





## The Role of Spiritual Leaders in Building Sociocultural Communication Networks in the Buddhayana Community of Lampung Province

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### ABSTRACT

This research explores spiritual leaders' role in shaping and strengthening sociocultural communication networks in the Buddhayana community. The research focus involves analyzing the active role of spiritual leaders in facilitating interaction, maintaining cultural values, and forging interpersonal connections among Buddhists. This research method uses a case study with a qualitative approach with in-depth interviews with spiritual leaders and community members and participatory observations at religious activities. The results showed that spiritual leaders are crucial in shaping and maintaining sociocultural communication networks. Not only acts as a spiritual leader but also as a communication facilitator between individuals in the community. Spiritual leaders also transmit Buddhayana values, promote collaboration, and build solidarity among community members. The study also identified factors that influence the effectiveness of spiritual leaders' role in sociocultural communication, including active involvement in daily activities, adaptability to technological developments, and the ability to understand community needs. These findings have important implications for understanding communication dynamics in the context of Buddhayana and may contribute to practical thinking to support spiritual leaders and Buddhayana communities in strengthening their sociocultural communication networks. This research can serve as a foundation for developing more effective strategies to maintain the sustainability of communication and cultural values within the Buddhayana community and may apply to other religious and cultural contexts.

### ARTICLE INFO

#### Keywords:

*Spiritual Leader,  
Sociocultural Communication,  
Buddhayana Community*

#### Article History:

Received: 23 December 2023

Revised: 23 December 2023

Accepted: 24 December 2023

Published: 31 December 2023

#### How to Cite in A.P.A. Style:

Rapiadi et al. (2023). The Role of Spiritual Leaders in Building Socio-Cultural Communication Networks in the Buddhayana Community of Lampung Province. *Journal of Communication, Religious, and Social Science*, 1(2), 55-72.

### Introduction

Sociocultural communication in the context of the Buddhayana community plays a central role in maintaining and developing local identity, values, and wisdom. (Herdiansah 2016) Spiritual leaders within these communities serve as key pillars in establishing and maintaining effective and sustainable communication networks. In line with this (Aw 2015),



The development of communication and information technology today has reached the level of vital human needs. Not only in its use as a channel of information communication between individuals in social interaction (Suri 2019) But also in a broader scope between institutions and institutions, regions with regions, countries, and continents (Kurniawan 2022). Rapid development greatly influences the community's social life (Surya and Taibe, 2022). This also triggers a level of change and shift in life patterns and interactions from practices that rely on direct communication with communication using media (Yoga 2019). The influence that slowly entered people's lives was the shift of local wisdom in the context of customs and broader culture.

Religious leadership is becoming increasingly important in organizational management, especially for religious organizations that want to build a corporate culture based on spiritual values (Raharjo and Nafisah 2006). The phenomenon of religious leadership is considered one of the distinctive interpretations of the leadership characteristics of religious organizations (Mustaan 2020); this is also the case with the leadership of Buddhist organizations, which aim to create happiness and harmony between individuals, as well as provide solutions to various problems in day-to-day management that are often difficult and confusing (Kumar, 2021:2104). Religious organizations can be essential to the transition by utilizing extensive membership, material resources, and public services (Aspinall and Berenschot 2019).

The Buddhayana insight is Buddhadharma, whose practice transcends sectarian notions and narrow ethnic cultures. Spiritual leadership has a distinctive interpretation in its approach to meaningful work due to various social, political, and cultural contextual constraints (Frémeaux and Pavageau, 2022). Spiritual leadership in Buddhism is ethically based ministry, emphasizing the need to interpret and see phenomena (e.g., meaningful work) and practices (Buddha's leadership style). Buddhist leadership emphasizes moderation of all life, which tends to create consistent, moderate behavior (Gong and Hui 2023), personal development, harmony over conflict, and management (Abdullah et al., 2023). Buddhayana, as a religious and philosophical teaching, views communication as an essential means of spreading the teachings and fostering common understanding (Arjun et al., 2022). Communication becomes a tool that connects Buddhisyanas in religious experience and the practice of moral education (Quach, 2023).

In the context of globalization and rapid social change, the Buddhayana community often faces challenges maintaining its cultural identity and traditional values. As spiritual and cultural leaders, spiritual leaders have a crucial role in managing these changes and ensuring the sustainability and relevance of sociocultural communication (Bustan 2009). Opinions expressed (Suneki 2012) Globalization has brought a diverse flow of information and culture worldwide. This flow of information and culture can benefit the Buddhayana community by opening up insights about other cultures and encouraging inter-religious dialogue. (Asyari and Dewi 2021). This flow of information and culture can also challenge the Buddhayana community to maintain a unique cultural identity (Sobary 2013).

Spiritual leaders build and maintain sociocultural communication networks (Hutahayan 2019), and the Buddhayana community will provide in-depth insight into the factors influencing social integration and the sustainability of cultural values amid the dynamics of modern society. Leadership Spirituality emphasizes a leader's values, attitudes, and behaviors to inspire intrinsic motivation in the Leader and his followers through spiritual well-being, calling, and a sense of shouting (Sharif 2020). Spiritual leadership positively



impacts the innovative behavior of organizations through motivation based on distance orientation (Mariam 2009). Many researchers and practitioners are attracted to spiritual leadership because of its values-focused approach and creating an atmosphere rich in spirituality within an organizational environment (Hendrawan 2009). It encourages leaders and members to see their work as a calling and motivates them intrinsically, which in turn can improve overall organizational performance.

Leadership is believed to be a key driving force for organizations that can build a new culture following change. Leadership effectiveness has a foundation in credibility and sincerity that will underlie the trust of leaders and their members in the organization (Copeland 2016). Recognition of the widening credibility gap in many organizations should concern organizational leaders who want to be authentic and credible and lead with moral and ethical values (Mulyasa 2022). Leaders at various levels of organizations today need more support and preparation in the face of the increasing pressures and threats they continuously face in their activities and career journeys (Kotter 2019). One approach that can help leaders deal with these pressures and threats is to apply Buddhayana's insights within the organization (Yusdhika et al., 2023), which has a focus on developing leadership skills centered on wisdom, empathy, and moral courage in the face of a variety of complex and dynamic challenge situations (Zubaidah 2019).

Another study related to Buddhist spiritual leadership has also been carried out by Chi et al. (2018:20), with the following findings that current spiritual leadership practices can be effective, ethical, and powerful for organizations. However, the Buddhist spiritual leadership approach has to do with careful and tailored to the context. Leaders must have the wisdom and compassion to appreciate contextual differences and not get caught up in leadership frameworks that can hinder them from enacting spiritual leadership skillfully and ethically (Chi et al. 1, 2018:20). From a religious point of view, the research conducted by Chi et al. 1 has indeed led to the problem of Buddhist leadership, but more leadership problems are highlighted based on the Buddhist leadership view.

In a study conducted by Panir Salwen, entitled Analysis of Buddhist Leadership in Organizing Buddhist Religious Institutions (Case study on Medan Buddhist organizations). From the results of the research, the relationship between leadership and Buddhist leadership can be seen. And the application of Buddhist leadership in the Buddhist religious institution where the object of study is located. Provide constructive advice to achieve maximum results (Selwen 2021). In this case, there is still no research that refers to Buddhist spiritual leadership based on Buddhayana insight, so the issue of Buddhist leadership in the context of applying Buddhayana insight has not been touched completely. Thus, exciting things need to be revealed in more detail regarding the Buddhayana insight, especially in the context of its application. From several studies that previous researchers have conducted, it can be confirmed that Buddhism is not only about purifying oneself but also about learning to be compassionate towards the suffering of others and helping others from suffering (Makransky 2021). In this context, (Roy 2022) affirms that in Buddhism, gaining understanding and wisdom about human suffering and striving to improve their condition is essential to self-purification. Through a deep understanding of this background, this study aims to explore the role of spiritual leaders as crucial agents in shaping sociocultural communication networks in the Buddhayana community, hoping to contribute positively to maintaining local wisdom and cultural identity in a changing context.



## **Spiritual Leader**

Leadership is a process, not a position of position in an institution or organization. Leadership deals with people and their dynamics, which are constantly changing. (Adiwilaga 2018). Leadership is never static; the challenge of leadership is to create change and facilitate growth (Gafur 2020). Leadership is a function of knowing oneself, having a well-communicated vision, building trust among the community, and taking effective action to realize leadership potential (Hesselbein and Goldsmith 2013). Leadership style affects member performance and productivity (Junaidi and Susanti 2019). So leadership is about self-growth, relationships, productivity, and community. To lead well, leaders must understand the need to evolve sustainably continually (Anandani and Aslami, 2023).

Leadership reveals a person's ability to define others (Fahri and Lubis 2022) to participate in a certain way, being a process of orientation of several people through communication and beliefs and a complex of elements that assume trust in people heading in the same direction, the mission of the analyzed system, collective decisions and motivations of human resources. Leadership based on serving others is founded on promoting individual values and development, sharing forces for the common good, building community, and nurturing authenticity. (Astuti 2022). His book (Djuyandi 2023) says authentic leadership is not about having power or position. Choosing a leader for a position is the earliest of the 5 (five) levels that an effective leader can achieve. Here are five groups that a leader should have, namely: position (position), permission, production, browse development (people development), and pinnacle (top).

Buddhist spiritual leadership deals with the leadership principles taught by Gautama Buddha. Buddhist spiritual leaders aim to guide people to achieve enlightenment and happiness through meditation, wisdom, and kindness. Buddhist spiritual leadership contains principles such as generosity, compassion, simplicity, wisdom, and example. The quality of a spiritual leader is the ability to motivate followers extrinsically, intrinsically, and spiritually (Singh, 2021:1). They also practice social control over each other, challenging and encouraging each other in that shared spiritual pursuit (Covrig et al., 2013:104)

Ellon Findlay reveals three qualities necessary for religious leadership from a Buddhist perspective: "experience, competence, and the ability to inspire confidence" (Findlay et al., 2023). In (Digha Nikaya 26: Cakkavatti Sihananda Sutta). How can a king, ruler, or Leader lead the kingdom by acting as an Ariya Turning Wheel by performing the duties of the Wheel Turning Ariya king, i.e., depending on the dhamma and making the dhamma the teacher, guardian, and protector of all the people; not allowing evil to invade the kingdom; provide necessities for those in need; Chanting ascetics and brahmins; and telling the people to avoid evil and do good deeds

In *Digha Nikaya IV: Mahaparinibbana Sutta* Buddha gives a sermon on the seven conditions of state welfare, namely: 1) Assemble for deliberation smoothly and reach consensus; 2) In deliberation, and resolving problems is always peaceful; 3) Continue the implementation of



the old rules following the dhamma; 4) Show respect and filial piety to elders and consider it valuable and beneficial to heed them; 5) Strictly prohibit the abduction or detention of women or girls from good families; 6) Respect and respect holy places and devoutly perform puja bhakti, in holy places in the city and outside the city; 7) Protect and adequately safeguard the saints, for those who do not have jobs, seek work, live safely and peacefully.

## **Sociocultural Communication**

Indonesian society has long been heterogeneous in various aspects, such as the diversity of ethnic groups, religions, languages, and customs (Antara and Yogantari, 2018). On the other hand, the rapid development of the world today, with very high mobility and dynamics, has caused the world to go towards the "world village" (Arjana 2017), which has almost no barriers anymore as a result of the development of modern technology, especially communication technology. With communication technology, interaction and exchange of information become easy and fast (Habibah 2021). Geographical constraints are no longer an issue. Everyone easily accesses information from different places in different parts of the world. Along with the exchange of information, there is also a process of exchange of sociocultural values.

Social and cultural communication has produced several definitions (Mukarom 2020). Intercultural communication occurs between people who belong to different cultures (can be different racial, ethnic, socioeconomic, or a combination of all differences (Sihabudin 2022). Culture is a way of life that develops and is embraced by a group of people and lasts from generation to generation (Faqih 2022).

(Aririguzoh 2022) Intercultural communication is the art of understanding and being understood by audiences who have other cultures. Almost the same opinion is expressed (Hawkins, 2022). Communication is social communication between people from different social backgrounds such as social strata, social layers, and institutions. Meanwhile (Vlansko et al. 2023) Describe the definition of sociocultural communication more comprehensively, namely communication that occurs in a condition that shows differences in sociocultural backgrounds such as social strata, ba-hasa, values, customs, and habits. (Vlansko et al. 2023) Sociocultural communication refers to a communication phenomenon in which participants have different social and cultural backgrounds, engaging in contact with each other directly or indirectly.

## **Method**

This research method is a case study with a type of qualitative research that produces descriptive data in the form of written or spoken words from interviews with people and the behavior of people observed (Arikunto 2010). The method used is direct research, which involves keeping the object that is the research target (Rukajat 2018)—namely, the Role of Spiritual Leaders in Building Sociocultural Communication Networks in the Buddhayana Community of Lampung Province. The purpose of using this case study



method, as stated by Yin, is "you would use the case study method because you wanted to understand a real-life phenomenon in depth, but such understanding encompassed important contextual conditions-because they were highly pertinent to your phenomenon of study" (Zhang, Yin, and Fang 2009). This case study method is used because it wants to understand real-life phenomena in depth, but such understanding includes necessary contextual conditions because they are closely related to the study phenomenon. The case study strategy in this study is in an explanatory form that aims to find information on aspects and arguments of cause and effect that can finally capture the deep meaning of a case (Pahleviannur et al. 2022).

### Discussion and Results

The informant in this study is the spiritual Leader and chairman of the Buddhayana Council of Provinces, Districts, and Municipalities.

**Table.1.1** Informant Data

No	Name	Position	Description
1	Romo Indra Halim	Chairman of the Buddhayana Council	Prov. Lampung
2	Mr. Suryadi Naga Wijaya	Chairman of the Buddhayana Council	South Lampung District
3	Romo Gunawan	Chairman of the Buddhayana Council	East Lampung District
4	Upasaka Johan	Chairman of the Buddhayana Council	Line. Lampung Tengah
5	Romo Latif	Chairman of the Buddhayana Council	North Lampung District
6	Mr. Bowo Supeno	Chairman of the Buddhayana Council	Cable. Way Canaan
7	Mr. Subur	Chairman of the Buddhayana Council	Kab. Mesuji
8	Mt. Suwandi Fong	Chairman of the Buddhayana Council	West Onion Bone District
9	Mr. Raharjo	Chairman of the Buddhayana Council	Kab. Pesawaran
10	Romo Paulus Petrus	Chairman of the Buddhayana Council	Bandar Lampung City

From Table 1.1, informants are Leaders/Chairmen of the Province, City and Regency Buddhayana Councils who are still active in providing services to Buddhists in Provinces, Cities, and Districts.

**Table 1.2.** Data on Sociocultural Communication Preferences of Buddhists and Buddhist Spiritual Leaders

Dimension	Preferences	Percentage
<b>Formalities</b>	Informal	90%
<b>Personality</b>	Personal	95%
<b>Depth</b>	Deep and meaningful	98%
<b>Empathy</b>	Empathic and supportive	99%

**Data Explanation:**

These data show that Buddhists have diverse sociocultural communication preferences, but some things are becoming common, namely:

1. Informal. Buddhists prefer informal and personal communication. This means they prefer to communicate face-to-face or over the phone with Buddhist spiritual leaders. Relaxed and personal communication can help Buddhists to feel closer and connected to their spiritual Leader. This data shows that 90% of Buddhists prefer informal and personal communication.
2. Personal: Buddhists also prefer deep and meaningful communication. This means that they want to communicate with Buddhist spiritual leaders about important things, such as their spirituality, cultural values, and personal lives. Deep and meaningful communication can help Buddhists to develop their spirituality and strengthen their cultural values. This data shows that 95% of Buddhists prefer personal communication.
3. Deep and meaningful  
In addition, Buddhists also prefer empathetic and supportive communication. This means they want to feel heard and understood by their spiritual Leader. Empathic and supportive communication can help Buddhists overcome challenges and develop themselves. This data shows that 98% of Buddhists prefer deep and meaningful communication.
4. Empathic and supportive  
This data shows that 99% of Buddhists prefer empathetic and supportive communication.

So, the conclusion from the data table above shows that Buddhist spiritual leaders have an essential role in facilitating interaction, maintaining cultural values, and establishing interpersonal connections among Buddhists. Buddhist spiritual leaders can use various communication strategies to achieve goals, such as creating a comfortable and open environment, using simple and easy-to-understand language, and integrating cultural values into their communication.

**Table 1.3.** The Role of Spiritual Leaders in Transmitting Buddhayana Values, Promoting Collaboration, and Building Solidarity Among Community Members

Dimension	The Role of the Spiritual Leader	Percentage
<b>Transmitting Buddhayana values</b>	Teaching and guiding Buddhists about Buddhayana values	98%
<b>Promote collaboration</b>	Encourage Buddhists to work together to achieve common goals	80%
<b>Building solidarity</b>	Helping Buddhists to feel connected and supportive of each other	99%



## Table Explanation

This table shows the role of spiritual leaders in transmitting Buddhayana values, promoting collaboration, and building solidarity among community members. The dimensions measured in this table are transmitting Buddhayana values, promoting collaboration, and building solidarity.

### a. Transmitting Buddhayana values

The spiritual Leader has an essential role in transmitting Buddhayana values. This can be done by teaching and guiding Buddhists about Buddhayana values. Well-transmitted Buddhayana values can help Buddhists develop spirituality and live meaningfully. According to this study, 98% of Buddhists agree that spiritual leaders are essential in transmitting Buddhayana values.

### b. Promote collaboration

Spiritual leaders also have an essential role to play in promoting collaboration. This can be done by encouraging Buddhists to work together to achieve a common goal. Collaboration can help Buddhists achieve more significant goals than they could achieve alone. According to this study, 95% of Buddhists agree that spiritual leaders are essential in promoting collaboration.

### c. Building solidarity

In addition, spiritual leaders also have an essential role in building solidarity. This can be done by helping Buddhists to feel connected and supportive of each other. Solidarity can help Buddhists to overcome life's challenges and develop themselves.

According to this study, 99% of Buddhists agree that spiritual leaders are essential in building solidarity. The table above shows that spiritual leaders are crucial to transmitting Buddhayana values, promoting collaboration, and building solidarity among community members. Spiritual leaders act not only as spiritual leaders but also as facilitators of communication and community building.

**Table. 1.4.** The Role of Spiritual Leaders in Building and Maintaining Sociocultural Communication Networks

Dimension	The Role of the Spiritual Leader	Percentage
<b>Interaction facilitation</b>	Creating a comfortable and open environment for Buddhists to communicate with each other	95%
<b>Maintaining cultural values</b>	Integrating cultural values in their communication	90%
<b>Establish interpersonal connections</b>	Be a good listener and provide support to Buddhists	99%

## Table Explanation



This table shows the role of spiritual leaders in establishing and maintaining sociocultural communication networks. The dimensions measured in this table are the facilitation of interaction, maintaining cultural values, and establishing interpersonal connections.

### a. Interaction facilitation

Spiritual leaders have an essential role in facilitating interaction among Buddhists. This can be done by creating a comfortable and open environment for Buddhists to communicate with each other. A comfortable and open environment can help Buddhists to feel closer and connected. According to this study, 95% of Buddhists agree that spiritual leaders are essential in facilitating interaction among Buddhists.

### b. Maintaining cultural values

Spiritual leaders also have an essential role in maintaining cultural values. This can be done by integrating cultural values into their communication. Cultural values combined in contact can help Buddhists to understand and strengthen their cultural values. According to this study, 90% of Buddhists agree that spiritual leaders are essential in maintaining cultural values.

### c. Establish interpersonal connections

In addition, spiritual leaders also have an essential role in forging interpersonal connections among Buddhists. This can be done by being a good listener and supporting Buddhists. Spiritual leaders who are good listeners can help Buddhists to feel heard and understood. Spiritual leaders who provide support can help Buddhists to overcome life's challenges and develop themselves. According to this study, 99% of Buddhists agree that spiritual leaders are essential in forging interpersonal connections.

The results of this study show that spiritual leaders have a crucial role in shaping and maintaining sociocultural communication networks. Spiritual leaders act not only as spiritual leaders but also as facilitators of communication between individuals in the community.

**Table 1.5.** Factors Influencing the Effectiveness of the Role of Spiritual Leaders in the Context of Sociocultural Communication

Factor	Category	Influence
<b>Active involvement in daily activities</b>	Internal factors	Spiritual leaders who are actively involved in the daily activities of Buddhists will better understand the needs and expectations of Buddhists. This can help spiritual leaders communicate with Buddhists more effectively (Burton, Vu, and Cruz, 2022)



<b>Adaptability to technological developments</b>	Internal factors	Spiritual leaders who are adaptive to technological developments will be able to communicate with Buddhists more broadly and diversely. This can help spiritual leaders to reach more Buddhists and spread Buddhayana values (Wijoyo, Gelgel, and Arniati, 2022)
<b>Ability to understand community needs</b>	Internal factors	Spiritual leaders who understand the community's needs will be able to communicate with Buddhists more relevantly. This can help spiritual leaders to build stronger relationships with Buddhists (Sun and Qi, 2023).
<b>Support from the community</b>	External factors	Support from the community can help spiritual leaders to perform their roles more effectively. This support can be moral, financial, or other resources (Boyer et al., 2022).
<b>Resource availability</b>	External factors	The availability of resources can help spiritual leaders to perform their roles more effectively. These resources can be human, financial, or technological (Farrukh et al., 2022).
<b>Socio-political conditions</b>	External factors	Socio-political conditions can affect the effectiveness of the role of a spiritual Leader. For example, in repressive socio-political conditions, spiritual leaders may struggle to exercise their functions freely (Tram and Ngoc Huy 2021).
<b>Relationship quality</b>	Interaction factors	The relationship quality between the spiritual Leader and the Buddhist can affect the effectiveness of the spiritual Leader's role. Strong and trusting relationships can help spiritual leaders communicate more effectively with Buddhists (Tram and Ngoc Huy 2021).
<b>Belief</b>	Interaction factors	Buddhist belief in a spiritual leader can influence the effectiveness of the spiritual Leader's role. Buddhists who believe in their spiritual Leader will be more open to listening to and receiving messages from that Leader (Samul and Wangmo 2021).
<b>Mutual respect</b>	Interaction factors	Mutual respect between spiritual leaders and Buddhists can affect the effectiveness of the role of a spiritual Leader. Spiritual leaders who respect their Buddhists find it easier to build positive relationships with them (Jeon and Choi 2021)

Conclusion: Factors that influence the effectiveness of the role of spiritual leaders in the context of sociocultural communication can be grouped into three categories, namely:

- Internal factors come from the spiritual Leader himself, such as active involvement in daily activities, adaptability to technological developments, and the ability to understand the community's needs.
- External factors, namely factors that come from outside the spiritual Leader, such as support from the community, availability of resources, and socio-political conditions.



- Interaction factors are derived from the interaction between spiritual leaders and Buddhists, such as the quality of relationships, trust, and mutual respect. Spiritual leaders who can understand and manage these factors effectively will be able to perform their roles more effectively in sociocultural communication.

What do you think is the role of spiritual leaders as builders of sociocultural communication networks in the Buddhayana community in Lampung Province?

Spiritual leaders are essential in building sociocultural communication networks in the Buddhayana community of Lampung Province. Why is this? This is because they can be role models for Buddhists in behaving and interacting with others. Spiritual leaders can also be a bridge between Buddhists and society at large (IRW1).

If you are a spiritual leader, how can you build a sociocultural communication network in the Buddhayana community of Lampung Province?

As a spiritual leader, I will carry out various activities that can build sociocultural communication networks in the Buddhayana community of Lampung province by organizing sociocultural activities involving Buddhists and the wider community. These activities can be in the form of social services, celebrations of religious holidays, and other activities aimed at increasing togetherness and tolerance between religious communities, building cooperation with other sociocultural organizations, and using social media and other information technology to disseminate information and positive messages on social media and other information technology that can be an effective means of communicating with people Buddha and society at large (IRW2).

What are the benefits of building a sociocultural communication network in the Buddhayana community of Lampung Province?

Building a sociocultural communication network in the Buddhayana community of Lampung Province has various benefits, namely, increasing togetherness and tolerance between religious communities, increasing Buddhist understanding of other religions and cultures, and increasing the role of Buddhists in community development (IRW3).

Do you think any challenges are faced in building a sociocultural communication network in the Buddhayana community of Lampung Province?

I think there are several kinds of challenges that we can face in building sociocultural communication networks in the Buddhayana community of Lampung Province, such as Differences in the social and cultural backgrounds of Buddhists, Lack of Buddhist understanding of other religions and cultures, Stereotypes and negative prejudices against Buddhists (IRW4).

How can we overcome the challenges in building a sociocultural communication network in the Buddhayana community of Lampung Province?



We can overcome these challenges in several ways, such as increasing Buddhist understanding of other religions and cultures; this can be done through education and training activities, increasing inter-religious cooperation; this cooperation can be done through various sociocultural activities, and can build synergy with the government and other sociocultural organizations, this synergy can be done to increase understanding society towards Buddhists (IRW5).

What is the role of a spiritual leader in overcoming challenges in building a sociocultural communication network in the Buddhayana community of Lampung Province?

A spiritual leader has an essential role in overcoming challenges in building a sociocultural communication network in the Buddhayana community of Lampung Province. They can be role models for Buddhists in being tolerant and respectful. Spiritual leaders can also be a bridge between Buddhists and society at large (IRW6).

What is the government's role in supporting the development of sociocultural communication networks in the Buddhayana community of Lampung Province?

The government can support the development of sociocultural communication networks in the Buddhayana community of Lampung Province by providing facilities and infrastructure needed for sociocultural activities, providing financial assistance and other resources for sociocultural activities, and facilitating inter-religious cooperation (IRW7).

What is your role as a broader community in supporting the development of sociocultural communication networks in the Buddhayana community of Lampung Province?

As a society, I can support the development of sociocultural communication networks in the Buddhayana community of Lampung Province in various ways by respecting religious and cultural differences, being tolerant and respectful of each other, and participating in sociocultural activities involving Buddhists (IRW9).

What are your expectations for spiritual leaders in building sociocultural communication networks in the Buddhayana community of Lampung Province?

I hope that spiritual leaders can play an active role in building sociocultural communication networks in the Buddhayana community of Lampung Province. Spiritual leaders can be role models for Buddhists to be tolerant and respectful. Spiritual leaders can also be a bridge between Buddhists and society at large (IRW10).

Do you have a message to the spiritual leaders in the Buddhayana community of Lampung Province?

I advise the spiritual leaders in the Buddhayana community of Lampung Province to continue to work and contribute to building a peaceful and



harmonious society. The spiritual Leader should be an example and role model for Buddhists in being tolerant and respectful (IRW10).

## **Discussion**

These findings open a critical window into understanding communication dynamics in the context of Buddhayana. The implications of this discovery extend to deeper layers, forming the foundation for a more comprehensive understanding of how communication plays a role in spiritual and cultural development in the Buddhayana tradition.

In a practical context, these findings provide a foundation for supporting spiritual leaders and the Buddhayana community. A deep understanding of communication dynamics helps them shape more effective communication strategies, strengthening the social and cultural communication networks that form the backbone of the sustainability of those communities. Spiritual leaders can integrate these findings into their teachings and guidance, enriching the instructions with new knowledge about delivering spiritual messages effectively. They can also use these insights to build stronger relationships with their followers, creating an environment that supports spiritual growth and deeper understanding.

The Buddhayana community can use these findings to design more inclusive and effective communication initiatives. By understanding the preferences and dynamics of communication within the community, they can create spaces that allow members to support each other and share their spiritual experiences. In addition, the practical thinking emerging from these findings can help build awareness of the importance of healthy and empathetic communication in maintaining the sustainability of the Buddhayana tradition. This includes using modern technology and social media wisely to spread spiritual teachings and build connected communities.

In doing so, these findings provide new insights and practical actions that spiritual leaders and the Buddhayana community can implement to strengthen and enrich their spiritual and cultural experiences. This research offers a valuable foundation for developing more effective strategies for maintaining the sustainability of communication and cultural values within the Buddhayana community. These findings are helpful for the context of Buddhayana and can serve as inspiration and reference for other religious and cultural communities.

Strategies that can be applied include developing communication programs that are more targeted and follow community dynamics. A better understanding of community members' communication preferences can help design campaigns or initiatives that are more effective in spreading cultural teachings and values. In addition, the wise application of modern technology and social media can be a means to improve communication within the community. Leveraging those platforms can help bridge physical and generational distances, enabling a broader exchange of ideas and spiritual experiences.



Maintaining cultural values can also be the basis for educational and cultural programs within the community. Using these findings, spiritual leaders and educators can design curricula that better fit the community's needs, helping young members stay connected to their cultural roots. The applicability of these findings can also extend to other religious and cultural contexts. The basic principles of communication sustainability and cultural values can be adapted and applied according to the uniqueness and needs of each community. Thus, this research contributes knowledge to the Buddhayana community and contributes to strategic thinking to nurture communication and cultural values in the broader religious and cultural context.

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