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## Factors that Cause the Monastery and Cetiya under the Auspices of the Pekanbaru MBI PC

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**Abstract:** The Indonesian Buddhist Council is one of the Buddhist Religious Councils that was established in 1955. One of the Riau branch administrators is Pekanbaru. Pekanbaru as the capital city of Riau Province houses 7 (seven) Viharas and Cetiya. Each Vihara and Cetiya has its own problems such as the absence of activities other than Vesak and Kathina Celebrations (Buddhist holidays), including the lack of attention and guidance for administrators and devotees. This study uses a qualitative-analytic method with a religious and cultural approach. The results obtained are as follows. There are several factors that cause service not optimal, such as parking facilities, a service request system that is still manual, the lack of information on Vihara and Cetiya activities, the level of willingness and competence of priests and managers of places of worship that is still lacking. Second, PC MBI Pekanbaru has provided good guidance to Pandita, the manager of the house of worship, in making work plans so that services to the people are maximized, but this requires monitoring and evaluation in its implementation. In addition, PC MBI Pekanbaru has sought to civilize the community where Pekanbaru Buddhists are dominated by the Chinese ethnic group.

**Keywords:** service; place of worship; MBI Pekanbaru

### I. Introduction

The Indonesian Buddhayana Council is one of the Buddhist Religious Councils that was established in 1955. The distribution of the management of the Indonesian Buddhayana Council (MBI) covers almost all provinces in Indonesia, including Riau Province. One of the administrators of the Riau branch is Pekanbaru. Pekanbaru as the capital city of Riau Province houses 7 (seven) Viharas and Cetiya. The results of the author's interview with the Secretariat of the Branch Management of the Indonesian Buddhayana Council of Pekanbaru City, there are 7 (seven) Viharas and Cetiya, namely Vihara Dharma Loka, Vimala Virya Vihara, Dharmaguna Buddhist Center, Dharma Manggala Vihara, Cetiya Mudita, Cetiya Bodhisattva Mahasthamaprapta, and Cetiya Buddha Aloka. Each Vihara has its own characteristics in its activities, such as there are Viharas that have Buddhist Sunday Schools (SMB) and some that do not have SMBs including wedding and misfortune services. The gap in the service of the devotees between the Vihara and Cetiya shows is quite large, this causes the devotees of the Vihara and Cetiya to be underserved to the fullest.

Many factors cause the low satisfaction of the people in getting the services of the Vihara or Cetiya. Hamid Reza Boustani, et al. (Danaeefard et al., 2018:338) through the results of his research concluded that perceived service quality has an efficient role in customer value and indirectly has a positive impact on customer satisfaction and loyalty. Temporary (Allahham, 2013:13) who conducted his research on healthcare services in Damascus-Syria concluded that price satisfaction has a positive effect on consumer satisfaction, and consumer perceived value has a positive effect on consumer satisfaction. Here are the Vihara and Cetiya services under PC MBI Pekanbaru.

From the author's observations as a Buddhist, the dominance of Vihara Dharma Loka and Vihara <sup>15</sup>nala Virya in terms of serving the people is centered in these two monasteries. Meanwhile, based on data from the Central Bureau of Statistics, the results of the 2014 census showed Pekanbaru Buddhists numbered 26,483 people spread over 12 (twelve) sub-districts. (Safitri et al., 2014:2). If this potential is not maximized, it will result in the loss of the function of the Vihara or Cetiya under the auspices of PC MBI Pekanbaru City. From the results of the author's interview with one of the Cetiya leaders, it was revealed that there were almost no activities at the Cetiya other than Vesak and Kathina Celebrations (Buddhist holidays), including the lack of attention and guidance for their Cetiya administrators and followers. This causes the vacuum of activities outside the two activities. This will cause the management of the House of Worship to tend to stagnate. According to Hasibuan, the organization is a formal union system, (Wijoyo, 2020:3).

Houses of worship have a role in fostering the people of each religion, especially in the religious field. The house of worship is usually interpreted as a sacred space, where its function is as a place to carry out worship and a sacred place/space that must be separated from worldly activities. A house of worship as a holy place is different from other buildings or places such as schools, meeting halls, office buildings, or markets. Henri Lefebvre defines the sacred space with the term second nature, in which the objective conditions of space have been transformed and interpreted socially and historically as a sacred place. For traditional people, houses of worship are treated as a fetishism of space, so there are no opportunities for non-worship activities (Segara & Selamat, 2014:10). The house of worship, apart from functioning in religious activities, also functions as a place for carrying out social activities for the people or communities in the surrounding environment.

<sup>30</sup> The results of the author's interview with the Head of PC MBI Pekanbaru, obtained information that related to the short and long term work programs of each Vihara and Cetiya submitted to the administrators of each Vihara and Cetiya, this is to give freedom to each administrator to be creative according to with each condition. The function of the Pekanbaru MBI PC is only limited to reporting from each administrator which is not mandatory to the City MBI Secretariat. Notification can be in the form of written or oral. This of course causes PC MBI Pekanbaru not to have a database of activities systematically. Other information obtained is that the distribution of Pandita is not evenly distributed (targeting only one or two Viharas) and there has never been a distribution of Pandita's assignments to Viharas or Cetiya. Judging from the uneven distribution of Pandita, the guidance of the people in several places of worship assisted by MBI Pekanbaru City is not optimal and can even be said to be non-existent. Pandita are usually only present when assigned to celebrations for Buddhist holidays such as Vesak and Kathina, it is not surprising that the service and empowerment of people only relies on a few monasteries. Whereas service programs and community development are generally intended to improve the quality of life of the community. Community development as a commitment in several stages starting from planning, coordinating and developing various steps for handling community programs. Community development programs generally emphasize the application of Community Based Management (CBM), namely a program management approach that bases knowledge and awareness of local communities. CBM is defined as a strategy to realize human-centered development practices, the center of decision-making regarding the sustainable use of resources in an area is in the hands of the organization. Organizations in the community in the area. Communities are <sup>31</sup>given the opportunity and responsibility in managing their resources (Marjianto, 2019:18). Based on the description of the problem above, the author is interested in taking the title of research on Services for Houses of Worship assisted by the Indonesian

Buddhist Council of Pekanbaru City so that all PC MBI Pekanbaru Viharas or Cetiya can provide maximum service to the people in accordance with the objectives of the Central Indonesian Buddhayana Council.

## II. Review of Literatures

### 2.1. Literature review

Literature review is very important to do to see the results of research that has been done by previous researchers. This is done to avoid the similarity of the topic of discussion to the same research so that plagiarism in this research can be avoided. In addition, a review of previous research is also very important as a comparison in analyzing the problems carried out.

### 2.2. Concept Description

In line with the title of this dissertation, namely the service of houses of worship fostered by the Indonesian Buddhayana Council for Pekanbaru Branch Management, it is also accompanied by a description of the concept so as not to cause misunderstanding. In addition, it is also intended to guide and provide direction in the series of this research process. This means that the operational limitations of the concepts contained in the title of this study are stated. There are two concepts that need to be described, namely services and houses of worship fostered by the Indonesian Buddhayana Council as described below

### 2.3 Theoretical Foundation

In the research tradition of social science and communication theory, there are several approaches that can be used to understand and analyze social phenomena that exist in the midst of society. One of the approaches included in the theory of communication science is the phenomenological approach. The phenomenological tradition focuses its attention on the conscious experience of an individual. Communication theory that belongs to the phenomenological tradition holds that humans actively interpret their experiences, so that they can understand their environment through personal experience and directly with the environment. (Widodo, Atim Widodo, 2010).

## III. Research Methods

The research will be conducted using a qualitative approach to religion and culture. Maleong (Aryanti, 2016) defines qualitative research that is used to understand phenomena about what is experienced by research subjects, such as behavior, perception, motivation, action and others. Moleong (1996) says that research design is an attempt to plan and determine all the possibilities and equipment needed in a study. The involvement of researchers is very meaningful in data collection because researchers function as research planners, implementers, data seekers, and perform analysis.

## IV. Discussion

Service is a measure for a house of worship that shows whether a house of worship has been able to meet the expectations of its people with the services it provides. Service quality consists of five dimensions, namely tangible, reliability, responsiveness, assurance and empathy (Wijoyo, 2018:282).

According to Ibrahim in Hardiyansyah (2011:40) service quality is a dynamic condition related to products, services, people, processes, and the environment where the quality



assessment is determined at the time the public service delivery occurs. Arawati, Baker & Kandampully in their international journal with the title: "An exploratory study of service quality in the Malaysian Public service sector" (2007,24(2):177-190) States that:

To find out the quality of service that is actually felt by customers, Zeithaml-Parasuraman-Berry in Loke et al., (2011:26) provides a measure of service quality indicators that lie in 5 (five) dimensions, namely:

1. Tangibles, service quality in the form of office physical facilities, computerized administration, waiting rooms, information centers and so on.
2. Reliability, ability and reliability to provide reliable services.
3. Responsiveness, the ability to help provide services quickly and accurately, and responsive to customer desires.
4. Assurance, ability and friendliness, as well as employee courtesy in ensuring customer trust.
5. Empathy, firm attitude but attention from employees to customers.

Service Quality (Servqual) or service quality according to the concept presented earlier, linking two dimensions at once, namely on the one hand the Servqual assessment on the customer dimension (customer), while on the other hand the assessment can also be carried out on the provider dimension or more closely lies in the ability of service quality that is provided. served by "people who serve" from the managerial level to the level of front line service.

In these two dimensions, there may be a gap or gap between the expectations and the realities perceived by the customer, with the management's perception to the front line service of the customer's expectations.

Parasuraman, Zeithaml and Berry in Al-Khatib and Aboruman (2011: 916-917) formulate a service quality model which is a prerequisite for delivering good service quality. From this model, five gaps were identified that caused its failure in service delivery.

Service quality is a powerful weapon in company excellence, especially companies engaged in services such as banking companies, airlines, hospitals, restaurants and other service companies. According to the results of a study, there is a strong correlation between the quality received by customers and market share. In other words, one of the factors that increase customer satisfaction, sales and customer engagement with the company is service quality. Therefore, service quality must be the focus of attention and as an issue of the company's management strategy in running a business. However, it is recognized that the dualism of service as a process (service) and as a product has become increasingly unified, even in every product there is an element of service attached. In other words, that almost no product is not accompanied by service. In line with that, there are almost no companies that are truly pure manufactures, because in these companies the service element still exists, even tends to be dominant. Furthermore, that every company will be managed like a service company regardless of the type of business.

In the end, service quality leads to the fact that the importance of improving service quality is determined by the customer. The same thing was stated by Leonard L. Berry in Al-Khatib and Aboruman (2011: 918) stated that:

#### 4.1 Tangible

In this study, tangibility is the ability of a house of worship to show its existence to the people and external parties. The appearance and ability of the physical facilities and infrastructure of a house of worship that can be relied on by the surrounding environment is a clear evidence of the services provided by the service provider. Tangibility in this study refers to research by Lassar et al., (2000); Lapierre (2000) which includes clean and comfortable prayer room facilities, adequate parking facilities, and adequate worship facilities and equipment. This will have a direct effect on the performance of Pandita, because in carrying out their duties both Pandita Lokapalasraya and Dharmaduta use houses of worship as places of service for the people, whether in the form of scheduled services.

The author divides Tangible Indicators in conducting interviews to determine the quality of Pandita's services to the people. The tangible indicators are as follows:

##### a. Clean and comfortable level of worship room facilities

The author conducted interviews with two informants related to the level of clean and comfortable worship facilities is an aspect that supports the performance of the priests. This is in line with the opinion of the MBI Pekanbaru Pandita PC Coordinator Wiryono (interview, 10 April 2021) regarding clean and comfortable worship facilities stating:

"it is undeniable that the priests are indeed more comfortable if the house of worship is clean and comfortable, but comfort should not be seen from the size of the house of worship. The point is clean and comfortable, especially for services and dhammadesana(WY)

The same thing was expressed by a follower of Cetiya Bodhisattva Mahasthamaprapta, Suryanti (interview, 10 April 2021) who stated:

"If the house of worship is dirty, automatically we as a people will not feel comfortable in worship services or counseling, and one more thing is that silence (not noisy) is also very important, especially houses of worship that are close to the main road, sometimes passing vehicles can disturb the worship service" (SS )

This shows that the clean and comfortable prayer room facilities have not fully supported the comfort of the people in utilizing the services of Pandita PC MBI Pekanbaru City. But on the other hand, the elements of the availability of parking facilities and worship equipment are perceived by the people as having fulfilled the Pandita's service so far. Easy, safe and adequate level of parking facilities

The author conducted interviews with two informants related to the level of easy, safe and adequate parking facilities. Respondents stated that the tangible dimensions of the house of worship are the things that support Pandita's performance and the most dominant is easy, safe and adequate parking facilities. This is in line with the opinion of the Pekanbaru City MBI Pandita PC Coordinator Wiryono regarding the level of easy, safe and adequate parking facilities (interview, 10 April 2021) which states:

"...In fact, apart from a clean and comfortable worship space, the priests feel more comfortable in providing services if the house of worship has adequate parking space so that people are more concentrated when doing services or in worship.

dhammadesana, we know that there are several houses of worship located in residential areas, now this feels uncomfortable because of neighboring vehicles going in and out or people's vehicles parked right in front of the neighbor's house" (WY)

The same thing was expressed by Cetiya Bodhisattva Mahasthamaprapta Suryanti (interview, 10 April 2021) who stated:

"Nowadays, parking facilities really determine the people's desire to worship or have activities at the Vihara or Cetiya, imagine if we want to go to the Vihara, in our minds it is difficult to find a parking space, sometimes this makes us discouraged from going to the Vihara or Cetiya"(SS)

This shows that the clean and comfortable prayer room facilities have not fully supported the comfort of the people in utilizing the services of Pandita PC MBI Pekanbaru. But on the other hand, the elements of the availability of parking facilities and worship equipment are perceived by the people as having fulfilled the Pandita's service so far.



Source: Author's Documentation

**Figure 1.** Wedding Service

#### 4.2. Empathy <sup>6</sup>

Empathy is giving sincere and individual or personal attention given to customers by trying to understand consumer desires Parasuraman et al (1998), where this empathy can be measured from understanding and knowledge of customers, understanding specific customer needs, and having a long operating time. convenient for customers Parasuraman <sup>19</sup> al., (1998). Empathy in hospitals is According to Zitaml (in Fandi Tjiptono, 2006: 70), caring is the ease of making relationships, good communication, personal attention, and understanding the needs of its customers, while Lebin R. Artonang (2005: 28), states that concern includes (3) three things, namely; Accessibility is the ease of approaching and contacting. Communication Skills, namely providing information to customers in an understandable language and listening to feedback,

listening to customer questions. Understanding the customer is the need for efforts to know the customer and his special needs.

Service empathy in this study is to give sincere and individual or personal attention given to the people (customers) by trying to understand the wishes of the people (customers). The measure of assurance (emphaty) in this study refers to the research of Lassar et al., (2000); Donovan et.al., (2004); Bhat (2005) with indicators used to describe the construct, namely the service request system, punctuality of Pandita and polite language speech of Pandita. The author divides the Empathy Indicator (Empathy) in conducting interviews to determine the quality of Pandita's services to the people. The indicators of Empathy are as follows:

<b>Empathy Indicator (Empathy)</b>
Empathy level of service request system
The level of empathy of the pundits' punctuality
The level of empathy of the polite speech of the Pandita

**a. Empathy level of service request system**

The author conducted interviews with three informants related to the service request system to Pandita. From the results of the interview, it can be concluded that the service request system to Pandita is still not in accordance with the expectations of the people. People tend to perceive that there is a procedure that must be done when requesting services to Pandita. This is in line with the opinion of the people of Cetiya Mudita Sutina regarding the Pandita service request system (interview, 10 April 2021)

"For the Pandita request system, I find it too convoluted. There should be no need for a Pandita's request, because the task and function of the Pandita is to serve the people, I see it should be the Pandita who comes to the people and not the other way around". (SU)

The same thing was expressed by the followers of Cetiya Bodhisattva Mahasthamaprapta Suryanti (interview, 10 April 2021) who said:

"If I see, because I experienced firsthand when there was misfortune in my family members, the procedure that we had to go through when applying for liamkeng at the funeral home had to be submitted directly by the bereaved family, if I judged that such an application should have been done through the device. electronic, not visiting a monastery that serves mourners. This is different from other Assembly Viharas, which only need to apply via electronic devices" (SS)

Regarding the same matter, the Coordinator of Pandita PC MBI Pekanbaru Wiryono (interview, 10 April 2021) stated that:

"I admit that each Vihara and Cetiya under the auspices of MBI Pekanbaru City has different procedures and service request systems, but in general the service request system from Pandita is not difficult. It is enough for the devotees to inform the Vihara or Cetiya regarding the service they want. I gave an example of a marriage service, here people just need to go to Vihara Dharma Loka and there are already staff ready to serve including those who will contact the Pandita who will be on duty according to the date set. In general, it is not difficult in my opinion, but I also



admit that there are some Cetiya that we have not been able to serve properly, this is our record for the future". (WY)

Thus, this shows that the people have perceived empathy for the services provided by the House of Worship and Pandita is already high in providing services to their people. The elements that must receive more attention and improve services from the House of Worship and Pandita are in terms of empathy for the Pandita service request system, both for mourning service activities, celebration of religious holidays and counseling.



Source: Author's documentation

*Figure 2. Death Ceremony*

Thus, this shows that the people have perceived empathy for the services provided by the House of Worship and Pandita is already high in providing services to their people. The elements that must receive more attention and improve services from the House of Worship and Pandita are in terms of empathy for the Pandita service request system, both for mourning service activities, celebration of religious holidays and counseling.

#### 4.3. Responsiveness<sup>3</sup>

Response is a policy to help and provide prompt (responsive) and appropriate service to customers with clear information delivery (Parasuraman et al. (1998), where this reliability can be measured by not letting consumers wait in he<sup>27</sup> services (Parasuraman et al. (1998). Responsiveness in hospitals is responsiveness which is the ability of staff to help customers and provide services responsively (Zithaml in Fandi Tjiptono, 2006 p.70). Meanwhile, Lerbin R. Arintonang R (2005 p.27) said that responsiveness includes desire to help customers and provide prompt and appropriate service; always obtain a precise and immediate definition of the customer.

Responsiveness (responsiveness) service in this research is a policy to assist and provide fast (responsive) and appropriate services to the people, with clear information delivery. Sizereliability in this research referring to the research of Lassar et al., (2000); Donovan et al., (2004); Bhat (2005) with indicators used to describe the construct, namely the speed of responding to complaints from the people, the speed of handling new followers and providing information on a regular basis. The author divides the Responsiveness Quality Indicators (responsiveness) in conducting interviews. The Responsiveness indicators are as follows:

Quality IndicatorResponsiveness (responsiveness)
The level of responsiveness of the Panditas and the management of the house of worship in providing and resolving any complaints from the people
Responsiveness level of Panditas and management of places of worship in serving new people
The level of responsiveness of the priests and the management of places of worship in providing information on a regular basis

**a. The level of responsiveness of the Pandita and the management of the house of worship in providing and resolving any complaints from the people.**

The author conducted interviews with two informants related to the level of responsiveness (responsiveness) priests and houses of worship in providing and resolving any complaints of the people. Regarding the ability of the Pandita in resolving each complaint, it depends on the time and level of education of the Pandita. Pandita's level of education greatly influences how to resolve people's complaints, including understanding the Dharma. This agrees with the opinion of two informants, namely the followers of Cetiya Bodhisatva Mahasthamaprapta Suryanti (interview, 10 April 2021) regarding the response rate of houses of worship and Pandita in resolving people's complaints:

"Sometimes I don't find a solution from the answers to my complaints to Pandita, they tend to answer pragmatically, cannot provide the solutions I expect, many only give more advice, while there is no follow-up." (SS)

The same thing was expressed by the followers of Vimala Virya karwoto Vihara (interview, 10 April 2021) who stated:

"I can understand that a Pandita in his life also has problems as well, but when providing counseling to the people he should be able to position himself as a Pandita. Many Pandita still have education levels that are not in accordance with the times, many problems today must of course be addressed wisely with the development of the times and not only religious arguments, Pandita should improve their competence. And one thing I say is that many Pandita do not want to carry the burden of the people by being disturbed by their time" (KW).

Thus, it shows that the people have perceived<sup>18</sup> that the responsiveness of the services provided by the Pandita and the House of Worship is in accordance with the expectations of the people (customers). The element that must receive more attention and improvement from the House of Worship and the Pandita in terms of the service of the House of Worship and the priest is the response level of the Pandita and the management of the house of worship in providing information on a regular basis, especially to new believers on a regular basis.



Source: Author's Document

*Figure 3. Vesak Service*

Thus, it shows that the people have perceived that the responsiveness of the services provided by the Pandita and the House of Worship is in accordance with the expectations of the people (customers). The element that must receive more attention and improvement from the House of Worship and the Pandita in terms of the service of the House of Worship and the priest is the response level of the Pandita and the management of the house of worship in providing information on a regular basis, especially to new believers on a regular basis.

#### 4.4 Reliability

Reliability is the company's ability to provide services as promised accurately and reliably (Parasuraman et al (1998), where this reliability can be measured by performance must be in accordance with customer expectations which means timeliness, the same service for all customers without errors, a sympathetic attitude and with high accuracy (Parasuraman et al (1998). Hospital reliability is the ability to provide the promised service immediately, accurately and satisfactorily Zeithaml (in Fatmahaningrum, 2006 p. 70). While Lerbin R. Artonang R (2005. p. 26) says that reliability shows the company's ability to provide services accurately and reliably, is responsible for what is promised, never makes excessive promises and always fulfills its promises.

In this research, reliability (reliability) in this research is Pandita's ability (skills) to provide services in accordance with their duties and functions reliably. Sizereliability in this research referring to the research of Lassar et al., (2000); Donovan et al., (2004) with the indicators used to describe the construct, namely the competence of the Pandita, the competence of the management of the House of Worship and the competence of the administrative staff.

#### Indicators of Reliability Quality (Reliability)

Ability level and

The willingness of the priests in providing services
Management ability and willingness level houses of worship in providing services
Level of ability and willingness of administrative staff in providing administrative services

The author divides the reliability Quality Indicators (reliability) in conducting interviews. The reliability indicators are as follows:

a. The level of ability and willingness of the priests in providing services

The ability and will of the priests is very important in shaping the personality of the people according to the teachings of the Buddha. The willingness (voluntarily) of the Pandita in providing services is still low, this is because as a householder, a Pandita also has to support his family and even though he has the ability to provide services.

The author conducted interviews with three informants who are the head of Cetiya Bodhisatva Mahasthamaprapta, Laurensia (interview, 15 April 2021) regarding the ability and willingness of the priests in providing services:

"In terms of ability, I think the majority of Pandita have it, although there are some Pandita who are not young anymore, but if we talk about their will this might be a separate problem, on average Panditas only serve if they are assigned by the Assembly, rarely take their own initiative fostering the people, even though the development of the people here is not only limited to worship, only dhammadesana, coaching here can also be extended to the aspect of improving the economy of the people" (LE).

The head of Vihara Dharma Manggala, Rudi Kartadinata (interview, 15 April 2021) said the same thing, who said:

"We realize that Pandita are Households too, with all their problems, but we really hope for Panditas who have the will to nurture us both in terms of spirituality and management of places of worship" (RK).

Furthermore, the Chairman of Cetiya Mudita, Ahi (interview, 15 April 2021) stated that:

"We are aware that we are only Cetiya, maybe Pandita sees that there are not many Cetiya people so that the will to carry out community development is prioritized in Viharas with more followers" (AH).





Source: Author's Document

**Figure 4.** a service at one of the temples

The concept of customer value is an important decision and action, must show the company's priorities with regard to customer satisfaction. Customer value is one of the marketing concepts in increasing customer satisfaction, with the right customer value will help the product be one step ahead of competitors. The quality of values plays a key role in monitoring whether the long, medium, and short term goals of the organization are in line with the desired aspirations. The benchmark for customer value is the length of time it takes to adopt customer expectations and needs and the amount of information adopted by the company, to build customer value (Lam et al., 2004; Evans 2002).

The definition of customer value is the price that is the best price according to the customer. Valerie Zeithaml in Buttle, Francis (2004) says that customers use the term value for four different meanings, namely:

1. Value is a low price. Some customers the lowest price is the best value.
2. Value is getting what you want from a product or service. These customers define value in terms of the benefits they receive and not the price they receive but the price they have to pay.
3. Value is the quality you get for the price you pay. Customers perceive value as the trade-off between the price they pay and the quality they get.
4. Value is all that is obtained for all the sacrifices that have been given.

Broadly speaking, Pelozo et al. (2011: 8) states that customer value is a comparison between the perceived benefits of a product and the costs that must be incurred to get the product. To get customer value in accordance with customer perception, a company must always follow suit by providing appropriate products/services, because customer value changes all the time.

According to Sunarto (2006), value for customers is the difference between total customer value and total customer costs. Total customer value is the set of benefits that customers expect from a particular product or service. Total customer cost is a set of costs that are expected by consumers to be incurred in evaluating, obtaining, and disposing of a product or service.

<sup>14</sup>  
In this case, customer value can be categorized into 4 dimensions, namely functional value, social value, emotional value, and sacrifice value (Wang et al., 2004: 117):

### 1. Functional Value<sup>23</sup>

Functional value, is a value that alludes to the customer value obtained from the use of the product obtained through the value of price, convenience, technology or access (Wang et al., 2004: 117).

### 2. Social Value

Social value is the value of social utility obtained from the use of products or services (Wang et al., 2004:117). Social value is also defined as the utility obtained and the ability of the product/service to improve the consumer's social self-concept (Tjiptono, 2005:298). According to Thomas Santoso, to increase customer value, you can use Employee Empower and Cross Functional Teams. Meanwhile, employee empowerment is carried out in several ways, namely building trust, upholding social norms, and forming a social network that binds social bonds, which have a significant effect on consumer trust. Customers in addition to expecting functional value from the main service also expect other values from the relationship built by the service provider.

### 3. Emotional Value

<sup>7</sup>  
Emotional Value, is the value obtained after the customer uses the product or service produced by the supplier and finds that the product in question provides added value. This value elicits an emotional response from the customer (Wang et al., 2004:117).

## V. Conclusion

The factors causing the Vihara and Cetiya under PC MBI Pekanbaru have not been able to provide services to the people to the maximum are:

- a. Inadequate parking facilities both in terms of convenience and security. The reason is that there are many Viharas and Cetyas located on protocol roads and business and residential areas.
- b. Pandita service request system. The reason is that the request for Pandita's services is still manual where the people who want to be served, whether for mourning, marriage, or other services, must come directly to the Vihara or Cetiya.
- c. The role of priests and the management of houses of worship in providing periodic information to the people. This is because there is no integrated information system from PC MBI Pekanbaru with Vihara and Cetiya. Information on a regular basis is really needed by the people in order to increase people's understanding of the teachings of Buddhism.
- d. The ability and willingness of the management of the house of worship, Pandita, and staff in providing services. This is because the competence of Pandita, House of Worship Managers and Staff in providing services to good people is lacking.

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