



Analysis of Temple Management in the Educational Development of Interests and Talents

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ABSTRACT

The purpose of this research is to analyze how the management of the temple supports Buddhayana youth in developing their interests and talents, identify the factors that optimally influence the development of Buddhayana youth's interests and talents, and formulate practical solutions that can help Buddhayana youth face challenges in their self-development process. In addition, to analyze the management system processing at Bodhisattva temple. This research uses a qualitative approach with a descriptive nature and a case study method. Data collection was conducted through interviews, observations, and documentation with the Chairman of the Temple, Foundation Supervisors, and the Youth Leaders at Bodhisattva temple, Bandar Lampung in 2024. The research results show that the Buddhist Youth at Bodhisattva temple are actively involved in religious and social activities, such as Sunday School, major holiday celebrations, and blood donation drives, with a spirit of volunteerism based on the 5T principles: Sincerity, Intelligence, Mutual Assistance, and Responsibility. This participation is fully supported by the Temple management, which provides facilities, training, and logistics to support the development of their interests and talents. These activities enhance the skills, self-confidence, and leadership abilities of the youth, while also preparing them for a more mature future and strengthening the Buddhayana community at the temple.

ARTICLE INFO

Keywords:

Temple Management; Interests and Talents; Buddhayana Youth; Bodhisattva Temple.

Article History:

Received: November 29, 2024

Revised: June 28, 2025

Accepted: June 29, 2025

Published: June 30, 2025

How to Cite in APA Style:

Chualasta et al., (2025). Analysis of Temple Management in the Educational Development of Interests and Talents. *Journal of Education, Religious, and Instructions*, 3 (1), 25-35.

Introduction

Management is a skill that involves basic abilities and is developed through experience to effectively achieve organizational goals. Management encompasses important aspects of resource allocation, planning, and action control to ensure that every element of the organization operates in harmony and productively (Tavo & Rasmus, 2024). Management is a special gift that enables humans to manage complex resources and processes, playing a crucial role in enhancing efficiency and maintaining stability in various organizational



contexts ([Payam, 2024](#)). In the context of Buddhism, management can be understood as the ability to regulate thoughts, actions, and relationships with the aim of achieving harmony and happiness, based on principles of wisdom ([Rarick, 2008](#)).

Good management is understood through three main aspects: 1) the ability to plan and direct actions, 2) the ability to adapt and change the direction of actions as needed, and 3) the ability to gather and develop actions. Therefore, management does not only encompass a single element, but must be understood as a process involving these three main components ([Mizrak, 2023](#); [Teuber et al., 2025](#)).

An expert in the field of management, Robbins, in ([Wardhana, 2024](#)) explains that there are several basic functions in management, namely:

- 1) Planning
This function involves the ability to determine goals and the steps that will be taken to achieve them. Planning helps organizations predict future situations and design strategies to face them. Examples of planning activities include the development of vision, mission, and the formulation of strategic plans.
- 2) Organizing
Organizing is the process of arranging resources and activities to achieve goals effectively. Through this function, managers divide tasks, assign responsibilities, and coordinate various parts within the organization. People who master this function often work as managers, coordinators, or supervisors who are able to maintain harmony over time.
- 3) Leading
The directing function involves the ability to motivate and guide team members to work effectively. Managers skilled in directing are able to build good communication, provide guidance, and inspire their teams. This ability is generally possessed by good leaders, including CEOs, directors, and team leaders.
- 4) Controlling
Controlling is the process of releasing and monitoring work results to ensure that goals are achieved according to plan. Through control, managers can detect errors, analyze obstacles, and make necessary corrections. Examples of this function can be seen in the work of auditors, quality controllers, and data analysts.
- 5) Decision Making
Decision-making is the ability to determine the best course of action among several alternatives. Managers skilled in this function are able to analyze situations in depth and consider the long-term impact of each choice. This ability is often seen in professions such as risk managers, consultants, and strategy analysts.

Each management function plays an important role in maintaining the efficiency and effectiveness of the organization. These functions work synergistically to support the achievement of the established goals ([Domyshe-Medyanyk et al., 2024](#); [Dada et al., 2015](#)).

As explained in Buddhist teachings, management in a monastery is a process that involves planning, organizing, directing, and controlling to achieve the set goals. As stated in the Dighajanu Sutta ([A.VIII.54](#)), the Buddha taught the importance of worldly happiness and well-being, one of which is wise well-being. This principle can be applied in the management of monasteries, namely by ensuring transparency, accountability, and wise



use of funds to support the spiritual and operational activities of the monastery . In the Sigalovada Sutta (D.31), the Buddha explains the importance of a healthy and respectful relationship between leaders and followers. Leadership in the monastery includes a vision for development, inspiration, and guidance to the community, with an emphasis on responsibility and integrity in every decision made. Parabhava Sutta (Sn.I.6) reminds us that failure to manage wealth and resources well is one of the factors leading to decline. Therefore, resource management in the monastery must be carried out efficiently and in accordance with the goal of supporting the spiritual well-being of the monks and laypeople. Furthermore, the Mahaparinibbana Sutta (D.16) mentions the importance of the sangha's role in supporting the community. The monastery, as a center of social and cultural activities, plays a role in strengthening community bonds and spreading Buddhist teachings through various social activities, such as conservation classes and cultural festivals, which have a positive impact on the followers and the wider community.

Interest is the feeling of liking or being attracted to something or an activity without anyone prompting it. Interest is essentially an acceptance of a relationship between oneself and something else, and the stronger or closer that relationship, the greater the interest (Soraya, 2015). Interest can be an indicator of a person's strength in a particular field and can enhance their desire to learn and achieve. There are differing opinions about interest expressed by experts, namely: According to the Great Dictionary of the Indonesian Language (KBBI), the word "interest" etymologically means: "a strong inclination of the heart towards something, passion, and desire." According to Sardiman (2018), "interest is defined as a state that occurs when someone sees characteristics or meanings of a situation that are relevant to their desires or needs." Interest according to Mudhar (2023) is: "Interest is defined as an activity that arouses curiosity and provides pleasure." According to Slameto (2015) , the definition of interest is: "A preference and attraction to something or an activity, without being prompted by anyone."

Talent and interest are innate qualities possessed by every individual and should be developed as part of the learning experience for students to prepare them for future life challenges. Phenomena show that there are still some educational institutions that pay insufficient attention to the development of students' talents and interests. The lack of extracurricular activities can cause students to be less active and affect their minimal non-academic achievements (Wisudanto et al., 2022). According to (Putri & Asrizal, 2023), people with well-developed interests have the following characteristics:

- 1) Showing a high interest in an activity or certain thing without any external pressure.
- 2) Seeking opportunities to engage in activities that align with their interests and striving to delve deeper.
- 3) Having a great curiosity about certain topics and tends to always seek further information.
- 4) Spending free time engaging in activities related to their interests, both independently and with groups.
- 5) Striving to develop skills or abilities in the field of interest, even beyond the designated time.
- 6) Tends to be more focused and enthusiastic when engaged in activities that align with their interests, demonstrating maximum effort.
- 7) Shows commitment to exploring more deeply and strives to continuously improve knowledge or skills in the field of interest.

Applying their interests in daily life, whether in the form of activities, conversations, or achieving goals related to those interests.



Based on that opinion, it can be concluded that the interests possessed by each individual vary, not only in intellectual interests. However, there are still other interests, such as interests in music, painting, and sports. The various interests possessed by each individual will give rise to different skills. In Buddhist teachings, interests are distinguished based on the levels of human capability found in the Sutta Pitaka, namely: 1) people with extraordinary interest (ugghatitana), 2) people with intellectual interest (vipancitannu), 3) people who can be trained (neyyo), 4) people who are difficult (padaparamo) (A.II:135). Seeing this, in Buddhism, interest is not much different from the views of experts, and every person should understand that each of them has abilities that must be developed.

Talent is the potential or natural ability that a person possesses in a certain field, which can develop through practice and experience. This talent encompasses various types, such as talent in music, sports, or academics, which influence a person's interest and skills in that field. According to (Tanfidiyah & Utama, 2019), talent can be seen as an individual's ability to develop certain skills, either naturally or through the learning process. Each individual has different potential talents, which influence their interests and the ways they develop skills in various fields of life. In this context, talent can develop along with the drive to learn and practice continuously.

According to (Lindawati et al., 2021), someone with a certain talent tends to show a tendency to enjoy activities related to that talent more, which in turn will form a stronger interest in that field. As time goes by, honed talents can lead to higher achievements, whether in academics, arts, or sports.

Method

In this study, the researcher used qualitative research methods with a descriptive approach and case study to analyze the management of the Temple in the development of the interests and talents of the Buddhayana youth at Bodhisattva temple. The data collection techniques used are interviews, observations, and documentation. Interviews were conducted semi-structured using purposive sampling techniques to select relevant informants, including the Chairman of Bodhisattva temple, the Foundation Supervisor, and the Youth Leader. The population in this study consists of the Temple administrators and the active youth at Bodhisattva temple. The sample consists of key informants selected based on specific criteria to provide relevant information regarding the management of the Temple and its impact on the development of youth interests and talents. The researcher used the snowball sampling technique to expand the number of informants and ensure more comprehensive information.

The design of this research includes initial observation steps, theory formulation, informant determination, and the preparation of data collection instruments. The researcher also used qualitative data analysis techniques to process the obtained information and compile a research report that concludes the findings related to the influence of temple management on the interests and talents of the Buddhist youth at Bodhisattva temple.

Data collection was conducted through in-depth interviews with predetermined informants, as well as direct field observations. The data obtained will be analyzed inductively, focusing on meaning, understanding, and processes occurring within the context of Temple management. Data analysis will be conducted through data reduction, categorization of main themes, and validity testing, triangulation, and based on Coding Techniques to achieve accurate results.

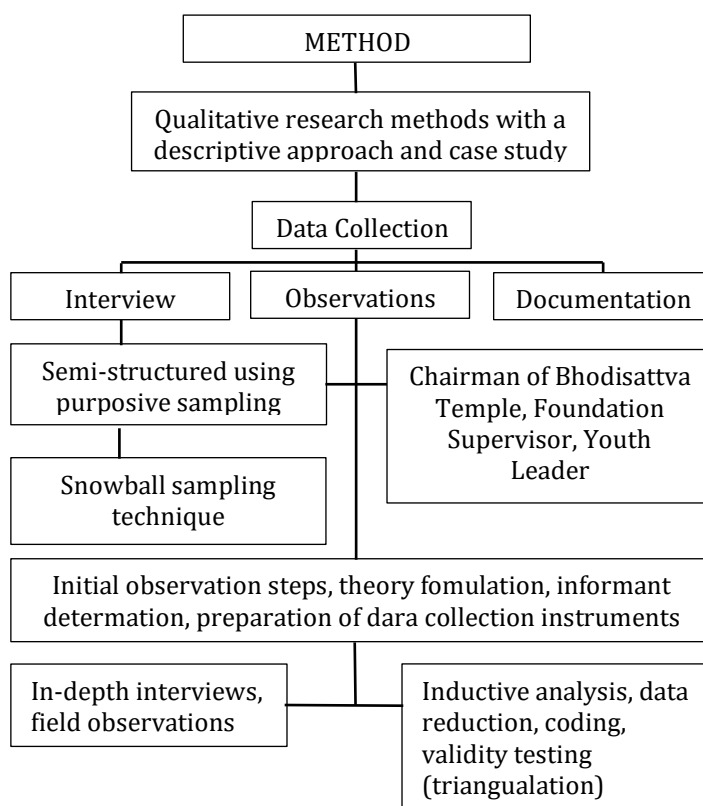


Figure 1. Flowchart of Qualitative Research Process at Bodhisattva Temple
Source: Author’s data analysis, 2025

Findings

Based on the results of data analysis and coding, the Buddhayana Youth at Bodhisattva temple have very good activities in the development of their interests and talents. Bodhisattva temple also has very good management for the development of Buddhist followers, especially the Buddhayana Youth at Bodhisattva temple. Bodhisattva temple provides significant support and assistance in the activities of Buddhayana Youth as well as the development of their interests and talents. In addition, the Buddhayana Youth are very active in activities that interest them and showcase their talents, particularly in sports and the development of spirituality and social skills. Therefore, it can be concluded that the management development of the Temple and the Buddhayana Youth is very good.

The findings of this study provide a comprehensive understanding of how the management of Bodhisattva temple influences the development of interests and talents among the Buddhayana youth. Through qualitative research methods, including semi-structured interviews and direct observations, several key themes emerged that illustrate the effectiveness of Temple management in fostering youth engagement, personal growth, and community involvement.

Active Participation in Religious and Social Activities

One of the most significant findings is the high level of active participation among the youth in various religious and social activities organized by Bodhisattva temple. The youth engage in a range of activities, including Sunday School, major religious celebrations, and



community service initiatives such as blood donation drives. These activities are not merely routine; they are imbued with a sense of purpose and community spirit.

The devotion and involvement of the youth are driven by a spirit of volunteerism, in line with the Buddhist character values accommodated in the religious education curriculum, namely honesty, discipline, responsibility, politeness, care, and self-confidence.. This active engagement not only enhances their spiritual development but also cultivates a sense of belonging and identity within the community. The following table summarizes the key activities and their impacts on the youth:

Table 1. Impact of Religious and Social Activities on Youth Development at Bodhisattva temple

| Activity | Description | Impact on Youth |
|------------------------------|----------------------------------------------------------|-------------------------------------------------------------------------------|
| Sunday School | Educational sessions focused on Buddhist teaching | Increases knowledge and understanding of Buddhism, fostering spiritual growth |
| Major Religious Celebrations | Participations in events like Vesak and Kathina | Fosters community spirit, cultural identity, and a sense of shared values |
| Blood Donation Drives | Social service activities aimed at helping the community | Enhances social responsibility, empathy, and a commitment to service |

Source: Author's data analysis, 2025

The data collected indicates that these activities serve as platforms for the youth to express their beliefs and values, reinforcing their connection to the Buddhist community. The sense of achievement and fulfillment derived from these activities contributes significantly to their overall well-being.

Supportive Management Structure

The management of Bodhisattva temple plays a pivotal role in creating an environment conducive to youth development. The Temple provides essential facilities, training programs, and logistical support that enable the youth to engage in various activities effectively. This structured management approach ensures that the youth have access to resources that enhance their skills and confidence.

Interviews with key informants revealed that the presence of experienced leaders, such as the Chairman and the Foundation Supervisor, is instrumental in guiding and mentoring the youth. These leaders not only provide direction but also serve as role models, demonstrating the values of leadership, commitment, and service. The management's proactive approach in involving youth in decision-making processes further empowers them, fostering a sense of ownership and responsibility.

Development of Leadership Skills

Another critical finding is the emphasis on leadership development among the youth. Through their involvement in Temple activities, the youth are encouraged to take on leadership roles in organizing events and leading community service initiatives. This hands-on experience is invaluable, as it builds their confidence and equips them with essential skills for future leadership roles within the community.



The principles of Positive Youth Development (PYD) are evident in this context, as the youth learn to navigate challenges, work collaboratively, and develop problem-solving skills. The management's encouragement of youth-led initiatives not only enhances their leadership capabilities but also fosters a culture of innovation and creativity within the Temple.

Comprehensive Personal Development

The findings suggest that the activities organized by Bodhisattva temple contribute significantly to the personal development of the youth. They gain not only spiritual insights but also develop social, emotional, and organizational skills. The integration of spiritual practices, such as meditation and mindfulness, alongside social activities, creates a balanced environment for personal growth.

This approach aligns with the teachings of Buddhism, which emphasize the importance of both spiritual and worldly development. The youth reported feeling more grounded and centered as a result of their participation in these activities, which in turn enhances their ability to cope with life's challenges. The Temple serves as a nurturing space where youth can explore their interests, develop their talents, and cultivate meaningful relationships.

Discussion

Based on the analysis of data, the Buddhayana youth at Bodhisattva temple have shown a significant positive contribution to the development of their personal characteristics, ethics, and moral values. Their involvement in spiritual and social activities such as meditation retreats, Liam Keng rituals, Sunday school, blood donation drives, and community service illustrates a balanced integration of religious devotion and civic engagement. These activities do not merely serve ritualistic functions; they actively contribute to the holistic formation of the youth by shaping their identity, emotional intelligence, leadership capabilities, and sense of social responsibility.

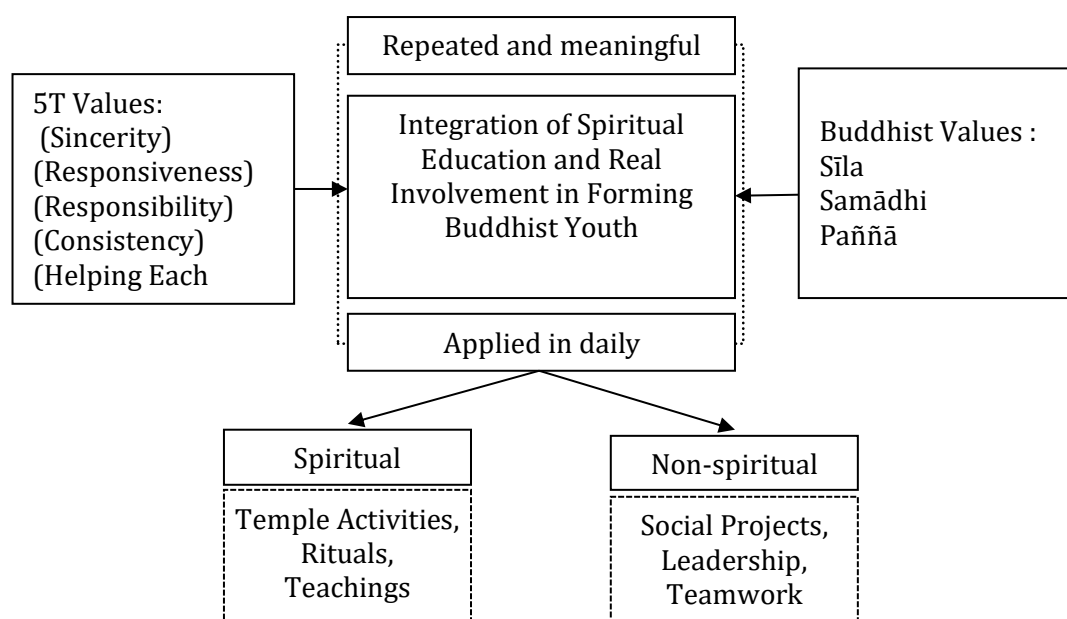


Figure 2. Integration of spiritual education with real-life engagement

Source: Author's data analysis, 2025



This integration of spiritual education with real-life engagement reflects the Buddhist values of *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom), which are internalized by the youth through repeated and meaningful practice. The 5T principles Tulus (Sincerity), Cerdas (Intelligence), Tolong-menolong (Helping Each Other), and Tanggung jawab (Responsibility) serve as guiding values, not only in religious contexts but also in day-to-day conduct, community interaction, and decision-making. These principles are reinforced through hands-on participation, where youth are given responsibilities, roles, and opportunities to express their potential in both spiritual and non-spiritual domains.

Crucially, the findings also highlight the central role of Bodhisattva temple's management in facilitating this developmental process. The presence of structured planning, adequate facilities, program scheduling, and supportive leadership provides an enabling environment for the youth. Through a participatory management approach, the temple allows young individuals not only to engage in activities but also to organize and lead them. This empowerment fosters a strong sense of agency and cultivates leadership qualities in a religious framework. The youth learn how to coordinate events, manage time, work collaboratively, and solve problems skills that are transferable to broader social and professional contexts.

The variety and diversity of programs further strengthen this development. From meditative practices that build introspection and mindfulness to public-facing service programs that encourage empathy and solidarity, the Temple nurtures multiple aspects of intelligence and personal growth. This reflects a holistic pedagogical model that aligns with Howard Gardner's theory of Multiple Intelligences, where spiritual intelligence (existential), interpersonal, and intrapersonal competencies are enhanced in synergy. In addition, these programs contribute to the reinforcement of communal bonds and identity. The youth not only gain individual benefits but also internalize a collective identity rooted in Buddhist values and cultural practices.

Through participation in religious rituals like *Liam Keng*, youth develop an appreciation of cultural heritage and spiritual traditions. These rituals become platforms for skill-building and confidence development as young people take on responsibilities in liturgical settings. Social activities, such as blood donation and disaster relief, further expand their awareness of societal needs and ethical action, promoting a model of compassionate citizenship in line with Buddhist teachings on *karuṇā* (compassion) and *mettā* (loving-kindness).

The findings also affirm that Bodhisattva temple functions as a safe space for youth to explore identity and responsibility. The psychological safety and trust cultivated within this environment allow young people to learn through experience without fear of judgment. With guidance from religious leaders who serve as mentors and role models, the youth receive feedback, affirmation, and direction. This aligns with contemporary youth development frameworks such as Positive Youth Development (PYD), which emphasize the importance of fostering confidence, competence, connection, character, and caring. These five elements are visibly cultivated through the temple's programs.

Moreover, this dynamic between management and youth participants promotes sustainability in religious community building. The emergence of youth leaders from within the system ensures the continuity of tradition, responsibility, and innovation. It creates a feedback loop where younger members feel valued and included, thus preserving institutional relevance and vitality in the long term. This intergenerational model, where knowledge and responsibility are shared and passed down, strengthens the resilience and



adaptability of the religious community.

In conclusion, the data suggests that the development of youth interests and talents at Bodhisattva temple is not incidental but the result of deliberate planning, value-based education, and inclusive leadership. The activities at the temple foster not only spiritual growth but also essential life skills, community awareness, and ethical consciousness. The Temple has successfully positioned itself not only as a center of worship but as a transformative educational and developmental space for young Buddhists. The integrated approach practiced at Bodhisattva temple can serve as a model for other religious institutions aiming to contribute meaningfully to youth empowerment and character formation.

Conclusion and Suggestions

Based on the results of the research and data analysis, it can be concluded that the management of Bodhisattva temple has successfully supported the development of the interests and talents of Buddhayana youth through adequate programs, facilities, and support, encouraging the youth to actively participate in religious and social activities, develop Dhamma skills, and achieve organizational accomplishments and responsibilities as the next generation. Through well-organized programs, supportive leadership, and a value-based framework rooted in Buddhist teachings, the Temple successfully creates a conducive environment for fostering the interests, talents, and character of young individuals. The integration of religious practices, leadership opportunities, social service, and spiritual education allows youth to grow not only in their faith but also in their social, emotional, and intellectual capacities.

The application of the 5T principles (Sincerity, Intelligence, Helping Each Other, Responsibility) in daily activities, alongside structured management support, facilitates the formation of ethical behavior, civic responsibility, and leadership potential among the youth. The diverse range of activities offered ranging from meditation and rituals to sports and community service demonstrates the Temple's commitment to multidimensional youth empowerment. In essence, Bodhisattva temple is not merely a religious institution but a developmental space that nurtures future generations of spiritually rooted and socially responsible individuals.

In order to sustain and strengthen the youth development initiatives at Bodhisattva temple, several strategic steps are recommended. These suggestions aim to enhance the impact of existing programs while adapting to the evolving needs of the younger generation.

First, the Temple is encouraged to continue developing innovative programs that integrate Buddhist values with contemporary issues faced by youth, such as digital literacy, environmental awareness, and mental health. These initiatives can enrich spiritual education while addressing real-life challenges. In line with this, structured leadership training including public speaking, event organization, and interfaith dialogue should be implemented to build the capacity of future youth leaders.

Second, collaboration with educational institutions, universities, NGOs, and government bodies can expand access to learning resources and provide youth with broader platforms for social engagement. This inter-institutional cooperation will enhance the visibility and relevance of Buddhist youth involvement in wider society.



Third, documenting best practices in youth development and program management can support replication in other religious settings, while also contributing to knowledge sharing within the Buddhist community. To ensure that programs remain effective and youth-centered, regular evaluation and feedback mechanisms should also be institutionalized.

By implementing these suggestions, Bodhisattva temple can continue to serve as a dynamic center for holistic youth development nurturing individuals who are spiritually grounded, socially responsible, and equipped to contribute meaningfully to both their religious and civic communities.

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