak

Ksitigarbha Sala Vihara Dharma Agung Makassar merupakan salah satu vihara yang menyediakan layanan penitipan papan nama leluhur. Dalam menjalankan layanan ini, kualitas layanan dan kepuasan umat menjadi faktor penting yang memengaruhi minat umat untuk menitipkan papan nama leluhur. Penelitian ini bertujuan untuk menganalisis hubungan antara kualitas layanan dan kepuasan umat terhadap minat umat menitipkan papan nama leluhur di Ksitigarbha Sala Vihara Dharma Agung Makassar. Metode penelitian yang digunakan adalah kuantitatif dengan pendekatan asosiatif. Populasi dalam penelitian ini adalah umat Buddha yang menitipkan papan nama leluhur, dengan teknik simple random sampling sehingga diperoleh sampel sebanyak 100 responden. Teknik analisis data dalam penelitian ini menggunakan analisis statistik deskriptif dan eksplanatif korelasi. Hasil penelitian ini menunjukkan terdapat hubungan positif dan signifikan kualitas layanan (X1) terhadap minat umat (Y) dan terdapat hubungan positif dan signifikan kepuasan umat (X2) terhadap minat umat (Y). Juga terdapat hubungan positif dan signifikan kualitas layanan (X1) dan kepuasan umat (X2) terhadap minat umat (Y) menitipkan papan nama leluhur (Suatu kasus di Ksitigarbha sala vihara dharma agung Makassar).

Kata Kunci: Kualitas Layanan, Kepuasan Umat Buddha, Penitipan Papan Nama Leluhur, Vihara Dharma Agung Makassar, Minat Umat Buddha



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INTRODUCTION

Buddhism, like other major religions, has various schools or sects that have developed over time. These differences arise from differing interpretations of the basic teachings of Buddhism, as well as cultural and historical influences in various regions. The Buddha conveyed his teachings and dharma in various ways, adapted to the abilities of each individual and easy to understand. Of course, these applied teachings gave rise to different ways of understanding Buddhism, and ultimately gave rise to various schools and sects.¹

Some of the main sects in Buddhism include:

1. Theravada: The oldest school of Buddhism and closest to the original teachings of the Buddha, Theravada emphasizes individual meditation practice to achieve enlightenment. This school is widely practiced in countries such as Thailand, Sri Lanka, and Myanmar.
2. Mahayana: This school places greater emphasis on universal wisdom and compassion. Mahayana has various sub-schools, such as Zen, Pure Land, and Nichiren. This school is widely practiced in countries such as China, Japan, Korea, and Vietnam.
3. Vajrayana: Also known as Tantrayana, this school uses various methods considered to be faster for achieving enlightenment, such as mantras, visualizations, and special rituals. Vajrayana is widely practiced in Tibet and parts of India.

A very popular Tantrayana in Indonesia is Zhen Fo Zong, which is a branch of Tantrayana Buddhism. Zhen Fo Zong was founded by the Living Buddha Lian Shen, an enlightened modern Mahasiddhi. Zhen Fo Zong is known for its unique Tantric practices and focus on spiritual development through methods such as meditation, mantras, and visualization. Maha Mula Vajra Acharya Lian Sheng Huofo/Living Buddha received the inheritance of esoteric teachings from the oldest Tantrayana schools in Tibet, namely Liao Ming (Nyingma -Pa - Red Tantra School). Tuten Dhargay (Yellow Tantra School Gelug-Pa), His Holiness Karmapa XVI (White Tantra School Kagyud-Pa), Lama Sakya Zheng-Kong (Lower Tantra School Sakyapa).²

Dharma Agung Makassar Temple is a place of worship under the auspices of Zhen Fo Zong and has been established since 1987. This temple not only functions as a place of worship, but also as a center for religious, educational and social activities for Buddhists in the area.

One of the distinctive elements of the Zhen Fo Zong in Indonesia is the Kṣitigarbha sala, a sacred space dedicated to the worship of Kṣitigarbha Bodhisattva. Kṣitigarbha is one of the Bodhisattvas who protects those suffering in the afterlife. The Bodhisattva is renowned for his

¹ P. Selwen and W. Kumari, "Transformasi Pluralisme dalam Agama Buddha: Buddhayana sebagai Bhinneka Tunggal Ika," *Kamaya: Jurnal Ilmu Agama* 7, no. 2 (2024): 180–91, <https://doi.org/10.37329/kamaya.v7i2.3254>.

² M. Nuh, "Respon terhadap Majelis Agama Buddha Tentrayana Satya Buddha Indonesia di Kalimantan Barat," *Jurnal Multikultural & Multireligius* 11, no. 3 (2012): 69.

resolve to rescue beings trapped in the cycle of suffering in the afterlife and hell. Kṣitigarbha Bodhisattva is a deeply compassionate figure dedicated to helping sentient beings. He is willing to do anything to alleviate the suffering of sentient beings and guide them towards enlightenment.³

In Makassar and South Sulawesi, there's a problem related to death. When there are no family members to care for the ancestral altar or the altar of their parents, they entrust their deceased loved ones (to find a place in a temple).

There are many reasons why families entrust their ancestral nameplates to Ksitigarbha sala because of differences in beliefs between the deceased and his children, the children or family no longer want to care for the ancestral tablet, preferring to entrust the Vihara to provide the best service for his ancestors or the deceased before dying has told the Vihara that he wants his nameplate to be enshrined when he dies because he no longer has any relatives.

Seeing this problem, the Dharma Agung Temple took the initiative to schedule the construction of Ksitigarbha sala in 2012 and made the concept different from the previous ones and the temple only provided ancestral name plates without cremated ashes. The temple is not just a dead building, the temple has a primary function that we must utilize as much as possible as the implementation of worship or devotional service, meditation, dharma training and no less importantly, this temple is used for social functions.

Until now, 900 ancestral nameplates have been filled with details consisting of 780 names of the deceased and around 120 names who have ordered ancestral nameplates but have not yet died. With the presence of Buddhists who entrust ancestral nameplates, it will provide a new challenge for the Dharma Agung monastery administrators to improve the Quality of Service (X1), provide Satisfaction to the Buddhists (X2) for the service and ultimately will result in the interest of Buddhists (Y) who entrust ancestral nameplates to occur repeatedly.

So, why are researchers interested in researching service quality (X1), Buddhistsal satisfaction (X2), and Buddhistsal interest (Y)? Based on data from the South Sulawesi Ministry of Religion in 2024,<https://11nq.com/lcfGR> There are 16,649 Buddhists in Makassar. Meanwhile, data shows that approximately 900 people have entrusted ancestral nameplates. This represents only about 5.40% of the population, indicating a potential problem as to why Buddhists are not yet interested in entrusting their ancestral nameplates. Interest is A person's natural tendency to like and enjoy something or an activity without any coercion. This is an emotional connection that exists between an individual and the object of their interest.⁴

³ N. I. Firdausi, "Analisis Struktur Kovarians terhadap Indikator Terkait Kesehatan pada Lansia yang Tinggal di Rumah dengan Fokus pada Persepsi Subjektif tentang Kesehatan," *Kaos GL Dergisi* 8, no. 75 (2020): 147–54, <https://doi.org/10.1016/j.jnc.2020.125798>.

⁴ D. Ariyanto, "Analisis Minat Umat Buddha dalam Melaksanakan Aṭṭhasīla pada Sebulan Penghayatan Dhamma di Vihara Virya Jayaloka, Desa Gembongan, Kecamatan Ponggok, Kabupaten

According to Ramdhani & Widyasari⁵, repurchase interest refers to a person's desire to buy something again and feel satisfied with their previous purchase. This encourages customers to return and buy more. Interest also refers to a person's tendency or desire to do something (in this case, entrusting ancestral nameplates). In the context of Ksitigarbha Sala Vihara Dharma Agung Makassar, the interest of the Buddhists can be interpreted as a strong desire to continue entrusting ancestral nameplates at the Dharma Agung Vihara.

According to Santi⁶ The higher the quality of a product or service, the higher the customer satisfaction. Therefore, good service quality can help businesses generate more revenue. When customers are satisfied with the service provided, they are more likely to continue using the product or service and remain loyal to the business.⁷

By developing, analyzing, and implementing good service quality, customer satisfaction and engagement can be increased. Riadi et al.⁸ In the tourism industry, service quality is the comparison between tourists' desires and expectations before and after visiting a tourist attraction. Furthermore, service quality is defined as tourists' assessment of the overall excellence of a product or service and is a crucial element in designing tourist satisfaction.

In addition, the researchers also conducted a preliminary study by distributing 10 questionnaires to 30 respondents to determine the level of interest among Buddhists in Makassar who knew about the ancestral nameplate storage service at Ksitigarbha Sala, their satisfaction, and the quality of the service. The researchers present these results in a table with percentage tabulations below.

Blitar,” *Patisambhida: Jurnal Pemikiran Buddha dan Filsafat Agama* 1, no. 1 (2020): 78–84, <https://doi.org/10.53565/patisambhida.v1i1.169>.

⁵ D. Ramdhani and S. Widyasari, “Pengaruh Kualitas Produk, Persepsi Harga, dan Citra Merek terhadap Kepuasan Konsumen dan Minat Beli Ulang Smartphone Oppo,” *Fair Value: Jurnal Ilmiah Akuntansi* 4, no. 3 (2022): 1651–67, <http://journal.ikopin.ac.id/index.php/fairvalue/article/view/1004>.

⁶ E. R. Santi, “Pengaruh Kualitas Produk, Kepuasan Pelanggan, dan Promosi Online terhadap Minat Beli Ulang (Studi Kasus pada Sate Taichan Banjar D’Licious,” *Jurnal Sains Manajemen dan Kewirausahaan (JSMK)* 2, no. 1 (2020): 47–56.

⁷ Rossitya Dwi Setyawardani, “Pengaruh Kualitas Layanan, Produk, dan Nilai Pelanggan terhadap Kepuasan Pelanggan dan Loyalitas Pelanggan,” *Jurnal Bina Bangsa Ekonomika* 14, no. 1 (2021): 230–39, <https://doi.org/10.46306/jbbe.v14i1.79>.

⁸ D. Riadi et al., “Pengaruh Kualitas Pelayanan terhadap Minat Berkunjung Kembali ke Desa Wisata Hijau Bilebante yang Dimediasi oleh Kepuasan Wisatawan,” *Jurnal Riset Pemasaran* 2, no. 2 (2023): 38–49, <https://doi.org/10.29303/jrp.v2i2.2678>.

Table 1. Preliminary Study 10 Questionnaires, 30 Respondents

Question			%	
	Yes	No	Yes	% No
In your opinion, what kind of service has been provided by the management of the temple/temple regarding the storage of ancestral nameplates so far?	2	28	7%	93%
Do the temple/temple staff provide a clear explanation of the procedures and meaning of entrusting ancestral name plates?	2	28	7%	93%
How quickly and responsively is the service provided when you need help or information about ancestral nameplates?	1	29	3%	97%
Are you satisfied with the facilities and treatment you received in the process of storing your ancestral nameplate?	2	28	7%	93%
Do you think the fees or voluntary funds requested are commensurate with the services received?	3	27	10%	90%
How satisfied are you with the management and care of the ancestral nameplates that have been entrusted to you?	2	28	7%	93%
What is your main reason for entrusting or not entrusting your ancestral nameplate at this monastery/temple?	1	29	3%	97%
How important do you think the tradition of leaving ancestral nameplates is for your family?	4	26	13%	87%
Do you plan to or recommend that other families entrust their ancestral nameplates? Why?	2	28	7%	93%
In your opinion, can good quality service increase the interest of the Buddhists in entrusting ancestral nameplates?	2	28	7%	93%

Table 1 shows that Buddhists are still very low on interest in entrusting ancestral nameplates to Ksitigarbha Sala. This provides a basis for research to delve deeper into this issue. So, what factors are needed to increase interest in entrusting ancestral nameplates?

The most important and primary factor is the need for good service quality from the Vihara management. With better service, the Buddhists's satisfaction will increase, and they will become marketers who communicate with others or promote the service. With increasing Buddhists satisfaction, their interest in entrusting their ancestral nameplates to the Ksitigarbhasala Vihara Dharma Agung will increase. This will ensure the management's goals and expectations are achieved.

Excellent service quality is key to achieving customer satisfaction. By improving service quality, companies can build strong, long-term relationships with customers.⁹ This research enriches the literature on the relationship between Buddhists' satisfaction and religious services, as well as the role of satisfaction in strengthening harmonious religious communities.

Then, what is the difference between previous research and this research? Although a number of studies have examined the influence of service quality on customer satisfaction in various sectors, there is still limited research that specifically explores the relationship between service quality and Buddhists' satisfaction with the Buddhists' interest in entrusting ancestral nameplates at the Vihara, especially in the context of unique religious and cultural values such as those found at Ksitigarbha Sala Vihara Dharma Agung Makassar. Previous studies tend to focus more on the business, health, or public service sectors, thus not providing a comprehensive picture of the dynamics that occur in the religious context. In addition, variables that influence the interest in entrusting ancestral nameplates, such as spiritual motivation, social status, family ties, and level of involvement in temple activities, have not been investigated in depth in the existing literature. Therefore, this study has the potential to fill this knowledge gap by providing a positive contribution to a better understanding of the factors that encourage Buddhists to entrust ancestral nameplates at the Vihara, as well as practical implications for Vihara management in improving the quality of its services. The quality of service, the satisfaction of the Buddhists and the interest of the Buddhists offered at the Duri Kosambi Welfare Vihara, Cengkareng, Jakarta (<https://www.wiharakesejahteraan.org/rumah-abu>) has similarities in Ksitigarbha Sala Vihara Dharma Agung, but there are several parts that have differences, namely:

Quality of Ash Home Services and Ancestral Nameplate Storage:

1. Facility: Each monastery has different facilities, such as larger ash storage rooms, more modern designs, or additional services such as regular blessings.
2. Procedure: Procedures for managing and storing ashes or ancestral nameplates vary, from the registration process, fees charged, to the storage period.
3. Service: The friendliness and professionalism of the staff who handle the ash house or ancestral nameplate services can be a differentiating factor.

People's Satisfaction:

1. Trust: People have different levels of trust in the two monasteries, influenced by historical factors, reputation, and personal experiences.

⁹ A. Aprillia and D. C. Fatihah, "Pengaruh Kualitas Pelayanan terhadap Kepuasan Konsumen Gojek pada Masa Pandemi Covid-19 di Kota Bandung," *Jurnal Pendidikan dan Kewirausahaan* 9, no. 1 (2021): 242–57, <https://doi.org/10.47668/pkwu.v9i1.222>.

Frengky Fonso, Dali Santun Naga, Hastho Bramantyo: The Relationship Between Service Quality and Congregation Satisfaction Towards Buddhists Interest in Depositing Ancestors' Nameboards (A Case in Ksitigarbha Sala Vihara Dharma Agung Makassar)

2. Quality of service: The level of public satisfaction is directly related to the quality of service received.
3. Cost: The fees charged for ashram services or ancestral name plates can also affect the satisfaction of the Buddhists.

People's Interests:

1. Location: The location of the temple can influence the interest of the Buddhists, especially for those who live around the monastery.
2. Promotion: Promotional efforts made by each monastery can also influence the interest of the Buddhists.

Relevant Research

1. Research by Govinaz, Ardeva, Budiani, and Meita Santi¹⁰ wrote a study entitled "The relationship between service quality and customer satisfaction in department store X." The results showed that there is a positive relationship between service quality and customer satisfaction levels.
2. Research by Setiawan, Moh Ajie Wahyu, Puspitadewi, Ni Wayan Sukmawati¹¹ entitled: How is customer loyalty at the PT 'X' Pamolokan Sumenep branch related to the quality of service they receive? The results of the study show that There is a good relationship between service quality and customer loyalty level at PT "X" Pamolokan Sumenep branch.
3. Research by Amiroh, Dina Zahirotul, Puspitadewi, Ni Wayan Sukmawat¹² entitled: "The relationship between satisfaction and customer loyalty at Hypermart in Gresik." The research results show that dAt Hypermart Gresik, when customers are satisfied, they tend to be more loyal.
4. Research by Cahyani, Ayu Regita¹³ entitled: The relationship between the level of employee satisfaction with their work and their level of loyalty to the company, especially in the production department at PT.X. The research results show that ada relationship where happier employees tend to stay longer at PT. X.

¹⁰ A. Govinaz and M. S. Budiani, "Hubungan Antara Kualitas Pelayanan terhadap Kepuasan Konsumen pada Toserba X," in *Character: Jurnal Penelitian Psikologi* (2022).

¹¹ M. A. W. Setiawan and N. W. S. Puspitadewi, "Hubungan antara Kualitas Pelayanan dengan Loyalitas Pelanggan pada Nasabah PT X Cabang Pamolokan Sumenep," *Unesa Journal Repository* 14 (2022): 96–107.

¹² D. Z. Amiroh and N. W. S. Puspitadewi, "Hubungan Antara Kepuasan dengan Loyalitas Pelanggan di Hypermart Gresik," *Jurnal Penelitian Psikologi* 8, no. 1 (2021): 19.

¹³ Ayu Regita Cahyani and Umi Anugerah Izzati, "Hubungan Antara Kepuasan Kerja Dengan Loyalitas Pada Karyawan Bagian Produksi PT.X," *Character Jurnal Penelitian Psikologi* 10, no. 1 (2023): 523–40, <https://doi.org/10.26740/cjpp.v10i1.53611>.

5. Research by Kamil, Nizamuddin, Rusli¹⁴ The title is: How satisfied are customers with GOJEK Banjar Baru's services and how loyal are they to them? The results show that when customers are satisfied with GOJEK Banjar Baru's services, they tend to remain loyal and continue using the service.

Based on the theories of the five studies above, it can be concluded that all of the above theories indicate a positive relationship between service quality, a person's level of satisfaction, and their level of interest. Furthermore, there is a positive relationship between service quality and interest, Buddhists' satisfaction with interest, and service quality and Buddhists' satisfaction with interest in entrusting ancestral nameplates.

RESEARCH METHODS

This study employed quantitative methods with descriptive and correlative approaches. The descriptive approach was used to describe the actual conditions regarding service quality, satisfaction, and interest of the Buddhists at Ksitigarbha Sala, Dharma Agung Makassar Temple. Meanwhile, the correlative approach was used to determine whether there was a relationship between service quality and Buddhists' satisfaction and their interest in participating in temple activities. The research data were obtained through questionnaires distributed to respondents.

The research was conducted at the Dharma Agung Temple in Makassar for ten months, from October 2024 to July 2025. During this period, the researchers conducted several stages, from the initial survey and questionnaire pilot testing, to data collection by distributing questionnaires, to data analysis and preparation of the research report. This study is expected to provide a clear picture of the factors influencing the Buddhists' interest in the temple.

The study population was all active Buddhists who owned ancestral nameplates at Ksitigarbha Sala, totaling approximately 130 people. From this number, 100 people were selected as a sample using a simple random sampling technique, so that everyone had an equal chance of being selected. The variables studied included service quality (X1), Buddhists' satisfaction (X2), and Buddhists' interest (Y), each of which was measured by specific indicators according to the theory of service and consumer satisfaction.

RESULTS AND DISCUSSION

¹⁴ Nizamuddin Kamil et al., "Pelanggan Jasa Gojek Banjarbaru: The Relationship Between Customer Satisfaction and Customer Loyalty," *Jurnal Kognisia* 1, no. 2 (2020): 1–7, <https://doi.org/10.20527/kognisia.2018.10.001>.

Description of Research Variables

Descriptive statistics were used to calculate the average, median, maximum, minimum, standard deviation, mode, variance, overall value, and deviation value for each research variable, namely service quality (X1), Buddhists satisfaction (X2), and Buddhists interest (Y) in the SPSS 29 application.

Table 2. Descriptive Statistics of Research Variables

Variables	Mean	Standard Deviation	Score Range	N
Service Quality (X1)	3.95	0.491	1 -- 5	100
People's Satisfaction (X2)	3.95	0.460	1 -- 5	100
Public Interest (Y)	3.90	0.468	1 -- 5	100

Table 2 presents the mean values, standard deviations, and score ranges for each of the main variables in this study. These results indicate that service quality and Buddhists satisfaction have high average scores, but Buddhists interest in entrusting ancestral nameplates is relatively low. The majority of respondents considered empathy and service assurance to be important factors.

The normal distribution can also be shown in the histogram of each variable of service quality (X1), Buddhists satisfaction (X2) and Buddhists interest (Y) in Figures 4.1, 4.2, and 4.3.

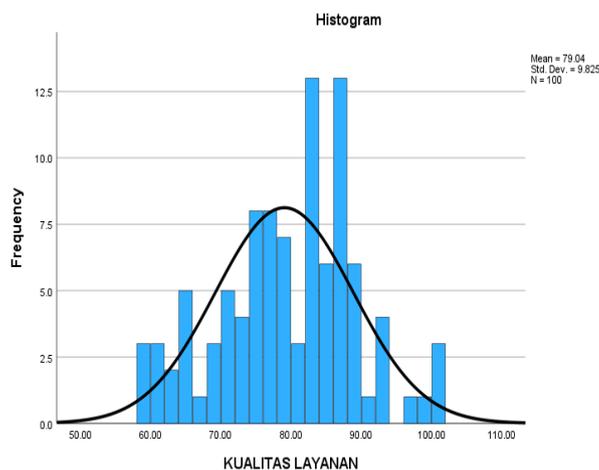


Figure 1. Service Quality Histogram

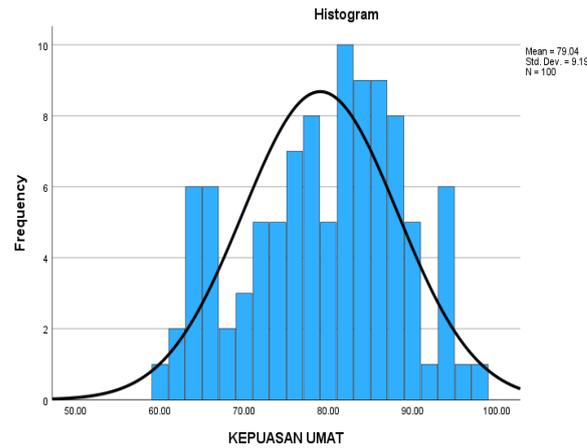


Figure 2. Histogram of Community Satisfaction

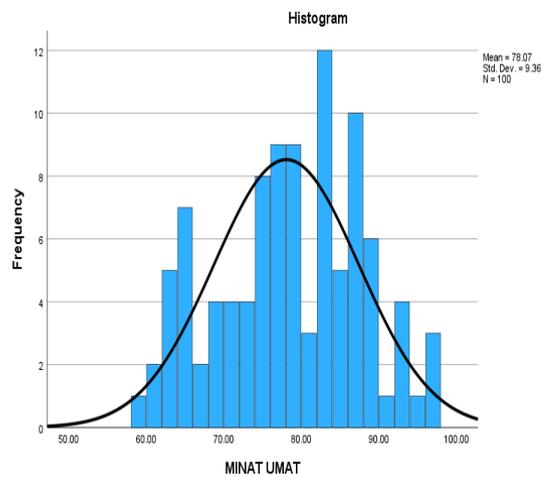


Figure 3. Histogram of Community Interest

If the data is found to be not normally distributed, then efforts can be made to transform the data using the following steps:

- a. Discarding extreme data
- b. Transform to log or LN.
- c. Divide data into classes (frequency distribution).

Results of calculating the reliability coefficient

In this study, reliability indicates how consistent a measuring instrument is when used under the same conditions. If:

Cronbach's Alpha correlation coefficient > 0.7 , the instrument is considered feasible or reliable, and Cronbach's Alpha correlation coefficient < 0.7 , the instrument is considered inadequate or

unreliable. Below are the results of calculating the reliability of the service quality, community satisfaction, and community interest instruments using SPSS version 29.

1. The results of calculating the reliability coefficient of the service quality instrument

The results of calculating the reliability coefficient of the service quality instrument (X1) in the SPSS 29 application can be seen in table 3.

Table 3. Results of calculating the reliability coefficient of the service quality instrument (X1)

Reliability Statistics	
Cronbach's Alpha	N of Items
0.896	20

From Table 3 shows that the Cronbach's Alpha value > 0.7 means that the service quality variable instrument (X1) is reliable/feasible.

2. The results of calculating the reliability coefficient of the public satisfaction instrument

Results Calculate the reliability coefficient of the service quality instrument (X2) in the SPSS 29 application, which can be seen in table 4.

Table 4. Results of calculating the reliability coefficient of the public satisfaction instrument (X2)

Reliability Statistics	
Cronbach's Alpha	N of Items
0.879	20

From Table 4 shows that the Cronbach's Alpha value > 0.7 means that the instrument for the community satisfaction variable (X2) is reliable/feasible.

3. The results of calculating the reliability coefficient of the public interest instrument

Results Calculate the reliability coefficient of the public interest instrument (Y) in the SPSS 29 application, which can be seen in table 5.

Table 5. Results of calculating the reliability coefficient of the public interest instrument (Y)

Reliability Statistics	
Cronbach's Alpha	N of Items
0.874	20

From Table 6 shows that the Cronbach's Alpha value > 0.7 means that the

instrument for the variable of people's interest (Y) is reliable/feasible.

Table 6. Summary of values α from X1, X2 and Y

	Cronbach's Alpha
Service quality (X1)	0.896
People's satisfaction (X2)	0.879
Interest of the people (Y)	0.874

Discussion

The results of the hypothesis analysis above explain the following:

1. The partial correlation between customer interest (Y) and the service quality variable (X1) has a significance value of <0.05 , which means the null hypothesis (H_0) is rejected and the alternative hypothesis (H_1) is accepted. This indicates that there is a relationship significant between service quality (X1) and Buddhistsal interest (Y). From the Correlation coefficient value = 0.365, it can be interpreted that there is a positive relationship between X1 and Y, if service quality is increased, Buddhistsal interest will increase. This shows that service quality still plays a role, but is not dominant in influencing Buddhistsal interest without going through Buddhistsal satisfaction.

Causes of low partial correlation value (0.365):

- a. People's satisfaction as a strong mediator

If after being controlled with satisfaction the value is low, it means that service quality has more influence on satisfaction, and it is satisfaction that influences interest.

- b. The interest of the people is not only determined by the quality of service

Other factors may be more dominant:

- 1) Belief/religion
- 2) Availability of space
- 3) Voluntary fees/funds
- 4) Family traditions
- 5) Emotional and spiritual factors

- c. The service quality variables are less varied or inconsistent in their assessment by respondents.

- d. The measurement scales between variables may not be parallel or psychometrically equivalent

These findings are consistent with previous research conducted by Santi in 2020. Higher product and service quality leads to higher customer satisfaction, which can lead to profits for the business. This research is also supported by the findings of Rossitya Dwi Setyawardani.¹⁵ which states that good service quality can increase customer satisfaction and encourage customer loyalty to the products or services used.

2. In the partial correlation of the variable of public satisfaction (X2) to public interest (Y), the significance value is <0.05 , which means the null hypothesis (H_0) is rejected and the alternative hypothesis (H_2) is accepted. This shows that there is a significant relationship between public satisfaction (X2) and public interest (Y). From the Correlation coefficient value = 0.350, it can be interpreted that there is a positive relationship between X2 and Y, if public satisfaction is increased, public interest will increase. The more satisfied a person is with the temple's services, the more likely they are to be interested in entrusting an ancestral tablet. However, the correlation is not strong, so satisfaction is not the sole determinant of interest.

Causes of low partial correlation value (0.350):

- a. People's interests are determined by many factors, not just satisfaction:
 - 1) Spiritual beliefs
 - 2) Family traditions
 - 3) Community support
 - 4) Perception of religious benefits
 - 5) Readiness of funds or voluntary fees
 - 6) Availability of place/year of death of ancestor
- b. Satisfaction can be momentary and does not automatically result in long-term interest.
 - 1) A person may be satisfied with the service, but may not necessarily intend to entrust it, for personal reasons or beliefs.
- c. The satisfaction variable does not cover important aspects
 - 1) If the survey instrument only assesses technical comfort (fast, clean, friendly), but does not touch on spiritual or emotional aspects, it will not be enough to arouse interest.

¹⁵ Setyawardani, "Pengaruh Kualitas Layanan, Produk, dan Nilai Pelanggan terhadap Kepuasan Pelanggan dan Loyalitas Pelanggan."

- d. Likert scale or homogeneous respondent data
 - 1) For example, if many respondents choose “quite satisfied” without significant variation, then the narrow data range affects the strength of the correlation.
- e. The natural effect size in the socio-religious sphere is indeed small.
 - 1) In socio-religious research, a moderate effect ($r = 0.30-0.40$) is considered significant, because many psychological, cultural, and value factors cannot be quantified.

These results support previous research through research conducted by Isnanda Zainur Rohman and Farras Naufaldi¹⁶: The Influence of Consumer Satisfaction, Product Quality, Brand Image, and Word-of-Mouth Recommendations on Repurchase Intention. The results of the study indicate that consumer satisfaction has a significant and broad influence on repurchase intention. This means that the higher the level of consumer satisfaction, the higher the consumer's repurchase intention.

3. In the multiple correlation of the service quality variable (X1) and the satisfaction of the Buddhists (X2) to the variable of interest of the Buddhists (Y) simultaneously, the significant value is <0.05 , which means that the null hypothesis (H_0) is rejected and the alternative hypothesis (H_3) is accepted. Shows that the relationship between the service quality variable (X1) and satisfaction of the Buddhists (X2) has a significant relationship to the variable of interest of the Buddhists (Y). From the value of the correlation coefficient = 0.423, it can be interpreted that there is a positive relationship between X1 and X2 to Y, if the quality of service and satisfaction of the Buddhists are increased, the interest of the Buddhists will increase to entrust ancestral nameplates, although the influence is not dominant.

Causes of low partial correlation value (0.423):

- a. The interest of the people is not only influenced by quality & satisfaction
 - 1) There are other factors such as:
 - a) Personal spiritual beliefs
 - b) Family values
 - c) Cultural traditions
 - d) Economic status or voluntary costs
 - e) Religious awareness and time

- b. Perfectly non-linear relationship

¹⁶ I. Z. Rohman, “Pengaruh Kepuasan Konsumen, Kualitas Produk, Citra Merek, dan Word of Mouth terhadap Minat Beli Ulang,” *Manajemen Dewantara* 6, no. 1 (2022): 53–60, <https://doi.org/10.26460/md.v6i1.11846>.

- 1) Not all satisfied people automatically have the intention to entrust something, because:
 - a) They may not have ancestors to whom they wish to leave their legacy.
 - b) Not seeing the urgency
 - c) Have other alternatives (other temples, home ceremonies, etc.)
- c. Quality & satisfaction is not yet optimal
 - 1) If in previous data only 7-10% of respondents stated that they were satisfied or considered the service good, this means that the general perception of the community is still not good, resulting in low interest.
- d. Respondents' assessment scale is homogeneous or lacks variation
 - 1) If the data tends to concentrate on negative choices (e.g., "not satisfied", "not fast", "not intending"), then even if there is a relationship, the combined effect of the two variables remains limited.

From this study, researchers obtained results that were in accordance with the findings of Silvanda Hilda Zannuba and Diane Plautasari regarding lifestyle and service quality through consumer satisfaction.¹⁷

CONCLUSION

Based on a series of studies that have been conducted and discussions regarding the relationship between service quality and Buddhists satisfaction with the Buddhists's interest in entrusting ancestral nameplates (a case at Ksitigarbha sala Vihara Dharma Agung Makassar), researchers can draw several conclusions, including:

1. The relationship between service quality (X1) and Buddhistsal interest (Y) in entrusting ancestral nameplates to the temple indicates a positive relationship, although its strength is relatively weak. This means that the better the quality of service provided by the temple, the greater the tendency for Buddhistsal interest. However, the strength of this relationship is still limited and does not yet show a dominant influence.

It was found that aspects such as staff empathy and reliable service played a significant role in encouraging interest. People were more likely to entrust ancestral plaques when they felt they were being served with care and responsibility.

The low strength of this relationship is thought to be due to several factors. One is the influence of factors beyond service quality, such as family traditions, personal spiritual

¹⁷ S. Hilda Zannuba and D. Prawitasari, "Pengaruh Gaya Hidup dan Kualitas Pelayanan melalui Kepuasan Konsumen terhadap Minat Beli Ulang," *Jurnal Fokus Manajemen Bisnis* 12, no. 2 (2022): 176–93, <https://doi.org/10.12928/fokus.v12i2.6640>.

views, and the socioeconomic conditions of the Buddhists, which influence their decisions. Furthermore, the lack of communication and education from the temple regarding the meaning and benefits of keeping ancestral nameplates has led to a lack of understanding by the Buddhists of the service's value.

Furthermore, the negative perception of temple services still felt by a large portion of the Buddhists is also a significant factor. This indicates the need for improvements in information delivery, clarity of procedures, and the quality of interactions between staff and Buddhists.

Thus, although positive relationships have been established, there is a need for comprehensive service improvements and a more personalized approach so that the Buddhists's interest can grow stronger and more sustainable.

2. The relationship between Buddhistsal satisfaction (X2) and Buddhistsal interest (Y) in entrusting ancestral nameplates shows a positive relationship, although its strength is still relatively weak. This means that when Buddhists feel satisfied with the services of the temple, both in terms of facilities, the attitude of the staff, and the atmosphere of worship, they tend to be interested in being more involved in religious activities, including entrusting ancestral nameplates.

People who feel well served will feel comfort and emotional attachment to the temple, which then strengthens their desire to participate and entrust various forms of spiritual offerings to the institution.

However, this still-weak relationship suggests that Buddhistsal satisfaction is not the sole determinant of interest, and that other external factors likely influence Buddhistsal decisions. These include the Buddhists's level of knowledge about the function and meaning of ancestral nameplates, varying family traditions, or an inchoate spiritual commitment.

Furthermore, a mismatch between expectations and the reality of the service received can also cause satisfaction to not directly translate into increased interest. In some cases, people feel generally satisfied but don't feel emotionally or spiritually compelled to entrust ancestral tablets because they don't yet understand the urgency and personal benefits.

Thus, increasing the interest of the Buddhists not only requires satisfactory service, but also needs to be supported by an educational approach, intensive spiritual guidance, and active communication from the monastery to the Buddhists.

3. The relationship between service quality (X1) and Buddhistsal satisfaction (X2) on the Buddhists's interest (Y) in entrusting ancestral nameplates shows a positive relationship

with a moderate level of relationship strength. This means that the better the quality of service provided by the monastery in terms of accuracy, empathy, responsibility, and reliability, the greater the impact on Buddhists' satisfaction. This satisfaction ultimately contributes to forming the Buddhists' interest in more actively participating in spiritual activities, including entrusting ancestral nameplates as a form of respect for tradition and filial values.

However, the moderate strength of the relationship indicates that while service quality and satisfaction play important roles, they are not yet the dominant factors driving Buddhists' interest. It is possible that other factors, such as personal beliefs, family influence, understanding of the function of ancestral nameplates, and level of spiritual attachment, also influence Buddhists' decisions.

Besides Furthermore, uneven service experiences among Buddhists, differing perceptions of the value of temple services, and suboptimal public awareness of the benefits of entrusting ancestral nameplates may also contribute to the lack of strong relationships. Therefore, improving service quality must be accompanied by a comprehensive spiritual and educational approach to strengthen satisfaction and foster a deeper commitment to the religious practices passed down through generations.

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Frengky Fonso, Dali Santun Naga, Hastho Bramantyo: The Relationship Between Service Quality and Congregation Satisfaction Towards Buddhists Interest in Depositing Ancestors' Nameboards (A Case in Ksitigarbha Sala Vihara Dharma Agung Makassar)

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