

# **Worship and religious motivation of Ekayana Dharma Budhi Bhakti junior high school students' north Jakarta**

**Poni Pania<sup>1</sup>, Komang Sutawan<sup>2</sup>, Ayu Andriyaningsih<sup>3</sup>**

<sup>1,2,3</sup>Buddhist Education Department, Jinarakkhita Buddhist College of Lampung, Indonesia

Email: [poni.pania@sekha.kemenag.go.id](mailto:poni.pania@sekha.kemenag.go.id)

**Abstract:** This study aims to analyse the influence of Puja Bhakti on the religious motivation of students at Ekayana Dharma Budhi Bhakti Junior High School, North Jakarta. Puja Bhakti is believed to cultivate a disciplined mind capable of developing kindness and wisdom, thereby reducing the tendency for regret. Religious motivation is understood as an internal drive that compels individuals to practice religious teachings not only on a cognitive level but also through real-life application. This research employed a quantitative approach using a survey method, with questionnaires distributed to a sample of students as the primary instrument for data collection. Data were analysed using regression analysis to determine the extent to which participation in Puja Bhakti influences students' religious motivation. The findings reveal that students' engagement in Puja Bhakti falls into a high category, with a participation rate of 74.7%. The results indicate a significant positive influence of Puja Bhakti on students' religious motivation. This suggests that active participation in Puja Bhakti can substantially enhance students' commitment to practising their faith. The novelty of this research lies in its focused exploration of the relationship between Puja Bhakti and the development of religious motivation, distinguishing it from prior studies. Consequently, this study contributes meaningfully to the field of religious education by emphasising the role of structured ritual practices in nurturing students' spiritual growth. Moreover, the findings underscore the importance of ritual worship as a practical and experiential strategy for schools to instil religious values effectively within the learning environment.

**Keywords:** Chanting, Religious Motivation, religious teachings

## **1. Introduction**

In various Buddhist-based schools, puja bhakti is a routine activity carried out to instil spiritual and ethical values in students' lives. There are differences in the level of student participation in Puja Bhakti practices at school. Some students actively participate in this ritual with full awareness and conviction, while others only participate formally without understanding the deeper meaning of the practice [1]. This raises the question of whether Puja Bhakti carried out in schools is effectively designed to have a positive impact on students' religious motivation, or whether it has become merely a routine without any significant influence. Religious education also plays an important role in fostering students' spiritual character. Amidst increasingly advanced developments and the rising tide of globalisation, spiritual and religious values are often neglected, especially among young people [2]. This poses an obstacle for schools, particularly the Ekayana Dharma Budhi Bhakti Buddhist junior high school, in shaping students' religious motivation. Efforts to strengthen students' spirituality include implementing puja bhakti activities,

where puja bhakti is not only a form of respect and devotion, but also a means of building self-awareness, discipline, and reflection on Buddhist teachings. However, in reality, not all students are motivated to participate in these activities, as seen from the lack of enthusiasm of students who are only physically present without any inner involvement and only treat puja bhakti as an obligation.

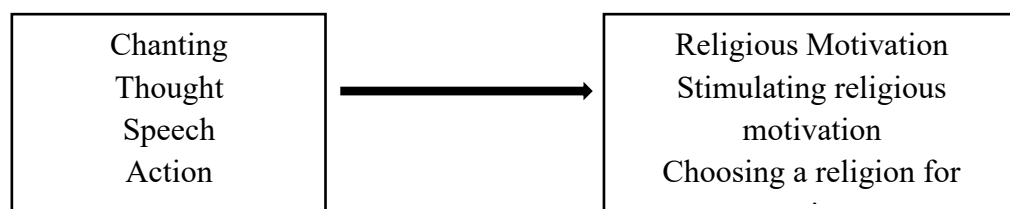
This shows that participation in religious activities is not fully driven by intrinsic motivation, but rather by external factors. The lack of religious motivation among students can affect the formation of their spiritual character, therefore it is important to take a more effective and meaningful approach in conducting puja bhakti. Worship in Buddhism can be defined as an act of respect and devotion performed by Buddhists towards the Triratna or Three Jewels, namely Buddha, Dharma, and Sangha. Puja bhakti is performed to express gratitude, appreciation, love, respect and devotion of Buddhists to the Tri ratna [3] . Puja Bhakti is one of the main worship practices in the Buddhist tradition that involves respect and devotion to the Triratna. Buddha, Dhamma, and Sangha. This activity not only serves as a religious ritual, but also as a means of learning and internalising spiritual values for students. Through Puja Bhakti, students are expected to develop a deeper understanding of Buddhist teachings and increase their motivation in carrying out daily religious practices. Previous studies have shown that the practice of Puja Bhakti can train the mind to develop calmness, kindness, and wisdom, thereby reducing the likelihood of regret in the future. The Mahaparinibbana Sutta explains how devotees can honour the Buddha after his parinibbana, including by building stupas and other forms of homage.

Religious motivation is an internal drive that encourages individuals to carry out religious teachings and rituals. In the context of education, this motivation is important to ensure that students not only understand religious teachings cognitively, but also practise them in their daily lives. The Saraniya Dhamma Sutta explains six principles that support harmony and peace in the community. These principles are aimed at creating compassion, respect, well-being, and unity, as well as eliminating conflict. Puja Bhakti, as a form of religious ritual, is believed to strengthen this motivation by providing students with a profound spiritual experience. Research conducted at the Ekayana Dharma Budhi Bhakti School shows that religious motivation has a significant contribution in influencing the implementation of Puja Bhakti. However, this research specifically examines the influence of Puja Bhakti on students' religious motivation, particularly at the junior high school level, which is still limited. Most studies focus more on the relationship between religious motivation and the implementation of Puja Bhakti, not the other way around. For example, research conducted at the Dharmasari Temple shows that religious motivation has a significant contribution in influencing the implementation of Puja Bhakti. This research gap shows the need for further exploration of how the practice of Puja Bhakti can influence the religious motivation of junior high school students. Understanding the influence of Puja Bhakti on students' religious motivation is important for designing effective religious education programmes to improve students' spiritual quality.

This study offers something new by focusing on a different direction from previous studies, namely examining how Puja Bhakti affects students' religious motivation, rather than the other way around. In addition, this study will be conducted at Ekayana Dharma Budhi Bhakti Junior High School, which has not been widely researched before, so it can provide new insights into the context of Buddhist education at the junior high school level. Based on observations on 9 November 2024, it was found that some students still played during puja bhakti, indicating that some students did not yet understand the meaning of puja bhakti. There were still students who lacked confidence when leading puja bhakti, indicating obstacles in the development of students' mental and emotional aspects in terms of their courage to speak in front of their friends during puja bhakti activities. Students are motivated to learn Buddhist teachings. Students are enthusiastic about attending Buddhist lessons. Based on the above observations, it is necessary to conduct research to examine more deeply the influence of puja bhakti on the religious motivation of students at SMP Ekayana Dharma Budhi Bhakti in North Jakarta. This research is needed to understand puja bhakti as the main variable and whether puja bhakti can help increase religious motivation in students. This research is expected to prove the hypothesis regarding the influence of puja bhakti on students' religious motivation.

## 2. Method

In this study, the researcher used a survey or questionnaire method with a descriptive quantitative approach and data processing techniques in the form of a questionnaire with 59 statements using a Likert scale for the answers. In this study, the population studied was 87 students at Ekayana Dharma Budhi Bhakti Junior High School in North Jakarta, and all of these students were used as samples through total sampling techniques. The research design is the overall plan that can answer research questions and predict problems that may arise during the research process. The research design is a strategy for obtaining the data needed to test hypotheses and answer research questions, which is very important as a tool for controlling variables that influence the research.



**Figure 1.**Conceptual Framework

From the above explanation, it can be concluded that a conceptual framework is a concept that contains theories that provide an overview of what will be studied. In this study, the conceptual framework is connected to Puja Bhakti and Religious Motivation. Puja Bhakti is an activity carried out by a person to increase their knowledge and strengthen their belief in God. As followers of Buddha, students must continue to apply the culture that was practised during the lifetime of the Buddha when the congregation was present, calmly entering the hall of worship, performing namaskara or prostration in

order to pay homage to the symbol of Buddha to avoid worshipping statues and idols. In this case, the indicators of puja bhakti are 1) thoughts, 2) words, and 3) deeds.

Religious motivation is a drive or movement that originates from oneself or others, as an impetus to perform actions or behaviours in accordance with religious commands or teachings as an encouragement for students to respect one another. Religious motivation can help a person to become a better person and know how to respect the differences in each person. In this case, the indicators of religious motivation are 1) arousing religious motivation, 2) choosing religion for action, and 3) choosing religion in order to achieve goals.

### 3. Results

Based on the instrument for testing the influence of puja bhakti on students' religious motivation, it was found that of the 62 statement items, there were 30 puja bhakti variable items and 32 student religious motivation variable items. The results for the puja bhakti variable showed that 29 items were valid and 1 item was invalid, while for the student religious motivation variable, 30 items were valid and 2 items were invalid. Several items were declared invalid by comparing the  $r$  table of 87 respondents with a significance level of 0.05, namely 0.361. If  $r \text{ count} < r \text{ table}$ , then the items were declared invalid. The researcher discarded the invalid statement items so that from the 62 statement items, there were still 59 statement items.

**Table 1.** Instrument Reliability Test

Reliability Statistics	
Cronbach's Alpha	Number of Items
.967	59

Source: Results of data processing in 2025 using SPSS 27.0

Based on the reliability test of the research instrument, the reliability statistics obtained using SPSS 27.0 produced a Cronbach Alpha value of 0.967 because the significance value was  $> 0.05$ , meaning that the measuring instrument was declared reliable. It can be concluded that the research instrument used in this study met the requirements and had good reliability.

A significance value of  $> 0.05$  in this test also supports the conclusion that there are no significant differences between items, meaning that all items have good internal coherence. This means that each statement in the instrument is logically related to one another in measuring the same dimension. These results provide a strong basis that the data obtained from the instrument is suitable for further analysis using inferential statistical techniques [4].

High instrument reliability is very important in ensuring the validity of research results. Without good reliability, the interpretation of data and conclusions drawn from the study could be misleading. By using a reliable instrument, researchers can be more confident that the differences in scores that emerge truly reflect differences in student motivation or levels of devotion, rather than being due to measurement errors [5].

**Table 2.** Normality Test Results

One-Sample Kolmogorov-Smirnov Test			
			Unstandardised
	N		Residual
			87
Normal Parameters <sup>a, b</sup>	Mean		.000000
	Standard Deviation		7.63027977
Most Extreme	Absolute		.080
Differences	Positive		.080
	Negative		-.064
	Test Statistic		.080
	Asymp. Sig. (2-tailed) <sup>c</sup>		.200 <sup>d</sup>
		Sig.	.193
Monte Carlo Sig. (2-tailed) <sup>e</sup>	99% Confidence Interval	Lower Bound	.182
		Upper Bound	.203

a. The test distribution is normal.  
 b. Calculated from data.  
 c. Lilliefors Significance Correction.  
 d. This is a lower bound of the true significance.  
 e. Lilliefors' method based on 10,000 Monte Carlo samples with starting seed 926214481.

Source: Data analysis results for 2025 using SPSS 27.0

The normality test was performed using the One Sample Kolmogorov Smirnov test. The sample data requirements came from a normally distributed population with a significance of 0.05 or 5%. Based on the normality test results obtained from 108 respondents, the practical value (2-tailed) was 0.001, which means  $> 0.05$ , so it can be concluded that the data is very normally distributed.

Based on the analysis results from 108 respondents, it is known that the significance value is 0.001, which is numerically less than 0.05, so statistically it should be concluded that the data is not normally distributed, not very normal. However, if your initial statement mentions  $0.001 > 0.05$ , then there is an error in writing and needs to be revised. A value of 0.001 is very small, meaning that the data is not normally distributed, or there is a deviation from the normal distribution. Thus, researchers should consider using non-parametric analysis as an alternative, such as the Spearman test or the Mann-Whitney test, depending on the type of data and the purpose of the analysis.

However, not all deviations from normality render the analysis results invalid, especially if the sample size is large ( $n > 30$ ). In statistics, this is known as the Central Limit Theorem, which states that the distribution of samples tends to approach normal even if the original population is not normal, provided that the sample size is large enough. Thus, in this case, even though there are indications that the data is not normal

(Sig. < 0.05), researchers can still use parametric tests, provided that they pay attention to the possibility of outliers or perform data transformations if necessary.

It is also important for researchers not to rely solely on statistical test results, but also to evaluate the shape of the data distribution visually, for example through histograms, normal Q-Q plots, or boxplots. Data visualisation often provides a clearer picture of data distribution, outliers, and distribution symmetry. Combining statistical and visual approaches will result in more accurate and reliable analysis.

The results of data processing for normality testing can be seen from the p plot as follows: Normality testing is carried out to test whether the independent and dependent variable regression models have a normal distribution or not. A good regression model is one that has a normal or near-normal data distribution. To determine whether it is normal or not, we can look at the distribution of data (points) on the diagonal axis.

The p plot shows points that point to a straight diagonal line from the lower left to the upper right, indicating a positive relationship between Puja Bhakti and the religious motivation of students at SMP Ekayana Dharma Budhi Bhakti in North Jakarta.

**Table 3.** Homogeneity Test Results

Tests of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
Variables X and Y	Based on Mean	.393	1	172	.531
	Based on Median	.278	1	172	.599
	Based on Median and with adjusted df	.278	1	171.364	.599
	Based on trimmed mean	.372	1	172	.543

Source: Results of data processing in 2025 using SPSS 27.0

The homogeneity test was conducted as a prerequisite in the independent sample analysis using Compare Means One-way ANOVA. The underlying assumption in the ANOVA study is that the variances of the population are equal. If the test criterion is greater than 0.05 or 5%, it can be said that the conflict between the two data groups is the same. The results of the homogeneity test are seen from *the output of the test of homogeneity variance*, with a significance value of 0.531 for devotion and 0.531 for religious motivation, which means that 0.531 is greater than 0.05, so it can be said that the two data sets are homogeneous.

**Table 4.** Hypothesis Results and Simple Linear Regression Analysis

Coefficients <sup>a</sup>					
Model		Unstandardised Coefficients		Standardised Coefficients	t
		B	Std. Error	Beta	
1	(Constant)	20.667	5.745		3,598
	X	.872	.055	.864	15,824

a. Dependent Variable: Y

Source: Data analysis results for 2025 using SPSS 27.0

Based on the output results by reading the coefficients, a constant value of 20.667 was obtained, which means that if puja bhakti has a value of 0, the consistent value of the religious motivation variable is 20.667. The regression coefficient on the puja bhakti variable (X) is 0.872, meaning that if religious devotion increases or develops, the religious motivation variable (Y) will increase by 0.872 with the following regression equation. The hypothesis testing criterion is to reject  $H_0$  if t count is greater than 0.05 or 5%.

Based on the data analysis, the calculated t value = 15.824 and the t-table value with  $df = n-1$  is  $df = 85$  at 58.906, which is significant (p) at  $0.001 < 0.05$ . It can be concluded that the two variables have a positive regression relationship and that puja bhakti has an effect on the religious motivation of students at SMP Ekayana Dharma Budhi Bhakti in North Jakarta. Looking at these results,  $H_0$  is rejected and  $H_a$  is accepted, so it can be concluded that puja bhakti has a significant effect on the religious motivation of students at SMP Ekayana Dharma Budhi Bhakti in North Jakarta. The criteria for testing the hypothesis using Alpha 5% (0.05) is that  $H_0$  is rejected if  $\leq 0.05$  by reading the following ANOVA table:

**Table 5.** ANOVA Analysis Output

ANOVA <sup>a</sup>						
	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14749.209	1	14,749.209	250,385	.000 <sup>b</sup>
	Residual	5,007,021	85	58,906		
	Total	19,756.230	86			

a. Dependent Variable: Y

b. Predictors: (Constant), X

Source: Results of data processing in 2025 using SPSS 27.0

From the ANOVA analysis output, a calculated F value of 250.385 with a significance of 0.001 was obtained, so there was no need to match the F table because SPSS already provided the significance value. A significance of  $0.001 < 0.05$  indicates that  $H_0$  is rejected and  $H_a$  is accepted. This shows that devotional worship affects religious motivation, where devotional worship can help students to deeply understand Buddhist teachings through spiritual experiences when students feel calm, peace and happiness in devotional worship, which can certainly strengthen their faith and enthusiasm in practising religion.

Through devotional worship practices, students become more accustomed to reciting paritta, meditating, paying homage to the Triple Gem, and cultivating discipline and commitment, which form the basis of religious motivation. When performing devotional worship together, students naturally feel a sense of togetherness with their peers. This can build a sense of belonging to the student group and increase motivation to be more active in religious activities.

**Table 6.** R Square Determination Coefficient Values

Model Summary <sup>b</sup>				
Model	R	R Square	Adjusted R-Square	Standard Error of the Estimate
1	.864 <sup>a</sup>	.747	.744	7.675
a. Predictors: (Constant), X				
b. Dependent Variable: Y				

Source: Data analysis results for 2024 using SPSS 27.0

The coefficient of determination in Table 4.16 above is R Square, which has a value of 0.747, meaning that 74.7% of devotion influences religious motivation, while the remaining 25.3% is influenced by other variables.

The results of quantitative analysis and normality testing showed a residual significance value of 1.000. Since the significance for the residual value is greater than 0.05, it can be concluded that the data population is normally distributed. From the results of the homogeneity test, a significant result of 0.531 was obtained. Because the significance is  $\geq 0.05$ , it can be concluded that the data on religious devotion to religious motivation has the same variance. The magnitude of the effect can be seen from the R square value of 74.7%, which indicates that puja bhakti affects religious motivation, while the remaining 25.3% is influenced by other factors not included in the regression equation. This shows that puja bhakti affects the religious motivation of students at Ekayana Dharma Budhi Bhakti Junior High School in North Jakarta. This means that religious motivation can be influenced by worship by 74.7% through a linear relationship of  $Y = 20.667 + 0.872 X$ .

Statistically, the coefficient of determination ( $R^2$ ) describes the proportion of variability in the dependent variable (in this case, religious motivation) that can be explained by the independent variable (puja bhakti). In other words, 74.7% of the changes or differences in students' religious motivation levels can be explained by their level of involvement in puja bhakti activities. This confirms that the more actively students participate in puja bhakti, the more likely they are to have strong religious motivation, both in terms of belief, understanding of teachings, and sincerity in spiritual practice [4].

The remaining 25.3% of the variation in religious motivation is influenced by factors other than puja bhakti. These factors can originate from the family environment, the role of religious teachers, the influence of peers, religious social media, personal spiritual experiences, and the approach to Buddhist religious education in schools. Therefore, although puja bhakti has a dominant influence, it is important for researchers to also consider other variables that may contribute to the formation of students' religious motivation [6].

#### 4. Discussion

Based on the results of data analysis, there is a significant positive influence between puja bhakti and religious motivation. This can be seen from several pieces of evidence obtained through questionnaire research, which were then analysed from each variable to obtain testable and accountable results that can be used in making research decisions and

conclusions. The greater the influence of puja bhakti, the higher the students' religious motivation. This means that the higher the students' motivation, belief, or understanding of Buddhist teachings, the higher the quality, meaning, and sincerity in performing puja bhakti. The high influence of religious motivation on students who regularly participate in puja bhakti shows that spiritual activities can strengthen religious awareness, deepen understanding of dhamma, and increase students' moral commitment in their daily lives.

Apart from being a form of worship, puja bhakti also serves as a means of developing students' religious character. This activity is a forum for spiritual development that encourages students to increase their attention, self-awareness (mindfulness), and understanding of Buddhist teachings. In practice, students with high religious motivation will participate in puja bhakti wholeheartedly, making the activity more meaningful and positively impacting their behaviour at school and in their social environment. According to research by Astuti (2024), structured religious activities have been proven to strengthen spiritual identity and reduce deviant behaviour among adolescents.

Furthermore, religious motivation gained through puja bhakti activities can increase students' moral awareness and social responsibility. Thus, this spiritual practice not only has an impact on personal aspects such as inner peace or focus on learning, but also on harmonious and empathetic social relationships. In the context of Buddhist religious education, the integration of spiritual practice and character development is key to shaping students who are ethical and aware of human values.

In addition, the importance of motivation in participating in puja bhakti activities also reflects the effectiveness of Buddhist learning, which is not only cognitive but also affective and psychomotor. When students are able to appreciate the meaning of every prayer, mantra, and symbol used in puja bhakti, a complete religious experience is created. According to [8], a deep understanding of puja bhakti will form a stronger spiritual connection between students and Buddhist teachings, which ultimately increases moral sensitivity and commitment to virtuous values.

The significant influence of puja bhakti on students' religious motivation in the high category reflects the success of puja bhakti activities as a medium for spiritual guidance. 74.7% of puja bhakti influenced religious motivation, while the remaining 25.3% was influenced by other factors. This shows that devotional worship not only increases religious knowledge, but also shapes students' religious character in a holistic and profound way. Through puja bhakti, students become more familiar with and absorb the values of Buddhist teachings. Puja bhakti activities also strengthen their sense of belonging to Buddhism, thereby increasing their commitment to practising its teachings. Puja bhakti practices also provide space for self-reflection and inner peace. This helps students become more aware of moral and spiritual values, encouraging them to live a spiritually meaningful life.

Devotional worship is an important ritual in the Buddhist tradition that is performed regularly by Buddhists. This ritual is not merely a religious ceremony, but has a deep meaning and significant spiritual purpose for its adherents [9]. Devotional worship is not just a religious obligation, but an expression of love, respect and inner transformation. Puja bhakti can also help deepen one's understanding of dhamma, fostering awareness to

lead to the path of liberation. Therefore, its meaning and purpose make puja bhakti an important pillar in the spiritual life of Buddhists. According to [10], puja bhakti is an activity carried out by a person to increase their knowledge and strengthen their faith in God. Puja bhakti is a spiritual path that connects believers with God in a profound way by involving the heart, mind and deeds because puja bhakti is a powerful means of strengthening faith, fostering sincerity and bringing peace and hope to religious life.

Devotional worship, as a form of spiritual practice in Buddhism, plays an important role in shaping and strengthening the religious motivation of students. In devotional worship activities, students are not only invited to recite paritta or pay homage to Buddha, Dhamma, and Sangha, but also to reflect on the noble values contained in Buddha's teachings. This process gradually cultivates spiritual awareness, which ultimately contributes to increased motivation to deepen and practise religious teachings in daily life.

Religious motivation itself includes the internal drive of students to understand, believe in, and practise religious values sincerely. Through regular puja bhakti, students have the opportunity to connect religious teachings with their lives [11]. When students understand the meaning of each prayer, ritual, and teaching recited, they will feel inspired and encouraged to increase their spiritual commitment. In this context, puja bhakti is not merely a formal religious activity, but a source of inner strength and religious encouragement.

The results of the study also show that there is a significant positive relationship between the frequency and quality of devotional worship and the level of religious motivation among students. Students who consistently participate in puja bhakti tend to have a better understanding of Buddhist values, demonstrate more orderly and empathetic attitudes, and have a greater interest in studying the Dhamma. This shows that puja bhakti is capable of shaping mindsets and behaviours based on strong spiritual beliefs and awareness.

Furthermore, puja bhakti also serves as a vehicle for character building and social values. Through togetherness in performing puja bhakti, a spirit of mutual cooperation, mutual respect, and a sense of peace in students' social interactions grow. A school environment that supports the practice of puja bhakti will strengthen religious values as part of the school culture, which in turn strengthens students' religious identity. In this context, religious motivation is not only manifested in personal (internal) terms, but also in social (external) terms through concrete actions in communal life.

Thus, it can be concluded that puja bhakti has a significant influence on students' religious motivation. This practice is not only a means of worship but also an effective means of moral and spiritual education. Through puja bhakti, students gain a deep religious experience, which has a positive impact on increasing religious awareness, commitment to values of goodness, and the desire to become better individuals. Therefore, the regular and meaningful implementation of puja bhakti is very important to continue to be developed in the Buddhist education environment.

Religion is considered a natural human need, indicating that humans have an inner drive to connect with something transcendent, seek meaning in life, and fulfil their

spiritual and moral needs. Humans tend to seek help from God, a higher power [12]. Every human being has an urge to understand the purpose of their existence, especially when facing sadness, suffering or happiness. In this process, religion is present as an answer that provides hope, enlightenment and direction in life. Religion gives hope to humans because life has a greater meaning. Religion opens up human spiritual and moral insights through its profound teachings. Religion provides clear guidance on how humans should live. Religion is not merely a collection of rituals, but a source of inner strength that provides hope in times of despair, enlightenment in times of confusion, and direction in times of uncertainty.

Musdalifah (2023) explains that motivation is a measure of how long a person can maintain their efforts. Motivated individuals will carry out tasks long enough to achieve their goals. Motivation is an internal or external drive that causes people to act in a certain way. Motivation can arise due to various physical and spiritual needs, such as emotions or ideas. Motivation consists of three components, namely: direction, effort and perseverance of the individual towards achieving their goals. Religious motivation refers to an inner drive, whereby a person can understand, believe in and practise religious teachings in their daily lives. This motivation also reflects the extent to which religion is an important part of students' thoughts, feelings, and actions. The factors that influence students' religious motivation are the family environment, where families who actively practice religious teachings can be role models and a major source of motivation for students. The school environment also influences students' religious motivation, where religious activities such as puja bhakti and dhamma teachings serve as a reference in strengthening students' religious spirit.

According to Kurdi (2023), religions plays a role in shaping students' cultural and social identities. In this context, religion is not merely a personal belief, but also an integral part of social and cultural interactions in the school environment. In schools, religion serves as a shared value that influences the way students and teachers behave and interact. Values such as compassion, honesty, cooperation and mutual respect taught in religion become the foundation for creating a harmonious environment.

Religion plays a very important role in shaping students' cultural and social identities. In the context of education, religion is not only understood as a matter of personal belief, but also as a value system that guides students' attitudes and behaviour in their daily lives [15]. Through religious education, students learn to recognise universal moral values that can be implemented in the school environment, such as responsibility, discipline, empathy, and tolerance. These values indirectly serve as guidelines in shaping students' moral character and social awareness [16].

In the school environment, religion helps to shape an inclusive school culture that respects diversity. In this case, religion becomes a unifying force because it teaches basic principles such as compassion, honesty, cooperation, and mutual respect [17]. Teachers act as moral role models, while students learn through social interactions based on these religious values. Education is not merely a process of transferring knowledge, but also a process of cultivating values, including religious values that strengthen the social identity of students [18].

In addition, religious education in schools also serves as a means of shaping students' identities in facing the challenges of the times. In the current era of globalisation and digitalisation, negative external influences are increasingly accessible. Therefore, religious education plays an important role in providing a solid moral and spiritual foundation so that students are not easily influenced by instant or hedonistic cultures. Religious education must be directed at forming people who are faithful, pious, and noble, as well as able to live peacefully side by side in a diverse society [19].

Thus, it can be concluded that the role of religion in education is not limited to ritual or cognitive aspects, but also includes character building, social identity, and school culture. Schools that are able to integrate religious values into everyday life will create a harmonious learning environment that promotes mutual respect and encourages the growth of a generation that is not only intellectually intelligent, but also spiritually and socially mature.

Religion is not only a spiritual belief system, but also a moral and ethical guideline that plays an important role in shaping human attitudes and behaviour in social life. In the context of creating a harmonious environment, religion becomes the main foundation because it teaches universal values such as compassion, tolerance, justice, and mutual respect [20]. Every religion teaches the importance of living peacefully with others, without regard to differences in ethnicity, race, culture, or beliefs. These values encourage individuals to establish healthy social relationships and avoid conflict. For example, Buddhist teachings emphasise compassion (*karuṇā*) and non-violence (*ahiṃsā*), which are the basis for strengthening social harmony. In addition, religion also shapes individuals' characters so that they are able to control themselves, act honestly, and behave fairly. When these religious values are internalised and applied in daily life, a peaceful environment is created, one of mutual respect and free from conflict.

Based on the results of the study, there is a positive and significant influence between devotional activities and students' religious motivation. Data obtained through questionnaires shows that 74.7% of students' religious motivation is influenced by their participation in puja bhakti, while the remaining 25.3% is influenced by other factors. This reflects that puja bhakti plays an important role as a medium for spiritual guidance that can strengthen religious awareness, deepen understanding of the teachings of Dhamma, and increase students' moral commitment.

This reflects that Puja Bhakti plays an important role as a medium for spiritual guidance that is not only ritualistic in nature, but also a means of internalising religious values in everyday life. Through Puja Bhakti activities, students are encouraged to reflect more deeply on the teachings of Dhamma, develop a deeper religious awareness, and cultivate respect, virtue, and self-discipline. This process gradually strengthens their moral commitment to act and behave in accordance with Buddhist principles, such as *sila* (morality), *samadhi* (concentration), and *paññā* (wisdom). Thus, Puja Bhakti is not only a religious routine, but also serves as a vehicle for inner transformation that supports the holistic spiritual and character growth of students.

## 5. Conclusion

Based on the results of the research and discussion on the Influence of Puja Bhakti on the Religious Motivation of Students at Ekayana Dharma Budhi Bhakti Junior High School in North Jakarta, it can be concluded that: Puja Bhakti has a positive influence on the religious motivation of students at Ekayana Dharma Budhi Bhakti Junior High School in North Jakarta. The magnitude of the positive influence of puja bhakti on the religious motivation of students at Ekayana Dharma Budhi Bhakti Junior High School in North Jakarta can be seen from the results of the analysis, which show that this activity contributes positively to increasing religious motivation in students. Based on the analysis of the questionnaire data, it was found that the influence of puja bhakti on the religious motivation of students was in the high category. This shows that the more actively students participate in puja bhakti, the higher their motivation to consistently practise their religion in their daily lives.

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