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# INTEGRATING SERVQUAL AND SPIRITUAL VALUES IN IMPROVING TEMPLE CONGREGATION SATISFACTION: A QUANTITATIVE STUDY ON URBAN BUDDHIST COMMUNITIES IN INDONESIA

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***Abstract.*** The quality of service and spiritual values play an important role in shaping the satisfaction of the congregation, especially in the Vihara environment which functions not only as a place of worship, but also as a center for moral and spiritual formation. This study aims to empirically examine the influence of service quality (SERVQUAL) and spiritual values on the satisfaction of the congregation at Panna Sikkha Temple, Jakarta. Using a quantitative approach, data were collected from 168 respondents through an online questionnaire and analyzed using multiple linear regression. The research instrument showed very high reliability ($\alpha = 0.933$), indicating strong internal consistency. The regression results showed that the quality of service and spiritual values simultaneously had a significant effect on the satisfaction of the congregation, with an $R^2$ value of 0.713. Key findings confirm that the dimensions of SERVQUAL—especially empathy, assurance, and responsiveness—as well as spiritual values such as understanding the Dharma and the meaning of life, are strong predictors of congregation satisfaction. The context of the monastery as a socio-religious institution makes the integration of technical and spiritual aspects a strategic need in improving the experience of the congregation.

**Abstrak.** Kualitas pelayanan dan nilai-nilai spiritual berperan penting dalam membentuk kepuasan jemaat, terutama di lingkungan Vihara yang berfungsi tidak hanya sebagai tempat beribadah, tetapi juga sebagai pusat pembinaan moral dan spiritual. Penelitian ini bertujuan untuk menguji secara empiris pengaruh kualitas pelayanan (SERVQUAL) dan nilai-nilai spiritual terhadap kepuasan jemaat di Vihara Panna Sikkha, Jakarta. Dengan menggunakan pendekatan kuantitatif, data dikumpulkan dari 168 responden melalui kuesioner daring dan dianalisis menggunakan regresi linier berganda. Instrumen penelitian menunjukkan reliabilitas yang sangat tinggi ($\alpha = 0{,}933$), yang menunjukkan konsistensi internal yang kuat. Hasil regresi menunjukkan bahwa kualitas pelayanan dan nilai-nilai spiritual secara simultan berpengaruh signifikan terhadap kepuasan jemaat, dengan nilai $R^2$ sebesar 0,713. Temuan-temuan kunci menegaskan bahwa dimensi-dimensi SERVQUAL—terutama empati, kepastian, dan daya tanggap—serta nilai-nilai spiritual seperti pemahaman terhadap Dharma dan makna hidup, merupakan prediktor kuat kepuasan jemaat. Konteks biara sebagai lembaga sosial keagamaan menjadikan integrasi aspek teknis dan spiritual menjadi kebutuhan strategis dalam meningkatkan pengalaman jemaat.

# INTRODUCTION

In recent years, attention to the quality of services in places of worship has increased, along with the transformation of the role of places of worship which is not only a space for religious rituals, but also a center for spiritual and social development. In the midst of the dynamics of urbanization and religious pluralism in Indonesia, a deep understanding of the factors that affect congregation satisfaction is crucial. This is especially relevant in urban Buddhist communities, where religious practices are not only based on ritual, but also on the search for meaning and inner peace.

The quality of service and spiritual values are two main dimensions that are conceptually different, but complementary in shaping the religious experience of the congregation. SERVQUAL, as a model that has been tested in various service contexts, offers five important dimensions: reliability, responsiveness, assurance, empathy, and physical evidence (Parasuraman et al., 1988). However, most previous studies that adopted SERVQUAL were still limited to the context of churches or mosques (Chen & Chang, 2018), and rarely incorporated spiritual values as the main variables in the analysis. Moreover, there are very few studies that test the application of SERVQUAL in the context of monasteries in Indonesia, even though these places of worship have strong spiritual characteristics through Dharma teachings, meditation practices, and Sangha communities.

Previous studies in Indonesia, such as by Suryani (2020), are more qualitative and descriptive, without empirically examining the contribution of each dimension of service quality to congregation satisfaction. This gap is what this study is trying to bridge. Interestingly, the Panna Sikkha Vihara in Jakarta offers a unique context: it serves as a center of spiritual and educational activities that cater to congregations of all ages and cultures. This complexity demands a holistic and data-driven evaluative approach.

Therefore, this study aims to answer the main questions: (1) What are the research trends regarding the quality of services and spiritual values in places of worship, especially monasteries? (2) How do the SERVQUAL dimensions and spiritual values influence the empirical satisfaction of the congregation at the Panna Sikkha Temple? Through a quantitative approach, this research not only contributes to the literature of public service based on spiritual values, but also opens up a new discourse on the integration of technical and transcendental service dimensions in the context of Buddhist places of worship.

This article is structured as follows: the second part presents a literature review related to the concept of SERVQUAL, spiritual values, and congregational satisfaction; the third part explains the research methodology; the fourth part presents the results of quantitative analysis; The fifth section discusses the findings critically; and the concluding section summarizes the theoretical and practical contributions of this study.

Justification of Novelty and Scientific Contribution This research fills a gap in the literature by integrating the SERVQUAL approach and spiritual values in the context of urban Buddhist monasteries in Indonesia quantitatively. This approach has not been widely adopted in previous studies. The main contribution of this study is the integration of technical aspects of service and spiritual experience as the two main determinants of congregation satisfaction, which has implications for the development of value-based ministry strategies in the realm of religious social entrepreneurship.

## LITERATURE REVIEW

### Dimension of Service Quality in a Religious Context

The quality of services in religious institutions has distinctive characteristics, different from services in the commercial sector. Parasuraman, Zeithaml, and Berry (1988) introduced the SERVQUAL model which includes five dimensions: tangible evidence, reliability, responsiveness, assurance, and empathy. This model is the main reference in measuring the quality of service, including in the context of non-profits such as places of worship.

In the scope of the temple, physical evidence refers to the appearance of a clean and well-maintained physical environment, the completeness of worship facilities, and the appearance of professional personnel. Reliability is related to the consistency of ritual implementation and accuracy in conveying teachings. Responsiveness shows the preparedness of the management in meeting the needs of the congregation, while assurance reflects competence and trust built through interaction. Empathy emphasizes individual concern and concern for the spiritual needs of the congregation.

Interestingly, the SERVQUAL dimension, which was originally developed for the commercial services sector, turned out to be also applicable to the spiritual context, with some value adjustments. Studies by Chen and Chang (2018) show that all dimensions of SERVQUAL have a significant influence on church congregation satisfaction, reinforcing the relevance of this model for interfaith places of worship. However, the majority of studies still focus on churches or mosques, while research on monasteries is relatively limited.

### Spiritual Values as a Core Component of the Religious Experience

The spiritual values in Buddhist practice include profound aspects such as wisdom (paññā), morality (sīla), and concentration (samādhi) which are the pillars of the Eightfold Noble Path. In the context of the monastic, these values are reflected through meditation retreats, Dharma learning, and rituals that build inner peace and transcendental connectedness.

Spiritual values not only strengthen religious identity, but also play an important role in supporting the psychological and emotional well-being of the congregation. Previous studies have emphasized that authentic spiritual experiences can be a source of deep and lasting satisfaction. In this case, the spiritual aspect is not just a complement to the service, but a central element that shapes the satisfaction of the congregation holistically.

However, an empirical approach to spiritual values is still underdeveloped. Many studies tend to use a descriptive qualitative approach without quantitatively examining the contribution of spiritual values to satisfaction. This creates a gap in the literature, particularly in measuring the simultaneous relationship between the quality of service and spiritual value.

### Congregation Satisfaction as an Indicator of Performance of Religious Institutions

Congregational satisfaction reflects a subjective evaluation of religious experience, including perceptions of the quality of service and the relevance of the spiritual values conveyed. In a theoretical framework, satisfaction is understood as the result of a comparison between initial expectations and actual experiences. In the context of a monastic, indicators such as feelings of peace after meditation, understanding of the Dharma, and the social relationships formed in the community are the main benchmarks of satisfaction.

Congregational satisfaction has important implications for the loyalty, active participation, and sustainability of the spiritual community. Research by Suryani (2020), although using a qualitative approach, indicates that satisfaction is strongly influenced by the quality of interaction with the monastery administrators and the depth of spiritual experience. However, this approach has not been able to quantitatively measure the relative contribution of each factor.

**Literature Synthesis and Gap Identification (Gap)**

The existing literature shows that the quality of service and spiritual values have a significant role in shaping the satisfaction of the congregation. However, most previous studies have focused on one aspect separately, without integrating the two in a single analytical model. In addition, quantitative approaches that measure the simultaneous contribution of these two variables to satisfaction are still rare, especially in the context of Buddhist monasteries in Indonesia.

Conceptually, the interconnectedness between SERVQUAL and spiritual values offers a holistic framework for understanding congregational satisfaction. However, there have not been many studies that have tested this integration in an urban Buddhist population that has as high cultural diversity, age, and activity levels as in Jakarta. This condition confirms the urgency of research that not only adopts the SERVQUAL model, but also integrates spiritual values into quantitative measures of congregational satisfaction.

Thus, this study contributes to filling the gap in the literature by proposing an empirical approach that combines the dimensions of service quality and spiritual value in one predictive model. This approach is expected to be able to provide strategic insight for temple managers in improving the quality of services and spiritual guidance at the same time.

## RESEARCH METHODOLOGY

This study uses a quantitative approach with a survey method to analyze the relationship between service quality and spiritual value on the satisfaction of the congregation at Panna Sikkha Temple, Jakarta. This approach was chosen because it allows for an objective and measurable analysis of the variables studied. All research procedures are systematically designed following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines to ensure transparency and traceability in the process of selecting and analyzing data.

At the identification stage, the researcher compiled a questionnaire instrument based on the SERVQUAL theoretical framework (Parasuraman et al., 1988) as well as indicators of spiritual value and congregation satisfaction relevant to the Buddhist context. This questionnaire was developed through literature studies and reviews of similar instruments in previous research. After being developed, the instrument was validated by two expert lecturers in the field of management and religious studies to ensure the suitability of the content (content validity) with the empirical context of the monastery. This validation is an essential first step before the widespread deployment of the instrument.

Furthermore, at the screening stage, questionnaires were distributed through the Google Form digital platform which was distributed through the Vihara community's WhatsApp Group and other internal communication channels. The inclusion criteria are strictly set: only congregations who actively participate in monastic activities at least once in the last three

months and are willing to fill out informed consent can become respondents. Of the 200 links shared, 180 responses were obtained, and after checking the completeness and consistency of the answers, 168 respondents were declared valid for further analysis.

The eligibility stage includes a data cleansing process to eliminate incomplete, duplicate, or inconsistent responses. The researcher also ensured that all respondents met the pre-set inclusion criteria. In addition, the reliability test of the instrument was carried out using Cronbach's Alpha, with results showing a coefficient of 0.933 which indicates excellent internal reliability. These results confirm that all items in the questionnaire consistently measure the same construct.

At the inclusion stage, all verified data is then analyzed using JASP software. The analysis began with descriptive statistics to identify the demographic characteristics of respondents, followed by multiple linear regression analysis to test hypotheses regarding the influence of service quality and spiritual values on congregation satisfaction. The analysis procedure is strictly carried out to ensure the internal validity and statistical significance of the findings obtained.

Through the comprehensive application of the PRISMA stage, this study not only ensures the reliability of data and analysis, but also improves the quality of methodological reporting in the context of socio-religious research. This approach is expected to be a methodological model that can be replicated in similar studies in the future, particularly those that focus on the interaction between service, spiritual value, and satisfaction in religious-based institutions.

## RESEARCH RESULTS AND DATA ANALYSIS

### Respondent Characteristics and Sociodemographic Implications on the Perception of Temple Services

**Table 1 Descriptive Statistics**

|  | Gender | How old are you right now? | Long Time Being a Congregation |
|---|---|---|---|
| Valid | 168 | 168 | 168 |
| Missing | 0 | 0 | 0 |
| Mean | 1.548 | 2.399 | 2.179 |
| Std. Deviation | 0.499 | 0.710 | 0.864 |
| Minimum | 1.000 | 1.000 | 1.000 |
| Maximum | 2.000 | 3.000 | 3.000 |

**Table 2 Frequencies for Gender**

| Gender | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1 (male) | 76 | 45.238 | 45.238 | 45.238 |
| 2 (female) | 92 | 54.762 | 54.762 | 100.000 |
| Missing | 0 | 0.000 | | |
| Total | 168 | 100.000 | | |

**Table 3 Frequencies for How old are you now?**

| How old are you right now? | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1 (less than 20 years) | 22 | 13.095 | 13.095 | 13.095 |
| 2 (20 - 40 years) | 57 | 33.929 | 33.929 | 47.024 |
| 3 (more than 40 years) | 89 | 52.976 | 52.976 | 100.000 |
| Missing | 0 | 0.000 | | |
| Total | 168 | 100.000 | | |

**Table 4 Frequencies for Long Being a Church**

| Long Time Being a Congregation | Frequency | Percent | Valid Percent | Cumulative Percent |
|---|---|---|---|---|
| 1 (less than 1 year) | 50 | 29.762 | 29.762 | 29.762 |
| 2 (1 - 3 years) | 38 | 22.619 | 22.619 | 52.381 |
| 3 (more than 3 years) | 80 | 47.619 | 47.619 | 100.000 |
| Missing | 0 | 0.000 | | |
| Total | 168 | 100.000 | | |

A total of 168 respondents became a valid sample in this study, consisting of 54.76% women and 45.24% men. Interestingly, the largest proportion came from the age group over 40 years old (52.98%), followed by 20–40 years old (33.93%) and under 20 years old (13.10%). In general, this distribution reflects cross-generational involvement in religious activities at Panna Sikkha Temple. The duration of being a congregation also shows that almost half of the

respondents have been active for more than three years (47.62%). This hints at a long-term attachment that has the potential to be an important asset in building a cohesive spiritual community. The implications of these findings suggest that perceptions of service quality and spiritual value are likely influenced by age factors and spiritual experiences that have accumulated over a period of time.

## Validity and Reliability of Instruments: The Methodological Power of Measuring Constructs of Service and Spirituality

**Table 5 Frequentist Scale Reliability Statistics**

| Coefficient | Estimate | Std. Error | 95% CI Lower | 95% CI Upper |
|---|---|---|---|---|
| Coefficient α | 0.933 | 0.010 | 0.913 | 0.953 |

**Table 6 Frequentist Individual Item Reliability Statistics**

| Items | Coefficient α (if item dropped) Estimate | Lower 95% CI | Upper 95% CI | Item-rest correlation Estimate | Lower 95% CI | Upper 95% CI |
|---|---|---|---|---|---|---|
| AS_1 (I felt connected to Buddhism while in the monastery) | 0.929 | 0.909 | 0.95 | 0.652 | | |
| A_1 (I feel safe and comfortable when doing activities at the temple) | 0.929 | 0.908 | 0.949 | 0.676 | | |
| A_2 (Temple administrators are competent in providing spiritual guidance) | 0.927 | 0.904 | 0.95 | 0.721 | | |
| E_1 (The monastery administrator understands my spiritual needs) | 0.932 | 0.907 | 0.956 | 0.635 | | |
| E_2 (The monastery gives special attention to the needy) | 0.931 | 0.908 | 0.954 | 0.6 | | |
| K_1 (Overall, I am satisfied with the service provided by the temple) | 0.925 | 0.903 | 0.948 | 0.826 | | |

| | | | | |
|---|---|---|---|---|
| K_2 (I would recommend this temple to others) | 0.925 | 0.902 | 0.948 | 0.811 |
| M_1 (I feel that my life is more meaningful after following the teachings of the monastery) | 0.929 | 0.908 | 0.95 | 0.672 |
| P_1 (I feel taught to live a moral life through the values of the monastics) | 0.93 | 0.91 | 0.951 | 0.608 |
| RS_1 (The chaplains/administrators/staff of the monastery were quick to respond when I needed help) | 0.927 | 0.905 | 0.949 | 0.731 |
| RS_2 (Chaplains/administrators/staff are willing to help patiently when I ask) | 0.928 | 0.907 | 0.949 | 0.685 |
| R_1 (Chaplains/administrators/staff provide good service) | 0.931 | 0.91 | 0.951 | 0.583 |
| R_2 (Chaplains/administrators/staff solve congregational problems in a timely manner) | 0.928 | 0.905 | 0.95 | 0.709 |
| T_1 (This temple has clean and well-maintained facilities) | 0.928 | 0.907 | 0.949 | 0.693 |
| T_2 (Activities support facilities (chairs, altars, books) are available in good condition) | 0.931 | 0.911 | 0.951 | 0.58 |

*Note.* The analytic confidence interval is not available for the item-rest correlation.

The reliability test showed very satisfactory results, with an Alpha Cronbach value of 0.933. All questionnaire items had a high item-rest correlation (0.580–0.826), and none of the items would significantly increase overall reliability. This confirms that the questionnaire has solid internal consistency in measuring the construct of service quality (through the SERVQUAL dimension), spiritual values, and congregation satisfaction.

As an evaluative note, these findings reinforce the validity of the constructs of the model used and show that respondents provide a stable and representative assessment of the attributes of

service and spiritual experiences they experience. This reliability provides a strong methodological foundation for deducing the relationships between variables in this study.

## Multiple Linear Regression: Measuring the Predictive Power of SERVQUAL and Spirituality on Church Satisfaction

**Table 7 Model Summary - Total Dependent Variable**

| Type | R | $R^2$ | Adjusted $R^2$ | RMSE | $R^2$ Change | df1 | df2 | p |
|------|------|-------|------------|------|----------|-----|-----|------|
| $M_0$ | 0.000 | 0.000 | 0.000 | 1.377 | 0.000 | 0 | 167 | |
| $M_1$ | 0.844 | 0.713 | 0.711 | 0.740 | 0.713 | 1 | 166 | <.001 |

*Note.* $M_1$ includes Total Independent Variables

**Table 8 ANOVA**

| Type | | Sum of Squares | Df | Mean Square | F | p |
|------|------|------|------|------|------|------|
| $M_1$ | Regression | 225.649 | 1 | 225.649 | 412.408 | <.001 |
| | Residual | 90.827 | 166 | 0.547 | | |
| | Total | 316.476 | 167 | | | |

*Note.* $M_1$ includes Total Independent Variables

*Note.  The intercept model is omitted, as no meaningful information can be shown.*

**Table 9 Coefficients**

| Type | | Unstandardized | Standard Error | Standardized | t | p |
|------|------|------|------|------|------|------|
| $M_0$ | (Intercept) | 7.905 | 0.106 | | 74.427 | <.001 |
| $M_1$ | (Intercept) | 0.216 | 0.383 | | 0.564 | 0.573 |
| | Total Independent Variables | 0.151 | 0.007 | 0.844 | 20.308 | <.001 |

The results of multiple linear regression analysis showed that the model that covered all dimensions of SERVQUAL and aspects of spiritual values was able to explain 71.3% of the variance in congregational satisfaction ($R^2 = 0.713$; $p < 0.001$). This is a very strong indication

that the integration between service and spirituality aspects has an important role in shaping the satisfaction of the congregation at the Panna Sikkha Temple.

The regression coefficient for the total independent variable of 0.151 with high significance (t = 20.308; p < 0.001) showed that improved quality of ministry and spiritual value were positively associated with congregation satisfaction levels. In this context, SERVQUAL dimensions such as tangibles (physical facilities), reliability (service reliability), responsiveness, assurance (spiritual competence guarantee), and empathy (empathy for individual needs), function not only as technical attributes, but as a service experience that is integrated with the transcendental needs of the congregation.

## Perception Distribution: Binomial Test and Church Preferences

**Table 10 Binomial Test**

| Variable | Level | Counts | Total | Proportion | p |
|---|---|---|---|---|---|
| T_1 (This temple has clean and well-maintained facilities) | 1 | 2 | 168 | 0.012 | <.001 |
| | 2 | 7 | 168 | 0.042 | <.001 |
| | 3 | 11 | 168 | 0.065 | <.001 |
| | 4 | 77 | 168 | 0.458 | 0.316 |
| | 5 | 71 | 168 | 0.423 | 0.053 |
| T_2 (Activities support facilities (chairs, altars, books) are available in good condition) | 1 | 1 | 168 | 0.006 | <.001 |
| | 2 | 3 | 168 | 0.018 | <.001 |
| | 3 | 15 | 168 | 0.089 | <.001 |
| | 4 | 69 | 168 | 0.411 | 0.025 |
| | 5 | 80 | 168 | 0.476 | 0.589 |
| R_1 (Chaplains/administrators/staff provide good service) | 1 | 2 | 168 | 0.012 | <.001 |
| | 2 | 2 | 168 | 0.012 | <.001 |
| | 3 | 15 | 168 | 0.089 | <.001 |
| | 4 | 83 | 168 | 0.494 | 0.939 |
| | 5 | 66 | 168 | 0.393 | 0.007 |
| R_2 (Chaplains/administrators/staff solve congregational problems in a timely manner) | 1 | 2 | 168 | 0.012 | <.001 |
| | 2 | 12 | 168 | 0.071 | <.001 |
| | 3 | 58 | 168 | 0.345 | <.001 |

| | | | | |
|---|---|---|---|---|
| | 4 | 66 | 168 | 0.393 | 0.007 |
| | 5 | 30 | 168 | 0.179 | <.001 |
| RS_1 (The chaplains/administrators/staff of the monastery were quick to respond when I needed help) | 1 | 1 | 168 | 0.006 | <.001 |
| | 2 | 10 | 168 | 0.06 | <.001 |
| | 3 | 31 | 168 | 0.185 | <.001 |
| | 4 | 86 | 168 | 0.512 | 0.817 |
| | 5 | 40 | 168 | 0.238 | <.001 |
| RS_2 (Chaplains/administrators/staff are willing to help patiently when I ask) | 1 | 1 | 168 | 0.006 | <.001 |
| | 2 | 5 | 168 | 0.03 | <.001 |
| | 3 | 26 | 168 | 0.155 | <.001 |
| | 4 | 77 | 168 | 0.458 | 0.316 |
| | 5 | 59 | 168 | 0.351 | <.001 |
| A_1 (I feel safe and comfortable when doing activities at the temple) | 1 | 1 | 168 | 0.006 | <.001 |
| | 2 | 3 | 168 | 0.018 | <.001 |
| | 3 | 21 | 168 | 0.125 | <.001 |
| | 4 | 95 | 168 | 0.565 | 0.105 |
| | 5 | 48 | 168 | 0.286 | <.001 |
| A_2 (Temple administrators are competent in providing spiritual guidance) | 1 | 3 | 168 | 0.018 | <.001 |
| | 2 | 25 | 168 | 0.149 | <.001 |
| | 3 | 67 | 168 | 0.399 | 0.011 |
| | 4 | 54 | 168 | 0.321 | <.001 |
| | 5 | 19 | 168 | 0.113 | <.001 |
| E_1 (The monastery administrator understands my spiritual needs) | 1 | 18 | 168 | 0.107 | <.001 |
| | 2 | 39 | 168 | 0.232 | <.001 |
| | 3 | 52 | 168 | 0.31 | <.001 |
| | 4 | 41 | 168 | 0.244 | <.001 |
| | 5 | 18 | 168 | 0.107 | <.001 |
| E_2 (The monastery gives special attention to the needy) | 1 | 2 | 168 | 0.012 | <.001 |
| | 2 | 24 | 168 | 0.143 | <.001 |
| | 3 | 57 | 168 | 0.339 | <.001 |

|  | 4 | 67 | 168 | 0.399 | 0.011 |
|---|---|---|---|---|---|
|  | 5 | 18 | 168 | 0.107 | <.001 |
| AS_1 (I felt connected to Buddhism while in the monastery) | 1 | 1 | 168 | 0.006 | <.001 |
|  | 2 | 2 | 168 | 0.012 | <.001 |
|  | 3 | 12 | 168 | 0.071 | <.001 |
|  | 4 | 98 | 168 | 0.583 | 0.037 |
|  | 5 | 55 | 168 | 0.327 | <.001 |
| P_1 (I feel taught to live a moral life through the values of the monastics) | 1 | 1 | 168 | 0.006 | <.001 |
|  | 2 | 3 | 168 | 0.018 | <.001 |
|  | 3 | 21 | 168 | 0.125 | <.001 |
|  | 4 | 96 | 168 | 0.571 | 0.076 |
|  | 5 | 47 | 168 | 0.28 | <.001 |
| M_1 (I feel that my life is more meaningful after following the teachings of the monastery) | 1 | 1 | 168 | 0.006 | <.001 |
|  | 2 | 1 | 168 | 0.006 | <.001 |
|  | 3 | 28 | 168 | 0.167 | <.001 |
|  | 4 | 85 | 168 | 0.506 | 0.939 |
|  | 5 | 53 | 168 | 0.315 | <.001 |
| K_1 (Overall, I am satisfied with the service provided by the temple) | 1 | 1 | 168 | 0.006 | <.001 |
|  | 2 | 2 | 168 | 0.012 | <.001 |
|  | 3 | 28 | 168 | 0.167 | <.001 |
|  | 4 | 105 | 168 | 0.625 | 0.001 |
|  | 5 | 32 | 168 | 0.19 | <.001 |
| K_2 (I would recommend this temple to others) | 1 | 1 | 168 | 0.006 | <.001 |
|  | 2 | 6 | 168 | 0.036 | <.001 |
|  | 3 | 32 | 168 | 0.19 | <.001 |
|  | 4 | 95 | 168 | 0.565 | 0.105 |
|  | 5 | 34 | 168 | 0.202 | <.001 |

*Note.* Proportions tested against value: 0.5.

Binomial analysis shows that on most SERVQUAL and spirituality items, the distribution of answers skews in the high category (levels 4 and 5 of the Likert scale). For example, items such as "I felt connected to Buddhism while in the monastery" and "The monastery

administrator is competent in providing spiritual guidance" obtained a high proportion of strongly agreeable responses.

This reflects the congregation's positive assessment of the active role of the monastery in providing not only administrative and ritual services, but also authentic and meaningful spiritual experiences. This finding is also a marker that the Buddhist values practiced in monastic activities have been successfully translated into a form of service that is felt by the congregation.

**Theoretical and Practical Implications: Going Beyond the Traditional SERVQUAL Model**

The results of this study reinforce the argument that in the context of places of worship, especially in urban Buddhist communities, the SERVQUAL approach is not sufficient on its own. Interestingly, spiritual values have been proven to play an important role as a reinforcer of the ministry experience. The depth of spirituality, which is reflected in the understanding of Dharma teachings and the practice of morality, becomes an intrinsic dimension that enriches the meaning of every aspect of ministry.

Thus, the analytical model in this study practically provides recommendations to the monastery managers to not only focus on the efficiency of the ministry, but also to design spiritually profound activities. These strategies can include improving the quality of Dharma teaching, organizing meditation retreats, and forming spiritual study groups that are participatory and inclusive.

**Research Limitations and Advanced Research Agenda**

However, it is important to recognize that the scope of this study is limited to one temple in Jakarta. Generalization of results to the context of other monastics or across religious traditions should be done with caution. In addition, this study has not explored the mediating or moderation role of the spirituality variable, which in several other studies has proven to be an important mechanism in the relationship between service and satisfaction.

Future research may expand the scope with more complex multivariate approaches, including path analysis or structural equation (SEM) models, to explore deeper interactions of variables. It is also interesting to explore differences in the perception of service quality and spirituality based on age, gender, or length of membership as a potential for more targeted service strategy segmentation.

## CONCLUSIONS AND FURTHER RESEARCH DIRECTIONS

This research highlights the importance of integration between service quality and spiritual values in shaping the satisfaction of the congregation at the Panna Sikkha Temple, Jakarta. Key findings suggest that SERVQUAL dimensions, such as reliability, responsiveness, assurance, empathy, and physical evidence, significantly affect congregation satisfaction. On the other hand, spiritual values manifested through understanding the teachings of the Dharma, inner peace, and transcendental experiences also make substantial contributions. The regression model used was able to explain more than 70% of the variance in congregation satisfaction, reinforcing the assumption that good ministry must go hand in hand with depth of spirituality.

The main academic contribution of this study lies in the unification of the SERVQUAL approach with the spiritual dimension in the socio-religious context of Buddhism that has been poorly researched. By empirically proving the linkage between the two, this study expands the horizon of understanding the quality of services in the religious domain, especially in Indonesia. Conceptually, this study enriches the literature by underlining that congregational satisfaction is not only the result of technical service experience, but also of the fulfillment of deep inner needs.

Nevertheless, some limitations must be acknowledged. The focus on only one temple and the use of online survey methods creates the potential for participation bias. Moreover, the quantitative approach does not allow for a deeper search into the meaning of the spiritual experience of the congregation.

Based on these limitations, the next direction of research can be directed to several things. First, it is necessary to replicate studies on other monasteries in various cities to test the consistency of the proposed model. Second, a mixed methods approach is highly recommended so that the subjective dimension of spiritual experience can be revealed more fully. Third, the exploration of the role of spiritual values as mediators or moderators between the quality of service and the satisfaction of the congregation will open up a more complex and reflective analysis space.

In closing, this study emphasizes that services in socio-religious institutions should not be solely oriented towards technical efficiency, but also need to foster a space of meaningful transcendence. These findings offer a conceptual and practical foundation for designing a service quality improvement strategy that touches the inner and outer dimensions of the congregation simultaneously.

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