

## **Services of the Worship House of the Padepokan Dhammadipa Buddhist House of Worship for People with Disabilities**

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**Abstract:** Attention to disability is still not evenly distributed. The right to practice worship was not under the needs of disabilities. This study assesses the services of the Padepokan Dhammadipa Arama Buddhist Vihara in Batu City for disabilities. The theory used in this study uses the theory of planned behavior and the theory of social action. Data were collected through in-depth interviews and observations. The data were tested for validity using data triangulation and analyzed using pattern matching, explanations, and time series analysis. The results showed that Vihara administrators did not discriminate against disabilities because the basic principle of Buddhists is compassion. Services that have been provided are in the form of physical services like guardrails and non-physical services like assistance for the mobilization. The existence of this service is influenced by the understanding of disabilities and the urgency of providing services for disabilities. Efforts that continue to be made include innovating in the form of development systems and concepts, adding facilities and infrastructure at the Vihara, and increasing the participation of Buddhists in providing input and suggestions regarding disability services in places of worship. The hope is the existence of physical disability services will increase the security and comfort of people with disabilities in carrying out worship like normal people.

**Keywords:** services for houses of worship, Vihara, physical disabilities

### **INTRODUCTION**

Attention to disability groups to obtain equal treatment for this is still considered to be less (Mujimin 2007; Thohari, 2014). Some of the visible things are the services they get when they do their daily activities outside the room. The comfort and security that they cannot feel because of the fear of crime lurking is a strong reason for them to rarely engage in independent activities in the environment around us (Ramli, 2017). If anything, it's likely that this only happens in big cities. The activities carried out also cannot be too far from the residence. This makes them do more daily activities at home, including worship activities.

Worship is not only done in big events but every day to meet spiritual needs (Lubis et al., 2017). Disability groups are usually only found during worship activities on major holidays. Apart from being together for reasons of togetherness and annual activities, security and comfort are guaranteed. This is because they are around loved ones who are ready to help if there are difficulties during the worship process.

They also have the desire to worship every week or even every day. The reason for easy access to worship is one of the barriers (Thohari, 2014; Rahayu, 2019). The service of worship is an equal right that they need to get (Ridlwani, 2015; Syafi'ie, 2014). The current reality is that worship support services for disabled groups are still minimal and not widely distributed.

So far, research on the availability of worship services for people with disabilities is still limited to places of worship for Muslims (Maftuhin, 2014) and Christians (Treloar, 2002; Carter, 2020) which focus on mosques (Yumadhika & Sholihah, 2019) and churches. This study will discuss Buddhist worship services at the Vihara which are still very rarely carried

out, even though the right to worship is the right for everyone in all religions, considering that Indonesia is a country that recognizes Buddhism.

Legislation already regulates this in detail in houses of worship. The Minister of Public Works Regulation 30/PRT/M/2006 has regulated the design of accessible places of worship as public buildings (the law governing) Human rights are owned by all humans in the world. The rights they get include the right to life, education, work, worship, health, marriage, politics, and other rights (Mujimin, 2007; Ridlwan, 2015). With these human rights, all people, including minorities, get the same treatment without exception. One of the minorities who do not deserve discriminatory treatment is the disability group (Fernandes, 2018). This is reflected in Law Number 4 of 1997 concerning Persons with Disabilities that "Every person with disabilities has equal rights and opportunities in all aspects of life and livelihood."

Disability in the public's mind is only people who from birth directly experience physical disability. Getting old can also cause a person to become disabled, which is characterized by decreased memory, vision, hearing, and physical power. The researcher interviewed a Bante Bhiku at Padhepokan Dhama Dhipa Arama he said "The older a person gets, the quality of his senses will decrease, that's where the people need help" (W/28/01/21). Physical disabilities can whack everyone, including the elderly. Older people have less sense of worldliness and are closer to God.

Accessibility of places of worship services is needed to support the safety and comfort of disabled Buddhists in worship. The need for synergy between the administrators of the Vihara house of worship and people with disabilities is an interesting discussion to be studied more deeply. The basic essence of worship is comfort, and security in getting closer to God. This can be realized well and beautifully when Buddhists with disabilities also get the same right to accessibility services as normal people without exception.

Services in places of worship that were discussed to facilitate the worship procession for disabled groups included access roads to places of worship, toilets, location directional signs, wheelchairs, and braille. This service is a standard requirement for a disability-friendly public building. Availability is intended for groups of disabilities that have a classification based on their type. It is hoped that this research will be able to answer the problem of Buddhists with physical disabilities in carrying out worship safely and comfortably.

## **METHOD**

This study uses a case study in how to explore a particular case and involves the collection of various resources (Sugiyono, 2017). This study aimed to determine attitudes to disability Buddhists regard to disability services refers to the theory of planned behavior and social action theory. This research is focused on (1) analyzing the views or perceptions of the Vihara administrators towards people with physical disabilities, (2) analyzing the form of services provided by the Vihara to people with physical disabilities, (3) analyzing what factors influence the services in the Vihara, and (4) analyze the form of services that suit the needs of disabled Buddhists in the monastery.

The research was carried out at the Padepokan Dhammadipa Arama Buddhist Vihara in Batu City. The research was carried out on February 17 - May 15, 2021. The methods used in obtaining and collecting data were in-depth interviews and observations (Yin, 2013). In-depth interviews were conducted to obtain data on views on disability, services at the temple, factors that affect services at the monastery, and efforts to improve services at the monastery for people with disabilities.

In-depth interviews were conducted with 4 informants, using semi-structured interviews with informants at the Vihara. The following names are pseudonyms to protect the privacy of participants. The following are the research participants shown in Table 1.

Test the validity of the data for the study of accessibility in the monastery using data Triangulation, examination of data that utilize something else for outside these data to check or as a comparison of these data (Moelong, 2017). Data analysis techniques used by pairing pattern, creation of an explanation (explanation), and time series analysis (Yin, 2013).

**Table 1. Research Participants**

No	Name	Position/Degree	Information
1.	Bhiku SJ	Banthe	Buddhist clergy living at the Vihara
2.	Mr. AF	STAB vice president	Vice-president at the Buddhist College within the Vihara. area
3.	Mr. PA	STAB Lecturer	Previously he was Banthe at the Vihara and now a lecturer at STAB
4.	Atasilani UN	Atasilani	Atasilani is a woman who lives the life of an ascetic and lives in a monastery

## RESULT AND DISCUSSION

### Result(S)

#### *The Vihara Administrator's View on Physical Disabilities*

The Vihara administrator's perspective on disability. Based on the results of interviews with participants who are Vihara administrators, the following are their views on disability.

A horse Buddhist emphasis on "love", live for the happiness, well-being and benefit many people. its motto the affection This on all creatures including disability. They deserve the right form of spiritual. (SJ Bhiku, interview, April 30, 2021).

Buddha was equally not differentiate by looking at the condition of disability, where the puja here even if they may do according to the ability that doing (Mr. AF, interview, 30 April 2021).

The Buddhists in the monastery recognize the existence of disabilities without any distinction. Disability also has a role in carrying out worship at the Vihara without any restrictions or negative assumptions from the community there.

In connection with this response, it is associated with an attitude (attitude or behaviour) which becomes a view on the object, namely the disabled community. Whether in the form of support, partiality, likes or dislikes, it also affects a person's behaviour towards disability itself. Attitude means the tendency to respond to an object. In this case, it is related to how important it is for Buddhists, including people with disabilities, to come to the monastery.

Judging from the aspect of the attitude of the Buddhists at the monastery, there is a feeling of pity for those who have shortcomings so that empathy arises.

These conditions we show sympathy and empathy for people whose disabilities a sense the touch to help (Mr. PA, interview, May 3rd, 2021).

In line with that Atasilani UN also said that they have the same rights in carrying out activities like normal people without any discrimination behaviour.

The need for disability services is very important to support the continuity of their activities while at the Vihara. This form of service needs to be put into concrete action at some point in time (Atasilani UN, interview, 3 May 2021).

This attitude is included in the affective component. This attitude represents a person's feelings about the object of attitude, including feeling good or not, happy or not happy with the object. From interviews with informants who had given the exposure, there is empathy and sympathy to her disability and get discrimination in society. This is not in accordance with Buddhists who apply the principle of compassion to fellow human beings. They have the same rights as normal people in general. Behaviour open is show informant that attitudes to disability is not unlike a normal person in general.

The relevance of this can be interpreted with the motives of social action on the basis of rationality according to Weber (Ritzer, 2010). This type of action is an "affective action" which is dominated by feelings or emotions without any intellectual reflection and conscious planning (spontaneous action). Such a sudden feeling of empathy and sympathy from the Buddhists in the monastery indicates an unplanned act of affection. This is like a feeling of compassion for people with disabilities to respect and appreciate each other.

The view of Buddhists at the Vihara sees that the condition of physical disability can be identified with social models. The social model approach sees disability as a form of social and political construction (Millati, 2016). The social model identifies whether there is discrimination or negative exclusion from the surrounding environment (intentionally or not). Society is the main factor in the perception of disability itself. In the past, the social model was a form of reaction to the medical model of disability, which was an analysis of the body as a machine that had to be improved to conform to normative values (Paley, 2002). The existence of a social model assumes that disability is still impairment, but it should not be considered as a disability. The current social model reflects the social conditions in which it is introduced, and that the impact on the lives of people with disabilities will increase if the emphasis is on reflecting socially in society (Levitt, 2017).

People with disabilities who are climbing stairs are assisted by novices (disciples) at the Vihara by directing them to a wheelchair accessible path. The form of assistance obtained becomes more inclusive. The social model of disability focuses on the attitudinal barriers that people with non-standard bodies face (Goering, 2015). The person still has an impairment related to climbing stairs, but it should not be considered a disability, because that person can reach the same location even without climbing stairs.

The administrators at the Vihara see that there is no difference between people who are physically normal and those with disabilities. This trait is reflected because of the teachings of the Buddha which prioritizes love and compassion for others. This principle of compassion has been taught by all Buddhists to all living beings, including people with physical disabilities. This attitude will change, and society in general will view disability as the new normal (Bunbury, 2019). The form of mutual assistance between Buddhists without physical disabilities and people with physical disabilities will create positive synergies in providing comfort in worship.

People with disabilities have equal rights in getting warmth in society. They are entitled to honor in the form of social, economic, educational and even spiritual. Whatever they do is seen as equal before God. This form of happiness and well-being is not only limited to thoughts, but also in good deeds and words.

The context of Buddhist worship does not limit and differentiate by looking at the physical condition of its followers. Buddhists with disabilities get waivers in carrying out worship at the Vihara, there is no need to push beyond their limits. Their limitations in worship are considered to represent them in carrying out worship at the Vihara. Disability has an important role in the development of religion; there is no distinction or perceived discrimination against those with physical disabilities.

Responses related to attitudes towards Buddhists with disabilities are related to Attitude towards the behaviour. The form of attitude or position to respond positively or negatively to a behaviour (Fishbein & Ajzen, 1975). The temple administrator explains that there is no sense of being higher in rank than those who have shortcomings. There is a feeling to love those who are different from normal people in general, this feeling is in the form of empathy and sympathy for the existing disabled people.

Buddhism is a teaching of love. The Buddha taught the Dharma out of love for the world. Parents must carry out the "Four Great Residences of Mind" taught by the Buddha in raising children (Toharuddin, 2016). The four residences are:

Metia – love or good will

Karuna – love

Mudita – sympathetic pleasure

Upekkha – equanimity or calm mind

The attitude shown by the temple administrator is in accordance with the values of compassion of the Buddha's teachings. The action is a representation of an act of affection, an act that shows affection. This action is a form of feeling that arises from emotions that are not aware of the spontaneity (Ritzer, 2010) from the Vihara administrator to people with physical disabilities, by seeing their shortcomings, empathy and sympathy for fellow humans arise. People with disabilities deserve the highest respect and everything is based on a sense of humanity.

Respect for disability is a teaching in Buddhism that gives equality to all human beings. Compassion is the principle of affective action that provides a stimulus to the temple administrators to be sensitive to people with physical disabilities. There are no differences in views of normal people in general, on the contrary there are actions to help those who have physical disabilities in carrying out worship at the Vihara.

### ***Services Available at the Temple***

Take a deeper look at the services provided by the Vihara administrators to the physically disabled, to support the ease of mobilizing worship at the Vihara. So far, the services at the Vihar have not been widely implemented because Buddhists are a minority so that there are very few people with disabilities.

Buddhists are a minority in Indonesia, so people with disabilities are not very visible (Bikhu SJ interview, 30 April 2021).

The service at the monastery which currently exists as an inclined plane for disability beside the stairs. Moreover, the architecture of the building is stairs, so it is not possible to walk alone and there must be assistance (Mr. PA, interview, 3 May 2021).

In line with this, the informant said that the Vihara also provided non-physical services for people with disabilities.

Older Buddhists are given a seat or a place in the back to worship at the monastery. There are also inclined planes, but they still need help. There are non-physical services, such as we provide information and worship mobilization assistance (Atasilani UN, interview, 3 May 2021).

The interview below shows the physical and non-physical services available at the Vihara.

Signs or symbols for the need for whatever form of disability it takes to be developed, even need to be in the scriptures, such as braille. Services in the form of assistance from the novices automatically also help them when they are at the Vihara (Mr. AF, interview, 30 April 2021).

The importance of services for the disabled in carrying out all activities in the Vihara. Ease of mobility is important to continue to do. However, because there are not many Buddhists, services in the form of assistance can be directly represented by the novices (disciples) at the Vihara in their movements during worship there. This advice will be given by Banthe and the Bhikus who are there to always help or direct Buddhists who want to worship at the Vihara, including people with disabilities.

### **Discussion(s)**

Seeing these conditions, the above application is included in the traditional action of Max Weber. This action is spontaneous without any reflection or planning of behaviour as common actions exist (Ritzer, 2010). The habit of helping others or helping others is supported by an old tradition that has been taught, namely helping each other. The above actions are habits that are always there to help. As stated by one of the Buddhists in the monastery, if there are people with disabilities who come to the monastery for puja on Sundays, automatically the Samaners will immediately help, either in the form of direct assistance or directing them to the intended puja or meditation place. .

Regarding services for disabilities, this can refer to the discussion of subjective norms, the circumstances in which an individual's environment accepts or does not accept the behaviour shown so that people will show that behaviour is accepted by society (Ajzen, 1991). Someone who has subjective attitudes and norms that support certain actions will be very helpful in supporting the control behaviour he has (Seni & Ratnadi, 2017). If we look at the aspect of habits or subjective norms that have existed so far, services at the Vihara are influenced by intentions or intentions to help people with disabilities. Subjective norms see a tendency towards objects from the environment related to individual behaviour, to see how far the services at the Vihara are and how far the reach or efforts of these services are for people with disabilities.

According to Ajzen and Fishbein (1975) subjective norms are influenced by two determinants, namely self-perception (normative beliefs) and motivation to meet these expectations (motivation to comply) (Fishbein & Ajzen, 1975). Based on the results of interviews, worship services at the Vihara are related to these two determinants. Individual motivation to meet the expectations of others (significant other) is indicated by the existence of non-physical services that are highly prioritized for people with disabilities in worshiping at the monastery. Subjective norms can be seen as dynamics between the impulses perceived by individuals from others around them and the motivation to follow their views (motivation to comply) in doing or not doing certain behaviours.

So far, people with disabilities are welcome to carry out worship as usual. Acceptance for persons with disabilities can be seen from the existing services. Intention to provide services can be influenced by several aspects. According to (Jogyanto, 2007) subjective norms make the perception of the beliefs of others that will affect the intention to perform or not perform the behaviour under consideration. Intention is a factor that can influence a person's behaviour (French et al., 2005), especially in providing services that will be provided to people with disabilities.

The results of in - depth interviews are also supported by the results of field observations. Based on observations, there are two types of services for people with disabilities at the Vihara, namely physical services and non-physical services. Physical services include the

availability of inclined planes, directions for places, handrails for people with disabilities and guardrails so that people with disabilities do not fall. Assistance is also in the form of additional chairs for the disabled to sit at the back of the puja when they cannot sit cross-legged. Persons with disabilities can be encouraged to be independent to carry out activities (Beatson et al., 2020). This service is provided to facilitate the mobility of worship during puja and meditation at the monastery. Although it is still not complete, this physical service is sufficient to help mobilize people with disabilities to places of worship.

Non-physical services are assistance services for people with physical disabilities in carrying out activities or mobilization at the Vihara. Non-physical accessibility is in the form of information services needed by disabilities (Nafri, 2019) that provide convenience for people with disabilities as an effort to realize equal opportunities (Roebyantho, 2006). The form of guidance assistance to them when they want to go somewhere such as when going to a pagoda or mobility to a place of meditation. Other forms of non-physical assistance also include assistance in the form of carrying a cradle when there is a staircase, and assistance being pushed by a wheelchair when passing an up or sloping road. This service has been around for a long time, even the novices or disciples in the monastery are ready to help them if there is no family to help when puja at the monastery.

The norms shown by the Vihara administrators are included in the behavioral encouragement that needs to be carried out. It is appropriate when there are people with physical disabilities who come to help them in making it easier to worship at the Vihara. This makes the fulfilment of expectations for people with physical disabilities who come to get good treatment from the Vihara administrators. The Vihara administrator will also add services that are needed by the people. This attitude of openness is shown by the Vihara administrators, so that people with disabilities feel comfortable and safe in worshipping.

These conditions include traditional actions, namely actions that become habits without any planning from an individual. These actions exhibit habitual behavior, without conscious reflection and planning (Ritzer, 2010). This habit is common when carrying out worship activities, namely novices automatically help people with disabilities when they need their energy and assistance. This is intended so that people with physical disabilities feel safe and comfortable in carrying out their worship at the Vihara.

### ***Factors Affecting Disability Services at the Temple***

Every place of worship, including the Vihara, knowingly or unknowingly has services for the disabled. However, the suitability of needs for disability services is also considered in providing services for physical disabilities. Therefore, it is important to analyze what factors influence the physical disability services available at the Vihara.

The existence of supporting factors provides an important role in terms of controlling one's behaviour control. Likewise, the individual will feel what the impact will be, whether it is positive or negative.

Factors affecting their physical disability services in the monastery there are two kinds of perceptions associated with behavioural control (perceived behavioural control). Perceived behavioural control is defined as the perceived ease or difficulty to perform the behaviour (Ajzen, 1991). The existence of supporting factors plays an important role in controlling behaviour control (Seni & Ratnadi, 2017).

According to Azjen as quoted by Nur, Azjen defines perceived behavioural control as how far a person believes or feels capable of doing something. This variable is determined by the individual's beliefs regarding the strength of both situational and internal factors to serve the behaviour. The more a person perceives himself to be capable, the greater a person's intention to perform an action. If a person perceives himself to have the resources to provide services to

people with disabilities, then this perception is related to the intention to provide services to people with disabilities.

Perception of control behaviour is influenced by two determinants that control beliefs (control beliefs) and power control (power of factor). The discussion this time refers to the power of control, namely the factors that influence individual perceptions regarding the availability of the necessary resources, either in the form of behaviour or reducing behaviour. Perceptions of behavioural control can influence decisions made by individuals regarding services for people with disabilities and help analyse what factors influence the availability of services for people with disabilities. The following are the main factors that influence physical disability in worshipping at the Vihara.

#### *Factors Affecting Lack of Understanding of Disabilities*

One of the factors that influence the availability of disability services is the lack of understanding of the need for physical disabilities. There are several physical disabilities such as physically disabled, deaf, visually impaired with their respective physical deficiencies. In-depth understanding of their needs can then be realized in the form of physical and non-physical services for Buddhists with disabilities when worshipping at the Vihara.

So far there has never been a specific service for people with disabilities when carrying out worship at the Vihara. This ignorance factor is an obstacle for disability services for people with disabilities to access services at the Vihara. The people with disabilities who come also do not know if there are services for them.

The following is what the researcher explained during the interview to gather information on the factors that affect disability services at the Vihara.

There are not too many disabled Buddhists at the Dhamapadipa Arama Vihara. Knowledge of disability is still lacking. (Atasilani UN, interview, 3 May 2021).

Buddhies People has the right to worship independently in the monastery.

The monastery must provide it whether it is later used or not. When there is a service, if someone visits them feel comfortable and easy mobility (Atasilani UN, interview, May 3rd, 2021).

Understand would disabilities can affect people of disabilities in the temple service. This understanding should be shared by Buddhists who are administrators in temples and Buddhists in the wider community, and especially for people with disabilities. These perceptions need to be harmonized together for the future progress of the Vihara, especially for the development of physical disability services.

Perceptions at the Vihara indicate that behavioural control is related to the intention to provide services to people with disabilities. Some of the Vihara administrators do not know the various types of disabilities. In fact, this is needed to find out the service needs that suit them because every physical disability has different needs.

So far, there has never been a specific disability service for Buddhists in carrying out their worship at the Vihara. These factors are an obstacle for disability services to access existing services at the Vihara. People with disabilities also do not know what advice or input they can give regarding services during puja at the Vihara. From this, understanding disability is considered very important, which can later be considered for disability services.

#### *The Importance of Services for Disabilities in the Temple*



The second influencing factor is how important the services for the physically disabled in the Vihara are. So far, Buddhists in Indonesia are still a minority, in contrast to Buddhists in majority countries, such as Thailand, Sri Lanka, Myanmar, and India. At the Vihara Padepokan Dhamadhipa Arama there are also not too many people who come to the house of worship.

Buddhists in Indonesia are different from the majority Buddhists, such as Sri Lanka, Myanmar, Thailand, and Laos. Because the number is a minority, it is very rare to see those who have a disability (Bikhu S J, interview, 30 April 2021).

Service disabilities are not really needed in the monastery.

There are no plans to direct services for the disabled. There were only one or two people who came. But that doesn't mean it's neglected, but there is no specific direction to get there (Pak PA, interview, May 3, 2021).

This is also supported by the results of field observations. During the observation at the Vihara, the researcher also did not meet disabled Buddhists who worship at the Vihara, especially during this pandemic, because the mobility of worshipping at the Vihara is still limited due to Covid.

Provision of services depends on the number of people with disabilities. It is necessary to consider whether it is necessary to provide special services for physical disabilities, or only to provide direct assistance to them in facilitating their worship.

If there are few Buddhists, then special services are not needed, but that doesn't mean they don't come without being served (Bhiku S J, interview, 30 April 2021).

The statement above indicates that disability services in particular are still not prioritized considering that there are still very few people. Even so, efforts to continue to improve in providing services for physical disabilities will continue to be made, both in the form of providing services for access to mobility for Buddhists with disabilities as well as direct assistance to worship at the monastery. Bhikus as a driving force in Buddhists will be present in the midst of the community to provide prayers and direct motivation to people who cannot attend the Vihara.

The researcher sees that the concept of rationality above is in accordance with the social action of Instrumental Rationality as proposed by Max Weber. Conscious consideration and selection that will relate to action becomes a tool that can be used in achieving a goal (Ritzer, 2010). Individuals or groups have various goals and desires and on the basis of these criteria can determine a choice between the goals to be achieved. The Vihara administrators consider and make conscious choices in making decisions that are in accordance with current conditions. The information and data obtained are used to solve existing barriers or limitations in providing services for people with disabilities, so as to create a sense of security and comfort in worship.

Instrumental Rationality Actions are actions that are determined by the expectations of disability behaviour in the Vihara. This hope can be conveyed to the administrators and Buddhists in the monastery as input or suggestions for providing services for physical disabilities at the monastery through careful calculations based on experience or the rationality of services that can be realized. The results of the interview above illustrate the importance of understanding for physical disabilities and the importance of disability services for future

realization so that there is collaboration between Vihara administrators and people with disabilities.

### ***Efforts to Improve Services for Physically Disabled at the Monastery***

From the start, we all need to understand that people with disabilities have the same rights in carrying out any activity, one of which is worship. Efforts to increase the understanding that people with disabilities need equality with Buddhists in general to get services that suit their needs. Mutual understanding and openness between the temple administrators and Buddhists with disabilities will foster mutual trust and participation of people with disabilities in worshipping at the monastery.

They have the right to get comfort in worshipping directly at the Vihara. There is no difference in spiritual rights between normal and disabled people, so that equality is created in carrying out worship. From this, the spirit for disability equality can be created in worshipping at the Vihara.

There needs to be communication between the parishioners and the temple administrators why there should be services for the disabled (Mr. PA, interview, 3 May 2021).

Continuation of informants at the Vihara.

Surely, if there is such collaboration, the disability will be more comfortable, appreciated and humanized as normal people in general (Atasilani U N, interview, May 3rd, 2021).

The fulfillment of services for people with disabilities is a basic right that should be accepted. This is an indicator of justice for the whole community. These basic rights should be obtained fairly and equitably for all groups, including those with disabilities. This needs to be emphasized considering that various groups with disabilities are vulnerable to obstacles in accessing services.

Having the same rights in performing worship is the right of everyone, including people with physical disabilities. Physical disabilities need to get the same equality to get services at the Vihara according to their needs. Accessibility for disabilities is important to meet needs and reduce imbalances, so as to create human welfare by integrating social justice (Yiing et al., 2013). Mutual understanding and openness of the Vihara administrators to the disabled will create a sense of trust that the Vihara is an accessible place for worship.

Existing services need to be improved even better in the future, so that people with disabilities can feel comfortable and safe in carrying out worship at the Vihara. New breakthroughs for people with physical disabilities, must be made for real implementation that they can feel.

One of these efforts is the existence of innovations in the form of systems and ideas in the realization of the development of physical buildings at the Vihara. The system was created as input or suggestions for physical disabilities when at the Vihara what kind of service they wanted so far in carrying out their worship. The physical development of buildings also needs to be improved in accordance with the needs of people with physical disabilities. This innovation will certainly have a direct impact on people with disabilities.

The second effort is the addition of services at the Vihara's house of worship so that it is more accessible to use. These additions are in the form of improving the quality of buildings such as physical services (1) inclined planes, (2) braille letters, (3) ram, (4) special guiding blocks (guiding blocks), (5) toilet for people with disabilities, and (6) places for the blind. This

is an innovation in adding services to the Vihara in the future to make it more accessible for people with disabilities. The hope is to provide convenience for disabled Buddhists in worship.

The last effort is the need for the participation of disabled Buddhists in providing suggestions for the progress of the Vihara. The participation is in the form of a dialogue between the Vihara administrators and people with disabilities. The meeting can be a meeting point between the two parties. Providing an understanding of the accessibility of persons with disabilities which will change the paradigm regarding discrimination, of course providing a strategy for increasing participation (Syaifurrohman & Erowati, 2020). People with disabilities can contribute ideas and input. The temple management can accommodate these ideas, so that they become the main reference in providing good service at the monastery. The hope is that there will be collaboration from all parties and those who are responsible for the development of the Vihara even better.

## **CONCLUSSION AND CONFESSION**

### **Conclusion(s)**

Vihara administrators recognize that there are disabilities that they also have the same degrees and the same rights as normal people in general. This attitude or behavior can be reflected in the Buddhist principles that prioritize compassion for fellow human beings, like physical disabilities. This attitude of behavior illustrates positive and affectionate actions for people with disabilities, sensitivity to sympathy and empathy for people with disabilities to get proper rights in carrying out activities like other normal people.

Services for people with disabilities at the Vihara actually already exist but do not fully cover all physical disabilities. There are some services that are still not fully built or delivered. Factors that affect the two: (1) understanding the needs of disabilities are still not deep and (2) the importance (urgent) their service for physical disability in the monastery.

It is hoped that in the future there will be new breakthroughs to provide accessible disability services to provide services that are in accordance with the needs of physical disabilities. The need for innovation for a system that is able to accommodate disabilities in worship, as well as providing additional services for complete houses of worship for people with disabilities so that they can be independent in coming to places of worship. Of course it requires the collaboration of all elements, such as temple administrators and also people with disabilities who can actively participate in providing suggestions for the progress of the monastery in order to provide appropriate services for physical disabilities.

### **Confession**

This research is the final project of the thesis to fulfill the target of graduation from the Master of Social Sciences Universitas Brawijaya Malang in 2021. We would like to thank all those who have helped to complete this research. Especially the supervisors, the academic community of the Universitas Brawijaya campus and the administrators of the Vihara, Banthe, Bhiku, Samanera and Atasilani who have helped in completing this research, this research would not have been completed without the help of all parties.

### **Acknowledgement**

M. Ilham Nurhakim is a Postgraduate student at Universitas Brawijaya in the field of Social Sciences major in Development Sociology. He is currently completing his thesis on Buddhist perspectives on disability and disability services at the Vihara.

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