

SERVICE QUALITY PANDITA LOKAPALASRAYA AND DHARMADUTA INDONESIAN BUDDHIAN ASSEMBLY

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Abstract

With the uneven distribution of Pandita, the guidance of the people in several places of worship is not optimal. The approach used in this study is a qualitative approach. This approach is used to examine the application of the five dimensions of service quality of Pandita Lokapalasaraya and Dharmaduta MBI Pekanbaru City in 7 (seven) Viharas and Cetiya. From the results of the study, it was found that the quality of tangible services for Pandita Lokapalasaraya and Dharmaduta through the indicators of the level of easy, safe and adequate parking facilities was an inhibiting factor in Pandita's service to the people. The quality of service for Pandita Lokapalasaraya and Dharmaduta empathy through service demand system indicators is an inhibiting factor in Pandita's service. The quality of service responsiveness of Pandita Lokapalasaraya and Dharmaduta Indonesian Buddhist Council Pekanbaru through indicators of the responsiveness level of Panditas and management of houses of worship in providing and resolving any complaints of the people, responsiveness of Panditas and management of houses of worship in serving new devotees, and responsiveness of priests and house management worship in providing information on a regular basis is an inhibiting factor in the quality of Pandita's services.

Keywords: Service Quality, Pandita Lokapalasaraya, Dharmaduta

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I. INTRODUCTION

The Vihara and Cetiya are Buddhist houses of worship. In carrying out their functions, the Vihara and Cetiya have administrators and priests. The administrator is more involved in the management of the House of Worship, while the Pandita is more in the development of the people. Pandita are divided into two, namely Pandita Lokapalasaraya and Dharmaduta. From 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, Vihara Vimala Virya, Vihara Dharmaguna Buddhist Center, Vihara Dharma Manggala, 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 people between the Vihara and the Cetiya shows quite large, this causes the followers of the Vihara or Cetiya to be not served optimally. The distribution of 7 (seven) Viharas and Cetiya shows the zoning per Pekanbaru district with the aim of making it easier to serve the needs of the people both in terms of spiritual development and others.

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) through their research concluded that perceived service quality has an efficient role in customer value and indirectly has a positive impact on customer satisfaction and loyalty. Meanwhile (Allahham, 2013) who conducted his research on health 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.

From the author's observations as one of the Buddhists, the dominance of Vihara Dharma Loka and Vihara Vimala 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). If this potential is not maximized, it will result in the loss of the function of the Vihara or Cetiya under the auspices of the PC MBI Pekanbaru City. The author's interview with one of the cetiya leaders revealed that there were almost no activities at the cetiya other than the Vesak and Kathina Celebrations, including the lack of attention and guidance for their cetiya administrators and followers. This causes the vacuum of activities outside the two activities. Organization is a formal, structured and coordinated union system of groups of people who work together to achieve certain goals, while management is a series of structuring activities in the form of moving people and directing work facilities so that the goals of cooperation are actually achieved (Wijoyo, 2020:1). Houses of worship have a role in the development of the people, especially in the religious field. The house of worship is usually interpreted as a sacred space, where its function is as a place of worship and a sacred place/space that must be separated from worldly activities. As a holy place, a house of worship 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 fetishism of space so that there is no opportunity for non-worship activities (Segara & Selamet, 2014: 23). In addition to functioning in religious activities, houses of worship also function as places for carrying out social activities for the people or communities in the surrounding environment.

From the results of the author's interview with the Head of PC MBI Pekanbaru, information was obtained that the distribution of Panditas was not evenly distributed (only one or two Viharas) and there was no distribution of Pandita's assignments to Viharas or Cetiya. With 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 of Buddhist holidays such as Vesak and Kathina. It is not surprising that the service of the 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.

From the results of the author's interview with the Head of MBI Pekanbaru City, of the twenty-six Pandita MBI Pekanbaru City, less than 50% are active in providing services to the people. This is because there are those who died, moved domicile (across provinces), and the age factor and busyness in managing the business. 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), which is a program management approach that bases knowledge and awareness of local communities. The community is given the opportunity and responsibility in managing its resources (Marjianto, 2019:22). Pandita as a person who lives a life with wisdom for the benefit of the present and future life (Kemanya Karbono, 2015:94). Pandita referred to in this study is a pandita in the sense of a title given by a Buddhist religious body or organization to someone who is considered to have sufficient ability in expounding the teachings of the Buddha, which is functional without

being based on academic education taken at a certain higher education level. The main task of the priests is actually to spread the Buddha Dhamma and help members of the Sangha (Bhikkhus) to provide certain services to Buddhists that cannot be done by monks, for example leading wedding rituals, holiday celebration rituals, and so on (Kemanya Karbono, 2015: 94). Pandita in Buddhist organizations consists of 2 (two) types, namely Pandita who is in charge of leading ceremonies in Buddhism called Pandita Lokapalasaraya and Pandita who gives Dharma discourses called Pandita Dhammaduta.

II. METHODS

The research that will be conducted using a qualitative approach Maleong (Aryanti, 2016:47) defines qualitative research that is used to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action and others. Moleong (2007) 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.

To understand service quality, the approach used in this study is a qualitative approach. This approach is used to examine the application of the five dimensions of service quality (quality of service) Pandita Lokapalasaraya and Dharmaduta PC MBI Pekanbaru City in 7 (seven) Viharas and Cetiya. This research was designed with the following stages: First, a

research was conducted on the quality of tangible services (tangible) Pandita Lokapalasaraya and Dharmaduta PC MBI Pekanbaru. Second, research was conducted on the quality of service for Pandita Lokapalasaraya and Dharmaduta PC MBI Pekanbaru. Third, research was conducted on the quality of service responsiveness (responsiveness) of Pandita Lokapalasaraya and Dharmaduta PC MBI Pekanbaru. Fourth, research was conducted on the quality of service reliability (reliability) of Pandita

Lokapalasaraya and Dharmaduta PC MBI Pekanbaru. Fifth, research was conducted on the quality of assurance services (guarantee) of Pandita Lokapalasaraya and Dharmaduta PC MBI Pekanbaru.

III. RESULTS AND DISCUSSION

A. Descriptive Analysis Results

1. Quality of service tangible (tangible) Pandita Lokapalasaraya and Dharmaduta Indonesian Buddhist Council PC Pekanbaru.

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 tangible evidence of the services provided by the service provider. Tangibility in this study refers to the research of 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 Pandita's performance, because in carrying out their duties both Pandita Lokapalasaraya and Dharmaduta use houses of worship as places of service for the people, whether in the form of scheduled services, unscheduled services, weddings, funeral services, counseling and others.

2. Quality of service empathy (empathy) Pandita Lokapalasaraya and Dharmaduta Indonesian Buddhist Council PC Pekanbaru

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 people have perceived the empathy (emphaty) of services carried out 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.

3. Quality of service responsiveness (responsiveness) Pandita Lokapalasaraya and

Dharmaduta Indonesian Buddhist Council PC Pekanbaru.

Responsiveness (responsiveness) of service in this study is a policy to help and provide fast (responsive) and appropriate services to the people, with clear information delivery. The reliability measure 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 speed of responding to complaints from the people, the speed of handling new people and providing information on a regular basis. 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 should receive more attention and improvement from the House of Worship and Pandita in terms of services for the House of Worship and the Pandita 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 devotees on a regular basis.

4. Quality of service reliability (reliability) Pandita Lokapalasaraya and Dharmaduta Indonesian Buddhist Council PC Pekanbaru

In this study, reliability in this study is the ability of Pandita to provide services in accordance with their duties and functions reliably. The reliability measure in this study refers 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.

5. Quality assurance services (guarantee) Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia PC Pekanbaru

The service assurance in this study is the knowledge, ability, and courtesy of the priests and employees of houses of worship to grow the trust of the people in places of worship. The measure of assurance 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 credibility of the priests, the credibility of the management of the house of worship and the safety of the environment around the house of worship. The people have perceived the guarantee of services provided by the Pandita and the House of Worship has been able to provide guarantees for the

services provided by the Pandita and the House of Worship to their people. The element that must receive more attention and improvement is in terms of guaranteeing the services of the House of Worship and the Pandita in the aspect of guaranteeing the reputation and experience of the Pandita and the management of the House of Worship.

B. Interpretation Results

The satisfaction of the people has become an integral part of the mission and goals of some houses of worship and priests in providing their services. People's satisfaction with a service is determined by the level of customer interest compared to the results of customer perceptions of the service. One of the factors that determine the satisfaction of the people is the quality of service which consists of five dimensions of service. The five service dimensions are tangible, reliability, responsiveness, assurance and empathy dimensions.

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 tangible evidence of the services provided by the service provider. Tangibility in this study refers to the research of 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 Pandita's performance, because in carrying out their duties both Pandita Lokapalasaraya and Dharmaduta use houses of worship as places of service for the people, whether in the form of scheduled services, unscheduled services, weddings, funeral services, counseling and others.

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.

Responsiveness (responsiveness) of service in this study is a policy to help and provide fast

(responsive) and appropriate services to the people, with clear information delivery. The reliability measure 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 speed of responding to complaints of the people, the speed of handling new people and providing information on a regular basis.

In this study, reliability in this study is the ability of Pandita to provide services in accordance with their duties and functions reliably. The reliability measure in this study refers to the research of Lassar et al., (2000); Donovan et al., (2004) with 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.

The service assurance in this study is the knowledge, ability, and courtesy of the priests and employees of houses of worship to grow the trust of the people in places of worship. The measure of assurance 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 credibility of the priests, the credibility of the management of the house of worship and the safety of the environment around the house of worship. The impact of tangible, reliability, responsiveness, assurance, empathy and customer value together will improve service quality (SERQUAL) which in turn will increase customer value where the value is measured by the usefulness of these services in supporting the needs and expectations of the people.

Tangible elements in this study consist of the level of clean and comfortable worship space facilities, the level of easy, safe and adequate parking facilities, the level of complete worship equipment and supplies, and the complete appearance of the Pandita (how to dress). Based on the results of interviews with informants, the level of clean and comfortable prayer room facilities is a supporting factor for Pandita's service quality, the level of easy, safe and adequate parking facilities is an inhibiting factor that has been in Pandita's service to the people, the level of complete worship equipment and supplies. is a supporting factor in Pandita's service, and Pandita's appearance (how to dress) complete is a supporting factor in Pandita's service. This is in accordance with the results of observations at Cetiya Mudita and Cetiya Bodhisatva Mahasthamaprapta where the available

parking facilities are not adequate and are an inhibiting factor in the service of priests to the people.

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. Based on the results of the author's interviews with informants, the level of empathy from the service request system is an inhibiting factor in Pandita's services, the level of empathy from the punctuality of Pandita's service quality is a supporting factor for Pandita's service quality, the level of empathy from polite language speech from Pandita is a supporting factor for Pandita's service quality . This is in accordance with the results of the author's interview with the Head of MBI Pekanbaru City which revealed that the Pandita service request system was submitted to each Vihara and Cetiya.

Responsiveness (responsiveness) of service in this study is a policy to help and provide fast (responsive) and appropriate services to the people, with clear information delivery. The reliability measure 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 speed of responding to complaints of the people, the speed of handling new people and providing information on a regular basis. Based on the results of the author's interviews with informants, the responsiveness level of Panditas and the management of houses of worship in providing and resolving any complaints of the people is an inhibiting factor in providing services to the people, the level of responsiveness of the Panditas and the management of houses of worship in serving new believers is also an inhibiting factor in the quality of service. Pandita, and the responsiveness of the Pandita and the management of houses of worship in providing information on a regular basis are also inhibiting factors in improving the quality of Pandita's services. This is in accordance with the results of the author's interview with the Head of MBI Pekanbaru City who revealed that the Pekanbaru City MBI Institution has provided information related to local and national religious celebrations (activities) to each Vihara and Cetiya according to their respective schedules, and related

to distribution of information to devotees is left to the respective Viharas and Cetiayas.

In this study, reliability in this study is the ability of Pandita to provide services in accordance with their duties and functions reliably. The reliability measure in this study refers to the research of Lassar et al., (2000); Donovan et al., (2004) with 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. From the results of the author's interview with the informant stated that the level of ability and willingness of the management of the house of worship in providing services, the level of ability and willingness of the priests in providing services, the level of ability and willingness of the administrative staff in providing administrative services are supporting factors in the quality of service at the Vihara. This is contradicted by Cetiya, these three indicators of reliability are inhibiting factors in Pandita's service to the people.

The service assurance in this study is the knowledge, ability, and courtesy of the priests and employees of houses of worship to grow the trust of the people in places of worship. The measure of assurance 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 credibility of the priests, the credibility of the management of the house of worship and the safety of the environment around the house of worship. From the results of the author's interviews with informants, the level of assurance of the reputation and experience of the priests, the level of assurance of the experience of the management of the House of Worship, and the level of assurance of security that creates a sense of security for the people are supporting factors in the quality of the Pandita's services to the people. This is in accordance with the results of the author's interview with the Head of PC MBI Pekanbaru City who emphasized that there is regular (continuous) training for Panditas as well as guidance to Viharas and Cetiayas regarding the management of places of worship.

IV. CONCLUSION/RECOMENDATION

Based on the results of research and interpretations that have been carried out in Chapter IV previously, it can be concluded that the quality of tangible services (tangible) Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia PC Pekanbaru

through indicators that the level of clean and comfortable worship room facilities, the level of complete worship equipment and equipment, and the complete appearance of Pandita (how to dress) are supporting factors in service Pandita, but the level of parking facilities that are easy, safe and adequate are the inhibiting factors that have been in Pandita's service to the people.

The quality of service empathy (empathy) Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia PC Pekanbaru through service request system indicators is an inhibiting factor in Pandita services, the level of empathy from the punctuality of the Panditas, and the level of empathy from polite language speech from the Panditas are factors supporting the quality of Pandita's services.

Quality of service responsiveness (responsiveness) of Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia PC Pekanbaru through indicators of responsiveness level of Panditas and management of houses of worship in providing and resolving any complaints of the people, responsiveness level of Panditas and management of houses of worship in serving new devotees, and The level of responsiveness of the Pandita and the management of houses of worship in providing information on a regular basis is an inhibiting factor in the quality of Pandita's services.

Quality of service reliability (reliability) Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia PC Pekanbaru through indicators of the level of ability and willingness of the management of the house of worship in providing services, the level of ability and willingness of the priests in providing services, the level of ability and willingness of the administrative staff in providing services administration is a supporting factor in the quality of services carried out at the Vihara but this is in contrast to Cetiya where these three reliability indicators are inhibiting factors in Pandita's service to the people.

The quality of assurance services (guarantee) of Pandita Lokapalasaraya and Dharmaduta Majelis Buddhayana Indonesia through the indicators of the level of assurance from the reputation and experience of the priests, the level of assurance from the experience of management of the House of Worship, and the level of assurance of security that creates a sense of security for the people are supporting factors in quality Pandita's service to the people.

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