The Effect of Interpersonal Communication on the Religious Behavior of Buddhist Monastery Manggala Ratna East Lampung

Wahyu Arya Metta *1* ⬤ *https://orcid.org/0009-0006-4575-6321*
Komang Sutawan *2* ⬤ https://orcid.org/0009-0007-4978-751X
Vike Aprilianin Marwintaria Saputri3 ⬤ https://orcid.org/0009-0006-8973-241X

1,2 Buddhist Education Department, *STIAB Jinarakkhita Lampung*
3 Buddhist Communication Department, *STIAB Jinarakkhita Lampung*

Corresponding author:wahyu arya meta wahyu.aryametta@sekha.kemenag.go.id

ABSTRACT
This study was motivated by the problem of Buddhist religious behavior at the Manggala Ratna Buddhist Monastery in East Lampung, which includes a lack of activity in rituals and prayer, lack of enthusiasm for practicing religious teachings, lack of participation in religious activities, lack of a sense of obligation and awareness of the implementation of religious teachings, and lack of obedience to religious teachings.

The research methodology uses a quantitative approach with descriptive methods. Data collection was done through a closed questionnaire that included statements about interpersonal communication variables (X) and religious behavior (Y). Data analysis includes validity test, reliability test, normality test, descriptive analysis, simple linear regression analysis, and hypothesis testing.

The results showed that the influence of interpersonal communication on the religious behavior of Buddhists in Manggala Ratna Buddhist Monastery in East Lampung was 37.3%, while 62.7% was influenced by other factors not examined in this study. Regression analysis shows that there is a significant influence, with a significance value (sig) on the tcount of 7.032> ttable 1.663. Therefore, it can be concluded that interpersonal communication, especially in terms of openness, has a positive influence on the religious behavior of Buddhists at Manggala Ratna Buddhist Monastery in East Lampung.

Introduction

According to Perdianto (2018) A person's behavior towards the conditions of his environment caused by various factors that occur, because human behavior itself is influenced by factors including supporting factors, drivers, perceptions and environmental factors in the form of physical or social. The existence of these factors reflects humans as creatures who have a way to behave or act in relation to themselves or others. by Jhon B and Watson on Behaviorial theory in Mustafa (2011). Behavior itself is about a (Stimulus) and response (Response) which becomes one that produces a functional form of relationship. Religion according to Nasir (2014) is a term from the word religion which means regulations to keep the soul and human mind from chaos and as a form of avoiding prohibitions from Him in accordance with the will and choice of humans for their own happiness, so religious behavior itself is in the form of human activities or behavior in accordance with religious values. For humans, religion is needed as a guide to act or behave

well personally. Religious behavior can be practiced by humans as an appreciation of awareness of a belief to manifest the value of religious values in humans.

Perdianto (2018) to describe humans can practice their religious behavior can be shown through self-introspection and appreciation to stay away from His prohibitions which can be shown through the practice of prayer, reading the scriptures of their religion and other behaviors that bring spirituality. Therefore, humans who have religious behavior are those who are spiritual by believing in the existence of God. Humans who have religious behavior are those who have trust, and obedience to the Creator and social justice. Nasir (2018) argues that there are ideal conditions regarding a person's religious behavior. Humans who reflect having strong religious behavior are shown by having an attitude of belief in their religion, having a good quality of religious rituals that make it an attitude of submission to the teachings of their religion, and finally as a manifestation of the value system in society or human relations. Therefore, it needs to be believed that religious behavior has a positive value for human life as a guide in life both biologically and spiritually, a helper in difficulty as controlling the human mind and moral control.

WhileThe lack of carrying out religious behavior by the community is caused by daily activities and the importance of personal affairs and the lack of working together in carrying out their obligations as religious humans (Heriyansya, 2021). According to (Hasbi W, 2022). In community life, the weakness of a person's religious behavior comes from a lack of appreciation of religious teachings, work and association become obstacles.

Then based on observations made by researchers in the field, problems were found related to the religious behavior of Buddhists at the Manggala Ratna Buddhist Vihara in East Lampung, including 1). People who do not carry out religious practices, 2). Lack of awareness and interest caused by laziness so as to create "sometimes" behavior in carrying out religious obligations, 4). Lack of activeness regarding religious rituals and activities, and 5). Lack of obedience to religious teachings, work and socialization and laziness are factors in the problem, this is supported by the few who are active in religious activities, only 7 to 15 people are active, and communication between people becomes a problem and inhibiting factor.

Communication plays an important role in the quality of human life there is 70% that human time is used to communicate (Hermalita, 2022). He added that the purpose of interpersonal communication is basically this communication to change the behavior of others. Based on the background and problems that occur, researchers are interested in taking the title on the effect of interpersonal communication on the religious behavior of Buddhists at the Manggala Ratna Buddhist Vihara in East Lampung.

Method

The method used in this research is a quantitative method with a descriptive approach (Sugiyono: 2017) Stating that if the subject under study is less than 100 then it is better to use all the subjects or is a population study, sampling by random sampling because the population has the same opportunity. So in this study using population research with a total of less than one hundred subjects or only 85 people. The technique in data collection that researchers use is a closed questionnaire containing statements from interpersonal communication variables (X) and religious behavior (Y). Analysis techniques used in this study include validity test, reliability test, normality test, descriptive analysis, simple linear regression analysis and hypothesis testing.

Findings

Instrument Testing Results

a) Validity Test of Interpersonal Communication (X)
It was found that out of 45 items there were 41 valid items and 4 invalid items.Invalid statements are found at numbers 4, 6, 13 and 17 for the Interpersonal Communication Variable. Some of these items are declared invalid by comparing if $t_{count} > r_{table}$ then the item is declared valid. In 17 respondents with a significance level of 0.05 (n-2) is 0.4821. Meanwhile, 41 valid statements will be used to obtain research data.

b) Validity Test of Religious Behavior (Y)
It was found that out of 71 items there were 66 valid items and 5 invalid items. Invalid statements are number 51, 62, 104, 109 and 113 for the Religious Behavior Variable. Some of these items are declared invalid Some of these items are declared invalid by comparing, if tcount> rtable then the item is declared valid. In 17 respondents with a significance level of 0.05 (n-2) is 0.4821. Meanwhile, 66 valid statements will be used to obtain research data.

c) Reliability Test
Based on the research instrument reliability test, the reliability on 107 items, the results of the reliability Analysis Scale (alpha) using SPSS 16.0 resulted in a Cronbach's Alpha value of 0.975 because > 0.05 means that the measuring instrument is declared reliable. It can be concluded that the research instruments used in this study have met the requirements of good validity and reliability.

Table 1.1 *Cronbach's Alpha*

Cronbach's Alpha	N of Items
.975	107

Source: Management results using Spss 16.0

Normality Test
Based on the results of the data normality test, including data on Interpersonal communication variables (X) and religious behavior variables (Y). It is known that the significance probability value (2-tailed), of the interpersonal communication variable (X) is 411, which means 411> 0.05, so the data is normally distributed. Then the significance value (2-tailed), of the religious behavior variable (Y) is 286, which means 286> 0.05, so the data is normally distributed.

Table 1.2 Cronbach's Alpha

One-Sample Kolmogorov-Smirnov Test		X	Y
Normal Parameters	Mean	1.6711E2	2.7122E2
	Std. Deviation	1.10927E1	1.91593E1
Most Extreme Differences	Absolute	.096	.107
	Positive	.059	.064
	Negative	-.096	-.107
Kolmogorov-Smirnov Z		.887	.985
Asymp. Sig. (2-tailed)		.411	.286

a. Test distribution is Normal.

Source: Management Results Using SPSS 16.0

Hypothesis Testing and Simple Regression Analysis

Based on the table above, the tcount is 7.032 and the ttable of 85 respondents with dk n-2 so that there are 83 respondents with a significance value of 0.05 which is 1.663. Based on the results of data analysis, it shows that H_o is rejected and H_a is accepted, obtained t count = (7.032> 1.663) or with a significance value (p) of 0.000 <0.05, it can be concluded that there is an effect of interpersonal communication on religious behavior in Buddhists of Manggala Ratna Buddhist Vihara Lampung Timur.

Table 1.3 Regression Analysis

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	11511.578	1	11511.578	49.446	.000[a]
	Residual	19323.175	83	232.809		
	Total	30834.753	84			

a. Predictors: (Constant), X

b. Dependent Variable: Y

Source: Management Results Using SPSS 16.0

Table 1.4 Residuals Statistics

Residuals Statistics[a]

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	237.3411	293.2738	2.7122 E2	11.70652	85
Residual	-4.39458E1	34.27555	.00000	15.16700	85
Std. Predicted Value	-2.894	1.884	.000	1.000	85
Std. Residual	-2.880	2.246	.000	.994	85
a. Dependent Variable: Y					

Source: Management Results Using SPSS 16.0

Based on the table above with 85 respondents, the minimum residual value of interpersonal communication on religious behavior is 4.39458, the maximum is 34.27555, the mean is 00000 and the standard deviation is 15.16700.

Table 1.4 Model Summary

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.611[a]	.373	.366	15.25809
a. Predictors: (Constant), x				

Source: Management Results Using SPSS 16.0

Based on the above, the correlation coefficient is 0.373. This means that interpersonal communication with religious behavior has a relationship. The coefficient of determination R Square is 0.373 or 0.373 x 100% = 37%. The R Square value states that 37% of the religious behavior of Buddhists of Manggala Ratna Buddhist Vihara Lampung Timur is influenced by interpersonal communication while the rest is influenced by other factors that are not included in the regression equation.

Discussion

From the results of the study that there is a real picture of the influence of interpersonal communication on the religious behavior of Buddhists. the results of data processing using SPSS obtained the value of t count> t table (7.032> 1.663) or Sig <0.05 (0.000 <0.05), then Ha is accepted and Ho is rejected. Has obtained R square of 0.37.3 which means that the contribution made by interpersonal communication to religious behavior is 37.3% and the rest is influenced by other factors. As for the percentage results of interpersonal communication indicators,

there are five indicators, namely: openness 66%, empathy 51%, support 53%, positivity 60%, and equality 59%. Of the five indicators above, there is an indicator with the highest percentage in influencing the religious behavior of Buddhists of Manggala Ratna Buddhist Vihara Lampung, namely the openness indicator, this is due to the support of Buddhists who always want to convey the truth and are open to talking to anyone.

There are similar studies that say or support that there is an effect of interpersonal communication on religious behavior, according to Putri (2022) interpersonal communication can affect religious behavior. The results in this study indicate that interpersonal communication affects religious behavior by 3.5%. Similar research was presented by Amalia (2023). The results of this study indicate that there is an effect of interpersonal communication on religious behavior, which is 86.3%. This can illustrate that it is interpreted that with interpersonal communication a person can provide messages with positive goals so that it can affect one's behavior including one's religious behavior, this is supported by other research according to (Mannan, 2019). This is the same thing stated by Hermalita (2022). Argues that there is a purpose of interpersonal communication basically this communication is to change the behavior of others. communication that is well established will bring success to one's religious behavior.

There are other studies that say that there is an effect of interpersonal communication on religious behavior, according to Putri (2022) that interpersonal communication can affect religious behavior. The results in this study indicate that interpersonal communication affects religious behavior by 3.5%. Similar research was presented by Amalia (2023). The results of this study indicate that there is an effect of interpersonal communication on religious behavior, which is 86.3%. This can illustrate that it is interpreted that with interpersonal communication a person can provide messages with positive goals so that it can affect one's behavior including one's religious behavior, this is supported by other research according to (Mannan, 2019). This is the same thing stated by Hermalita (2022). Argues that there is a purpose of interpersonal communication basically this communication is to change the behavior of others. communication that is well established will bring success to one's religious behavior.

Conclusion

Based on the results of research on interpersonal communication on the religious behavior of Buddhists at Manggala Ratna Buddhist Monastery in East Lampung, there are the following conclusions: There is a positive influence of interpersonal communication on the religious behavior of Buddhists of Manggala Ratna Buddhist Monastery in East Lampung. This is evidenced by one of the indicators of interpersonal communication, namely openness, which is due to the support of Buddhists who always want to convey the truth and are open to talking to anyone.

There is a positive influence of interpersonal communication on the religious behavior of Buddhists of Manggala Ratna Buddhist Monastery in East Lampung is

37.3% and the rest is influenced by other factors outside of this study. From this, it shows that interpersonal communication can be an alternative to change the religious behavior of Buddhists at Manggala Ratna Buddhist Monastery in East Lampung.

References

Ahmad Asir. (2021). Agama dan Fungsinya Dalam Kehidupan Manusia. Stie.Igi.Ac.Id, ii, 1–38.

Amalia, S. (2019). Hakekat Agama Dalam Perspektif Filsafat Perenial. Hakekat Agama Dalam Perspektif Filsafat Perenial IJITP, 1(1), 1–18.

Audah Mannan. (2019). Etika Komunikasi Interpersonal Mahasiswa Ilmu. Aqidah-Ta, V. Bikkhu Bodhi. (2010). Samyutta nikayaV Khotbah-khotbah Berkelompok Sang Buddha. Dhammacitta Press.

Bikkhu Bodhi. (2015). Kotbah Kotbah Numerikal Sang Buddha Aṅguttara Nikāya Jilid I (Joko Nurjadi Novita Tendean (ed.)). Dhammacitta Press. http://dhammacitta.org

Bikkhu Dhammadhiro. (2005). Pustaka Dhammapada Pali Indonesia. In D. Bhikkhu (Ed.), Sangha Teravadha Indonesia (Vol. 13, Issue 1). Sammasayambhu.

Bodhi, B. (2015). Khotbah-Khotbah Numerikal Sang Buddha Aṅguttara Nikāya Jilid II (Bikkhu Bodhi (ed.)). DhammaCitra Press.

Hasan Mustafa. (2011). Perilaku Manusia Dalam Perspektif Psikologi Sosial Hasan. Gynakologisch-Geburtshilfliche Rundschau, 44(1), 25–30.

Hasbi W. (2022). Al-Mutharahah : Jurnal Penelitian dan Kajian Sosial Keagamaan Al-Mutharahah : Jurnal Penelitian dan Kajian Sosial Keagamaan. 19(1), 77–86.

Heriyansya, H. (2021). Perilaku Keagamaan Pada Masyarakat Suku Semendo (Studi Universitas Islam Negeri Raden Intan Lampung)

Hermalita. (2022). Efektivitas Komunikasi Interpersonal Orang Tua Dan Anak Dalam Peningkatan Pemahamaan Keagaaman Di Desa Kota Agung Kampung Kecamatan Kota Agung Kabupaten Tanggamus. Uin Raden Intan Lampung.

Kusmana Danandjaya. (2020). Perilaku Individu dalam Organisasi. Jurnal Literasi Pendidikan Nusantara, 1(2), 125–132. https://doi.org/10.36088/islamika.v4i1.1602

Murdana, K. Y. (2018). Pengaruh Pembinaan Keagamaan oleh Samanera dan Atthasilani Terhadap Perilaku Keagamaan Umat Buddha di Malang Raya. INFERENSI: Jurnal Penelitian Sosial Keagamaan, 12(1), 127–148. https://doi.org/10.18326/infsl3.v12i1.127-148

Nanda Pratiwi Dan Khalik Max. (2018). Pengaruh Komunikasi Tim Sukses Partai Politik Terhadap Hasil Pemenangan Pemilihan Kepala Daerah (Studi Tim Sukses Dpac Pdi-P Kecamatan Tombulu Kabupaten Minahasa.

Nasir, A. (2014). Agama Dan Fungsinya Dalam Kehidupan Umat Manusia. 1(1), 50–58. Oktaria, K., & Afgani, M. W. (2023). Analisis Perilaku Keagamaan Remaja (Studi Kasus DiKelurahan 2 Ulu Kota Palembang). Jurnal Pendidikan Dan Keguruan, 1(2), 59–64.

Perdianto. (2018). Pola Perilaku Keagamaan Dan Kearifan Lokal (Studi Kualitatif Tentang Perilaku Keagamaan Dan Kerifan Lokal Di Negeri Mamala Kecamatan Leihitu Kabupaten Maluku Tengah) Ajaran Agama Disebut Islam Offisial Atau Islam. 11(01), 106–125.

Rizky Amalia. (2023). Pengaruh Komunikasi Interpersonal Antara Orang Tua Dengan Anak Terhadap Perilaku Keagamaan Di RW 07 Tambun Rengas Kel. Cakung Timur Kec. Cakung Kota Administrasi Jakarta Timur. Institut Agama Islam Negeri Syekh Nurjati Cirebon.

Sidik, Z., & Sobandi, A. (2018). Upaya Meningkatkan Motivasi Belajar Siswa Melalui Kemampuan Komunikasi Interpersonal Guru. Jurnal Pendidikan Manajemen Perkantoran, 3(2), 50. https://doi.org/10.17509/jpm.v3i2.11764

Sugiyono. (2017). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Alfabeta.

Suhandi, S., & Erlita, D. (2021). Kemiskinan Dan Perilaku Keagamaan Dalam Mengungkap Simbol Keagamaan Pengemis. Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam, 14(1), 105–132. https://doi.org/10.24042/ijpmi.v14i1.7471

Tia Sopia. (2020). Pembentukan Perilaku Keagamaan Siswa Di Madrasah Tsanawiyah Mamba'ul Khair Nw Bertais Tahun Pelajaran 2019/2020. 21(1), 1–9. Http://Journal.Um-Surabaya.Ac.Id/Index.Php/Jkm/Article/View/2203

Vorenda Putri. (2022). Pengaruh Komunikasi Interpersonal Terhadap Perilaku Keagamaan Anak di Desa Buluh Cina KecamRizky

Windi Chusniah. (2019). *Promosi Kesehatan dan Ilmu Perilaku*. Wineka Media.

Zaenal Mukarom. (2021). *Teori-teori komunikasi*. Jurusan Managemen Dakwah UIN Sunan Gunung Djati.